TAG 2007

Theoretical Archaeology Group Conference

UNIVERSITY OF YORK

14TH-16TH DECEMBER
Welcome to York TAG— the 29th annual conference of the Theoretical Archaeology Group

Friday 14th
12.30 Sessions commence
5.30 Plenary in the Tempest Anderson Hall, Yorkshire Museum (round the back of King’s Manor)
7.30 Wine reception in the Yorkshire Museum

Saturday 15th
9.00 Sessions
12.30 TAG football on University campus
7.00 TAG party at Judges Lodgings (entry with TAG name badge only), disco and barbecue plus:
7.30 Antiquity Quiz
8.30 Football prize giving

Sunday 16th
9.00 Sessions
1.00 TAG committee meeting
6.30 Poetry in the pub

FURTHER DETAILS

Venue
All sessions will be held at King’s Manor in the centre of town, the location of the Department of Archaeology, University of York (map of rooms on back cover). The plenary session on Friday and one session each day on Saturday and Sunday will be held at the Tempest Anderson Hall, which is part of the Yorkshire Museum and which can be accessed through the Museum gardens— either walk round St Leonard’s Piece and onto Museum street, and then take the main entrance to the Museum gardens, or during the day it is possible to walk round King’s Manor (come out of King’s Manor and at the iron gates turn right and immediately right again and take the lane by the King’s Manor wall which takes you into the Museum Gardens). It takes less than 5 minutes to walk between the two venues.

All coffee and tea breaks (including those sessions in the Tempest Anderson, Yorkshire Museum) will be held at King’s Manor in the refectory, the senior common room and the Ante room.

The bookstalls will be located in the Huntingdon room and Ante room: British Archaeological Reports, Heritage Marketing and Publishing/Janet Bay, Money, Odbrook, Oxford University Press, Taylor Francis, plus stalls from Archaeology Data Service, Antiquity, Council for British Archaeology, Institute of FieldArchaeologists, Internet Archaeology, Higher Education Academy, John Wiley and sons.

Sessions
Speakers, please come to your session in plenty of time so that we can upload your powerpoint or slides. We would prefer if you used our laptops/computers and that you bring your presentations on a data stick where possible.

Registration and help desk
Registration will take place under the arches between the two quadrangles at King’s Manor. The desk will be open from 11.00 am—5.30 pm on Friday 14th December and will be open Saturday and Sunday from 9am – 5pm.

*T Please note that delegates will be expected to wear their name badges at all times for security reasons. Please do not be offended if you are asked to produce your name badge by a porter or a TAG helper

Computing facilities
The computer room will be open from 11-12am Saturday and Sunday for anyone wanting to access emails or prepare their presentations. Printing costs 10p a sheet- a helper will be on hand in the computer room to collect the printed material and to accept the payment. For any urgent requests for access to computing facilities outside these times, please enquire at the registration/help desk and we will endeavour to be of assistance if possible.

Wine reception
The wine reception has been sponsored by York Archaeological Trust and the Department of Archaeology. It will be held in the Yorkshire Museum and the Museum is kindly opening up their galleries to us. The Museum is accessed from the Tempest Anderson following the plenary session, or through the Museum gardens.

TAG football
The bus for TAG football will leave King’s Manor gates at 3.30pm on Saturday for the sports centre on the University campus at Harrogate. Tim Talbot is organizing the football. The teams have now been organized and fixtures planned but if you have any questions please contact Tim (through the registration/help desk). Prize giving will take place at the party in the evening. The matches will end at 6pm and the bus will return players to King’s Manor.
The "P" Word: The possibilities (and problems) of phenomenological perspectives in archaeology
Location: K133
Organiser: Hannah Cobb, University of Manchester
Discussant: Julian Thomas, University of Manchester
12.40-12.50 Background and the possibilities of phenomenological perspectives in archaeology: Hannah Cobb
12.50-1.10 Phenomenology and Practical Knowledge in Contemporary Academic Contexts: Cordula Hansen
1.10-1.30 Broken Homes: Knop of Howar, phenomenology and the logic of practice: Giles Carey
1.30-1.50 The Question Concerning Archaeology, Giorgio Agamben
1.50-2.10 Thinking through signs: the phenomenology of Charles Sanders Peirce: Zoe Croissant
2.10-2.30 The Doorframes of Perception? Mark Gillings
2.30-2.50 Whose phenomenology? A "non-exclusive" consideration of phenomenological perspectives in archaeology: Fay Stevens
2.50-3.00 questions
3.00-3.20 tea/coffee
3.20-3.40 What about the S word…?: Paul Cripps
3.40-4.00 What would Husserl say? Finding strategies for engaging with everyday experiences in prehistory: Thomas Karder
4.00-4.20 An affective and mnemonic phenomenology? Revisiting the Dorset Cursus: Oliver Harris
4.20-4.40 Novel gating for beginners: phenomenology and epiphenomena: Kenneth Brophy
4.40-5.00 discussion

Taking Archaeology out of Heritage
Location: K159
Organisers: Laurajane Smith, University of York, and Emma Waterton, Keele University
12.30-12.50 There is no such thing as heritage: Laurajane Smith and Emma Waterton
12.50-1.10 Where the value lies: the importance of materiality to the immaterial aspects of heritage: John Carman
1.10-1.30 Devils advocate or alternate reality: keeping archaeology in heritage: Martin Newman
1.30-1.50 The northern city exhibition: installation art, embodiment and heritage in post-devolution Scotland: Angela McClanahan
1.50-2.10 Should community archaeology try to redefine heritage or run a mile from the concept?: Jon Kenny
2.10-2.30 Exploiting the boundaries of archaeology and heritage in Greece: Kalliopi Fouskaki
2.30-2.40 questions
2.40-3.00 tea/coffee
3.00-3.20 The new mans land of the buffer zone – archaeology’s legacy to world heritage site management?: Esther Renwick
3.20-3.40 Archaeology quiet on the western front: Ross Wilson
3.40-4.00 The dilemma of participating: Masajin Koj
4.00-4.20 Archaeology as a subservient ‘tool’ in cultural heritage management: Cawood, North Yorkshire: Keith Eimerick
4.20-4.40 Archaeology and the negotiation of heritage: Steve Watson, York St John University
4.40-5.00 The tribes and territories of heritage: Janet Davies, University of York
5.00-5.15 discussion

Biographies of People and Place
Location: K533
Organisers: Harold Mytum and Jonathan Finch, University of York
2.00-2.10 Introduction: Harold Mytum and Jonathan Finch
2.10-2.30 Reaching the Respectable: material and textual sources for William Harlies Gent, tenant farmer of Henriks Farm, Pembrokeshire: Harold Mytum
2.30-2.50 Harwood in the Long Eighteenth-Century: Tim Tatlow
2.50-3.00 questions
3.00-3.20 tea/coffee
3.20-3.40 Hearing Voices in the Garden: biography and place in the historic landscape: Jonathan Finch
3.40-4.00 ‘The greatest ordnance’ dinner with the late Victorians: Annie Gray, University of York
4.00-4.20 Glimpses of the bibliography of a community: Crustumerium and the tombs of Cisterna Grande: Ulla Rajala
4.20-4.40 discussion

When Data Are Human: Repatriation, Physical Anthropology, and the Intersection of Science and Belief
Location: G84
Organiser: Rose Drew, University of York
**Plenary: Investigating Slavery**

**Sponsored by Antiquity**

**Location:** Tempest Anderson Hall, Yorkshire Museum

**Organiser:** Martin Carver

**Speakers:** Douglas Armstrong, Jim Walton and Zoe Crossland

On the Panel: Martin Carver (Chair), Paul Lane, Laureajane Smith

**5:30-7:30** speakers and discussion

**7:30** Wine reception in the Yorkshire Museum, sponsored by York Archaeological Trust, and the Department of Archaeology, York.

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**S A T U R D A Y**

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**Fragmenting Archaeology, or: Taking a Leaf Out of Shanks and Tilley's Book...**

**Location:** Tempest Anderson Hall, Yorkshire Museum

**Organiser:** James Dixon, University of Bristol

**Discussant:** Mike Shanks, Stanford University

**9:00-9:10** Introduction: The Red Book: James R Dixon

**9:10-9:35** "Intellectual Labour and the Socio-Political Role of the Archaeologist" — then and now: Kristian Kristiansen

**9:35-10:00** ..."a chronic reciprocity"... — perilous time and uncertainty in a California midden; or, how I wished for stratigraphic last summer: David Robinson

**10:00-10:25** Critiquing Critique: John Carman

**10:25-11:00** coffeebreaks

**11:00-11:25** Putting the Tin in Index: Sarah May

**11:25-11:50** The Discipline of Archaeology: Ben Edwards

**11:50-12:15** Static Artifact or Dynamic Entity: New Directions for Conceptualising and Approaching the Archaeological Text: Brent Finerty

**12:15-12:30** discussion, followed by lunch

**13:40-1:05** Re-introduction: The Black Book: James R Dixon

**1:05-2:00** The Interpretive Consensus: Dan Hicks

**2:00-2:30** Representation and Authenticity — some reflections on their place in experiencing the past: Silin Jones

**2:30-2:55** (Re-)Positioning the Archaeologist through Theory: John Chapman

**2:55-3:30** tea/coffee

**3:30-3:55** Black Book, p.105-106: Josh Pollard

**3:55-4:20** (Shanks and Tilley 1992, 263-64) or A politics of the past present: Chris Witmore

**4:20-4:30** response and discussion: Michael Shanks

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**House-making: the Process of Building and Being**

**Location:** K135

**Organiser:** Serena Love, Stanford University

**Discussant:** Ruth Tringham, University of California at Berkeley

**9:00-9:10** Introduction: Serena Love

**9:10-9:30** Two peas in a pod: an Anglian and a Neolithic timber hall at Lockorbie Academy: Oliver Harris and Phil Richardson

**9:30-9:50** Caught in time: the temporariness of building an LBK house: Daniela Hoffmann

**9:50-10:10** More than a house, Bronze Age navteas of Bolshoei Islands: David Javaslyas, Jean Forne, Bartomeu Salva, Llorenco Oliver, and Gabriel Serra

**10:10-10:30** Rebuilding a living space, reshaping a community: Change in the Middle Assyrian Tell Sabi Abyad, Syria: Piotr Kurczewski and Adam Miekadz

**10:30-10:50** Seeing difference in the walls of sameness: Looking for autonomy at Çatalhöyük: Serena Love

**10:50-11:10** coffeebreak

**11:10-11:30** Inside out — early Neolithic occupation in southern Britain: Lesley McFadyen

**11:30-11:50** Remaking the Roman house, Re-casting Social Relations: Reuben Thorpe

**11:50-12:10** The Importance of Being Seated: House making at Çatalhöyük, Duru Tung

**12:10-12:30** Making and Doing: The Dogon house. Container as a process of 'being at-home in the world': Laurence Denny

**12:30-1:00** Discussion: Ruth Tringham

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**Landscapes and Memory in Mobile Pastoralist Societies**

**Location:** K159

**Organiser:** Paul Lane, University of York

**Discussant:** Tim Ingold

**9:00-9:10** Introduction: Paul Lane

**9:10-9:30** Places, paths and patches: the pastoral landscape of Omareke, Namibia: Karl-Johan Lindholm

**9:30-9:50** A walk in the dust: linking paths and places in pastoralist archaeology: Matt Grove

**9:50-10:10** Rites of (Mountain) Passage: Vuval Yekuteli

**10:10-10:30** Exploring modern perspectives on pastoral landscapes in the Tlemari Valley, Mali, West Africa: Katie Manning

**10:30-10:50** coffeebreaks

**10:50-11:10** Structuring mobility: pastoralist movement and memory in the alpine zone during the late third and second millennia: Kevin Walsh

**11:10-11:30** Monuments, movement and seasonality: a journey through the basalt landscape of Horns, Syria: Jennie Bradbury

**11:30-11:50** Archaeologies of East African pastoralist landscapes: places and paths of memory: Paul Lane

**11:50-12:10** Mobile pastoralist societies and their British landscapes: Andrew Redf

**12:10-12:20** The archaeological significance of the pastoral society of Somalliland: pastoral landscape and experience as tangible heritage and history: Sada Mire

**12:30-1:00** Discussion: Tim Ingold

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**The Past and the Power of Space**

**Location:** K111

**Organiser:** Patrizia Brusafaro, Paola Filippucci and Marden Nichols, University of Cambridge

**9:00-9:10** The past and the power of space: introductory remarks: Patrizia Brusafaro, Paola Filippucci and Marden Nichols

**9:10-9:30** Challenging spaces: spatial experience and complexity within monuments in state care: Jessica Mills

**9:30-9:50** The power of Museum and Archaeological space in Greece in the interpretive process of archaeological narratives: Archontis Polycopoul and Alfredo Chatzoglou

**9:50-10:10** Authenticity in space in the case of modern performances in ancient theatres: Zeynep Altküre

**10:10-10:30** Warwick Cathedral Chapel House: conceptualising space as meaning: Sandy Hessop

**10:30-10:50** Reading Ruins: Understanding the Power of Space in Roman Domestic Display: Hannah Platts

**10:50-11:10** questions

**11:10-11:30** coffeebreaks

**11:30-11:50** 1934 World Arctic Expedition: A Virtual and Physical Exhibition: Imogen Gunn

**11:50-12:10** The manipulation of time and WWII German bunkers of the Channel Islands: Gilly Carr

**12:10-12:20** "An excuse for building in period forms": the case of a Benedictine Abbey Church: Richard Irivne

**12:20-12:40** Shaping the space at Ancient Olympia: contemporary uses and the power of the past: Katelij Fosseki & Georgios Alexopoulus

**12:40-1:00** Discussion

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**Technologies and Ontologies: Archaeological truths and subjective sciences**

**Location:** G34

**Organiser:** Sheila Kohring, University of Cambridge, and Helen Wickstead, University College London

**9:00-9:10** Introductory Remarks: Sheila Kohring and Helen Wickstead

**9:10-9:30** Ceramic Truths: Why is quantification more scientific than observation?: Sheila Kohring

**9:30-9:50** From Typology to Categorisation: Exploring early metalwork production in the Italian Peninsula: Andrea Dofonis

**9:50-10:10** Mesolithic Archaeology Lithics Analyses: Learning to walk again: Paul R Preston

**10:10-10:30** questions

**10:30-10:50** coffeebreaks

**10:50-11:10** Determining 'Abnormality' in the Skelatol Record: Victoria Mueller

**11:10-11:30** Making what on the map? Spatial technologies and the production of archaeological landscapes: Helen Wickstead

**11:30-11:50** How Does the 'Thinking Eye' Depict 'Eventful Contexts': Issues of art composition and magic in the representation of archaeological excavation: Sperina Merfo

**11:50-12:10** Truth and Ontology in Archaeology: Sandra Wallace

**12:10-12:30** Pot-hunting as an Ontological Mechanism in San Juan County, Utah, USA: Jennifer Goddard

**12:30-1:00** discussion

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**Reconstructing the Underworld: the Anthropology and Archaeology of Other-Worlds**

**Location:** 007

**Organiser:** Lionel Sims, University of East London
Staging events: atmospheres of performance in archaeology

Location: K159
Organisers: Penny Biddle and Kate Waddington, Cardiff University

1.50-2.10 The Pour: casting and staging the Bronze Age: Kate Waddington
2.10-2.30 Topography drives tactics: scenario, programme, and the military imagination (Mike Pearson)
3.30-5.40 Performance, animism and perspectivism: transformations at some British Neolithic monuments: Hilton Reynolds
4.30-4.50 Half Life: Angus Fairhurst
5.10-6.30 Space, Shape and the Performance of Social Differentiation in Prepalatial Crete: Kathryn Soar
6.30-8.10 L’art du déplacement: parkour and some physical re-engageaments with archaeology: Andrew Cochrane and Tom Russell
4.10-4.30 Performing the valley: journeys to causewayed enclosures: Jess Mills
4.30-4.50 Engaging with the Unknown: The Late Neolithic and Early Bronze Age of the northern Clun Hills of Shropshire and Powys: Bronwen Price
5.40-6.10 Writing as performance: Kathryn Piquette
5.50-6.30 Making the Past real at Home: Christine Finn
5.30-5.35 Enclosure: awakening the Neolithic mind: performance as ritual across a mythographic landscape: Simon Pascoe
6.00-6.30 discussion

From the everyday commute to a journey of a lifetime: the landscapes and material culture of movement

Location: K133
Organisers: Julie Cade and Erin Gibson, University of Glasgow

2.00-2.20 The bewitching of Mr. Jacob Setey and other tales: how stories influence journeys: Lucy Ryder
2.20-2.40 The phenomenology of pastoralist movement: Bedouin poetry and the archaeological landscape: Piotr Bieniakowski
3.40-3.50 Travelling on the Darb al-Hajj: Andrew Potter
3.00-3.30 The journey of a lifetime: the archaeology of long-distance pilgrimage: Julie Candy
3.00-3.30 Pilgrimage as ritualised travel: two examples from the ancient west Mediterranean: Minela Lopez-Bertran
3.30-4.00 tea/coffee
4.00-4.20 Roads and paths: a historical and archaeological metaphor for rural conditions in modern Sicily (Italy): Antonio Mierpilotes
4.20-4.40 The archaeology of everyday movement: Erin Gibson
5.00-5.50 Moving beyond abstraction: strategies to understanding movement in early prehistory: Thomas Kador
6.00-6.20 “A few mulitillated ditches and a broken wall” Hadrian’s Wall and the secular pilgrimage: dislocated experience of a linear monument: Claire Nesbitt
5.20-6.40 Discussion

Movement in the Ancient City: new approaches to urban form and theory

Location: G04
Organiser: David Newsome, University of Birmingham
Discussant: Dominic Pering, University College London

2.10-2.20 Introduction
2.20-2.40 Centrality in the ancient city: defining the media urbica in ideology and experience: David J. Newsome
2.40-3.00 Activating the Map: Movement as Variable in Spatial Analysis: Eric L. Pechter
3.00-3.20 Beyond the Walls: Determining Patterns of Extramural Movement at Pompeii: Virginia Campbell-Lewis
3.20-3.40 tea/coffee
3.40-4.00 Symbolic landscapes and urbanism: approaching an analysis of movement in the towns of Roman Britain: Adam Rogers
4.00-4.20 Integrating the Insulae: Street network and place-based activity in 2nd century: Hanna Stöger

4.20-4.40 Classic Maya social space: changing patterns of access, spatial segmentation and social status in the Maya lowlands: Jeffery Selbert
4.40-5.00 Discussion: Dominic Pering

Chance, choice and catastrophe: an archaeology of the unpredictable

Location: G07
Organisers: Stephen O’Brien, David Smith and Helen Murphy, University of Liverpool

2.10-2.20 Introduction
2.20-2.40 Theory and a Multiscalar Temporal Methodology: Revealing irregular and contested processes hidden in patterns of gradual evolution: Suzanne Spencer-Wood
2.40-3.00 Diversity of Public Grounds and Plurality of Truth: Stephanie Koerner and Brian Wynne
3.00-3.20 Between the Blind and the Open Mind: A Road-Map for Adventures in the Unpredictable: James Doesser
3.20-3.40 tea/coffee
3.40-4.00 Extreme Events Call For “Radical” Measures. The Eruption of the Lassen Peak Volcano 1917 Years Ago and Social Change in Late Glacial Northern Europe: Felix Rieze
4.00-4.20 Unpredictable Factors and the End of the Mycenaean Palace: Stephen O’Brien
4.20-4.50 Discussion

Personal Histories – films

Location: K111, from 1pm
Filmed by Pamela Jane Smith, Silas Michailakis Sam Wakeford

Film 1: Colin Renfrew, Mike Schiffer & Ezra Zubrow, recount “Personal histories in archaeological theory and method: The New Archaeology”, also speaking and chaired by Graeme Barker, Robin Dennel, Rob Foley, Paul Mellars & Marek Zvelebil as discussants (recording in 2005).

Film 2: Henrietta Moore, Mag Coney, Ruth Tringham and Alison Wylie, recount “Personal Histories”. The panelists analyse their young experiences as they pioneered early post-processual feminist, gendered, symbolic and structural approaches (recorded in 2007).

Sunday

Archaeology and the politics of vision in a post-modern context

Location: Tempest Andrews Hall, Yorkshire Museum
Organiser: Vitor Oliveira Jorge, University of Porto, and Julian Thomas, University of Manchester
Discussant: Colin Renfrew

9.00-9.10 Introduction by the coordinators: Vitor Oliveira Jorge and Julian Thomas
9.10-9.30 On the Occasionalism of Archaeology: Julian Thomas
9.30-9.50 Love in ruins, or why do we “see” couples in archaeological sites: Stelios Lekakis
9.50-10.10 Additive subtraction: addressing pick-dressing in Irish passage tombs: Andrew Cochrane
10.10-10.30 Coming to Our Senses: Toward a Unified Perception of the Iroquoian Longhouse: Christopher Watts
10.30-10.40 questions
10.40-11.10 coffee/tea
11.10-11.30 Seeing the Meaning behind the Mask: examining the role that meanings play in social integration: Christopher M. Roberts
11.30-11.50 Archaeology’s “Scientific Vision” and the “Local”; Salvage Work in Turkey’s G.A.P. Region: Laurent Desai
11.50-12.10 Learning to see through the “Kilmartin Eye”: Aaron Watson
12.10-12.30 Luminous Monolith: rock art, sound and enlightenment: Andy Jones
12.30-12.50 Aspects of the historicity of authoritative conceptions of perspective (a-perspective) objectivity and conditions of possibility for plurality of archaeological research directions: Stephanie Koerner
12.50-1.10 questions
1.20-1.30 lunch
2.00-2.20 ‘Now, I can see you’: bringing an archaeological sensibility to bear on digital media through the politics of presence: Ian Russell
2.20-2.40 Aspects and icons of Portuguese nationalism in the period of the XIXth century dictatorship: Sérgio Gomes
2.40-3.00 Deconstructing domestic views of the Copper Age monumentalized hills of Iberia: the case of Casatilhano do Vento in Foz Côa (NE of Portugal): Ana Margarida Vale
3.00-3.20 Questioning an archaeology of vision; four dimensions of implicated discourse from past material culture: Keith Ray
3.20-3.40 tea/coffee
3.40-4.00 Archaeological excavation as performance: dissolving boundaries between art and science for the sake of knowledge: Vitor Oliveira Jorge
4.00-4.20 Prehistoric Visual at Chaos Cayon: A Case Study from the Southwest U.S.: Ruth van Dyke
4.20-4.40 An Archaeology of Vision: Seeing Past and Present at Catalhöyük, Turkey: Michael Ashley
4.40-5.00 Discussion: Colin Renfrew
Ephemerality: The Archaeology of Transience

Location: G04
Organiser: Paul Graves-Brown

9.00-9.20 Introduction: Paul Graves-Brown
9.20-9.40 The industrial ephemeral: saying goodbye to a Montana dam: Caitlin Deslively
9.40-10.00 Phaenes, trains and automobile-collision scenarios: accident simulation from an archaeological perspective: James R. Dixon
10.00-10.20 *Ultima Ratio Regum: Evaluating the Impact of Warfare on the Mycenaean Kingdoms*: Kate Harrell
10.20-10.40 Is it True that Anyone was Ever 'Pre-modern': An Archaeology of the Myth of the 'Pre-modern'. (Tournou 1990) and Its Supposed 'Pre-modern': Obstacles: Stephanie Koemmer and Joseph Leo Koemmer
10.40-11.00 questions
11.00-11.20 coffee/tea
11.20-11.40 'The world tum'ud upside down': the elusive archaeology of Revolution: John Mabbitt
11.40-12.00 Always there at Derby Day?: Looking into a Crystal Ball: Pat Reynolds
12.00-12.20 Seeing things invisible: Ephemerana and transience ... in Las Vegas?: John Schofield
12.20-12.40 questions
12.40-12.40 lunch
2.00-2.20 .... 'We Will Remember Them': The Ephemerality of War Memorials: Samuel Walls
2.20-2.40 Made to last – The permanent yet ephemeral nature of the air-raid shelter: Ross Wilson
2.40-3.00 Vagga Sophia: plus c'est la meme chose, plus ça change: Zeynep Akkire
3.00-3.20 discussion

Changing Perceptions of the Medieval World (sponsored by the Society for Medieval Archaeology)

Location: K109
Organisers: Naomi Sykes, University of Nottingham, and Dawn Hadley, University of Sheffield

9.00-9.10 Introduction
9.30-9.50 Changing tales, changing worlds?: Perceptions of nature in England, c. 600-1100: Kils Poole
9.50-10.10 Reconsidering the Environmental Context of Daily Life in Early Medieval South Wales: Andy Samman
10.10-10.30 questions
10.30-10.50 coffee/tea
10.50-11.10 Revisiting the medieval landscape: Richard Jones
11.10-11.30 A bottom-up perspective of a top-down period, rural domestic pottery production in 6th-11th century Cormack: Imogen Wood
11.30-11.50 Anglo-Saxon towns: is there such a concept?: Simon Foote
11.50-12.10 Emerging 'Urban' identities in tenth-century Lincoln: Lefty Ten Harkel
12.10-12.30 Discussion

Tower of Babel: are we all talking past each other?

Location: G07
Organisers: Don Hanson and Dan Hull (Council for British Archaeology)
Discussant: Siân Jones, University of Manchester

9.00-9.10 Introduction: are we all talking past each other?: Don Hanson and Dan Hull
9.10-9.30 Multiple voices, multiple interests: Don Hanson
9.30-9.50 Unlocking the Research Dividend: The strengths and weaknesses of Research Agendas: David Pettus
9.50-10.10 Community Archaeology: Floating around in the theoretical abyss of nothingness? Evaluating Community Archaeology in the UK: Faye Simper
10.10-10.30 shared projects, different visions. The problem of communication within a community archaeology project: Rob Isherwood
10.30-10.50 coffee/tea
10.50-11.10 Learning preconceptions at the door, outreach through Karaoke and other adventures: Archaeology and Metal Detecting: Sue Thomas
11.10-11.30 Too much Talk 'Til Talk?: Dan Hull
11.30-11.50 What a student wants: conversations with consumers?: Ange Brennan and Karina Croucher
11.50-12.10 Within you and without you?: Tim Darnell
12.10-12.30 Discussion: Siân Jones

Too much 'phenomena' and not enough 'ology'? Method in phenomenological archaeology

Location: K133
Organisers: Susanna Harris and Andrew Gardner, University College London

9.00-9.40 Introduction
9.40-9.50 Phenomenology in Practice: a south Italian field project: Sue Hamilton and Ruth Whitehouse
9.50-10.00 Critical Senss: Phenomenology in Archaeological Practice: Susanna Harris

9.50-10.10 Phenomenology and GIS: potentials for methodological dialogue?: Rebecca Rennell
10.10-10.30 The problem with things: experiencing artefacts/studying artifacts: Stevan Matthews
10.30-10.50 questions
10.50-11.10 coffee/tea
11.10-11.30 Assimilating phenomenology: considering the archaeological method: Fay Stevens
11.30-11.50 Whose genius led? Working across disciplines in the exploration of spirit of place on Monte Altare, Northeast Italy: Sarah Deardi
11.50-12.10 Comparing then with now: a 'phenomenological' approach to sites of past conflict: John Carman
12.10-12.30 Discussion

Judicial archaeology: can we prove the past beyond reasonable doubt?

Location: K933
Organisers: Simon McGrory and Matthew Collins, University of York

5.00-5.10 Introduction
5.10-5.30 Why archaeology is a science: Terry O'Connor
5.30-5.50 Past the casel – dating the past: Beatrice Demarchi, Elane van Asperen and Kirsty Penkman
5.50-6.10 Elementary it isn't: Carl Harris
6.10-6.30 Reconstructing the 'crime scene': Inference, Analysis and Assumption in Environmental Archaeology: Benjamin R. Geary, Nick J. Whitehouse, and Jane Bunting
6.30-6.50 questions
6.50-7.10 coffee/tea
7.10-7.30 Modern Analogy for Past Inference?: The Case for Cut Marks: Irish Seetha
7.30-7.50 Public perceptions and scientific truths: a case of inca child sacrifice: Timothy Taylor and Andrew Wilson
7.50-8.10 What went in the mouth was usually eaten and sometimes got stuck. Ancient dental calculus and what's inside it: Karen Hardy
8.10-8.30 Walking with Dinosaurs: is it more important to inform or entertain ourselves?: Matthew Collins
8.30-8.50 discussion

The Historic Landscape: more than just character?

Location: K111
Organisers: Jonathan Finch and Timur Tatlioglu, University of York

10.00-10.10 Introduction: Jonathan Finch and Timur Tatlioglu
10.10-10.30 Using characterisation in an industrial consortium: an example from the West Midlands: Paul Clugige
10.30-10.50 Characterising the Urban Rural Fringe – A Case Study from Tyne and Wear: Jayne Winter
10.50-11.10 The Northamptonshire Historic Landscape: A New Perspective: Tracey Parida
11.10-11.30 coffee/tea
11.30-11.50 A people based approach to Historic Landscape Values: Camilla Priede
11.50-12.10 Being there: Graham Fairclough
12.10-12.30 discussion

Discussing Evolutionary and Interpretative Archaeologies

Location: K159
Organisers: James Steele, Andrew Gardner and Ethan Cochrane, University College London
Discussant: Bob Layton, University of Durham

2.00-2.10 Introduction: James Steele, Andrew Gardner and Ethan Cochrane
2.10-2.30 Why intentionality matters: Interpretation as an essential aspect of human behaviour that evolutionary archaeology needs to consider: Bill Sillar
2.30-2.50 Fashion versus reason in archaeological theory: Alex Bentley
2.50-3.10 Agents and agency, a view from evolutionary archaeology: Mark Lake
3.30-3.50 coffee/tea
3.50-4.00 Dialogue on Landscape, Interpretative perspective: Sue Hamilton
4.00-4.10 Dialogue on Landscapes, Evolutionary perspective: James Steele
4.50-5.10 Discussion
5.10-5.30 discussion

Reconsidering the on-site relationship between subject, object, theory and practice

Location: K111
Organisers: Oliver Harris, University of Cambridge, Cara Jones, CFA Archaeology LTD, Phil Richardson, University of Newcastle, and Hannah Cobb, University of Manchester

2.00-2.10 Introduction: Situating the Problem: Oliver Harris, Cara Jones, Phil Richardson, and Hannah Cobb
2.10-2.30 An Archaeology of Many Steps: Marianne Linn
ABSTRACTS

The "P" Word: The possibilities (and problems) of phenomenological perspectives in archaeology
Organiser: Hannah Cobb, University of Manchester

Phenomenology has undeniably entered mainstream disciplinary consciousness over the last decade. Yet whilst for some it has been embraced as a positive and insightful theory to assist in the interpretation of the past, for others it has become a dirty word, representative of all that many see as problematic with Interpretive or Post-Processual archaeologies. Such stigmatisation has meant that such bodies of thought are significantly informed by phenomenological arguments have become redundant: it explicitly acknowledge this influence, preferring to avoid the loaded and problematic connotations of the "P" word altogether.

Nevertheless it is clear that there is much to discuss in this session; are phenomenologically informed approaches to the past really this problematic or are they born from a series of troubled disciplinary misconceptions? What is the future of phenomenological investigations into the past? Is there more to phenomenology than its application towards landscape studies? And for those attempting to put phenomenological ideas into practice, is this possible? Or is phenomenologically informed methodology ultimately a contradiction in terms?

Background and the possibilities of phenomenological perspectives in archaeology
Hannah Cobb, University of Manchester

In this introductory paper I will discuss background in more ways than one. Firstly I hope to provide a very brief background to the session and its aims. Then I shall turn to some of the questions I have raised in the session abstract;

What is the future of phenomenological investigations into the past? Is there more to phenomenology than its application towards landscape studies? And for those attempting to put phenomenological ideas into practice, is this possible? Or is phenomenologically informed methodology ultimately a contradiction in terms?

In response to these I will briefly present one of the many possible positive features that phenomenological perspectives provide archaeology, by exploring the Heideggerian notion of background. Here, using a case study of the Mesolithic in the northern Irish Sea basin, I hope to illustrate the possibilities for interpretation which arise from considering the phenomenological concepts of background, disclosure, equipotentiality and narrative identity. The scope of these, I will argue, extends beyond considerations of landscape, and is relevant for exploring in practice the wide ranging material dimensions of the fluid and intersecting scales of Mesolithic daily life.

Phenomenology and Practical Knowledge in Contemporary Academic Contexts
Condulm Hansen, Waterford Institute of Technology

This paper critically examines the current academic approach to phenomenology as a methodology, which has entered a variety of disciplines in the humanities. While, in archaeology as well as other disciplines, the validity of a phenomenologically informed research approach has to be constantly defended against positivist views, there has been little discussion about the legitimisation of traditional academic knowledge. In "The Postmodern Condition", Lyotard discusses knowledge creation and legitimisation in a postmodern context, arguing that positivism as a valid scientific approach failed. Through their current investigations of alternative paradigms, archaeologists can contribute to this debate.

Archaeologists' direct contact with a physical medium, namely the archaeological record as a source of knowledge, is parallelled in much more obviously practice-based academic disciplines, such as art and design. In an academic context, the debate is usually complemented over academic skills and a research log. This relatively new academic disciplines are often termed "theorising practice" and are now at a critical point in defining their philosophical frameworks.

Some of the current theoretical developments in practice-based research will be introduced in this presentation to illustrate the appropriateness of adapting a phenomenological position when approaching material culture, practical processes and social practices.

Broken Horses: Knap of Howar, phenomenology and the ‘logic’ of practice
Gilles Carey, Surrey County Council

Phenomenological approaches have opened up a whole other avenue of thought in considering prehistoric landscapes. How can we define what is coming to be considered Neolithic house space? Phenomenology has largely been considered as a single theory of a recourse to a first-order understanding of the world, in which the body provides the "ontological ground for all feeling and knowing" (Tilly, 2004: 29). However, this "excludes any inquiry as to its own social conditions of possibility" (Burton 1990: 26). It is through practice that we body-extend, "creates, 'defines' and 'challenges' space. Understanding how bodily engagement can be read in the archaeological record could lead to wider understandings of Neolithic house space as an arena of conflict rather than a cosmological entity" (Burton, 1990: 43).

The Question Concerning Archaeology
Gonzalo Velho, Instituto Politécnico de Tomar

The title of this paper follows Heidegger's essay "The Question Concerning Technology". From my point of view archaeology suffers from a question linked to technology, which Heidegger also developed in the essay "The Thing". Inside the "great story of evolution", archaeology has developed as a great story of technology and materiality. Maybe the best example can be seen in Leirin-Gourihan's concepts of "Tendence" and "Fail". In this sense archaeology contributed to a view were technology overcomes humanity. This may also be exemplified by some studies which comes to estimate human being through materiality. In â¦â¦.
Thinking through signs: the phenomenology of Charles Sanders Peirce
Zoe Crossman, Columbia University, USA

Phenomenological approaches, such as those currently used in archaeology are limited by an inadequate critical engagement with how things signify, and with the ways in which objects are understood to act. In particular, the tying of archaeological approaches with an understanding of objects that has grown out of critiques of Saussure's work on the linguistic sign has left us with an inadequately developed language through which to think about our material engagements. In contrast, Charles Sanders Peirce's semiotic grew out of a phenomenology that he developed independently of earlier approaches, and was aimed at creating new spaces and possibilities for working through how we think and act in relation to the material world.

The Doorframes of Perception?
Mark Gittings, University of Leicester

If we take Chris Tilley's 1994 volume as a benchmark, what is of interest is the sheer diversity of practical gambits employed—from photographs and nuanced description (1') through to perspectival maps of totemic geographies, Hotton's (2005) reconstruction drawings (e.g. Thomas, 1993, 'The politics of vision and the archaeology of landscape') and the Leibniz room doors (1997 Proceedings of the Prehistoric Society 93), we have a heady cocktail of ways of doing and producing knowledge. However, the number of early researchers looks keenly to unfolding, refolding and developing these pathways. Bubbleworlds, horizons, virtual simulacra and immersive 360° schematics to name but a few, testify the burst of activity that followed Tilley's seminal text.

Why? It is interesting that since this opening broadside of methodological possibility, there appears to have been a doing of phenomenology that has whitened itself down to thick description (with, if you are lucky) a couple of photographs. The grab-bag of other methodologies inspired by the phenomenological turn seem to have been granted no place in this, being either ignored (and allowed to wither) or actively dismissed and placed at the heart of cautionary tales regarding the ill of (for example) modernity. Running parallel, in some of the methodological gambits that emerged in response to phenomenology have continued to develop, but not refine, however these remain stilted with the original formulae—more or less the same. There is no one phenomenology but rather a range of methodological possibilities (and the implications it has in terms of new directions for phenomenologically informed archaeological research) that I would like to examine in this paper.

1. Which will hopefully strike the reader as profoundly (and comfortably) phenomenological.

2. Which will hopefully not.

Whose phenomenology? A "non-exclusive" consideration of phenomenological perspectives in archaeology
Fay Stevens, University College London

The bringing together of phenomenology and archaeology has over the past decade generated a substantial amount of interest, intrigue, active debate and criticism. Some have argued that the very idea of phenomenology and archaeology is somehow limited, intrinsically flawed or ill-conceived. These issues are not exclusive to archaeology; the complexities of phenomenology are recognised in many disciplines, each having their own particular disciplinary impasse when it comes to their general approach to methodological questions. However, despite these potential limitations, archaeology is not a specialist outlier approach as to the applicability of phenomenology. Husserl, Heidegger, Satie and Merleau Ponty argued that phenomenology is possible, valuable and worth doing. Phenomenology is a complex philosophical way of thinking situated with the social and political history of its practical origins, encompassing a variety of perspectives. Because of this, there is no one phenomenology but rather a range of phenomenological perspectives. Every discipline has specific issues with regard to integrating these phenomenological perspectives, and they are not always successful as others, perhaps only partly, struggling with different, and more complex, philosophical attitudes.

The many issues for phenomenology in archaeology is that it creates tensions between the validity of experience of the person in those of the past (for example in relation to time, gender and perceptions of self). It is this tension that is dynamic within the discipline, and a necessary tension rather than impede the archaeological (phenomenological) perspective; what make it a worthy, dynamic and inspiring method of enquiry and way of thinking about the discipline.

What about the S word?...
Paul Cripps, University of Southampton

Computer based landscape studies provide an interesting intersection of supposedly opposing theoretical viewpoints; on the one hand is the scientific method, using computer based techniques to explore the past, and on the other, phenomenological methods in this coming together of discussion. Many of the issues that arise from methodological, methodology, the existence and nature of which this session seeks to examine; the scientific method providing the basis for rejuvenated and robust phenomenological theories, which can be seen to be different from the bulk of what could be described as post-processual hypotheses or assertions, to use the scientific terminology...

What would Husserl say? Finding strategies for engaging with everyday experiences in prehistory
Thomas Kedar, University College Dublin

According to Edmund Husserl (1859), one of the founding figures of the phenomenological movement in modern philosophy, phenomenology is concerned with the objective phenomenon of every kind, the science of every kind of object, an "object" being taken purely as something having just those determinations with which it presents itself in consciousness... (Husserl 1861, 112 - 13). Put simply, phenomenology is concerned with describing things as they appear to us in their current state rather than inferring what lies behind them or how they got to be in this state. Archaeological applications of phenomenology have primarily focused on prehistoric landscape research, which is reflected in the contribution to this symposium. However, this would often appear to be a contradiction of terms, as prehistoric landscapes cannot appear to us in the present. We can only carry out research in contemporary settings and therefore there can be a descriptive analysis of contemporary landscapes help our understanding of people's actions in prehistory.

On opening this session, finding some answers to this question is the focus of the following poster presentation. Is it a feasible project to privilege the embedded experience of a while Western, and usually male, academic (e.g. Brack 1998). Yet is this inherent in the value of such approaches in prehistory? For example, with the consequence of a conflation between a phenomenological perspective, and prehistoric archaeology? It is possible to develop complimentary understandings that allow us to use the insights gained to create a non-essentialist, as well as non-dualistic, engagement with past people's experience of space and place. Rather than develop a manner that appreciates the affective and mnemic side of people's engagement with space, alongside more complex ideas of identity, we can maintain and enhance the insights of phenomenology presented here as such approaches can be rooted within phenomenology. In order to do so I will return to Chris Tilley's study of the Dorsset Cursus (1994), one of the most famous examples of landscape phenomenology, and argue that it is in developing a broader phenomenological perspective, rather than re-enthancing the methodology, that new insights can be gained.


Navigating gazers for beginners: phenomenology and solipsism
Kenneth Brophy, University of Glasgow

Most of the papers that I gave at TAG in the 1960s were about phenomenology in one form or another, with my last word on the topic in 2001 according to my extensive records. Since then I have not returned to the topic, preferring to speak in the outer fringe of TAG on obscure subjects like aerial archaeology and cryptozoology. Come to think of it, I haven't really explored this topic since TAG 2001, aside from some tentative ideas for a paper this year.

This session has brought this to my attention in a strangely Heideggerian revelatory way. Why is it that in my research I have had increasingly less emphasis on phenomenology, despite the perennial rebuff from some of my colleagues who would really have liked me to use it? Is it because I am a crazed phenomenologist? Is it because I am still a student at? (Studently is the first-made-up word I have used in my writing for quite some time.) Or is it because it has now permeated my research and fieldwork that I don't have to articulate its premises and values anymore? This paper is a journey of discovery for me: I will reread and review my TAG papers on the topic from 1996, 1997, 1998, 2000 and 2001, and reflect on what has happened since. In true phenomenological style, this will be a personal, solipsistic journey that we will begin at the end of the paper.

T a k i n g A r c h a e o l o g y o u t o f H e r i t a g e
Organisers: Laurajane Smith, University of York, and Emma Waterlon, Keele University

This session examines the conflation of heritage with archaeology, and does so by asking whether archaeology can usefully contribute to a critical understanding of heritage – both in terms of what it is and the cultural, social and political work that it does in contemporary societies?

There has tended to dominate the development of public policy and practices surrounding the protection and management of what is often referred to as 'heritage', what some might also call the 'historic environment' or 'cultural resources', among other terms. Archaeologists have been very successful in protecting what they perceive to be their database – a success that has been achieved through the development and maintenance of a suite of heritage management practices that work to legitimise their privileged access to, and control of, that database. But is archaeology the definitive narrative? Does it dominate our understanding of heritage? More generally, does archaeology offer a meaningful reflection of the 'historic environment', in terms of the uses, values and associations it carries for the various different publics that engage with that environment/heritage?

This session explores the relationship between archaeological knowledge and data with heritage, the session aims to explore a range of issues, which include: a) the current theoretical limitations of archaeology knowledge about heritage; b) the reasons for these limitations; c) the ways in which archaeological theory and practice work to exclude or include other forms of knowledge and experiences on centre; and, d) theorisations of heritage that aim to extend our understanding of heritage beyond the purely 'archaeological'.

There is no such thing as heritage
Laurajane Smith, University of York, and Emma Waterlon, Keele University

Traditionally, archaeology has dominated the ways in which we understand, manage and think about heritage. This paper, however, argues that ideas and understandings of heritage have expanded in ways that suggest that archaeology no
Exploring the boundaries of archaeology and heritage in Greece
Kalopili Fousaki, University of York
This paper explores the limitations and boundaries in the conflation of archaeology and heritage in Greece, a country where the meaning of cultural heritage is usually identical with that of archaeology. The limitations and boundaries in the interpretation of heritage and archaeology are examined on a three-axis level, noting the intersections at points where the marriage of the two may be neither harmonious nor productive. The aim of this three-axis examination is to identify the reasons for linking narrowly archaeology with heritage in Greece and the implications derived from the above link. Special focus is placed on the role of archaeologists in Greece in defining the boundaries between heritage and archaeology.

The paper traces some of the reasons of the above limitations in the "possessive" and authoritarian attitudes of Greek archaeologists in the past, and occasionally in the present, towards archaeological data. The examination of issue for Greek archaeologists is focused on "possessive individualism" developed by the Peter McMullen in 1964. On the basis of the main paradigm of possessive individualism "I own, therefore I am", which dominates archaeology and archaeologists, the role of "collectivism" emphasized in heritage is co-examined and compared.

The "possessive-individualistic" perspective of this issue raises a series of questions that the paper aims to address: a) How does the "possessive individualistic" approach in archaeology clash with "collectivism" emphasised in heritage? b) How do archaeologists react to the unification of the "collectivism" and "possessive individualism" approaches? c) To what extent may the various different communities that engage with archaeological heritage? d) Can the transformation of the authoritarian, "possessive individualistic" approach into a "democratic", collective approach constitute the means for confronting archaeology and heritage? e) How can the latter be achieved?

The no-man's land of the buffer zone - archaeology's legacy to world heritage site management
Eather, F., Stafford, College
A very familiar debate to be heard around the table at many World Heritage Site Management Planning Group meetings, stems from the thorny issue of boundaries and buffer zones. This problem lies in an uncomfortable legacy of archaeology; many of the early World Heritage Sites were inscribed with little preparation and their boundaries taken from conveniently existing lines on the map — such as Scheduled Ancient Monuments in the UK and the Theoretical areas around the "outstanding universal value" starts and stops, who manages which piece of land, whether something should be a buffer zone or just the setting has become all too familiar.

The purpose of this paper is to reflect the impact of the Banking and Development controversy and show curators with public-focused light than their development control remit suggests. It will be illustrated with examples drawn from World Heritage Management in the UK and on Malta, specifically focussing on the issues surrounding Durham Castle and Cathedral and the Megalithic Temple Sites of Malta.

Archaeology quiet on the western front
Ross Wilson, University of York
Archaeological projects on the Western Front have been ongoing for over a decade. As teams from Britain, France, and Belgium investigate the remains of the world's first industrialised war there has emerged the question, what does archaeology inform us about the front? How does it impact upon the high level military planning on the western front? How does the discipline enrich or inform the memory of the war on the Western Front? These questions take on especial importance when one considers the paramount place the battlesfields hold in former combatant countries. The memory of the war is used to create an identity of a country that feature in a particular part of the world and the capacity to evoke deep emotion. This paper explores these issues regarding archaeology's relevance in the popular memory of the battlesfields in Britain. It considers the ways in which archaeology impacts upon popular culture, and how archaeology responds to its audience. Pleasing, the content is based on a four-year project on the Western Front underwritten by the Heritage Lottery Fund.

The dilemma of participating
Maarjöf Koh, University of Amsterdam
In this paper I want to explore the dilemma of participating in heritage projects connected to politics. Since the work of Shanks and Tilley some twenty years ago most archaeologists are aware that what they publish has consequences outside the academic world. How should we deal with this awareness in our daily work?

In the (western) Netherlands there is little public awareness of the archaeological heritage present, especially when dealing with the present political period. This is partly due to the fact that nearly all of the archaeological remains are invisible to the public; we often are unaware of the presence of archaeology as a performative practice as a local and global level. For that reason there is an increasing environmental planning; partly based on the convention of Valetta and partly on the idea that knowledge of local heritage environment is an asset of future development. Archaeologists as a result are called upon to rethink their position. Archaeologists were just glad to have a job as we were told during our education that only 10% would be so lucky. As large amounts of public money were put into archaeology, the public should get something in return. It is therefore not an unusual demand.

To make the dilemmas involved with participating in heritage projects clear I will use an example concerning a local exhibition and book that are currently on show and for sale in my research area. The different participants and their
agendas will be analysed in order to try and answer the ethical question; do I as an archaeologist want to participate in this kind of project?

Archaeology as a subservient ‘tool’ in cultural heritage management: Cawood, North Yorkshire

Keith Emerick, English Heritage

Archaeology is one of several ‘tools’ that can be used in Cultural Heritage Management, but the growing belief that ‘science and heritage’ has promoted expertise and the archaeologist to an unwanted pre-eminence in cultural heritage issues. This focus on the past and objects from the past means that archaeologists sidestep the central issue of cultural heritage management – how we value and use the past in the present.

Providing archaeological discoveries can enthuse the public or validate a public policy and excite them. But claims that through them one can ‘discover real objects from ancient civilisations’, whilst archaeologists can ‘recreate the past’. As a consequence excavation is often the first ‘thing’ that community heritage groups want to ‘do’ when commencing heritage projects. However, archaeologists are aware that many of the objects cannot be answered by excavation and in most cases archaeologists are resistant to going beyond the data to create ‘narrative’ – precisely the value which people want (Stender 2002). Similarly the implications of excavation are seldom aired – excavation as destruction, its cost, and possible maintenance costs – and as a consequence expectations are raised but never met. But have archaeologists begun to believe their own propaganda to the extent that they consider archaeology the only valid expression of ‘heritage’?

Community archaeology projects have a considerable boost with the goodwill and identity agenda, which has extended the word ‘community’ in front of the word ‘archaeology’ and be convinced that what you are doing addresses a heritage need and makes you subservient to the needs of a community? Who produces the narratives that we need and who defines what to expect and whether one should excavate? Is it possible to create national and regional archaeological research agendas that are responsive to local need and dovetail with other ‘tools’ – such as oral history and mapping local distinctiveness?

This paper will use the example of a community heritage project in Cawood, North Yorkshire and explore the ways in which the local heritage group have debated and are using a variety of techniques to begin their own cultural heritage dialogue. The paper will echo the ‘process’/‘product’ distinction aimed by Jones (2006, following Clavir 2002) and examine the implications of this as a modified to embrace a number of processes and interests resulting in the creation by the community of a Conservation Plan, Management Plan and Research Agenda.


Archaeology and the negotiation of heritage

Steve Watson, York St John University

This paper explores the link between archaeology and heritage as distinct perspectives on the past by challenging assumptions of negotiation and pluralisation of the local community in a more dynamic concept of engagement. Archaeology is traditionally seen as a major contributory category within the range of objects that constitute heritage. The coexistence of archaeology with heritage is thus part of a long established cultural practice in which elements of the past are perceived as evidence of the past and the activities of race, nationhood and various social and cultural constructions. Piggott’s (1989) conception of the antiquarian imagination provides a basis from which there have developed a mapping of archaeological materiality onto emerging concepts of heritage in the twentieth century and which were eventually re-formulated as constituted and institutionalised forms of heritage (Smith, 2000). Two constructions of the relationship emerged: one expressed in the operational aspects of heritage management, museums, modalities of display and processes of interpretation that seek to solve problems of interpretation, access and conservation (see for example Pinter, 2005) and the other expressing a tension between archaeology and heritage that is based on the duality of the sacred and the profane, so that heritage is seen to debase the academic and professional purity of archaeology as a ‘tool’ in the heritage culture. Drawing on theories of representation and spatial practice, this paper argues the position that in the absence of a necessary connection between archaeology and heritage neither of these constructions provides an adequate analysis of the link, and it relocates the debate in a dynamic and contextualised engagement between the two. Seen in this way heritage is presented as a locus for the reformulation of archaeological data that is based on outcomes negotiated between a range of institutions and agencies including government and quasi-governmental bodies, the private sector and professional archaeologists which are in turn influenced by political ideology, asymmetrical power and which are being re-stratified as well as experienced in oppositional perspectives. Using evidence from the Northumberland National Park, the Yorkshire Wolds and the Island of Rhodes it is argued that the archaeological heritage is the outcome of a reflects the process of interaction and selection that ultimately provides a heavily mediated, officially sanctioned and highly abstract account of both archaeology and the past.

Piggott, S., (1989), Ancient Britons and the Antiquarian Imagination, Ideas from the Renaissance to the Regency, London, Thames and Hudson


The tribes and territories of heritage

Janet Davies, University of York

There are many tribes occupying different territories in heritage. One tribe, the tribe of archaeologists, dominates and has taken over or established much of the other tribes: the tribe of archaeologists. Their dominance is such that the term ‘heritage’ is becoming synonymous with the largest territory that they hold, the historic built environment, even though these tribes appear to communicate much less with some others, such as those that occupy the area of museums, libraries and archives.

Looking at the number of degree courses listed by UCAS in 2007 for specific subjects, or combined subjects, does not indicate how far the culture of the archaeologists influences the professional territories within UK heritage. There are 460 archaeology courses listed; 400 history of art courses; 513 in architecture; and 2,987 history courses. Anecdotal evidence suggests that this requirement listed for employers for any kind of heritage job during the last 10 years, even though it was quite common around 20 years ago for professional archaeologists to have degrees in history, or not to have any degree.

This paper considers the role of archaeologists in public heritage in particular, endeavours to identify some of the ways in which UK heritage has been shaped by archaeology. It looks at how it might be different if the archaeologists were less dominant, and whether we could have a more inclusive heritage that is more relevant to a wider range of the UK population in the 21st century. It poses the question of how historians and archaeologists could benefit by communicating and learning from each other more.

Biographies of People and Place

Organisers: Harold Mylond and Jonathan Finch, University of York

Recent approaches to artefacts and landscapes in North America have attempted to fashion narratives of the past through biographies. This session will explore the potential of biography within a variety of contexts, taking different perspectives or voices from the past structured through material culture, buildings and landscapes. Papers will articulate different perspectives on biographies, from local contexts and biographies of landscapes to local histories of artefacts, and will experiment with examining biographies within the text, making this an aspect of the sessions in order to promote the co-participation of authors and editors. The session will feature a number of papers by a variety of speakers who are likely to be a mix of students and experienced scholars.

Introduction

Harold Mylond and Jonathan Finch, University of York

Recent innovative approaches to archaeological research and presentation have incorporated elements of biography that are not restricted to those biographies, each linked to a specific case study. A variety of perspectives are taken, from a contemporary, 21st-century archaeologist looking back at the evidence that allows us to consider past lives through the enactment of communities of individuals, in roles. The construction of biographies forces archaeologists to confront what information they are making, and on what basis; how to present past actions and motivations, and on the role of materiality in a variety of personalised contexts.

Reaching the Respectable: material and textual sources for William Harris Gent, tenant farmer of Henllys Farm, Pembrokeshire

Harold Mylond, University of York

Archaeologists have begun to develop new ways of writing about the past, embodying different persons, lenses, and perspectives. These can include the archaeologist, student or member of the public in the present, or one or more individuals in the past. This paper experiments with an analysis of the material evidence available from a long-term project in the parish of Newstay, Pembrokeshire, with a particular focus on Henllys Farm and its inhabitants. Multiplicity – in text, landscapes, standing structures, and excavated buildings and portable artefacts – can be used to examine the lived experience of an 18th-century Pembrokeshire farmer, William Harries, gent (1715-1773). Different types of evidence, with varied degrees of confidence and inferential arguments, are woven together to create a framework that helps us in the present to give voices to those in that temporally relatively close but culturally very distant world.

Hanerwood in the Long Eighteenth-Century

Tim Taliafero, University of York

The eighteenth-century has been recognised as a period when people had to come to terms with a rapidly changing environment. The lives of contemporaries, whose world was transformed by the wide-ranging processes of improvement, enlightenment and capitalism, were fashioned by their relationship with both the physical and cultural landscape. Within the period, Hanerwood and the Hanerwood Estates, to this discussion. These themes have been seen to affect estate life in a number of ways. The reorganisation of local rural economy during the eighteenth-century stood not only as a physical manifestation of the owner’s social position, wealth and legacy, but also reflected a profound ‘sense of place’ that was felt by both tenants and their tenants. By location and mapping the lives of particular individuals on the estate, and by informing their biographies, it is possible to explore the variety of relationships, movements, and routines that they would have engaged in during their employment, interests, extracurricular activities and other recreation. A map of Hanerwood Estate. These narratives will be framed by the transformation of the agricultural landscape that had taken place as a part of Edwin Lascelles’ improvements from 1755. Plotting the biographies of place will enable an approach that can link the lives of individuals to the materiality of landscape. This paper will therefore present how biographical narratives can be used as a simple and effective tool that can enable the re-population and contextualisation of the historic landscape.

Listening Voices in the Garden: biography and place in the historic landscape

Jonathan Finch, University of York

The landscape has increasingly been characterised by archaeologists as a locale populated by communities that were active participants engaged in structuring and negotiating meaning. Typically these approaches have drawn on
understandings of the landscape as a palimpsest of everyday and mundane activities and have attempted to give ‘a voice to the voiceless’ in both the prehistoric and historic periods, as part of archaeology’s unique contribution to understanding the past. This paper, however, seeks to populate a particular elite landscape on a specific afternoon through the texts provided by the living. Despite its specificity, however, it still aims to weave a broader historical themes through the landscape and attempts to understand how individual interaction with landscapes was structured by cultural contexts and how these in turn related to the construction of landscape. As such it will also seek to understand how designed landscapes were used by their owners and their peers – something which is often assumed but rarely examined.

"The greatest ordeal": dinner with the late Victorians. 

M. V. Garson

Within the historical period it is not uncommon to be able to attach names, occupations and family details to artefacts, and thus contextualise data to a very detailed degree. However, while biographical detail has been used in academic texts as part of opening vignettes, it has not yet been integrated into archaeological interpretive methodologies and can be seen as distracting. This paper seeks not only to explore the way in which an individual ‘voice’ can be used to elucidate human relationships with material culture, but also to demonstrate the potential of a people-focused approach to data for interpretation of archaeological landscape in a wider context.

V. Pottenger

Crispin Castle Museum, York Museums Trust and Harwood House, Yorkshire, as well as contextualising etiquette and cookbooks, this paper will interpret the material culture of dining through the eyes of an aristocratic mistress. The tensions between sociability and social control are visible through the decisions made by mistresses planning dinner. The material culture of the dining table both facilitates and constrains what is possible, and through interacting with it, affects each diner according to his or her experiences and values. The approach taken here will demonstrate how this can be rendered accessible and comprehensible at a deeply personal level, and in the process elucidate the means by which Victorian class structures were maintained through the medium of the dining table.

Glimpses of the bibliography of a community: Crustumerium and the tombs of Cisterna Grande (Rome, Italy)

Ulla Rajala, University of Cambridge/University of Uulu, Finland

This paper presents an interpretation of the results from the excavations in the Archael cemetery of Cisterna Grande (Crustumerium, Rome, Italy) where the Remarbering the Dead project has been excavating since 2004. The article discusses the materiality of the tombs and the change from single burials to multiple ones. I will consider how the single burials reflect the destinies of the whole community. I will also look at the postdepositional formation processes and how the events in the more recent past have altered our possibilities to tell biographies of the past.

When Data Are Human: Repatriation, Physical Anthropology, and the Intersection of Science and Belief

Organiser: Rose Drew, University of York

Those of us in the field of physical anthropology are both anthropologists and scientists; humanists and data collectors. We navigate a tightrope of beliefs, on the one hand respectful of other cultures (the anthropologist in us) whilst on the other also realists about the avances of thought and investigation into the workings of the human skeleton (our “physical” side).

Does the pursuit of knowledge trump belief? Where does scientific necessity stop, and ‘grave-robbing’ begin? How can we now honour both, and perhaps even learn from each other? How can we continue to grow as humanists and as scientists? This session will explore the relationship between physical anthropologists and repatriation, and the underlying ethics that inform these issues.

Contesting dead bodies in museums: The emerging cultural meanings of human remains

Tiffany Jenkins

There is a long tradition of displaying and researching bodies and body parts in museums. After the Enlightenment they were presented as part of scientific, ethnographic, archaeological or medical museums. Today the idea of allowing human remains to be used for research and displayed in museums is changing, in America, Australia, Canada and New Zealand. In the UK, human remains are increasingly treated less as objects and a new ‘respect’ is emerging in practice which attributes human properties to them. It is possible to note the development of new cultural meanings ascribed to dead bodies. This paper shall outline these changes and will raise questions about this development.

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All Quiet on the Western Front? Excavating Human Remains from the Great War 1914-1918

Marlin Brown, Environmental Adviser

In years following the First World War the Missing became a community within the fatalities of war. Exploded by shells or gas, or gassed by the Western Front thousands were lost. While some were recovered from the battlefields and buried in the cemeteries across the former Front many more still lie in the Flanders’ Fields. Since 1918 bodies have periodically been discovered and recovered by farmers or during building works but in recent years archaeologists have begun to study these sites and explore the personal remains of the fallen. Of particular interest are those of the remains of the Fallen. However while excavation processes for these people may be similar to those for human remains of other periods the background against which they are excavated is very different because here one is excavating the Missing. The Fallen of the First World War were not ascribed by some as a community but they are still regarded as such by many. The missing are regarded both as victims and as survivors, all of whom have agenda and opinions on the exhumation of the dead.

The Great War and the National Self-Portrait of the Great War has attracted a good deal of recent attention in recent years, partly because major disaster projects have unearthed bodies but also because of the development of archaeological research in the period coinciding with renewed interest in the history of the conflict. This archaeological work has focused on the remains of the Fallen and Trench Diggers, it has been holtly disputed in government, it has been the focus of regimental pride, caused the pouring of vitriol on archæologists, and has reunited families, Politics, emotion and national pride converge and sometimes collide and it is against this background - and away from a previously archæological tries to work rationally, ethically and professionally. This paper will explore issues surrounding the discovery and recovery of human remains from the war in archaeological contexts, including recent work at Serre, Loos, Ploegsteert and Fromelles, where a mass grave has become very hotly contested ground.

Human Remains in the UK: Ethics, beliefs, values, and policies

Myra Gleeson, Newcastle University

Thinking about human remains in collections requires a multi-disciplinary approach and a global perspective. The range of stakeholders interested in human remains is diverse and dynamic, being influenced by many factors; such as, where the human remains currently reside, where they originally were placed or buried, their scientific importance, and/or their cultural relationship with living and past communities. Balancing the concerns of stakeholders is difficult. This paper will look at existing professional codes of practice in respect of ethics, some religious beliefs about the treatment of the dead, and emerging shared values pertaining to the dead. I will use these topics as a backdrop, along with my 15 years experience with NAGPRA compliance in the US, to assess whether the balance is being achieved in the UK.

NAGPRA: A ‘Case Study’ in Atonement

Rose Drew, University of York

On November 18, 1990, President Bush approved Public Law 101-501, the Native American Graves Protection and Repatriation Act, more familiarly known as NAGPRA. The law directs all museums, laboratories and university collections in the United States to inventory their human skeletal collections, determine cultural affilliations, and contact relevant Tribes of the remains. If requested by a federally recognized Tribe, these remains must become available for repatriation, which means returning the ‘culturally significant’ human remains to the Tribe. Under NAGPRA, public institutions such as the Smithsonian Institution of Washington DC, provided funds to cover costs. However, NAGPRA as it applies to all other facilities in the States is an unfunded mandate. A grant and technical advice may be available, but must be actively sought and compliance is compulsory. This presents a real hard task for Universities and also museums, especially small museums. I will discuss some of the political reasons why NAGPRA was enacted; viewpoints of skeletal biologists who regard residual as a loss to scientific study are compared with those of Native groups who regard excavation as desecrating burials and ‘grave robbing’ and, scientists who have learned to work within the guidelines of NAGPRA will be discussed as well.

Plenary: Investigating slavery

Sponsored by Antiquity

Organiser: Martin Carver

Speakers: Douglas Armstrong, Jim Balwin and Zoe Crossland

On this Panel: Martin Carver, Chair, Paul Lane, (Chair) and Zoe Crossland

In this anniversary year we decided to aim the TAG Plenary at theorizing the archaeological investigation of freedom and slavery. How do you detect freedom in a community? At what social levels did it operate? No human being is entirely free. But we suspect that in the past ‘freedom’ in the modern sense was rare. Large groups of people gave their lives for others, for their community, for their religion, for their country. In an investigations from the Smithsonian Institution of Washington DC, provided funds to cover costs. However, NAGPRA as it applies to all other facilities in the States is an unfunded mandate. A grant and technical advice may be available, but must be actively sought and compliance is compulsory. This presents a real hard task for Universities and also museums, especially small museums. I will discuss some of the political reasons why NAGPRA was enacted; viewpoints of skeletal biologists who regard residual as a loss to scientific study are compared with those of Native groups who regard excavation as desecrating burials and ‘grave robbing’ and, scientists who have learned to work within the guidelines of NAGPRA will be discussed as well.

Douglas Armstrong is Laura J. and Louis Meredith Professor, and Maxwell Professor of Teaching Excellence at the University of Syracuse, USA. He is an anthropological archaeologist specializing in historical archaeology, Diaspora studies, site management and policy, policy archaeology. His scholarship revolves around work in the Caribbean on Diaspora related topics and in New York on the public policy and ‘Freedom Trail’ topics. Over the past two decades he has directed a variety of projects focusing on cultural transformation and the emergence of African Caribbean
Introduction: The Red Book
James R. Dixon, University of Bristol

'Intellectual Labour and the Socio-Political Role of the Archaeologist' — then and now
Kristian Kristiansen, Göteborgs Universitet

Shannon Healy Johnson places the developments mentioned above in a larger context in her monograph, "The Timetable for Ancient Mediterranean History," which will be published next year. She argues that the dual responsibility of archaeologists as researchers and as politically responsible for their work is a fundamental issue that needs to be addressed in the field of archaeology.

While I am in general agreement, I raise the question if this also goes the other way around: can we be politically responsible and have a radical theoretical approach? Or to put it differently: do we have to choose between being a radical critic and being a politically responsible person?

The paper discusses, in an ancillary fashion, the agency of objects and the biocultural approach of California middens. I look at how the material cultural contents of the middens represent part of the "archaeological record," which does not necessarily reflect the material remains of the groups that created them.

This paper will apply the principles of critique to the notion of critiquing the work of others as it has been conducted in archaeology. This is a significant trope in archaeological discourse — one with which we are now familiar and indeed expect. The paper in turn will critique this practice. It can, however, be expected to produce a number of important outcomes, such as the replacement of one set of ideas by another, and the route to promotion relying upon the adoption of your approaches over that of another. What if we were trained to use other ways of working in different ways? What other discourses might have been developed? What other ways of advancing our careers might we develop? What might be the consequences for interpreting the past? Can we, indeed, avoid indulging in such critiques? These are the thoughts engendered by this fragment of archaeology.

Putting the 'I' in Index
Sarah May, English Heritage

The page which inspires this paper, torn from the index, softens the structure of the section because it refers to a larger point of emphasis. She argues that the index helps us to see connections between different topics and provides a means of reconstruction in academic thought. The reader approaches from their interest rather than the structure established by the author. The index offers discursive roles and reader centered approaches to text have been transformed by the internet - a fact celebrated by Shanks. This paper will examine the theoretical implications of this change with particular reference to the topics referred to, and absent from 'my page'.

The Discipline of Archaeology
Ben Edwards, University of Durham

My pages are headed 'Subjectivity and power' and introduce Foucault's concept of discipline. Here Shanks and Tilley stress how 'discipline' as a mode of production, powers a very particular kind of subject; and how Western disciplinary regimes and cultural and social changes are central to the operation of discipline and therefore of power: knowledge is power inssofar as the operation of power requires knowledge, and one of the fundamental relations of power relations is an inequality of knowledge.

The paper will examine the theoretical implications of this change with reference to the topics referred to, and absent from 'my page'.

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to do with how people in the past ascribed meanings? Will the meaning of the past change if the way we discipline it changes? If this is who we are as subjects, is it who we want to be?

Static Artifact or Dynamic Entity: New Directions for Conceptualising and Approaching the Archaeological Text
Brent Fortenberry, Boston University

The text is the primary conduit through which the archaeologist interfaces with the wider field and public at large. Since the professionalisation of the field, the text has essentially been the be all and end all of the archaeological project. One cannot deny that the texts we produce are the results of a diverse contextual event. As such, every assumption, interpretation, and objective to that moment. Contrast this conceptualisation with a pragmatic agenda: our interpretations should be anything but static. New data, ideas, and paradigms of thought dictate that the archaeologist must adapt in order to maintain relevance. While these two arguments may seem as though they are merely polemics, they represent the paradigm with which we as archaeologists must come to terms. This paper explores the archaeological text through these disparate lenses and attempts to establish a dialogue that will enable us to both embrace and scrutinise its duality.

Re-introduction: The Black Book
James R. Dixon, University of Bristol

The Interpretive Consensus
Dan Hicks, Oxford University

Using the ton remains of the red and the black books that were used in bringing about this session, this paper takes as its starting point Susan Sontag's famous assertion that "the modern style of interpretation excavates, and as it excavates it destroys" (Sontag 1987: 8). The paper traces the rise of the idea of interpretation in British archaeological theory since 1987. It argues that a number of alternative conceptions of interpretation have been brought together, often rather awkwardly, and that this has brought about a state of 'interpretive consensus' that is increasingly unhelpful. The paper concludes by considering how some recent archaeological thinking might be used to reconstruct a more-lenient-interpretive archaeological practice.


Representation and Authenticity — some reflections on their place in experiencing the past.
Silan Jones, University of Manchester

"We are to understand that scientific discovery guarantees the authenticity of the tip, a tourist trip into history" .... "The detective work draws the visitor closer to the past. Accordingly it is appropriate that the visitor should be allowed to act with respect for the site the visitor passively experience..." — "The Journey through time is a sentence against polysemy.

These are just a few fragments from Shank's and Tilley's arguments in terms of subsequent approaches to representation and authenticity. The 'Black Book' was at the vanguard of a body of research in the 1980s and 1990s, which argued that the past is actively constructed. In particular the 'Black Book' highlighted the modes of language, techniques, and ideological discourses that underpin representations of the past. This was to have a powerful impact on the discipline, stimulating students, scholars and practitioners to question the nature of archaeological knowledge, and to develop greater reflexivity in its production and public presentation. However, by challenging the very idea of a 'neutral' or 'authentic' or 'truthful' representation of the past, I will suggest that it contributed to a neglect of the concept of authenticity. Here, I think we need to retrace our steps somewhat, for authenticity remains a powerful motivating force in people's engagement with, and experience of, the past. It is thus important that we labour to understand how people experience and negotiate authenticity in practice; whilst qualities, substances, materials, and associations inform people's sense of authenticity, and how they deploy ideas about authenticity to make sense of their own place in a world.

(Re) Positioning the Archaeologist through Theory
John Chapman, University of Durham

Resisting what for me was the easiest option - of giving a paper about material culture and the F-word (fragmentation) - I intend to focus this paper on the fashion statements that today's archaeologists make when picking 'in' the fragmentary, the 'body' of archaeological information that most appeal to them and enable them to reposition themselves in the coolest way. My two pages - featuring the can designs - reveal the importance of the 'Prip' logo and of logos in general in 1980s advertising... While Danny Miller has shown how the process of segmenting and cutting of books has streamlined its way into the publishing trade, it has also steered in a Copenhagen style of book production that is similar to the modern cognitive theory consumption in the 21st century and the impact that this has on the continuing development of archaeological theory...

Black Book, p.105-106
Josh Pollard, University of Bristol

172 x 244mm, medium-weight paper, continuous text on both pages, six paragraphs indented. Condition good, but pages slightly yellowed with age. Is that true of the contents?

(Shanks and Tilley 1992, 263-64) or a politics of the past present
Chris Whatmore, Brown

Chris Whatmore discusses how different ways of thinking that he has encountered in his role as a sociology lecturer can be related to the theme of this conference. In particular he refers to the arguments made by Angela McRobbie about 'the subculture of the unemployed' and the importance of understanding the role of the sub-culture in our society.

From discourse and power to democratic pluralism and interpretative politics, pages 263-64 contain reflections on both RCA and STA. Yet even more importantly these two pages manifest elements of a political manifesto. In my contribution I take into account Shanks and Tilley and seek to revisit the political agenda of a genuine pluralism. My question: what happens when we extend this emancipatory agenda to include the 'subcultures that do not accommodate the new fellow creatures'? The pages, now a 1000 word (and 6 acronyms) flyer inscribing a bold call-to-arms, provide occasion to engage the politics of a past present.

House-making: the process of building and being
Organiser: Serena Love, Stanford University
Discussant: Ruth Tringham, University of California at Berkeley

People create themselves through the houses they build. Recent archaeological inquiry has identified houses as active media through which people find expression for the meanings and place. Houses are the microcosm, the most intimate place to live the everyday lives. Architecture is the material expression of culture, both enabling and constraining the relationship between people and their actions. In archaeology, we receive the final phase of the house, the 'end of the story', yet abundant evidence exists for its making and constant re-making. Our focus has been on the house as product and less on the house as a process. Within a new paradigm of multi-sensory archaeology, it is relevant to consider the origin, texture, content and intention of selection of building materials, as representations of place or as means of voicing group identity or difference. Current conversations about reimagining the material world (Sowin and Ovoo 2004; Evans 2010; Inghold 2007; Tilley 2004) all converge at the point of the house. An understanding of the influence of materials on people opens the door to a visceral experience of being-in-the-house. Landscape and materials merge to create the process of building a house and dwelling within. In this context, the house is identified as a place for the living, a storehouse from the quotidian, and asks how all of these aspects influence the living, non-monumental, and domestic life. This session explores the complex processes involved in constructing and re-constructing the house and the reciprocal relationship between people and the things they build.

From the perspective that houses build people, this session aims to explore theoretical concepts of the house as a process. How are new forms and materials actively create and shape culture and society. Adequate attention has been given to their monumentality, landscape and place but these approaches have focused on an 'out-there' understanding of how people made sense of their world. But what about an 'in-here' approach that asks about the role of house-making in the construction of identity, ideology, representative experience? House-making as a way in which people create themselves through the houses they build. Recent archaeological inquiry has identified houses as active media through which people find expression for the meanings and place. Houses are the microcosm, the most intimate place to live the everyday lives. Architecture is the material expression of culture, both enabling and constraining the relationship between people and their actions. In archaeology, we receive the final phase of the house, the 'end of the story', yet abundant evidence exists for its making and constant re-making. Our focus has been on the house as product and less on the house as a process. Within a new paradigm of multi-sensory archaeology, it is relevant to consider the origin, texture, content and intention of selection of building materials, as representations of place or as means of voicing group identity or difference. Current conversations about reimagining the material world (Sowin and Ovoo 2004; Evans 2010; Inghold 2007; Tilley 2004) all converge at the point of the house. An understanding of the influence of materials on people opens the door to a visceral experience of being-in-the-house. Landscape and materials merge to create the process of building a house and dwelling within. In this context, the house is identified as a place for the living, a storehouse from the quotidian, and asks how all of these aspects influence the living, non-monumental, and domestic life. This session explores the complex processes involved in constructing and re-constructing the house and the reciprocal relationship between people and the things they build.

Two peas in a pod: an Anglian and a Neolithic timber hall at Lockerbie Academy
Oliver Harris, University of Cambridge, and Phil Richardson, University of Newcastle

Lockerbie Academy is the site of two timber buildings that can be interpreted as houses. Lying close to one another and very similar in plan are in fact separated by more than 4000 years, one being a Neolithic timber hall, the other an Anglian Hall. Both were created by people who had a background in timber building and both would have required similar techniques, amounts of effort and people to construct. Present understandings such as our knowledge of wood working, for example, influenced and constrained the construction of both the Anglian Hall and Neolithic timber hall. It is clear that both were excavated in a very similar fashion. Yet, currently, our understandings of each are, and should be, radically different. In this paper we seek to examine how these houses, so similar to an archaeological eye, would have been differently experienced and understood. Considering how different forces may have directed our attention to different aspects of these two buildings, we seek to explore the experience of building and being in the house.

Caught in time: the temporalities of building an LBK house
Daniela Hoffmann, Cardiff University

This paper argues that house making is not an activity that happens in isolation, as a well-defined and sealed-off act with a distinct beginning, middle and end. As a process, it is situated within and populated by other processes. This is perhaps most easily recognisable when we consider the construction of new houses at settlements which have already been occupied for some time. Here, the sitting of a new building will have to take into account not only the plans and
requirements of its builders (a group that may include many, but probably not all the people who will ever use the structure), but also the material traces left behind by previous acts of construction, the presence of contemporary neigh-bouring non-comrnercial spaces. As an example, I present evidence from the Central European Linealbandkeramik culture (LBK, ca. 5500-5000 calBC), for which people have long argued that new buildings are sited in relation to abandoned houses. Expanding on these studies, I consider the temporaliTies of the act of building itself, and bring into play various factors which influence its siting and architectural elaboration in relation to other structures. The house emerges as anchored within a complex web of spatial and chronological elements which link its individual creation and history with other timespaces and places.

More than a house. Bronze Age navetas of Balearic Islands. David javdav, Joan Fonnes, Bartomeu Salva, licenm oliver, Gabriel Senera, Arqueolayar, University of Balearic Islands.

Traditionally navetas, the most common construction in the settlements of Mallorca and Minorca during the Bronze Age, have been interpreted as regular houses. However, these views have failed to consider properly the main characteristics of these constructions. These include their often extending long-term occupancy, over several centuries, a dynamic internal development with different inside-outside visibility and access as well as a range of activities carried out indoors.

This paper elaborates an explanation that these buildings should not be seen as a static physical structure where the people lived but that they were an essential element in shaping the social life of those communities. We propose that the naveta was an active and changing role in the constitution of domestic groups and in the relations between the groups making up the community. Initially, the navetas were the main place of political action but later we note different, new public structures and important changes in the navetas.

In this paper we want to rethink the concepts of house, domestic and public space in relation to these navetas, because are problematic and have multiple meanings in any culture and time.

Rebuilding a living space, reshaping a community: Change in the Middle Assyrian Tell Sabi Abyad, Syria Piotr Kurzawa, and Adam Mickiewicz, Poznani University.

The paper aims at rethinking people-space interaction in diachronic perspective on the example of the Middle Assyrian settlement at Tell Sabi Abyad in northern Syria (dated to the late Bronze Age and the beginning of Iron Age, ca. 1225-1126 BC). The estate of secondary branch of Assyrian royal family served as a military and watching outpost, administrative centre of local agricultural production and a kind of customs post due to favourable location. Several major and minor changes occurred throughout its centenary history. These reconstructions influenced the function of whole settlement or particular buildings, simultaneously shaping indirectly their inhabitants' rales. The paper investigates the nature of humans-built environment relations on the basis of Borde's theory of practice and Hilla and Hansen's social logic of space.

Seeing difference in the same way of sameness: Looking for autonomy at Çatalhöyük Serena Love, Stanford University.

This paper challenges the received wisdom of homogeneity amongst the architecture of Çatalhöyük. Overt architectural similarities are observed in the field of Çatalhöyük, yet the employment differential materials may express "alternates", compositional analysis of mud brick reveals a complex yet discernable distribution of materials through time and space. This paper attempts a "phenomenological archaeology" in contextualizing people with the materials they used and extracting a social interpretation from the four external walls. I examine how people shape materials and are in turn shaped by those materials, overturning the asymmetrical relationship between people and things. My research is concerned with social processes that inform resource selection given the environmental constraints and with material choices."Home 1. n. dwelling place; fixed residence of family or households" is an "invisible" object, and could be used to explain the difference in the production of bricks through the mixing of materials. Ultimately, I will argue for a social expression through materials, stressing the repeated performance and process of building houses.

Inside out - early Neolithic occupation in southern Britain Lesley McFadden, University of Leicester.

House 1. n. building for human habitation. In the dictionary the word 'house' is defined as a physical structure. Houses are supposed to exist as objects. Likewise, in archaeology, there is an implicit tradition of thinking about an object. As a concept of architecture that existed as one thing, it was built for a reason, and it was assumed that it would be used or occupied in that way.

Homes have traditionally been structured around centres. What if the sense of home does not refer to a place at all but to a collection of objects, a series of practices, or particular feelings or people?

What 1. n. physical structure, and what is not simply attached to a piece of earth? This paper considers evidence for early Neolithic occupation in southern Britain, and takes up the challenge of thinking about architecture as process, but in doing explores the decentered nature of the evidence.

Remaking the Roman house, re-casting Social Relations. Reuben Thorpe, University College London.

Archaeogs have long recognised a fundamental change in the organisation of space in the Roman house from the third century BC to the first century AD. The transformation was both material and ideological, and has been described in terms of internal division and utilisation of space (Ellis 1988; 2000). Seldom though has the manifestation of changing spatial arrangement been recorded within a tight stratigraphic framework, or the processes of this structural transformation been visible. This paper, drawing on well dated sequences from the House of the Fountains in Beirut, will attempt to elucidate the pattern, process and chronology of the transformation of late Roman domestic space and place it within a framework of understanding of change and social sensibilities which both instigate, perpetuate and redefined transformed patterns of social relationships in the Late Roman empire.

The Importance of Being Settled: House making at Çatalhöyük Burcu Tung, University of California at Berkeley.

In geographically evaluating different types of building materials used at Neolithic Çatalhöyük, I explore the importance of the surrounding landscape tied to "being-in" the house. Archaeological houses are reflections of material and liminal experience in the making of place and the creation of tradition. Although the construction of a house may have been planned in an immediate context it was continuously modified and used, and the built material itself was expendable in use and not part of the house, but also beyond the house. The nature of house building, maintenance, and abandonment as well as the archaeological processes that created Çatalhöyük allow us to explore how "being-in" the house was also tied to "being-in" the landscape. By exploring and analysing the connection of movement within the surrounding landscape of Çatalhöyük in the lens of Neolithic settlements, I explore ideas of continuity and sedentism.

'Making and Doing' the Dogon house. Containment as a process of 'being-at-home in the world' Laurence Douny, University College London.

As grounded into a long-term fieldwork amongst the Dogon of Mali (West Africa), I propose to look at the seasonal making and the daily 'sticking' of their compound both of which I define in terms of a dwelling process of 'being-at-home in the world'. First I will identify the house as supported by forces both internal, traditional and local and imported into the construction and in particular through mimetic and the tactile experience of substances and matter, I examine how Dogon people create a sense of attachment to place and therefore how the home objects a particular material identity. Second, I look at how the Dogon living house constitute through the acculturation and creation of traces of daily activities. These notably concern food processing, cooking and the production of waste all left on surfaces. I intend to show how these layers convey a particular texture and meaning to the Dogon compound. Hence, by use of a phenomenological and methodological approach, I explore Dogon dwelling practices as a life cycle. This defines three key expressions of seasonal and body rhythms, leading to a philosophy of containment that regards both aspects of the house of the body and the body of the house.

Landscape and Memory in Mobile Pastoralist Societies Organiser: Paul Lane, University of York Discussants: Tim Ingold

Most archaeological studies of the material culture and landscapes of memory have concentrated predominantly sedentary, agrarian-based cultures and changing roles ranging from relatively egalitarian lineage-based societies to hierarchically structured chieftainships, kingdoms and states. Far less attention has been given to the nature and expression of memory-work in mobile societies, and especially among mobile pastoralists. One recent attempt to address this gap in the archaeological literature is that of Chapple and Urry (1988), who call for the development of a "history without memory", theory, including Deluze and Guattari’s notion of ‘nomodéme’ (1981), ignores pastoralists altogether and only considers more ‘modern’ forms of population mobility, such as guest-workers and refugees. More generally, archaeological studies of mobility and efforts at developing ways of understanding mobility as a central aspect of the prehistoric record have tended to focus more on hunter-gatherer practices than on pastoralist mobility (for overviews, see e.g. Kelly 1962; David and Kuijt 1991). This lack of attention has sometimes been attributed to the ‘visibility’ of pastoralists in the archaeological record, which in itself is a major trope in archaeological narratives.

This proposed session hopes to address some of these gaps by inviting contributions from archaeologists, ethnographers and anthropologists that examine, with specific consideration of material forms and expressions, issues concerning the interplay between everyday life, movement and the making and place-making in pastoralist societies and does this take different forms and have different integrative consequences compared with sedentary communities?

- What are pastoralist understandings of landscape compared with constructions of seascape as found among mobile mariners? Does a greater cultural emphasis on ‘path’ over ‘place’, as commonly found in pastoralist societies, generate an understanding of landscape that is ontologically different from that of sedentary societies? Is this the case, what kinds of material traces do such processes give rise to? What kinds of social relations within mobile pastoralists are expressed through this understanding of landscape?

- Do pastoralists read maps or use performance to guide their movements, and what does this say about their understanding of landscapes?

- Is an ‘archaeology of path’ still possible, given the discipline focus on place and on putting points in space? [Recall, for e.g., Binford’s seminal 1982 paper “The Archaeology of Place” (my emphasis) was about the need to differentiate between path choosing, making and acting, and navigating through, undergoing and, and connecting and leaving. Question to consider include (but are not restricted to): What are the interplay between path-making and place-making in pastoralist societies and does this take different forms and have different integrative consequences compared with sedentary communities?]

Places, paths and patches: the pastoral landscape of Omaheke, Namibia Karl-Johan Lindholm, Uppsala University.

In this paper I will discuss the archaeological structure of pastoral land-use in the dundas of the Kalahari. I will emphasise that the archaeology of mobile pastoralist societies requires a landscape perspective, where the focus is on a range of sites, rather than on a single site. In addition, it is important to acknowledge that pastoral land-use results in an array of different sites, and that comparing them will give us some of the most distinctive aspects of the pastoral society and the archaeological key-indicators of pastoralism. In conclusion, it will be argued that in order to develop a more refined understanding of the landscape of pastoralism archaeologists need to make more creative and imaginative use of other
kinds of evidence, such as the memory and knowledge of people herding livestock today, artificial wells and environmental changes registered in vegetation and soils, which may in fact constitute the main archaeological record of livestock herding.

A walk in the dust: linking places and paths in pastoralist archaeology
Matt Grove, University of London
The focus on static point patterns rather than the dynamic processes that unite them is therefore a fundamental problem inherent in the analysis of past human movement. This paper draws an analogy between the modelling of particle movement by physicists in the study of human mobility by archaeologists. Past human movement is often simulated via various forms of random walk, the vertices of which can be eliminated so that one is left with a ‘dust’ of nodes. In the latter case, a dust of sites in the landscape is often very apparent: our task is the restoration of this dusty system to a meaningful structure. Given the emphatically spatially structured nature of pastoralist societies, this task is an important and complex one. Employing high-resolution ethnographic data and a series of archaeological case studies, the current research suggests that elements of landscape experience, environmental knowledge and interaction history can be exposed and will have formed the core of the development of pastoral material culture. As such, the paths emerge from a detailed study of the places, and a walk once more emerges from the dust.

Rites of (Mountain) Passage
Yuval Yekutieli, Ben-Gurion University of the Negev
People are not indifferent to places. Upon leaving one space and entering another we have the urge to devote time to celebrate the moment, meditate about past experiences, relive old memories, and pay respect to the rules and regulations, creating a culture, a sense of place. This ritual aspect involves various symbolic elements. It is a common practice in passages between phases of life, studies, training, etc., as ‘rites of passage’ that accompany the event. Similar behaviour occurs in physical crossings, where passage from one space to the other includes a rite. As current examples, one may think of the airport ceremonies” we go through while making the journey from one country to the other, the taking-off of shoes while entering a private house in one culture, or the kissing of a doormat Mezzuzah while entering a house in another culture. In my paper I shall focus on a specific case where ceremonies of passage from one place to another are most meaningful - the mountain passes. I shall demonstrate that this is an age-old phenomenon, common among travelers worldwide, and especially among people on the move. The basis for my presentation is mountain-passes in the desert areas of Israel, inhabited by mobile pastoralist societies for generations. In addition a few similar cases from other parts of the world will be discussed.

Exploring modern perspectives on pastoral landscapes in the Tlemessi Valley, Mali, West Africa
Kate Manning, University of Oxford
Representations of pastoral nomadism continue to suffer a latent sense of Orientalism, and there remains a tendency for their cultural and material transience to be exaggerated. In contrast to the ever-increasing materialization of Western society, it is understandably difficult to identify permanence amongst a population who have little in the way of material goods, and leave a wealth of material culture in which to frame their world. The Tlemessi Valley, Mali, construct and negotiate their social landscape through a shared knowledge of defined loci. Here, I wish to argue that permanence can be sought in the very transience that defines a pastoral landscape. Emphasis is put on place over path, although the two are not considered exclusive, and I question the definition of ‘place’ amongst nomadic and semi-nomadic pastoral groups. I also consider ways in which these observations can inform us about the Later Stone Age pastoral landscapes of the Lower Tlemessi Valley.

Structuring mobility: pastoralist movement and memory in the alpine zone during the late third and second millennia BC
Kevin Walsh, University of York
This contribution is not concerned with what we would normally define as a nomadic society. It will, nevertheless, assess how mobility and memory may have interacted with an economic activity which involved a form of nomadism. Specifically, the paper considers the changes that occurred in the use of the high-altitude, sub-alpine and alpine zones in the south-western Pyrenees in the third and second millennia BC. The early and late phases of the latter period saw the Tarnéres Valley, Massif Central, being used as this landscape as a hunting zone, as represented by lithic scatter, with pastoralism concentrated towards the lower altitudes from c. 2500 BC onwards, there was a fundamental change in the use of and engagement with the landscape. The appearance of the first substantial pastoralist structures made from stone at high altitude (2000m and above), appear at this time. This departure in the use and structuring of the alpine space would have included concomitant changes in the memory of the landscape and the way it was remembered. The archaeological evidence along with local oral traditions signals that these changes will be described, so as to assess how this space was exploited and structured, and how it can inform an understanding of the development the pyrro-pastoral system in this area. As part of this discussion, the paper will also consider the nature of pathways in this part of the Alpes, and the constraints on movement in and out of these valleys.

Monuments, movement and seasonality: a journey through the basalt landscape of Homs, Syria
Jennie Brundrett, University of Sheffield
Archaeologists examining the role of burial monuments within the Ancient Near East often focus upon their association with mobile pastoralists. However, the monuments, and their role within the conceptualization and construction of memory, territory and access to resources, remain under-theorised. It is suggested that the investigation of monuments and movement alongside each other is to understand processes of social identity and the concept of status in a building or site that may present competitive, contradictory or manipulative emotive, and stimulative the imagination) called into play in each case? What role does space play in making the past ‘present’? Is space neutral? In what way? How do people and objects inside or outside it? Is space gendered? How do questions of space inscribe other questions such as memory and the past? Space is not only a physical setting but also an economic and political resource and the size, appearance and location of monuments can be allocated to presenting the past are not purely the whim of heritage professionals. The panel will thus also consider the real economic and spatial constraints on museums and heritage sites. What strategies have been used, and can be used, to tackle the difficulties and challenges a space may offer? These obstacles include lack of digital connectivity, competitors to the site, children, public transport, what they stimulate, aesthetically and environmentally, as well as larger issues of geopolitics inherent in the physical and spatial location of presentations of the past within communities and nations. The constructed nature of space evokes further

nomads’. Additionally, the inter-play between mobile and sedentary population segments is also pivotal for the investigation of social memory and landscape manipulation and conceptualisation. The role of these monuments and landscapes as social entities, pivotal for the articulation and development of social memory, will be examined through the development of concepts, such as Ingold’s ‘taskforces’. Furthermore, the associated notion of landscapes that were seasonally dynamic will be explored.

Archaeologies of East African pastoralist landscapes: places and paths of memory
Paul Lane, University of York
Most archaeological studies of the material culture and landscapes of memory have concerned predominantly sedentary, agricultural or urban communities, covering various different forms of social organisation ranging from relatively egalitarian lineages to complex political structures. Given the emphasis pastoralist societies have historically placed on the nature and expression of memory-work in mobile societies, and especially among mobile pastoralists. More generally, archaeological studies of landscapes and movements aimed at developing ways of identifying mobility strategies in the archaeological record have had to focus on temporal and spatial straddling of pastoralist mobility. Recent attempts to develop more post-modernist perspectives based on Deleuze and Guattari’s notion of ‘nomadology’, similarly ignore pastoralists. In an effort to redress some of these theoretical and methodological vacuums, this paper will examine the trajectories of pastoralism in East Africa from its initial appearance some 4000–4500 years ago until c. 1800 CE, so as to develop a better understanding of the changing significance of place and path within different pastoralist societies over time and across landscapes. In the formation and development of the conventional narratives of the region as based on archaeological and supporting zoological and environmental evidence, the paper will focus instead on discussing the interplay between path-making and place-making in pastoralist societies and how these tensions are given material expression in the landscape and so become amenable for archaeological study.

Mobile pastoralist societies and their British landscapes
Andrew Reid, University College London
The term ‘mobile pastoralist’ societies conjures an exotic image when viewed from the sedentary confines of our small, densely inhabited, island. Yet, less than 150 years ago Britain had its own mobile pastoralists, based in Wales and Scotland who drove their cattle to city markets in England. The memory of these and earlier pastoralist traditions is still retained in the landscape by surviving structures, place names and the roads and paths by which they were required to move. The paper will examine these own examples of practices associated with these sites. Unlike many pastoral societies, the freedom in the sense of path was multi-directional (to move away from the site of livestock, the drovers’ paths were liberating in a linear perspective, in that they had to move down proscribed routes in order to move away from authority. Mobility was for a while extremely lucrative for the drovers, yet rapidly disappeared with the development of beef herds within England itself and more importantly the arrival of the railways. The archaeological significance of the pastoral society of Somalian: pastoral landscape and experience as tangibles
Sada Mire, University College London
This paper deals with notions of mobility among pastoral nomads of Somalian. Mobility is discussed with reference to the act of changing ‘place’ constantly, to pastoralists being on a ‘path’, and to the change of scene that is inherent to this movement. The significance of the continuity created by the repeated use of the same path and which might underlie conceptions of the ‘path’, such as how the ‘path’ is perceived, whether the ‘path’ is regarded as being ‘home’ or ‘away’ will also be examined. In this discussion, the paper will further deal with the role of tangible features of the landscape, including archaeological remains. Here, it is argued how these features might be significant, in this experience for the understanding of how the pastoralists themselves perceive a sense of ‘place’ and a sense of ‘home in continuous mobility (the ‘path’). The paper will also take into account recent developments in Somali society and the emergence of new bondas (Puntland, Somaliland, etc.) and the division of pastoralist landscapes, and how this new situation effects pastoralist perceptions of their landscape.

The Past and the Power of Space
Organisers: Patrizia Brasiero, Paola Filipucci and Martin Nicholls, University of Cambridge
This session investigates the power and potential of space for presenting the past in heritage sites, archaeological excavations, inhabitation and history. It will also look at the construction of more re-located use of space in performing and staging the past, both the interior space of museums and galleries and the ‘open’ space of landscapes and places, central in the case of historic re-enactments, open air museums and archaeological remains and sites. How are the power and meaning of space (to locate, hold and challenge the body, to trigger, disrupt or manipulate emotion) (the imagination) called into play in each case? What role does space play in making the past ‘present’? Is space neutral? In what way? How do questions of space inscribe other questions such as memory and the past? Space is not only a physical setting but also an economic and political resource and the size, appearance and location of monuments can be allocated to presenting the past are not purely the whim of heritage professionals. The panel will thus also consider the real economic and spatial constraints on museums and heritage sites. What strategies have been used, and can be used, to tackle the difficulties and challenges a space may offer? These obstacles include lack of digital connectivity, competitors to the site, children, public transport, what they stimulate, aesthetically and environmentally, as well as larger issues of geopolitics inherent in the physical and spatial location of presentations of the past within communities and nations. The constructed nature of space evokes further
questions: What are the roles that architects, artisans and builders play in the construction of space? For example, there are contradictions and misunderstandings between architectural drawings and 'real' space: what is hidden in this gap? What intangible qualities are imprinted in architectural space, whether we like it or not? The second involves the past in museums and heritage sites and activities is also now the relationship between physical and virtual space. What are the implications of the idea of a virtually constructed museum space for accessibility, perceptions, emotions...? What is the relationship between such virtual spatialities and the real space of museums and sites?

Part 1. The past and the power of space: Introductory remarks
Patrizia Brusaforo, Paola Filippucci, Marden NIcholls, University of Cambridge

Part 2. Space and the past
Challenging spaces: spatial experience and complexity within monuments in state care
Jessica Milt, CAVD, Welsh Assembly Government's Historic Environment Service

Monuments in state care provide a unique arena whereby the past use, power and design of space can be studied. As protection agencies, they have the machinery and social capital to preserve the physical fabric and conservation expertise for direct encounters with the past. Significantly, the presentation of such monuments in the 21st century provides great challenges in how past spaces are interpreted and presented.

This paper will look at a selection of monuments in the care of the Welsh Assembly Government. Ranging from prehistoric burial chambers to medieval castles, the experience of such past spaces in the present day elicits spatial engagements which may challenge, confront, confuse and inspire in equal measure. With many monuments in a rural state, people's sense of spatially is greatly removed from the original experience of For instance, building interiors filled with grass and rocks, roofs or furniture present a myriad of spatial invasions, transmutations and conurbations. Furthermore, negotiating past spaces with their alien materials, fabrics, layouts and functions heightens the disjointed nature of encounters with the past.

Notably, the experience of space at such monuments is heavily influenced by restrictions imposed as a result of sites being Scheduled. Ancient Monuments. Mitigation strategies permeate the ways in which past spaces are used and presented and this paper will briefly look at some of the ways in which Cadw has dealt with such restrictions.

The power of Museum and Archaeological space in Greece in the interpretive process of archaeological narratives
Stathis Kolyuzoi, University of Cambridge/Ministry of Culture of Greece and Achilles Chatzoglou, University of Cambridge

Landscapes and places of history towns are not merely physical settings which include archaeological constructions, buildings and monuments. This is observed as early as the years of Aristotle, who stated that the town is not the physical constructions, but the human activities (social, political, economic).

The above statement demonstrates that the horizontal line of space is cut by the vertical line of time. Space is used, not only to present its own current constructions through an interpretive process but also to stimulate emotions, create "atmosphere" and encourage the education process.

Furthermore, museums and heritage sites hold their own abstract values and activities which have a powerful effect on our attempt to interpret the past and produce narratives.

What is the effect of the museums buildings and archaeological constructions on our perception of the past? How the space is present in the interpretation process of displayed objects? What are the theoretical and practical implications? Who sets the agenda? The building-oriented exhibits evoke more emotional connection with the past or create confusion?

In our paper we will first attempt to explore and define the relations between the past space and present narratives produced in a museum or an archaeological place. We will then focus on discussing the management practices of archaeology and architecture. We will remain process by trying to reveal the potential of space and how the interpreters and the visitors can make use of it.

We will use case-studies from Greece such as the Unification of the historic centre of Athens and the historic centre of Rhodes and museums and open-air-museums of Northern Greece.

Authenticity in space in the case of modern performances in ancient theatrea
Seynep Altin, İzmir Institute of Technology Department of Architecture (İzmir, Turkey)

Ancient theatres are the only type of archaeological remains in Turkey that have managed to make it to the headlines every summer for the past two decades with their preservation problems. It is usually archaeologists and conservation architects who seek public support in this way, against the permission given for the masses involving the cleaning, restoration and light and sound systems that seriously threaten the integrity of ancient theatre remains as well as the sites in which they are located. However, their request for limiting the modern use of popular festival venues such as the ancient theatres of Apendonis, Ephesus, and Side is occasionally met by protests from the festival-goers who highlight the predominant usage of such events in the Constructive. Since these events are usually included in a larger context, they are seen as a possible way of utilizing the authentic material from a highly deteriorated monument, for a performance that has very little in common (especially in terms of staging techniques) with the types of performances for which that monument was initially constructed.

The chapter house at Worcester Cathedral is a remarkable conception: a cylindrical space nearly 17 metres in diameter covered by a complex vault supported on a single, slender, central column. It combined an elaborate pictorial scheme, comprising 40 subjects, accompanied by verse inscriptions apparently conceived from the outset to help constitute the meaning as well as the visible image. To justify the impact it had on or one of the most potent buildings in medieval England. It is the earliest surviving, and likely adequate to have been the first, centrally planned Chapter House, of which at least thirty others once existed in Britain. The compositions of the pictures or scenes appear, either together or separately, in a dozen other contexts. This paper discusses how the manipulation of built form and its careful integration with words and images for theological and political purposes created a unity so compelling that its ideas echoed around the country for 300 years.

By linking a newly conceived virtual recreation of the building's interior complete with its decorative cycles, it is possible to demonstrate how the chapter house was intended as a spatial continuum and as a series of interconnected metaphors. With its central column supporting ten radiating vault ribs, the experience of being in the building was akin to standing near the source of a divine light. The geographical understanding of the central support included both the column which holds up the Church and the Tree of Jesse which indicates the lineage of Christ from Old Testament ancestors through the Virgin Mary. The subject of the tympana painted around Christ's Nativity may have been inspired by the writing of the prophet Zechariah: Aaron's Rod Flowering in the Tabernacle, Moses and the Burning Bush, and Daniel's Vision of the Cut Stems. These introduce the idea of a cut rod that blossoms and fruits, a tree that both manifests God's presence and defies destruction, and supernaturally squared stones both as actual building stones and spiritual meaning. Conceptually we are encouraged to see the building as a living, thriving, conscious and indestructible entity rather than dead matter.

Many of these ideas were taken over by the patrons who commissioned subsequent centralized chapter houses, such as those at Salisbury and Lincoln Cathedrals and Westminster Abbey. Together they constitute members of a spatial 'family', which is subtly nuanced by each new addition to it.

Reading Ruins: Understanding the Power of Space in Roman Domestic Display
Hannah Platt, King's College, London

My aim is to report on ongoing research into how we can use today's developments (both technological and archaeological) to understand ancient spaces and thus evoke the past in today's settings.

Using the potential of space in the study of building and landscape is not a new phenomenon. Archaeological developments such as Palladio's Villa Rotonda in Renaissance Italy, or the Heare family residence at Stourhead, Wiltshire in C18th England, have demonstrated the unequivocal importance behind innovative employment of space. Examples of recent architectural developments in architectural developments as a social and political standing to his visitors (Ackerman, 1990). Over recent years, scholars of classical art and architecture have become increasingly aware that whilst the ruins of an ancient building, such as the Parthenon in Athens or the Mausoleum of Augustus at Halicarnassus, can be examined entirely as individual valuable individual spaces, the building remains in their relationship to their surroundings, both their neighbour architectural developments and indeed the space or environment in which they are located (Dinser 1998; Fazio 1993; Laurence 1997).

From academics such as Andrew Wallace-Hadrill (1994;1997) and Shelley Hales (2005), it has become widely accepted that individuals employed ornate and extravagant display of art and architecture in residences as a means of presenting their wealth and social standing (or indeed their aspirations towards these) to contemporaries. However, the architectural treatise of Vitruvius from C1st BC delineates that it is not merely the decor of a residence that should reflect a proprietor's social position but that the structure and appearance of space in a residence is also an important indicator of a property's social standing (1.3.5.4). This paper will therefore examine aspects of individual display through art and architecture in the Roman domestic sphere by investigating the methods employed by patrons and architects in the construction of the domestic realm in order to maximise and indeed exaggerate the physical space of residences. I will consider the prevalent means by which to expand space, first in Roman residences, and then to regard space as a potential display of social standing and suggesting individual power and prestige. By employing specific decorative motifs such as the so-called 3 Pomegranate styles of wall-painting with their distinctly 3-D visual effects (for example from the cubiculum in villa at Boscoreale), or the innovative planting techniques which blend actual plants with painted ones (a technique seen in room 68, villa at Oplontis) propirators and their architects aimed to extend, through illusion, the apparent physical space of the residence. Furthermore, our understanding today of such ancient spatial extensions and illusionary motifs has been aided by recent technological and architectural developments which have enabled us to reconstruct both the different stages of visualizations (Beauchamp 2007, forthcoming) and the methods of painting (Jasheimski 1978: 1995). I will argue that through these detailed insights and reconstructions of the space and illusionary space of the Roman domestic sphere that allows us to comprehend the importance of space in demonstrating the status in Roman society and further the role of the patron and architect in re-ordering, construction and amplification of a residence's physical space. I will show how such occurrences are available to us to see how the owner was aimed to demonstrate power beyond the normal constraints of actual physical space.

1. Vitruvius, De Architectura, VI,1-2

1934 Wordie Arctic Expedition: A Virtual and Physical Exhibition
Imogen Gunn, University of Cambridge

In recent years there has been much discussion of the potential the web holds for virtual museums exhibit to reach out to under-served and under-tapped populations. The University of Cambridge Museum of Archaeology and Anthropology (MAA) is exploring the potential of virtual exhibitions as a means of collecting, and using virtual exhibitions as a means of collecting and using information both online and in the galleries via touch screen. This paper will use the 1934 Wordie Arctic
Expedition website as a case study to explore the practical and theoretical considerations of juxtaposing "curatorial" and "local voices" in both virtual and physical space. In 1934 James Mann Wordie led a team of University of Cambridge-based researchers to West Greenland and Baffin Island to explore the Inuit communities with whom they had maintained contact. The aim was to establish a network of relationships with the Inuit communities they encountered. Using these collections, the Museum of Archaeology and Anthropology (MAA) created a web exhibition that tracks the expedition's progress and explores different areas of Inuit life. The website's intent is not merely to showcase MAA's collections, but also to encourage citizen participation. Visitors to the exhibition can enhance the existing narrative by posting their own information, opinions and thoughts throughout the site. We are particularly reaching out to source communities in Nunavut, Canada and Greenland to generate feedback. A touchscreen terminal has been installed in the Museum's anthropology gallery, featuring the MAA website and posted comments.

MAA's online effort to facilitate user-response, especially from source communities, falls solidly within the museological context of the museum and we anticipate that we will receive constructive and beneficial feedback. However, the open nature of the website raises a variety of practical issues that require day-to-day negotiation, mainly as regards overseeing the comments facility. Since all posts must be approved by the museum, we must be conscious of not overprocessing content that may be negative or part of an off-topic conversation that builds within the web exhibition. Furthermore, should the museum respond if a comment is posted that criticises the museum's interpretation or methods?

This is the everyday reality of opening a museum to the virtual space.

The website can also be accessed by the World Wide Web and its dual locations on the web and in the gallery. Namely, does one space have more authority than the other? The website is accessible worldwide in virtual space, but without the physical context of the museum do the presentation, interpretation and comments carry less weight? Does the knowledge base and community of the exhibition and any posted comments grant them more authority than its virtual twin by virtue of its physical location in the gallery space? Or does the web exhibition, which allows for a wider range of objects to be displayed in a creative format, have the advantage over the constraints of a physical museum space?

The 1934 Wordie Arctic Expedition website is not the first online exhibit seeking to bridge the gap between physical and virtual exhibitions, but it does serve as a useful springboard to discuss issues arising from this meeting of (virtual) worlds.

**Part 4. Buildings and time**

**The manipulation of time and WWII German bunkers of the Channel Islands**

Gilly Carr, University of Cambridge

Wwii finished over 60 years ago, but seemingly not in the Channel Islands. Here, the legacy of the German Occupation lives on as a tangible presence in the present day, still making news headlines and still a part of daily conversation. The Occupation, or rather the Nazi occupation, is a subject that is constantly revisited, with the current generation showing a renewed interest in the identity of many Channel Islanders. This is reflected in the number of Occupation-related museums, personal collections and collections in the Islands, as well as in the influence of the Occupation Studies in Guernsey and Jersey.

In his book *Imagining the Occupation*, Tony Jenkins explored the German Occupation and its effect on the Channel Islands. In this book, Jenkins paid particular attention to the psychological effects of the Occupation on the Islanders. The book was published in 1968, and it has been translated into several languages, including English and German. The book has been praised for its detailed and comprehensive account of the Occupation and its impact on the Islanders.

**An excuse for building in period forms**: the case of a Benedictine Abbey Church

Richard Irvine, University of Cambridge

In his book of England, Pevenster described the Benedictine monastic church of Downside Abbey as "the most splendid demonstration of the renaissance of Roman Catholicism in England. If ever there was an excuse for building in period forms in the twentieth century, it is here". Talking my cue from Downside Abbey, where I carried out ethnographic fieldwork between 2005 and 2009, I would like to examine the idea of the church building as a site of memory, and the philosophical implications which emerge from any claims of religion. I discuss the nature of the church space as a heritage site, in the sense that it is a place which is acutely aware of its role in interpreting history, and in particular the intersection of church history with the lived affairs of the site.

What is the significance of the use of "period forms" in the architecture of the church? How is it the "past" evoked in the form and spatial arrangement of a church building, and to what purpose? In particular, I am interested in re-examining the idea of building a church in the style of a particular period, and in historically informed architectural discourse. In building the church at Downside Abbey, I also intend to look more specifically at its identity as a monastic church. The church stands as witness to the relationship between the monastic life and the social and architectural practices that surround it. How might the architecture of the church tell us about the continuity of a way of life which was apparently dissolved in England by Henry VIII in the 15th century?

**Part 5. Greece and the 2004 Olympics: a case study in the past and the power of space**

Shaping the space at Ancient Olympia: contemporary uses and the power of the past

Kaiolli Fournaki & Georgios Alexopulos, University College London

The archaeological site of Ancient Olympia, a World Heritage Site, popular visitor attraction and national symbol, is historically linked with the ancient Olympic Games and their revival. Its recent use for hosting events of the Athens 2004 Olympic Games has raised questions about the site's future. The aim of this paper is to explore the relation and interdependence between the archaeological site of Ancient Olympia and its physical and symbolic space by examining ways in which the two conflict or shape each other.

The term space refers to the broader surroundings in which the archaeological site is located, determined by the natural landscape, the building of the archaeological museum as well as the presence of the modern village of Olympia. The archaeological site of Ancient Olympia itself is considered as part of the broader space.

The following questions will be addressed: How does the space function as a link between the 'ancient' and the 'present' through the contested contemporary use of the site for hosting sporting and religious activities? How does the development of the site reflect the state of the Olympic Games in the context of the modern world and how does the latter influence the development of the site through tourism exploitation?

The discussion is based on data derived from newspaper sources and personal experience.

**Technologies and Ontologies: Archaeological truths and subjective sciences**

Organisers: Sheila Kohling, University of Cambridge, and Helen Wicksteed, University College London

What makes an archaeological 'fact'? How are archaeological 'realities' constructed? This session builds on the insights of sociologies of science and technology. Studies in this field track the ways that ontologies are stabilised by relations involving disciplines, institutions and political struggles (O. Latour, 1987; M. Callon, 1986). They suggest that social scientific methodologies are performing what they take as fact (Callon, 1988). Lastly, they recommend that social science methodology be thrown open to create new ways of performing 'realities' (Law, 2004). This session examines the ways truths are created, stabilised and reified in archaeology. It opens a dialogue about how 'physical data', 'scientific method' and 'quantifiable results' emerge from our own ways of knowing.

Some areas for discussion might include (but are not restricted to):

- The operational use of typologies and categorisations
- The figuration and circulation of the artefactual, contextual and site 'data'
- The impact of new technologies and specialised systems of information
- The visualisation (reconstitutions, drawings, site plans, remotely-sensed imagery)
- The potential of new methodologies for reshaping the processes involved in archaeological knowledge systems
- Place-based investigations of specific examples, as well as more broadly based theoretical observations. There will also be time devoted to group discussion and specific cases of individual enthusiasm.


**Introductory Remarks**

Sheila Kohling, University of Cambridge, and Helen Wicksteed, University College London

**Geramic Truths: Why is quantification more scientific than observation?**

Sheila Kohling, University of Cambridge

Geramic Truths is a conference on the role of archaeology and archaeologists in the world today. The conference is held in Cambridge, MA, USA, and focuses on the role of archaeology in the world today. The conference has a range of speakers and topics and is open to all who are interested in archaeology.

This paper delves into the creation of scientific fact in the archaeological record by considering ceramicoglyphic assessments and how they impact our interpretations of social organisation, particularly regarding the organisation of labour. Quantification of vessel measurements and compositional analyses, while useful, are, often considered scientific when given statistical weight in interpretations, often to the detriment of commonly observed characteristics, such as the visual and tactile nature of pottery sherds. Building from sociological understandings of technology (Per Latour 1991), we must not overly prioritise perceived 'facial' characteristics or consider them objective truth. As such, we must critically consider the material culture and the technology of its production and how we use contextual and practical actions. In this case example, specific interest is given to the terms 'standardisation' in pottery studies. It is a methodology that sets scientific objectives for our own categorisations of past technological practices and values interpretations regarding the organisation of production and sociality of technological choices. Finally, this paper questions whether our reliance on quantifiable fact simply constrains false categories and understandings of past, and present, social relationships and separates our 'way-of-knowing' the archaeological record from contextual and practical engagements.


**From Typology to Categorisation: Explaining early metalwork production in the Italian Peninsula.**

Andrea Dolfi, University of Cambridge

Traditionally, typology is the parameter method employed in archaeology to put in order and make sense of the endless variations of material culture. Types and sub-types of artefacts have been created, discussed and challenged by generations of archaeologists for virtually any class of objects, on the basis of their inherent 'observed' or 'inferred' characteristics. In accordance with this tradition of studies, several attempts to classify early metalwork production in the Italian peninsula were often made by using various decades by driving "objective" views in the materialisation of artefacts. However, in the case of copper axes this alleged scientific method led to profoundly different classifications, characterised by a transition from two (Barker 1971) to as many as forty-seven types of copper axes (Carradini 1993) were manufactured by early Italian smiths. In doing so, other qualitative data such as the chemical composition of metal impurities and the degree of secondary resharpening they underwent through hot or cold working were frequently neglected. It is thus evident that, far from being
based on any objective criteria, previous attempts to classify early Italian axes depended on the research goals and the theoretical framework of students. Ongoing research tries to reconstruct the traditional concept of typology, showing that broader models rather than clear-cut types of artefacts were referred to by metalworkers during the Later Neolithic and the Copper Age (LC). It is also argued that compositional data taken independently from metal objects, and then compared with the typologies of metal objects, which seem to be at odds with our own, modern classes of metals.

Mesolithic Archaeology Lithics Analyses: Learning to walk again.
Paul R. Preston, University of Oxford

Vital questions concerning the definition of the British Mesolithic and its typologies, the exact chronology of the Mesolithic, and the nature of its transitions from the Palaeolithic and to the Neolithic remain issues in focus (Preston 2008). Despite the inflow of new methods and research, researchers have recently begun to explore the implications of landscape, materiality, agency and the meaning of artefacts in social contexts. As a consequence in a previous paper (Preston in revision), I suggested that the discipline of Mesolithic archaeology was moving towards a stage in which, as well as considering more complex social meanings, materiality and agency, the fundamental basic building blocks (i.e. the basic data used to make these interpretations) of chronology, typology and classification of the period itself, needed to be re-examined the same sets of relations. This paper takes a more positive step investigating what this could mean for 'walking again' through redressing the situation of poorly defined and non replicable methodologies. This paper therefore intends to identify good scientific research design and best practice, and apply this knowledge in a critique of commonly used Mesolithic Lithic Analyses (e.g. Clark 1954; e.g. Jacobs 1984; Finlayson, Finlayson, Finlayson 1996). On the basis of this critique I will propose some practical ways that can be done to make this essential basic archaeological data: fit for the purpose of reconstructing post-glacial hunter-gatherer societies. In particular it will reaffirm the call made by Bellin (2000) and Preston (forthcoming) for the explicit definition and description and of a replicable standardised lithic typology and also call for a more technologically based approach (grounded in Chaline Opitrozite (Preston forthcoming). Bellin, T. B. (2000) "Classifications and Description of Lithic Artifacts: a discussion of the basic Lithic terminology," Lithics: the newsletter of the Lithic Studies Society 21: 5-5. Clark, J. G. D. (1954). Excavations at Star Carr: an early Mesolithic site at Scarbourough, Yorkshire. Cambridge University Press, Cambridge, Eng.


Preston, P. (Revised forthcoming). Lithics to Landscape: Hunter Gatherer tool use, resource exploitation and mobility during the Mesolithic of Northeast England

School of Archaeology, University of Oxford, DPhil


Preston, P. (in revision). "Is Mesolithic archaeology Running before it can walk or running to stand still?" Determining 'Abnormality' in the Skeletal Record.
Victoria Mueller, University of York

In the field of Osteoarchaeology the bone specialist uses his or her expertise in order to gain knowledge of an individual's life, or the life of a group of peoples. This incorporates aspects such as the study of diseases and demography, but more recently also increasingly "lifestyle", gender, occupation and impairment. The very scientific nature of the discipline means that the interpretation of human skeletal remains is shaped by known truths, such as indicators of age and sex, but also symptoms of disease and assumptions about the normal body (arguably there is no such thing). I am interested in exploring these interpretations as new researches into osteological variation and abnormality (anthropology) prevalent in the study of skeletal remains and whether skeletal data are too easily categorized in either of these areas. I will also take a brief look at the discussion of composition which exemplifies the problem of the use of categorizations, such as dialectalised, and illustrates the role and difficulty of visualization in osteoarchaeology (degrees of altered body morphology are visualized in order to reconstruct degrees of abnormality – (Hawkey 1968 vs. Dethyer 1991))

Thereafter I will question whether the truths that are created within osteological study of human skeletal remains are too static and infact miss out by not addressing new developments in archaeological thought and aspects of the individual as a once living, experiencing being. I struggled with the idea that I could be argued there was no reason why could it just as easily create a monotype as a skeletal remains.

Putting what on the map? Spatial technologies and the production of archaeological landscapes
Helen Wicksteed, University College London

For nearly twenty years landscape archaeologists have criticised maps and GIS. Maps are seen as perpetuating a dominating 'male gaze', creating 'dismembered', 'abstracted representations. Despite this critique archaeologists have found it impossible to do without maps. This suggests that mapping continues to play an important role in archaeological knowledge production. In this paper I argue that although critiques can engage with the work that mapping practices accomplish within particular circumstances. The male gaze critique tends to approach maps as if they always construct particular representations that distort 'real' ambivalent experiences of landscape. Instead, it is more useful to see mapping as a range of practices that actively adapt phenomena so that they can be encountered in a manner that is properly 'archaeological'. This approach encourages critical examination of the assumed and plural nature of mappings. Experimentation and innovation in the performance of mappings is necessary for the production of new kinds of archaeological realities.

How Does the ‘Thinking Eye’ Depict ‘Eventful Contexts’: Issues of art computation and magic in the representation of archaeological excavation.
Stefania Merio, University of Botswana

This paper is an alternative exploration of the role of automation in archaeological excavation processes. In particular, the computational view of representation of the real world is targeted to discuss the role of construction and intuition in relation to form production: the solving of archaeological problems. Human action and reaction to unexplored views is analysed and issues of perception and understanding in the process of engaging with the archaeological record are discussed.

Truth and Ontology in Archaeology.
Sandra Wallace, University of Sydney

This paper will focus on the philosophical assumptions behind the construction of archaeological ‘truth’. It will essentially critique current theoretical frameworks such as positivism and hermeneutics by exposing their common ontological flaw. The heart of the problem lies in an ontological actualism, which results from what Critical Realism terms the epistemic falacy (Bhaskar 1975, 1994). This falacy occurs when ontology is conflated with epistemology, rendering it invisible. Epistemology is therefore prioritised and ontology becomes inherent. The result is that subjective epistemological processes are seen as a particular type of epistemological ‘truth’. This is the case in much archaeological studies, where the process or method for describing and analysing empirical data becomes conflated with ontology and takes the status of fact or ‘truth’. This paper will investigate both the reasons for, and the consequences of, this situation in archaeological theory.

Pot-hunting as an Ontological Mechanism in San Juan County, Utah, USA.
Jennifer Goddard, University of Cambridge

This paper discusses more than a century of digging Ancestral Pueblo sites in southeastern Utah and how it has been a process of pot-hunting or "carnage". As a result of this local practice, local excavators have been capable of identifying specific contexts and artefacts. The implication is that pot-hunting has reified a separation of identity from federal, state and even local authority, as well as the disciplinary identity of archaeology. Different systems of knowledge acquisition in local versus professional paleoanthropologists have emerged as processes of discipline formation. More importantly, a "pot-hunting" is one particular model of re-associations and re-assembling (Luttrell 2005) that has maintained a trajectory of social being. In this process, pot-hunting has exploited and adapted archaeological relationships into "truths" about self-preservation against perceived authoritative oppression. The purpose of this paper is to explore and acknowledge how the history and heritage of digs in this region is to exemplify complications in protecting archaeological context when the local ‘sense of belonging has entered a crisis’ (Luttrell 2005:7). This is often the case in the world’s most archaeologically vulnerable areas due to displacement.Tracking processes of identity building associated with clandestine excavation is a difficult task, but will be pertinent to consider in public archaeology and site management methodologies.

Reconstructing the underworld: the anthropology and archaeology of other-worlds.
Organiser: Lionel Sims, University of East London

A recent turn to building models of the cosmology for ancient cultures has suggested the utility of the concept of "unworlds". Anthropologists have acknowledged the idea of several 'worlds' (a particular model of re-associations and re-assembling (Luttrell 2005) that has maintained a trajectory of social being. In this process, pot-hunting has exploited and adapted archaeological relationships into "truths" about self-preservation against perceived authoritative oppression. The purpose of this paper is to explore and acknowledge how the history and heritage of digs in this region is to exemplify complications in protecting archaeological context when the local ‘sense of belonging has entered a crisis’ (Luttrell 2005:7). This is often the case in the world’s most archaeologically vulnerable areas due to displacement. Tracking processes of identity building associated with clandestine excavation is a difficult task, but will be pertinent to consider in public archaeology and site management methodologies. Entering, and returning from the underworld: Silbury Hill – where landscape archaeology meets archaeoastronomy
Lionel Sims, University of East London

The late Neolithic monuments at Avebury include the megalithic avenues of West Kennet and Southackampton, the complex stone and wood circles of Avebury henge and the Sanctuary, Silbury Hill, Windmill Hill and the West Kennet Palisade Enclosure. While (Butt 2002) and (North 1950) both argued that Avebury circle and its avenues had alignments on lunar standstills and the sun’s solstices, neither of these two authors have made a convincing astronomical claim for Silbury Hill. Indeed within archaeoastronomy prominent landscape features are frequently conceptualised as being alternative to alignments on cosmic bodies, with little elaboration of the possible connections between the two. The phenomenological approach of Tilley (Tilley 2004) suggests that monuments are mimetic or metaphorical devices initiating or reinforcing local natural landscape features in the service of prehistoric elites. Yet this model is challenged by the lack of features for which Silbury Hill could be a facade, and does not engage with serious evidence in a component of landscape. Sims (2005) has suggested that lunar and solar alignments at Stonehenge are part of a cosmological system that allows the connection of Avebury to local astrological, and social space. It is nothing like that at Stonehenge. This paper suggests a solution that integrates these three seemingly divergent approaches. Butt, A. 2002. Prehistoric Avebury. 2nd edition. London: Yame University Press.

VE modelling as a tool in testing the ‘archive’ of the Avebury monuments.
John MacDonald, University of East London

The use of VE modelling (Virtual Environment) or VR (Virtual Reality) in archaeology is prolific as a presentation tool. Archaeoastronomy however traditionally relies on ground plans and star charts. The research in this paper is tackling virtual modelling a stage further, using techniques drawn from the world of computer gaming as a means to better create interactive models of the ancient site of Avebury. The project hopes to address these issues by using ‘games industry’ techniques that allow for vast areas of land to be mapped and recreated accurately, and to be used and manipulated with access to those who built and used the site. This presentation builds on earlier work at Stonehenge testing the hypothesis of North (1998) and Sims (2008) and applies the same techniques to the Avebury monument complex, including miles of the surrounding terrain, into a three dimensional working model of the site. Middle and long term objectives include their potential for the advancement of participation models in the field of testing of archaeoastronomical hypotheses. Mediterranean Archaeology and Archaeometry, Special Issue, Vol 6, No 3, pp. 179-182.


Echoes of the underworld: the impact of acoustics in modelling Avebury.
Stacey Pogoda, University of East London

This paper begins with the examination of the results of a survey of the nature and extent of sound pollution at the ancient monument at Avebury following the sound evaluation methods proposed by Shaffer. This paper posits that the levels of noise pollution at Avebury present a significant operational limitation to a successful phenomenological interpretation of the site. A consideration of the impact of the virtual, a demonstration of a virtual archaeological reconstruction of the site at Avebury with a realistic soundscape contemporary to the time of construction and use original use is used. This is used as a starting point to discuss the advantages sonically realistic reconstructions have over other methods of interpretation of the ancient socially constructed space.


Return from the underworld: salamoid migration in the Boyne Valley
Robert Harnsey, National University of Ireland, Galway

Traditional archaeological narratives haveocopied fast-forward the link between passage tombs and agriculture to such a degree, that the continued use of wild resources in association with the Irish passage tomb tradition has been neglected in our attempts to understand the nascent agricultural communities of Britain and Ireland. In this paper, I argue that the great salamander (Salamandra salamandra) would not have been ignored or hunted, but it would have been seen and held important, both economically and ideologically, in the lives of the Boyne Valley communities. The location of the Boyne Valley passage tomb complex in the bend of the river Boyne would imply that the salamander's role would have been seasonally visible in the lives of this community. Above all, the timing of the salamander's spawning run would have been especially significant, and may have been connected with the rituals that took place over the winter solstice period at Newgrange. These rites may well have been centred upon the perceived return of the ancestors and the forces of rejuvenation in the form of the salmon. Could this 'return' at the time of the winter solstice standstill be somehow related to howraham's part of the underworld? This paper examines the possibility that there is evidence of this underworld journey to be found in the seasonal rituals, built architecture, and megalithic art of the Boyne Valley.


A Shared Underworld? Towards understanding Lhythco-Punic cosmology.
Faris Moussa, University of Edinburgh

During the first millennium BC, Neolithic populations inhabiting the North African hinterland, stretching from the Mediterranean Sea to the Central Saharan oases, composed the arrival of a new people: the Phoenicians. Large coastal Punic settlements emerged as did indigenous Inland Kingdoms, and with them new diverse practices and ways of life. Although some scholars now begin to accept a degree of hybridization and syncretism between these populations, replicated coastal Punic urbanism and the integration of some of a unique ‘Lityco-Punic’ cosmological system of beliefs and rituals continues to be an area of conflicting views.

This paper considers how this view of the subject, largely shaped by historically contingent disciplinary boundaries, may have hampered the full integration of coastal Punic urbanism into our understanding currently. This is potentially evident in the evidence itself, where some of the evidence obliges us to consider how particular natural phenomena may have been observed and experienced and their possible related perception with the ‘underworld’.

Connecting Worlds Through Water Cults: Rituals of the Underworld in Valcamonica Rock Art
George Dimitrakis, Hellenic Rock Art Center, Philippos – Greece, University of Lecco-Italy

Valcamonica is the one of the most important EU rock art sites in the UNESCO Heritage List. Research in the Middle Valley has unearthed thousands of rock surfaces dating from the Epipaleolithic up to Meditarresian times. Recent scholarship has concentrated on establishing links between this rock art and its geological and landscape context. Further, medialval rock art seems to be specifically related to certain geoculturaldynamical features. This paper aims to demonstrate through five case studies how historical and archaeological evidence that this rock art tradition was part of an ancient water ritual cut for ritualistically simulating a journey through the underworld.


A Shaman’s Question: "What did you dream?" Curupace Views on their Cosmology
Paul Vaillant, University of East London

This paper describes the Curupace (Amazonia) experience of their other-worlds: the link between the dolphin and the anaconda located in the depths of the river. I suggest, that these animals represent the path between the physical world and the spirits of the forest. I argue that Viveiros de Castro’s concept of perception is crucial to our understanding how these non-human species operate. In the view of the curupace, there is a dangerous, spiritual and capricious places, yet the Curupace shaman must visit them to bring back the souls of the living.


Staging events: atmospheres of performance in archaeology
Penny Biddle and Kate Waddington, Cardiff University

If man is a sacrificial animal, a totemizing animal, a self-making animal, a symbolizing animal, he is, no less, a performing animal. To experience the sacred in the sense, perhaps that a circus animal may be a performing animal, but in the sense that a man is a self-performing animal. His performances are, in a way, reflexive, in effect, as a self-referencing and self-revealing to himself. (Victor Turner The Anthropology of Performance 1968, 81).

This session seeks to explore the innovative ways in which archaeologists are using contemporary performance (and performative) theory in archaeology. Engaging in performance as an archaeological endeavour involves situating action as both creative and dynamic, allowing the traces and materials of the past to become animated and narrated. Thus the practices of producing pots, ploughing fields or building monuments can be seen as a way into understanding what it meant to be at those moments in time. This entails recognising that bodies, materials and landscapes are not isolated fields of study, but rather they are entwined within human experience and the renegotiation of identities and world-views. In this paper, I argue that performance in performance are essential to human experience, looking in particular at the varied scales on which these acts may occur.

Peoples' social worlds operate on a number of different levels, from the intimate moments of quotidian life to public displays. Archaeological remains are necessarily tied up with these different scales; the challenge is recognising the performances they facilitated and imagining how they might have come to perpetuate world-view processes. Archaeology offers an unique dimension in which to explore how social practices were enacted in the past and we encourage participants to explore new ways of engaging with archaeological data. Papers discussing the performance of archaeology across all periods and locations, alongside multi-disciplinary approaches, are encouraged.

The Pour: casting and staged the Bronze Age
Kate Waddington, Cardiff University

The pour is an incremental stage in the process of bronze creation. In archaeological discourse, cycles of production, exchange, consumption and deposition are themes that forge interpretations of bronze materials. The magical and transformative qualities of metalworking also evoke Bronze Age cosmologies and belief systems. Yet, in recent literature, little attention has been paid to the choreography of bronze casting, and the powerful and performative processes of artifact-making. In this paper, I discuss the practice of mould making and bronze casting and my experiences of working in a foundry. In July 2015, I spent a week learning the art of Bronze Age casting on the Arran Islands, County Galway, Ireland, with the group UMHA AIOIS (Irish for ‘Bronze Age’). Here I played the seven stages: mythopoetic, apprenticeship, research, program, proctor, professor, and novice! During this time, I produced replicas of artefacts recovered from my own excavations at Whitchurch in Warwickshire, England, which create the stimuli for this discussion.
L'art du déplacement: parkour and some physical re-engagements with archaeology
Andrew Cochrane, Cardiff University, and Ian Russell, University of Notre Dame

I am Jack’s quadriceps. I am the great extensor muscle of the knees, forming a large fleshy mass which covers the front and sides of the femur, I extend and straighten the leg outwards when he runs.

Recent criticisms of the phenomenological approach to understanding how some people in the past engaged with an environment have highlighted the predominance of depictions of protagonists romantically strolling through the landscape. It is perhaps ironic that sites which were once locations of tall, exertion and struggle are now almost only approached as areas of leisure, relaxation and recreation. This paper seeks to explore alternative engagements with the present past. Inspired by the practice of parkour, we move – both theoretically and physically – away from more sedate peregrinations and engagements. We challenge popular assumptions of running through space as a way of making sense of the past through rapid, visceral engagement with space, the capricious possibilities of engagement are confronted both as pressure and as pain. The ground creates the canvas, with bipedal locomotion the ‘frame by frame’ for new experience. Via the process of time lapse peregrination, we present a minute moving picture of us performing through and in an archaeological complex. Stop-motion animation is followed by re-animated rock-art.

Performing the valley: journeys to causewayed enclosures
Jess Miles, CADW: Welsh Assembly Government’s Historic Environment Service

During the Neolithic numerous causewayed enclosures were constructed in and around the Great Ouse, Nene and Welland river valleys. Recent studies on causewayed enclosures have focused upon themes such as construction, materiality and deposition. In contrast, this paper will look at causewayed enclosures from a movement perspective. That is, how enclosures were actively created and sustained through performed movements and how journeys to these reinforced varying senses of identity.

Spaced far apart within each valley, alternating a gathering at one of these enclosures would have engendered, for many people, quite a long journey along the course of each valley. Such a journey would have mimicked and re-encoded the more ancestral routine journeys made by later Mesolithic people – journeys that were unencumbered by social expectations such as monumental architecture, garden plots and domesticated seas. Through encouraging longer-range movements that encompassed large tracts of the valley, gatherings at these enclosures may have been as equally concerned with the ‘performed’ journey to the enclosure as with what actually occurred at each site. Hence, we can see that the acts of movement, and the enclosed space of the enclosure, were an essential act of performing the valley and essential to fundamental to constructing identities and maintaining convivial relations amongst disparate groups living within each valley.

Engaging with the Unknown: The Late Neolithic and Early Bronze Age of the northern Glen Hils of Shropshire and Powys
Brown Pen, Cardiff University

Prehistoric lives permeated the upper Severn and Carrad valley during the third and early second millennium BC through a multiplicity of moments, recollections and traditions. Range of known marked finding points in the upriver tributaries, picking apples and raspberries from the forests and creating axe-hammers from the Group X pithe source at Hysingson, these engagements concurred between action and the norms and values of agents’ circumstantial condition. The resultant works of these agents were momentarily realised in the moment and given context for survival and perpetuity or in a prehistoric absence (Goffman 1990; Giddens 1984; Turner 1987). I argue that the concept of the unknown, as an awareness that something is ‘not known about’, was a constant yet dialectical factor in the realignment of world-views at this time. As knowledge it formed part of the social framework of these communities, its malleability entailed its constant application, detachment and re-definition throughout daily life. In this way, people understood their worlds as emerging fields of known and unknown elements, and this knowledge is archaeologically assessable through the study of everyday practices. I will look at some specific acts of deposition and consumption to establish how knowledge of the unknown nature of certain circumstances was materialised. This will include considering post performance at sites such as Garway and also consider a section of the Trysting Tree – a prehistoric schist working channel (Chitty 1983), thereby integrating rather than refuting monumentality within prehistoric lives. I will also demonstrate how this process varied according to context; agents’ active interpretations of institutionalised taboos will be contrasted through time and related to perceptions of identity. This paper will incorporate Late Neolithic and Early Bronze Age sites on a number of scales and apply the theory of performance through engagements with the unknown.

Writing as performance
Kathryn Piquette, University College London

Within archaeological written evidence is often overlooked in discussions of material remains and social practice. Drawing on a case study of inscribed material from early Egypt (c.3300-2700BCE), I argue that because graphic culture is materially embedded, it requires more consideration of further archaeological data. Equally, the interpretation of philological meanings must also take account of the processes and contexts by which in which images are materially expressed. Through consideration of the materials and materiality (see Ingold 2007; Gibson 1979) of script, attention is directed to the essential framework of performance and the embodied acts involved in image production and reception. For example, foundation selection and shaping, the subtraction or addition of materials in rendering images, decisions regarding image organisation, and the ways in which these recursively influence 'reading', object manipulation and other forms of engagement. Through the discussion of my exploratory research in the field, I will consider how the practice is through experimental archaeology. Here the notion of practice as consisting of both participation and recreation (Weigier 2002) has also proved valuable. Rather than treating past meanings as something simply to be extracted by the viewer, this paper offers a way of presenting a more holistic account of past scriptarial evidence as performative embodied experience.
The critical step in the analysis is overlaying these phenomenologically derived themes on the archaeologically derived evidence, which provides a layer of interpretation beyond the bounded Cartesian view of archaeology. The resulting narrative helps us focus on the experience of the landscape of the different groups who populated and crossed it—they can be identified historically and archaeologically as indigenous or external pastoralist tribes and external imperial powers. 

Movement of different groups through the landscape is a central theme, along with the nature of the encounters between the different groups. As they move through this landscape, different groups have different resources, abilities and knowledge that they bring to any encounter with another group, and that are integral to their identity. For each, the Wadi Arabah is a landscape of movement, their own or somebody else's, but they are moving in different directions, for different purposes, within a different system of social relations, and with different potential for social negotiation and reciprocal relationships.

Travelling on the Darb al-Haj
Andrew Petersen, University of Wales, Lampeter

This paper will examine the process of travelling through the landscape on the Syrian Hajj route in pre-modern times. The Hajj pilgrimage to Mecca, is one of the five fundamental duties of a Muslim and for more than fourteen hundred years Muslims have been drawn over the westernony to the sacred site. The Hajj involves a journey that charted a physical and mythical voyage reactivating both landscape and cultural memory: stimulating a sense of atmosphere, awareness and awe theoretically compatible with ritual events that may have taken place on the Hohlen Hill thousands of years ago.

Having accepted the point that the equinox was recognised as an important point in the Neolithic calendar, could we use it as an interface between our two cultures? Could we get any closer to the Neolithic mindset through an emotive and experiential encounter with a very specific time in a very specific landscape? Could we use it toward this imperious boundary and reconnect with the whole land and the people who shaped it?

From the everyday commute to a journey of a lifetime: the landscapes and material culture of movement
Organisers: Julie Candy and Erin Gibson, University of Glasgow

Landscape are criss-crossed with routes-ways and the places or non-places of travel. Spiritual journeys, daily commutes, migrations, sites and settlements. It is human movement and the material culture of 'places' that limits our understanding of human activity and those individuals whose material presence in the landscape is fleeting.

The archaeology of landscapes has proven a great success in recent decades yet still the focus lingers on the investigation of already identified places, fixed sites and settlements. This is an unnecessary step beyond the material culture of 'places' that limits our understanding of human activity and those individuals whose material presence in the landscape is fleeting. This multidisciplinary session will explore the dynamics of human movement in past and present landscapes. We invite debate on how we can identify and interpret the material signs of movement and significant movement through landscape and movement with those subjects such as symbolism, power, sacredness, the spiritual and the human body. Contributions to this session will confront pertinent issues relating to the performance of travel, the complex relationship between movement, landscape and experience, traveller identities and the forces that drive people to travel.

The bewitching of Mr. Jacob Sley and other tales: how stories influence journeys
Lucy Ryder, University of Exeter

The work of the session's themes of movement, performance, landscape, and experience, this paper will explore the creation and nature of oral landscapes. I will discuss how oral story-telling affects the way in which stories moved through and, more importantly, avoided places. The focus of the paper will be on rural areas and town fairs, looking primarily at the medieval and post medieval periods in Britain and Ireland. I will also draw from some modern day case studies.

The phenomenology of pastoralist movement: Bedouin poetry and the archaeological landscape
Plot Bieńkowski, University of Manchester

My landscape of movement is the Wadi Arabah, which forms part of the modern political border between Jordan and Israel. Past interpretation of the nature of human use of the wadi tended to fossilise it as a boundary and barrier between human groups, but recent research is looking into factors in the movement of these groups. Using an evident and transparent phenomenological analysis of Bedouin poetry that originates in this area, the landscape of the wadi is revealed as a landscape of movement, and emotionally meaningful in its materiality, particularly as a sacred landscape.
within which such patterns existed allows us, to some extent, to reconvene this dynamism in the ancient city. The city street has never been so susceptible to detailed quantitative analyses and theoretical reappraisal.

Centrality in the ancient city: defining the *media urbica* in ideology and experience

David J. Newsome, University of Birmingham

The centre of the ancient Roman city appears, after generations of scholarly attention, to be a well understood phenomenon. The open, easily identifiable, civic spaces seem the clear equation to centrality: such centrality is often informed by a sense of the city as an organic entity, with a centrality of place enabling access to the urban core from the local sphere; civic space had no monopoly on the ancient definition of the centre of one’s city. Rome’s lack of obvious, lived centrality led Aukstis Ardesius to comment that “wherever one may be in Rome, there is nothing to prevent him from being equally ‘centred’” (Aukstis 1988). On the one hand, the city of Rome was topographically and conceptually overlooked by its ideological centre on the Capitolium, above the traditionally understood political centre of the city, the Forum Romanum. Provincial cities are typically read in a way to have oversimplified their own model of this ideological centrality in their own form, thus perpetuating the notion that centrality in the Roman city is a corollary of its public spaces and monumental showpieces.

On the other hand, the Capitoline Hill and fora were beyond the realm of the vast majority of everyday experience. For most Romans, centrality was local. With the increasing specialisation of public spaces in the Roman city, from the mid-Republican onwards, the concept of centrality must be reconfigured. By the end of the Republic and the start of the Principate, we instead had a city composed of multiple, discrete centres; defined at the increasingly localised resolutions of regions, vicus and compitum.

With such evidence in mind, this paper suggests that we should rethink how such spaces monopolise our scholarly interpretation of, and approach to, central space in the Roman city. Here we examine the issues discussed above and show how we might approach localised centres by employing new methods of spatial analyses. These tie centrality to networks of movement that can be analysed at both the local level between neighbouring streets, and at broader urban, as routes across cities that themselves generate and sustain multiple centres. This paper explores the theoretical and methodological implications for studying the centre of the ancient city.

Activating the Map: Movement as Variable in Spatial Analysis

Eric F. Poehler, University of Massachusetts

The patterned movement of people or vehicles is one of the most difficult behaviors to identify in the archaeological record. While certain architectural forms prescribe certain flows, such as the vomitoria of the Colosseum or the spiral ramps of Hadrian’s Mausoleum, the actual movement of passage can rarely be observed. Recent still is evidence which gives that movement a direction. In Pompeii, the combined richness and vastness of the material remains permitted just that. After a decade of fieldwork, I have reconstructed the city’s system of traffic through a detailed study of wear patterns, preserved on ancient vehicles on carriages, stepping-stones and cobbled roadways. By piecing together the evocative foundation, the systematic movement of vehicles becomes an artefact in its own right, which can be employed to derive other analyses of the urban environment. This paper explores the theoretical basis of this idea in the works of Henri Lefebvre (1980), Timothy Sherratt (2006) and Alain Arrigoni (2003). This paper builds upon that of Claire Nodet’s (2007), and examines the theoretical and methodological implications for studying the economy and urbanism of an ancient city.

Beyond the Walls: Determining Patterns of Extranumerical Movement at Pompeii

Virginia Campbell-Lewis, University of Reading

Recent scholarship pertaining to movement in the ancient world specifically addresses the manner by which people and goods moved either within the city, or between two points, i.e. over long distances. An oft neglected element of urban form that warrants further examination is the area around the city: how the ancient population moved once beyond the city walls, and how traffic patterns were determined by extramural structures such as gates, tombs and river roads. The nature of the remains of Pompeii, especially its containment within a complete circuit of walls, makes the city particularly suitable for this kind of exploration.

Tombs lining the streets beyond the walls of a city are a common feature of any Roman town. Whilst these monuments are commonly studied in terms of the information they contain about those who built them, I suggest that they can also be used to indicate patterns of movement both into and around the city of Pompeii. The location and pattern of grave types, namely the schola or tomb tombs, suggest a place in which people were expected to stop. Their presence, or lack thereof, beyond specified gates, demonstrates a conscious desire to control movement. In addition, the spatial relationships of the tombs to the city gates and the roads out of town indicate patterns of movement. Most tombs are placed along roads running out of the city, perpendicular to the walls.

The tomb at Porta Nocera follows a plan that is parallel to the city walls, suggesting the existence of a ring road around Pompeii. This idea has been supported by excavations at other gates, and is a viable option for a busy port town such as Pompeii by keeping intramural traffic to a minimum. The existence of a ring road further is supported by the proximity of the Via dell’Alcatale to the airport. It would have increased traffic on game days, and the desire to keep spectators and visitors from other places moving away from the city would have been great. The city of Pompeii served a number of populations besides its own as an economic centre and a location for entertainment. This necessitated a need for the regulation of the movement of people, goods, and vehicles beyond these limitations. This is a fascinating and important topic in the city walls.

Symbolic landscapes and urbanism: approaching an analysis of movement in the towns of Roman Britain

Adam Rogers, University of Durham

This session examines the dynamics of movement in the ancient city: both in terms of the archaeological practicities of ‘finding’ movement and in terms of the theoretical approaches used to understand that movement. It redresses the theoretical imbalance in scholarship that the highly dynamic spaces of urban landscapes remain predominantly studied from fragmented, isolated and piecemeal perspectives. The infrastructure of movement in the city is explicit in all studies of urban form and theory but, more often than not, this is purely contextual, as the mise-en-scène against which the narratives of singular monuments, dwellings or industries are played out. Increasing awareness of methodological advances in urban geographies, the theoretical perspectives and interpretations beyond these limitations. By employing new approaches to urban space (e.g. space syntax, GIS, network centrally, computational and simulation) we can begin to offer new empirical analyses that are the basis of interpretations that are configurational, dynamic and simulation-based.

The final presentation will focus on the aggregation of pedestrians or vehicles moving through a particular locality at a particular time is a fleeting and irreversible behaviour. However, archaeological research into the spatial parameters
This paper argues that one method of tackling the ways in which movement was conducted in the ancient city from an archaeological perspective is to put greater emphasis on theoretical approaches towards understanding urbanism and the way in which the cities, as places, were perceived and experienced and also interacted with symbolic landscapes. The focus here is on urbanisation in Roman Britain, although it has potential for examining and considering other parts of the Roman Empire, as well as other areas and periods in time. The locations of towns in Roman Britain have traditionally been explored through direct evidence of their location and development, such as the creation of towns, the predominant of the economic and the rejection of symbolic and mythical landscape, will have impacted upon the way in which studies have often approached issues such as urbanism, and movement within cities, in the past.

On the grounds of the area within which towns were located — a number of which incorporated ritual significant watery locations within complex landscapes — and the ways in which these may have contributed to have importance in the Roman period with urbanisation creating a complex understanding of towns as a whole. This in turn is likely to have impacted upon the way in which life within towns and their surroundings was conducted. As places, towns can be considered in terms of entities gathering people in deeply accumulated ways and their signification would have built up over time, interacting with the pre-existing meanings attached to place, through human action, memory and encounter. This approach to the experience of urbanism contrasts with notions of the disconnected nature of place and the solely functionalist and economic roles of cities.

Integrating the Insulae: Street network and place-based activity in 2nd century
Hanna Stigler, Leiden University

Caelia, next to Pompeii and Herculanum is one of the few Roman cities where the full complexity of urban space can be explored. This paper will focus on the city’s maximal expansion during the 2nd century AD. This period has been largely described as a boomtown phenomenon prompted by an enormous influx of newcomers into the city. While the city seemed unable to balance its vast expansion with an adequate formal infrastructure, informally the inhabitants found various ways to negotiate the old city and manage to carve out their own space in new, and new contested terrain.

Classic Maya social space: changing patterns of access, spatial segmentation and social status in the Maya lowlands
Jeffrey Siegel, Department of Anthropology, Trent University

This paper seeks to analyse the changing nature of patterns of movement through urban environments in the Maya area over time, examining both the changing morphology of Maya centres and the concomitant changes in movement through these centres. Existing research suggests that in both the nature of movement in cities themselves, in particular the points of articulation between the broader urban fabric and architectural complexes and buildings, shifting light on the changing relationship between "public" and "private" space in the region. The paper also represents the predominant archaelogical paradigm? How much evidence is needed to reach the tipping-point where old theories become indefensible or irrelevant? What is the best way to deal with the unexpected? This paper offers a few tentative suggestions.

Extreme Events Call For “Radical” Measures. The Eruption of the Laacher See Volcano 12500 Years Ago and Social Change in Late Glacial Northern Europe
Felix Riede, University of Cambridge

About 13,000 years ago, the last catastrophic volcanic eruption in Northern Europe took place: the eruption of the Laacher See volcano in present-day western Germany. Until recently, the volcanic eruption is dated, and settlement pattern – it can convincingly be shown that contemporaneous hunter-gatherer societies reacted to this unique and perhaps terrifying event in a variety of regionally distinct ways. Ranging from cultural ‘devolution’ to the abandonment of whole regions, these responses can be seen as a reflection of the ecological and social pressures and the unexpected and catastrophic event exerted on these societies. In geography, human responses to disaster events are approached from two angles. The ‘dominant’ approach foregrounds environmental parameters and practical measures, whereas the ‘radical’ critique argues that disasters are the product of the physical characteristics of the given catastrophic event and the history and structure of the affected society. In the following paper, I explore how the two approaches correlate with post-processual archaeologists view the archaeological record, and human behaviour and action in general. In this paper, I aim to explore in how an application of the ‘radical’ approach may yield new insights about the pre- and post-eruption social dynamics of Late Glacial societies in central Europe.

Unpredictable Factors and the End of the Mycenaean Palaces
Stephen O’Brien, University of Liverpool

The cause of the end of the palaces of the Mycenaean Aegean c. 1200 BC has long been a subject of speculation in Aegean archaeology. However, the causes suggested are not only often bound up with contemporary concerns, but are also deterministic in the sense that they are extrapolated from earlier developments in the region. While some aspects of this are true, it is clear that the palatial society may have been challenged by factors that were unpredictable. This paper will attempt to present a range of unpredictable factors which may have contributed to the
removal of patellar society, while also suggesting that, rather than there being any obvious "prime mover", a combination of various predictable and unpredictable forces led to such large scale social change.

Personal Histories - films
Film 1: Colin Renfew, Mike Schiffer & Ezra Zubrow, recount "Personal histories in archaeological theory and method. The Old Archaeology", also speaking and chaired by Graeme Barker, Robin Dennell, Rob Foley, Paul Mellars & Marek Zvelebil as discussants (recorded in 2000).

Film 2: Henriette Moore, Migs Conkey, Ruth Tringham and Alison Wylie, recount "Personal Histories. The panelists analyse their young experiences as they pioneered early post-processual feminist, gendered, symbolic and structural approaches (recorded in 2007).

Archaeology and the politics of vision in a post-modern context
Organiser: Vitor Oliveira Jorge, University of Porto, and Julian Thomas, University of Manchester
Discussant: Colin Renfrew
Archaeology is intimately connected to the modern regime of vision. A concern with optics was fundamental to the Scientific Revolution, and informed the moral theories of the Enlightenment. And from its inception, archaeology was concerned with practices of denigration and discreditation that were profoundly scopic in character. In the 19th century, with the invention of photography and then of the cinema, a certain cultural order - based in the centrality of "civilized" Europe and at the same time in the centrality of male, patriarchal power - reached its apogee. This had been grounded in the emergence of new class relations based on trade and the free circulation of commodities throughout the Earth, and in the ideology of progress and natural evolution.

To put really at a distance, to observe, to see and to describe, to control and dominate all the planet, and at the same time to "bring it at home" under the form of the museum, the zoo, the international exhibition, the idealized "nature" were indeed two faces of the same coin. The "consumption of places" by travel and tourism (J. Urry) and the creation of "place-myths" are intimately tied to this transformation of the subjectivity of modern people. The "visual character" and also the desire for direct, sensorial experience of that consumption is obvious. The idealization of the "material" and the "visual", the notion that to a certain point the image replaced the idea, are widespread today. And both modernity and post-modernity are well-established notions too, in spite of the fact that the latter refuses the framed, self-defined, and has constant fluidity as one of its core characteristics.

But what is the role of archaeology in that changing context? Are we just one more kind of many workers in the machine of "heritage industry"? Is it still possible a reflexive, critical standpoint of a contemporary epistemology that systematically divides rescue archaeology and academic research, melding at the same time the real and the virtual?

In this session we do not claim to have found any new means of redeeming a critical archaeology, nor do we offer an abstraction for a cleansed and rejuvenated discipline. There can be no such thing; the very enunciation of the "new" has become a problematic rhetorical move.

Instead, we encourage the presentation of case studies which, taking particular experiences as a point of departure, show how the "old" form of approach and method is still viable. The feeling is energized that it sounds like a sort of abyss) between "philosophic" and trans-disciplinary discourses and more descriptive/narrative ones.

Perhaps a good point of departure would be to imagine a scopic instrumental material of anthropology, or sociology of our own practice, to look upon our common sense and the "fake for granted" concepts that we rely on in everyday archaeology. Using a politics of sight to focus in a more precise way our most current concepts and intuitions.

Introduction by the coordinators
Vitor Oliveira Jorge, University of Porto, and Julian Thomas, University of Manchester
On the Oculturalism of Archaeology
Julian Thomas, University of Manchester
Archaeology is a product of the modern era, another aspect of which has been the identification of vision as the paradigm of knowing. Paradoxically, then, archaeology relies on the notion that new knowledge can be created from an engagement with many other traditions and approaches to apprehending those things through the visual sense. The problem of knowing the material world visually lies at the core of archaeological practice, and in this contribution I will seek to unravel some of the difficulties that arise as a result.

Love in ruins, or why do we "see" couples in archaeological sites
Stefan Lekakis, University of Athens
The paper, based on the author's previous fieldwork and visits to archaeological sites around the world, pertains to the common phenomenon of seeing people holding hands or kissing while walking through archaeological sites. The key factor is approached via multiple interpretative angles (pragmatic, touristic etc.) and several conclusions are drawn; examining a parallel route, the romantic vision (and its visual preconceptions in their diachronic development) is chosen as a central argument. The paper attempts to interrogate observed observation, through the notion of Romanticism as formalized both in theories of architecture and restoration and in literature/poetry at.

A, then a philosophical approach connected with less systematically, measurable, analyzable or "obvious" data, is incorporated. Without implying interpretative dichotomy, this attempt could be regarded as a sensor in conjunction with the "vision" of the classical archaeological scopic science. This atypical, "less scientific", approach while clashes with modern notions of effective interpretation and management, offers an alternative view towards a holistic perception of the site.

In general, the paper suggests a broad incorporation of alternative interpretative methods (re-examining former and present visual approaches of monuments), that will contribute to the more effective management of antiquities in cooperation with the local communities in a post-modern context.

Additive subtraction: addressing pick-dressing in Irish passage tombs
Andrew Cochrane, University of Cardiff
I have been thinking for a while on the themes of erasure and overlap in some Irish passage tombs. I am interested in the occurrence of pick-dressing in the Boyne Valley, Co. Meath, sites which are close to the Avebury henge. In order to do this, one needs to consider the stones in the Neolithic. It is the decorative form that is least discussed. Questions to be asked include: can the decoration of prehistoric imagery and the removal of a stone's surface create abseinces and dissolution, or does it indeed produce some "semantic iconoclasm"? Are our visions of passage tomb images merely the sum of previous destructions? As a means of exploring varied elements via the politics of spectatorship and application, I will draw on visual culture examples that include the defacement and then restoration of the Etruscan Buddha's, Afghanistan, and the work of the contemporary artist Idris Khan (e.g. pages 81-87 of the Holy Koran). I will also reflect on the works of Leonardo da Vinci (e.g. The Virgin of the Rocks) in considering the effects of superimposition. I move away from textual and representational understanding of sequence, I will review the works of John Bellany's architecture. I will then draw on the unfinished or incomplete sculptures/stones work on a spectator – the creation of cognitive indecipherability and ambiguity. Such interpretations focus on the visual politics of what images do, as opposed to what they might mean.

Coming to Our Senses: Toward a Unified Perception of the Iroquoian Longhouse
Christopher Watts, University of Toronto
From early seventeenth century historical depictions through modern archaeological mapping regimes, the Iroquoian longhouse is recognized as the quintessential Aboriginal dwelling form of northeastern North America. In this paper, I argue that our understanding of the Iroquoian longhouse is, however, fundamentally constrained by a tyranny of the visual. So preoccupied are we with the visual recognition and reconstruction of longhouse features that we neglect to consider how the longhouse could have been experience by Iroquoian groups as a serious whole. Drawing inspiration from the work of Maurice Merleau-Ponty I look at how this lived space might have been disclosed as an inter-sensory entity to its inhabitants. Concurrently, I also explore how such an approach impacts upon some commonly held beliefs regarding Iroquoian sociality.

Seeing through the Blind Mask: examining the role that meanings play in social integration
Christopher M. Roberts, Arizona State University
The katsina cult, a religious expression of the Pueblo peoples in the North American Southwest, has often been used as an analytical framework for interpreting the striking changes in social organization during the Pueblo IV period (c. AD 1274-1540). In particular, some scholars link iconographic representations from the past to present ethnography, to suggest the katsina cult functioned as a means of integrating newly aggregated people. In so doing they employ a taken-for-granted position in their research in which the present is benignly assumed. The structure of the katsina cult is understood as a social condition by assuming that similarities between ancient and current iconography reflect common meanings between modern practices and ancient customs. This assumption has been criticized by other scholars, who suggest that the Pueblo IV iconography is not identical to its modern manifestations and thus that the katsina cult cannot be applied to as an interpretive strategy to explain the social integration seen in the period.

I hope to move beyond some of these conventional arguments and the criticisms of others by explicitly examining how the meaning attached to images can function as an integrative mechanism in society through the use of Pierre Bourdieu's social theory. I will demonstrate that the katsina iconography, rather than meaning exactly what we see, is actually an aggregate of similar and different meanings at the same time. I argue that katsinas, through their concurrent possession of dual meanings, could serve an integrative function by providing a common ground between agents of different social and geographical backgrounds. In so doing I hope to avoid the pitfalls of a purely analytical approach to the interpretation of social theories.

Archaeology's "Scientific Vision" and the "Local": Salvage Work in Turkey's G.A.P. Region
Laurent Dissard, University of California, Berkeley
The main point of this paper is: "marginalizing" the "local" is a necessary condition for a certain specific type of archaeological scientific knowledge to be produced. In order for archaeology to create accepted science, it must "marginalize" the "local", it must be "de-local-ize" itself, that is place the "local people", "local context", "local politics" outside of its scientific understanding. As a consequence, the "local", if not completely, is at least almost invisible, placed on the margins of the photographic image, as a side-note to the practice of archaeological science.

Learning to see through the 'Kilmartin Eye'
Aaron Watson
Archaeology envisions the past in its own image. The visual traditions of research, fieldwork and publication define boundaries within which the discipline's interpretations can take place. Interpretation occurs within maps, section drawings, aerial photographs, drawings, and so on. In this paper I intend to explore various spaces for interpretations that exist between archaeology and art, between method and imagination. The 'Kilmartin Eye' is a landscape installation set amongst the rich prehistoric archaeology of Kilmartin glen, Argyll. It was commissioned by Kilmartin House Museum, and opened to the public in 2007. The 'Kilmartin Eye' is not a reconstruction of a specific archaeological site, and does not contain explanatory text. Rather, it consists of a circle of large timber posts within which the visitors' view of the wider landscape is juxtaposed against a series of striking abstract paintings, inspired by my experiences of prehistoric sites...
and their landscapes. I conceived the "Klimart Eye" as a place within which the visitor might creatively participate in the interpretation of the Neolithic and Bronze Age landscapes. Like the ancient sites nearby its ambivalent meanings emerge not from the exhaustive research of an archaeological industry, nor is the "Klimart Eye" solely an artwork since its location and form reflect many years of archaeological research.

The "Klimart Eye" does not simply deliver premeditated archaeological concepts, but is a means by which research can contribute to the creation of new interpretations that are actively open to the experiences of the public. It is supposed to represent. In the case of the Cooper Age "heald settlements" of Iberia, the successive images produced about them, and included as illustrations in the publications, actually served as mythical symbols of an image of a site beautiful. Today, being aware of the complexity of these places and of the permanent activity of their preservability, we have to open new ways to picture them: we can use the evidence of the place to provide us with images at different scales to illustrate that very complexity. Far from producing images connected to an overgeneralized view of the object, we can use the "Klimart Eye" to provide us with different images that can be used to open our minds to the singularity of each context and to compare different contexts, sites and landscapes from a more detailed awareness of variability then the one used in the past. One of the aspects of this approach consists in avoiding simplistic functional explanations, like "ritual settlement", or "dwelling space", which we know that the reality that we are dealing with is made up of much more complex and ambiguous terms and "classifications" would imply. Acting accordingly to these lines of enquiry, we try not to domesticate the past using categories that seem obvious and universal to us (domestic/ritual spaces, etc., for instance), but, to the contrary, we focus our attention in relation to non-familiar images of what "was going on there".

Luminous Monolith: rock art, sound and enlightenment

Andres Jones, Andy Cooper

Compared to cognate disciplines, such as anthropology, archaeology is a primarily visual discipline. Archaeological knowledge is routinely expressed in a number of conventionalised visual formats. Despite an emphasis upon the visual in archaeology, surprisingly little work has analysed the historical conditions for this visuality. This paper will argue for a divorce of prehistoric visuality from the "archaeological gaze" in all the senses. The visual is especially urgent when studying prehistoric imagery. As such, these issues will be considered in relation to recent fieldwork at the rock art sites at Torrblairn, near Kilmartin, Argyll, Scotland. It will be argued that to adopt a single version of visuality in the past creates a problem between the equal, significant dimensions of both the senses and visually in the past.

Aspects of the historicity of authoritative conceptions of perceptual (and s-a-perceptual) objectivity and conditions of possibility for plurality of archaeological research directions

Stephanie Koerner, University of Manchester

Until quite recently, the historicity of science has paradoxically been the most and the least historicised of all humanities and human sciences: the most, because the history of science was assumed to be the fastest paced part of history and arguably (along with science based technology) the force of propulsion behind all other parts of history; the least, because the history of science was written as if context and contingency, the margin of history, were irrelevant' (Banfield 2006: 182). The last decades have seen considerable conditions of possibility for change develop relating very directly to science and its practices (cf. Stengers and Prigogine 1997; Latour and Wajsbrot eds. 2004; L. Kooner 2004: Thomas 2004), including growth of interest in the historicity of authoritative conceptions vision and objectivity (Rheinberger 1997; Daston and Galison 2002; S. Koenor and Wynne 2007).

I will conclude with some suggestions for the bearing these materials have upon the question in the session abstract about the impacts of the 'heritage industry' on archaeology, but especially about the relevance of the historicity of authoritative conceptions of "well-being" for developing critical and constructive approaches to archaeology's role in the politics of doctrinal institutions and public affairs.

"Now, I can see you": bringing an archaeological sensibility to bear on digital media through the politics of presence.

Ian Russell, Australian National University

As the desert of cyberspace expands and more families are moving from communities into cyberspace, what can an archaeologist do in the form of ethical criticism of the ever-increasing commodification of humanity? As the lines between human and media are becoming blurred, a recent call has been made by some archaeologists to bring the long-suspected sensitivity to bear on the documentation and interpretation of human agency in digital lifeworlds. When we enter into digital realms, what we are there for is, in a sense, partly visual composition. Although we have been looking for decades through the development and maintenance of dispersed communities bound together by the web of digital infratechnologies supported by analogical keystrokes and mouse-clicks, what kind of absences are rendered? Do they also result in new absences? Can archaeological interventions into the politics of absence/presence provide a more nuanced appreciation of the traces of human engagement and participation in mediated lifeworlds. Building on critical steps taken by Stanford Mediaarts, this paper explores an archaeological intervention into UK theatre companyulist Theory's virtual game-space of "Can you see me now?" (http://asubproject.com). This paper will question the assumptions of the primacy of the visual in the graphic user interfaces (GUIs) of modern and post-modern media. When the virtual and digital-scales of media are constructed through physical manipulation of plastics in order to render consumable, experience-able visuals, can digital interfaces restore to us the absolution of their traditional precursors? Is it possible to absorb the question of"the practicalities of engagement with the manifestation of digital and visual media?" in a scientific way?

Aspects and icons of Portuguese nationalism in the period of the XIXth century dictatorship

Sérgio Gomes, University of Porto

Between 1920 and 1974 Portugal lived under a dictatorship named Estado Novo ("New State"). This political period was very similar, in ideology and strategies, to other European dictatorships, as fascism in Italy or France's regime. It was a time of great controversy, and in which the right-wing press was very influential. The main reason for this was that the government's calendar dictated the way the nation to create a sort of legitimation link.

In this juxtaposition dynamics, between the Golden Ages and the political action, the Past emerges in the public space as a new kind of sociabilities. In the slogan "material restoration, moral restoration, national restoration" proclaimed by Oliveira Salazar, lays several projects of restoring national monuments and rehabilitation of traditional habits and values to create a new image of the country.

In this paper, I want to approach the way the regime has built a puzzle where images of a glorious past, of a rural way of life, of an ancient, inhabited a colony are summarized. Action in the construction of an identity for the nation. However, I should argue that this puzzle, far away from constituting a sum of the several elements that the different realities provide, is the image of the ideology and projects of the regime.

Deconstructing domestic views of the Cooper Age monumentalized hills of Iberia: the case of Castanheiro do Vento in Foz Coa (NE of Portugal)

Ana Margarida Vale, University of Porto

The history of archaeological thinking is deeply interwoven with images naïvely used to observe an observed reality, but, in fact, creating a very real reality which is supposed to represent. In the case of the Cooper Age "heald settlements" of Iberia, the successive images produced about them, and included as illustrations in the publications, actually served as mythical demonstrations of an idea about the lives of sites. Today, being aware of the complexity of these places and of the permanent activity of their preservability, we have to open new ways to picture them: we can use the evidence of the place to provide us with images at different scales to illustrate that very complexity. Far from producing images connected to an overgeneralized view of the object, we can use the "Klimart Eye" to provide us with different images that can be used to open our minds to the singularity of each context and to compare different contexts, sites and landscapes from a more detailed awareness of variability then the one used in the past. One of the aspects of this approach consists in avoiding simplistic functional explanations, like "ritual settlement", or "dwelling space", which we know that the reality that we are dealing with is made up of much more complex and ambiguous terms and "classifications" would imply. Acting accordingly to these lines of enquiry, we try not to domesticate the past using categories that seem obvious and universal to us (domestic/ritual spaces, etc., for instance), but, to the contrary, we focus our attention in relation to non-familiar images of what "was going on there".

Questioning an archaeology of vision: four dimensions of implicated discourse from past material culture

Keith Ray, Herefordshire Archaeology

It is unquestionable that archaeology as a practice has habitually privileged the visual dimension of material culture. Indeed, arguably this is inevitable given the visible physicality of the objects, places and landscapes that are its arena of inquiry. The material world is virtual in every sense, and its visual character is inescapably linked to all of its surfaces and appearances – an aspect that has been intensively explored in recent years by some art historians, for instance. It would and will be a worthwhile exercise to explore "visuality" in reference to key categories of material, as Douglass Bailey has so effectively done in his recent volume on figures. In this brief paper, what I want to introduce however is four alternative discourses of vision where the visual is present but is not privileged. These spheres are the tactic, the commercial, the personal and the invisible, respectively. None of these are directly accessible through past material culture and residues. What it is necessary to do, therefore, is to discern how each is implicated through the visible and tangible remains that as archaeologists we routinely encounter, and is called into presence by deliberate material/visual referencing all, on the past. The aim in making this exploration is to broaden our understanding how material items and the living space of past communities has been used by them to shape both their experience of being in the world and also their interactions with one another and with the unseen.

Archaeological excavation as performance: between border definitions and science for the sake of humanism

Vitor Oliveira Jorge, University of Porto

Knowledge is not quantifiable or stable. It is embodied experience, something that allows us to perform daily life and to keep ourselves as having a certain joy in our existence: it is in a process of constant transformation and unfolding. The forces that drive us into it could be called desire. We want to know, to understand more clearly, because we have the feeling that we cannot assimilate it all, yet the power of the human mind is limited. In this context, we need to understand how material items and the living space of past communities has been used by them to shape both their experience of being in the world and also their interactions with one another and with the unseen.

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performers helps a lot. To make my point clearer, I will comment on some images of my own experience as a field archaeologist.

Privileging the Visual at Chaco Canyon: A Case Study from the Southwest U.S.
Van Dyke, Colorado College, USA

Visual representations in archaeology are neither innocent nor transparent—often, they are examples of Lalouf’s immobilizing tropes, drawings, photographs, and other devices. This representation to construct specific kinds of knowledge, and to market some archaeologically interpretative at the expense of others. Ancient peoples also manipulated the visual for their own purposes, so that an examination of this process sets up a dialogue between the学业-image and the use of objects and visual media in the archaeological record of Chaco Canyon, USA.

An Archaeology of Vision: Seeing Past and Present at Çatalhöyük, Turkey
Michael Ashley, Berkley

Archaeology is a 'sensual' field practice, employing the senses of sight, touch and hearing—sometimes small and taste—yet bear on the problem at hand, be excavation, survey or lab research. The visual archaeological environment is a place caught between the sensuous and the intellectist world. Only as we come to realize the way that it is constant flux. That which we experience, as William James suggested, is a stream of consciousness which we individuate to look at present remains a different visual situation than originally experienced by the observers in the past. We use the evidence of archaeology, ethnography, history and human experience to fill in the 'blind spots' of our archaeological interpretation, but often this is done without considering the past viewer in context. This paper attempts to bring these sources for our imaginations into focus as tools for articulating the past-viewed world of viewers, who viewed objects and environments that maintains the complexity and depth of human vision.

Ephestornality: The Archaeology of Transience
Organizer: Paul Graves Brown

"My name is Gyzmandias, king of kings. Look on my works, ye mighty, and despair!

In the long run all that humans create are ephemeral, as Shelley reminds us. Our sense of permanence relates to the scale at which we experience our existence, within a constantly evolving world. Only as we come to realize the way that the world is constant flux. That which we experience, as William James suggested, is a stream of consciousness which we individuate to look at present remains a different visual situation than originally experienced by the observers in the past. We use the evidence of archaeology, ethnography, history and human experience to fill in the 'blind spots' of our archaeological interpretation, but often this is done without considering the past viewer in context. This paper attempts to bring these sources for our imaginations into focus as tools for articulating the past-viewed world of viewers, who viewed objects and environments that maintains the complexity and depth of human vision.

Planetary, trains and automobile-collision scenarios: accident simulation from an archaeological perspective
James R. Dixon, University of the West of England

Engineered accidents are among the most ephemeral of moments yet also the most purplicous. Seconds of extreme violence divorced from their 'real world' equivalents. The purpose of such an exercise is to accurately recreate the physical consequences of events of the past in order to refine material forms of the future.

The transient, simulated moment of impact is at the centre of a complex network of people and things, events, environments, politics and emotions. Thinking about the things used in or created for such a moment, we can move away from a focus of objects or art, looking instead at the configuration of the recent work of proponents of actor-network theory and 'thing theory', we can consider how objects act in their own right, alongside humans rather than in their place. Here, objects will be left to their own destructive devices.

This paper aims to describe milliseconds of physical contact through the material things present during collision.

"Ultima Ratio Regem: Evaluating the Impact of Warfare on the Mycenaean Kingdoms"
Kate Russell, University of Sheffield

Warfare is generally an event-based activity, and thus can be extremely difficult to see in the archaeological record. There is a tendency to forget that warfare was a complex phenomenon, that there was more to it than just causing visible destruction in the archaeological record that requires explaining. Yet we must not dismiss the fact that warfare was generally a recurring event and that victories and losses on the field directly impacted the respective Mycenaean population. Thus, we should be looking at the archaeological assemblage to get a better understanding of the co-development of society and societally-sanctioned violence to see how they impacted one another. One type of assemblage that is especially helpful when analysing the impact of warfare on the Mycenaeans is that of the mortuary area. This is because Mycenaean funerary rites are very public, with tombs being reused through the generations and descendants entering the tomb and adding and removing grave goods from the collection of deceased ancestors. Mycenaean funerary remains are thus a combination of personal relics and public rituals. As warfare is also a combination of personal and communal sacrifice, this mortuary data then will help elucidate the ephemeral nature of warfare in this period.

Is It True that Anyone was Ever 'Pre-Modern'? An Archaeology of the 'Myth of the Clean State'
Toulin 900 and Its Supposed 'Pre-modern' Obstacles.
Stephanie Koerner, University of Manchester, and Joseph Loe Koerner, Harvard University

Until relatively recently the historiography of archaeology and the humanities and human science has been written around themes of received opposing Enlightenment and Romantic positions on goals to create a 'science of man' (Rowlands and Gledhill 1977: 145-153) under auspices of such goals of clashes between 'Natural Theory and Complex positivist theses on scientific

The situation is beginning to change perhaps in relation to experiences of wider contradictory trends in the dynamics of pedagogical institutions and public affairs. For example, the publication of the proceedings of 2006 Enane collection on the turn to the concept of 'Heritage is now in the midst of a series of contradictions confronting us in some places, unprecedented levels of public and private funding have been applied to the cause of heritage conservation, yet in other places, the physical destruction, looting, and vandalism has never been so great... How will these contradictions manifest themselves in these different areas? How will we resolve these?

Research that goes against the grain of 'meta-narratives' about the birth of Modernity is illuminating analogous situations where the complexities of the relationships to existential and moral conditions of possibility for plurality of human heritage have been eclipsed by preoccupations with: (a) what Stewart Toulmin (1990) calls the 'myth of the clean slate', that "any new construction is truly rational only if it demolishes all that was there before" (Toulmin 1960: 173) and (b) the modernist 'heritage of moderns, postmodern', or 'modern' - in short, 'others' - are to obstacles 'starting from scratch' (Koerner 2006). Some of today's most widely published images of 'globalisation' and 'risk management' exhibit such preoccupations (Beck 1992; Koerner and Singleton 2007; Fells and Wynn eds. 2007).

Our contribution will focus on the question of the session: "What do we modern human beings see as a time of constant change, in contrast to a slower, more stable past, and is this true?" The above outlined preoccupations do not arise in a social vacuum. They are not unique but also do not form anything like a unified continuum. We will explore examples of circumstances under which we form expectations with what rise to conditions that made it possible claim that what distinguishes 'moderns' from all 'others' is consciousness of the contingency of all human truths — with attention to the importance to such claims of caricatures of 'other worldviews' (pre-modern, public) as supposedly unable to, denying and/or governed by fears of contingencies of charge.

Particular emphasis falls upon materials from our research on circumstances where the 'myth of the clean slate' and caricatures of its obstacles led

The practice of cultural survival is usually assumed to be incompatible with the deterioration and/or destruction of the material past. An increasing number of scholars, however, have begun to suggest that the resonance of the transitory can be a powerful catalyst for memory-work of a different kind. In this paper I explore these ideas in an industrial landscape. A million dollar archaeological cleanup is now underway at the confluence of Clark Fork and Blackfoot Rivers in western Montana. The cleanup involves the removal of millions of yards of sediments (contaminated by the upstream copper mining industry) and the industrial infrastructure of a 100 year-old hydroelectric dam, including a Harlax brick powerhouse. In the surrounding communities, anticipation of dam removal has released a pulse of pre-memorial activity—oral history projects, community gatherings, museum exhibits, commissioned artworks and installations, intensive media coverage. Considered as a collective form of leave-taking, this pre-memorial activity seeks to create an archetypal experience of cultural memory in material artifacts that give rise to the expanded form of remembering the past in place. The Milltown experience lends itself to a theory of a kinetic, linked process of change and process rather than permanence and preservation.
Archaeological ephemera is usually treated as an unintended and unfortunate result of particular ways of life, constituting an obstruction in the narrative or meaning. However, in many instances, it can be seen as a deliberate choice and selection, allowing ephemerality to be understood in the same framework of discourse and meaning as other manifestations of material culture.

There are few contemporary monuments to the English Revolution and Civil War. The lasting memorial is a rich tradition of localised memory, centred on ephemeral traces of short-lived occupations and actions. Deliberate selection of moments, sites, and objects of ceremonial or commemorative significance has shown that these formed such an important part of civic identity and the formal memorialisation sponsored by the public political culture of eighteenth-century England.

Archaeology has become a focal point for interpretation of the period and the absence of formal memorial is an inversion of a contemporary dominant discourse and makes it necessary to explore important considerations of this contested past and the interpretive schemes on which they are based. 'A world turned upside down' has been the commonplace of historians and undertakers of the English Revolution since Christopher Hill’s seminal study; it can also be applied to theatrical archaeology.

Always there at Derby Day? Looking into a Crystal Ball
Pat Reynolds, Surrey County Council

This paper is a reflection on an Action Research Project with Travellers in the South East, from conception to archived DVD.

At its heart is one of a dozen community-produced video histories, in which a fortune-teller at the Derby looks into both the future and the past of the Gypsies on Gypsy Hill, a temporary settlement which takes place at Epsom Racecourse each year.

My paper uses this video history to consider the nature of ‘permanence’ in a community where change is associated not with the mutability of the life on the road, but with stability of residence: ‘going to brick’. Manifest and celebrated Gypsy presence in such places as Derby Day is contrasted to the invisible presence of nomads in the ‘real’ landscape of English towns. Encampments of Gypsies, in the words of Christopher Hill and John Schofield, are ‘visions of the art of seeing things invisible’.

But Gypsy influence extends beyond the bright lights of the Strip. During the 1980s the city embraced the contemporary art scene with enthusiasm. And domestic architecture lacked nothing of its city reflects that relationship. There is evidence of the moving objects that were different. The City is a ‘moving city’. The City is a ‘moving city’. The City is a ‘moving city’.

The choice for this moment has been motivated by three coinciding events. In early September this year, I participated in a cultural heritage walk that started with a visit to Hagia Sophia. I was asked to illustrate how the space and time are remembered and how they are used by the activities that they perform near the site. The following day, the 10th International Istanbul Biennial opened with parallel activities including installations at the ‘Entre-Pol’, one of which was an exhibit of Hagia Sophia’s church which was re-opened in 1924. The Hagia Sophia is closed to visitors and the complex of Hagia Sophia and Justinian’s church, the first true domed building in the world, is today a museum. Hagia Sophia is both a cultural and a historical icon, but also a symbol of the city’s past.

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In a recent article, Geoffrey Bailey describes five categories of palimpsests to argue for the usefulness of the concept as a metaphor for an intertextual exploration. One of those categories is ‘residual palimpsests’ which refers to the ‘relatively recent registrations of the same place that is perceived through the lens of an earlier period’. Hagia Sophia is both a cultural and a historical icon, but also a symbol of the city’s past.

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temporary but practically permanent presence gives at least temporary permanence to Hagia Sophia's current museum function, preventing for the moment a re-consecration of an initially sacred monument that had earlier been de-consecrated after its re-consecration as a mosque.


Changing Perceptions of the Medieval World (and of the Society for Medieval Archaeology)

Organisers: Naomi Sykes, University of Nottingham, and Dawn Hadley, University of Sheffield

Compared to prehistorians and Romanists, medieval archaeologists have been slow to embrace archaeological theory. There has, perhaps, never seemed to be a need: medieval institutions, artefacts, architecture, iconography and texts are abundant, tangible and apparently understandable to modern minds. As a result, contemporary Western attitudes to life, thought, and the natural world are forcibly projected back with little thought or criticism. This is all the more serious given the long time-span of the medieval period and the social, cultural and political changes it witnessed. This session seeks to bring together papers that challenge our, often simplistic, perceptions of the medieval period.

Keynote: Medieval masculinities: changing perceptions
Roberta Gilchrist, University of Reading

Later medieval archaeology was once regarded as anti- or a-theoretical, bolstering the historian's agenda in its limited role as 'handmaidens'. This stereotyped image has been challenged in recent years by a growing corpus of theoretical work addressing later medieval landscapes, space and material culture. In contrast, contemporary medieval archaeology, however, later medievalists remain conservative in the social questions that they address. This paper uses the theme of masculinity to compare approaches to gender and burial evidence taken by early and later medieval archaeology. The redefinition of masculinity identity is explored in the introduction of male ecclesiastical grave goods in the 11th and 12th centuries.

Keith Poole, University of Nottingham

Given the rich array of resources available for studying the medieval world, it is perhaps unsurprising that medieval perceptions of nature seem readily accessible to modern researchers. However, present-day views of the natural world are heavily coloured by the perceived existence of a natureculture divide, a concept inappropriate to many past societies, including medieval England. This paper will focus on the impact of Christianity from the 6th century AD onwards, often seen as an inchoate in perceptions of the natural world. By using a range of evidence, including zooarchaeological and documentary sources, this paper will explore the validity of this view, and in so doing, demonstrate just how different medieval ideas of, and interactions with, nature actually were.

Reconsidering the Environmental Context of Daily Life in Early Medieval South Wales
Andy Seaman, University of Cardiff

A key feature of postprocessual archaeology is the emphasis of the 'social over the environmental', this trend has continued to the present day, as it now seems as if past individuals lived in the natural environment. This paper aims to reestablish topography and the 'natural' environment within archaeological discourse. Whilst not advocating a swing back to the explicit environmental determinism of the 'new archaeology' which argued that the external environment was the most important factor in all social change, I aim to demonstrate that topography is an essential part of human practice, and played a major and dialectic role within the daily lives of the individuals and communities of the Middle Ages. I will argue that the communities of early medieval (AD 400-1200) South Wales lived in a world permeated by the forces, or perhaps 'agency' of the natural environment; their lives were embedded in, and imbued with, a subjective understanding of their environment, and as such it is impossible to draw hard and fast lines between the 'social' and 'environmental' contexts of human practice.

Reorienting the medieval landscape
Richard Jones, University of Leicester

Reconstructing patterns of landuse, determining general patterns of settlement, and the minute analysis of individual village space and the make up of the majority of most modern archaeology of the early and high medieval landscape. Influencing this morphological approach to past landscapes are the Cartesian principles which we apply, largely unquestioningly, when trying to make sense of our own environment. Distance exists between us and it, not better if it were closer, not alien as it is, but it is not, it is in front of us, at our feet, constantly there, and does not haunt the landscape - it is seen remotely, from above, two-dimensionally, cartographic convention (in Britain at least) even determining 'which way is up'.

The architectural and cartographic sources which inform upon prevailing perceptions of landscape in England between c. 800 and 1100, this paper will reveal a picture of an intimate world, viewed from the ground, in three dimensions. It was a landscape of the five senses, which early medieval farmers lived in not on. Colouring their view of the world was mimetic imagery and allegory, coupled with the all-consuming reality of human theory and The Great Chain of Being. In this world 'up could change, but it was never where we would place it. And this

mattered, because cardinal points carried meanings deeper than just direction, which connected via complex cosmologies to many other aspects of daily life, the human life cycle, the seasons and the winds.

A bottom-up perspective of a top-down period, rural domestic pottery production in 8th-11th century Cornwall
Imogen Wood, University of Exeter

It is acknowledged that the Post Roman to Early Medieval period has not received the same diverse suite of theoretical and interpretive avenues as other archaeological periods. This may be due to the illusive nature of its archaeological expression, the small size of the sample, or the paucity of information available to either the public or the professional, or the later period of material culture based required. The result has been the frequent extension of interpretive models, perhaps more relevant to the 'Celtic', Roman and Later Medieval period.

This necessity of a bottom-up approach in Cornwall due to the lack of textual sources, challenges the typical top-down Roman to Medieval view, which relies heavily on historical records of archaeological methodologies. The unique character of Cornwall's domestic ceramic production and exchange networks in the 6th–11th centuries is based upon material evidence with which to form new perspectives. The counties ceramic sequence presents an opportunity to understand regional dynamics more fully in an era that witnesses the move from a dispersed settlement pattern to the beginning of centralised urban control in the 10th century. It is hoped that this will illustrate how external social factors affected small economic communities whose economy was essentially rural, challenging the simplistic perspectives of this complex period.

Anglo-Saxon towns: is there such a concept?
Simon Foote, University of Exeter

In our modern culture when we talk about settlements, we have a distinct perception of what is meant by the terms 'town' or 'urban'. When researching and writing about past societies, archaeologists use these terms to define past cultural, social and political change. Of course, Romans had no major problems with these terms, but what about Early Medievalists? Anyone researching Anglo-Saxon England in the period c. 800 to 1100 can encounter problems when trying to define exactly what is meant by a 'town'.

During the course of my first year of postgraduate study of the Anglo-Saxon burhs of south-west England, it has become obvious that the way Anglo-Saxons perceived space, landscape and function is clearly different from how we perceive such ideas today. We are used to towns as being multicentric – town, local government, centre of justice, etc. This paper seeks to argue, through extensive use of sites from Somersett, Dorset and Devon, that archaeologists must fully grasp the concept of 'dispersed proto-urban functional'. (Mick Aston's terminology).

In the following paper, I will look at a different function (today associated with urban centres) - administration, justice, trade and commerce, mingling of coins, defence, religion - were carried out in dispersed centres. Moreover, archaeologists must grasp this perception of the Anglo-Saxon landscape not only to properly interpret the archaeological evidence, but also to better inform the general public about the site often let down by misleading histories of their towns.

Emerging Urban Identity in tenth-century Lincoln
Lisa Tennant, University of Sheffield

The City of Lincoln was an important regional centre during the Roman period, but after the withdrawal of the Roman legions in the early fifth century, the city was practically abandoned, and not re-occupied on a significant scale until the late tenth and tenth centuries. Its fate was thus not dissimilar to that of some of the West Saxon burhs that were once Roman walled settlements. Even then, the city was not yet called the city of Lincoln, but was still known as the Vikings', who came from a supposedly non-'urban' society. But what do we mean by the term 'urban'? Subsequently, did the late ninth- and tenth-century inhabitants of Lincoln perceive themselves as somehow different from the people who lived in the city in the early ninth century? And so, can we grasp these differences in self-perception as an emerging 'urban' identity? This paper attempts to reconstruct the identities of the inhabitants of the city in the late and ninth centuries AD on the basis of the material culture they produced, and assess the validity of the concept of an emerging 'urban' identity.

Tower of Babel: are we all talking past each other?

Organisers: Don Hanes and Dan Hull (Council for British Archaeology)

Discussant: Siân Jones, University of Manchester

As more and more of us care for, study and appreciate the historic environment around us, there is a proliferation of viewpoints, agendas and issues that are often grouped into 'sectors'. This session examines the sometimes challenging and often enlightening relationships between these different sectors – how do they interact, what different polemics do they have? and how are these differences pedagogically inherited and understood? The session will consider as varied as possible, and discuss the ways in which different groups of people think about heritage and urban identity.

In order to explore these differences in perception, this session sets out to discuss the following issues: what is meant by the term 'heritage'; what are the differences in perception between the different groups of people who are interested in its protection and use, and what are the implications of those differences for practical conservation work? The session seeks to address these differences in perception, but also asks what we mean by an 'urban' society?
democratically inclusive archaeology be developed through an improved theoretical understanding of the contrasting discourses used? We bring together here speakers from a range of different backgrounds in archaeology to present their experiences of how inter-sectional contact works (or doesn’t work), and to reflect on whether there are ways of unifying the languages of description and interpretation we each use.

Introduction: are we all talking past each other?
Don Hensen and Dan Hull (CBA)

Multiple voices, multiple interests
Don Hensen (CBA)

Historian Keith Jenkins has called for the study of the past to be a form of democratic ‘emancipation’ (Jenkins 1991 Re-thinking history). Archaeologists Shank and Tilley have called for the past to be used as a challenge to the present (Gillians and Tilley 1987 Re-inconstructing archaeology). Neither of these visions has yet done much to escape from the effects of the historical or archaeological professions. Universities are focussed on student numbers, research assessment targets and subject review. Heritage bodies concern themselves with scheduling monuments and listing buildings, generating funding, and in the provision of visitor income. Field units and local authority services are wrapped up in planning, urban development and commercial practices. Museums seek greater visitor numbers and to diversify their audience, but have only rarely moved away from presenting ‘the past’ to passive consumers.

The two concepts have simply been processed rather than goal oriented. Archaeological theory has focussed on methodologies, epistemology and hermeneutics and become rather obscure to many. Have we lost sight of why we do archaeology in the first place?

Theoretical archaeology has always been present in grass-roots research and campaigning through local societies, metal detecting, and individual family history searches. Engagement also now comes from non-traditional forms of engagement like television, with its real sense of participation in conservation, and its insight into archaeological methods not previously available to so many. Professionals often derive such means of engagement, but cannot provide any real alternative that is so democratically enabling.

We need to reconcile the different demands for engagement in archaeology by having a better understanding of our true end. In practice, there are likely to be a multiplicity of ideas as to what that is, but as we as a profession could learn a lot from the wider public about what makes the past meaningful. Perhaps we could do worse than rediscover words of Jacquetta Hawkes and Sir Mortimer Wheeler about the value of a humanistic and humanly dynamic archaeology.

Unlocking the Research Dividend: The strengths and weaknesses of Research Agendas
David Potts, University of Durham

The advent of PPG16 has seen a substantial increase in the amount of archaeological fieldwork being carried out in the UK. This is due to a range of factors including the construction sector. Many of us working in archaeology that the vastly increase in data is not being used to its full advantage and that much crucial information remains lurking in boxfiles and folders as un pubished ‘grey literature’. The need to find an effective strategy to unlock the research dividend of this treasure trove of material is becoming increasingly pressing.

The deliverable outcomes of such programmes can be summarised by the three A’s, agenda, assessing and advising. These initiatives, such as Framework Archaeology, have been put in place to try and ensure the publication of results in an easily accessible manner, for example in a published commercial framework, but it is still too early from new effective this has been, and how far such assessments and advice are being taken up and used.

The prime context for such large scale projects working on large scale sites, is that a large volume of potential data has been involved but not yet been investigated, and therefore not been applied to the bread-and-butter fieldwork carried out by medium- and small-scale contracting units. One strategy, being heavily promoted by English Heritage, is the creation of a series of research frameworks addressing regional, chronological and thematic areas. This approach would allow an access of systematic engagement with the potential critical mass that have been raised concerning this approach, and sounds a cautionary note about the potential efficacy of these documents.

Community Archaeology: Floating around in the theoretical ethos of nothingness? Evaluating Community Archaeology in the UK
Faye Simpson, University of Exeter

In the UK over the last decade, there has been a boom in projects utilising the popular phrase ‘community archaeology’. These projects can take many different forms and have stretched from the public face of research and developer-funded programmes, projects run by museums, archaeological units, universities and archaeological societies, as well as the community itself. These community archaeology projects have evolved to a point where they are no longer simply a voice for the wider political, social, educational and financial values of the profession engaged in archaeological outreach with the public. However, this paper argues that appropriate criteria and methodologies for evaluating how and if these conceptual communities can actually be designed, without which community archaeology is at present merely floating around in the aethos of theoretical babble without solid foundation. Future political, financial and professional support for community archaeology will require this issue to be addressed. This session will build on two projects funded by the HLF dedicated to community and the University of Exeter, focusing on the theories that are developed and the University of Exeter, aiming to set out a methodology for evaluating what community archaeology actually does, and whether it community archaeology can achieve its theoretical claims.

Shared projects, different visions. The problem of communication within a community archaeology project
Rob Isenber, University of Manchester

Community archaeology projects have become a widespread phenomenon with projects located from Shetland in the North of Scotland, to Cornwall in the South. Such projects are frequently described as ‘partnership projects’ with the non-specialist participants drawn from a variety of backgrounds and bringing with them a variety of interests and agendas. What is the reality of such partnerships? Is there effective communication between participating groups, indeed is their even a shared language? To what extent is there an appreciation of the difficulties involved in communication between participant groups and, what might be the implications of poor communication? Have power structures and the discourses associated with them been considered and addressed within the project? This paper will address these questions drawing on ethnographic research conducted at a range of community archaeology projects in the United Kingdom. It will explore the concept of ‘narrative convention’ in relation to community archaeology projects. The relations between different participant groups will be determined and understood through the light of this concept. In particular, communications between qualified archaeologists, project organisers and funding bodies will be considered. Using examples drawn from my research I will highlight the stresses and tensions that can arise, and consider how they might be overcome. The role of language in defining and privileging various interests, viewpoints and agendas will be shown to be a key component.

Leaving preconceptions at the door, outreach through Karaoke and other adventures: Archaeology and Metal Detecting
Suzie Thomas, University of Newcastle

The debates between archaeologists and metal detector users are as varied as they are enmotive (one only needs to view the CBA’s BritArch discussion forum to witness just how heated discussions can become). My research has involved analysing the historical, social and technological origins of the viewpoints taken both by archaeologists and metal detector users, employing the key principle of this session that understanding and improving the nature of dialogue between different communities is essential to the improvement of archaeological knowledge. I argue that, while we, as archaeologists, are not necessarily always comfortable with the ways in which metal detector users engage with heritage and archaeology, we must nevertheless accept that they are doing so, often with a surprisingly sophisticated knowledge of that heritage. Our challenge is to engage in this more fully with this particular group, and to understand what preconceptions have developed both with archaeologists and with metal detector users about each other, understanding as well the origins of these positions. In this paper I present some of the interim findings of my PhD research, including some of the more interesting experiences I have had in engaging in this diverse group of people.

Too much TalkTalk?
Dan Hull, CBA

This paper examines the effects that new media technologies have had on dialogue between the sectors in archaeology. On the face of it, the so-called Web 2.0 revolution presents many new opportunities for us to talk to each other: social networking sites, wikis, forums, blogs, Facebook and Twitter, all now play a role in these conversations. But that is not the whole picture: there are also the many traditional media that continue to play a role in the dissemination of archaeological knowledge and debate, from radio and television to newspapers and magazines. However, the web has also increased the number of media through which we are communicating, which can lead to confusion, as well as the potential for the spread of misinformation. Despite the technological advances, these also have their downsides. In this paper I hope to illustrate some of the problems of making sense of the digital age, as well as examining how archaeologists and metal detector users view the impact of the new technologies on our research and the public understanding of the discipline. In conclusion I will present a few key recommendations as to how we can ensure that the web is a tool that can be used to enhance our work, rather than hinder it.
Within you and without you?
Tim Darvill, University of Bournemouth

Despite calls to unify the purpose and aims of archaeological research it is patently a false reality for there is now greater diversity than ever in the kind of archaeology done, the range of people who do it, and the nature of what is produced. The same applies to attempts to codify archaeological practice across wide fields of application. Thus rather than focusing on the rationalization of inputs, this paper calls for the recognition of four complementary yet distinctly kinds of output in terms of the knowledge generated by the archaeological process as practiced in different quarters of the discipline.

Too much 'phenomena' and not enough 'ology'? Method in phenomenological archaeology
Susana Harris and Andrew Gardner, University College London

The methods used in phenomenological research have often been criticised for being unscientific and subjective, yet the actual practice of these methods is poorly understood outside of those engaged with the tradition. In this session we aim to discuss the nature and relation between experiential and subjectivity in the understanding of experience. Speakers are invited to present case studies of how they have conducted their research, with a view to discussing problems such as the universality and transferability of methods and knowledge, and the contribution of phenomenological results to wider understanding of archaeological evidence. Contributors are encouraged to tackle the full range of archaeological materials, including texts, artefacts and experiments as well as landscapes, and to highlight the diversity of phenomenological approaches.

Phenomenology in Practice: a south Italian field project.
Sue Hamilton and Ruth Whitehouse, University College London

This paper deals with the practice of phenomenological archaeological fieldwork. Phenomenological approaches in archaeology have cast light on aspects of past human experience not addressed by traditional archaeological methods. So far, however, they have neither developed explicit methodologies nor explored the parameters of methodological practice. This paper discusses experiments in phenomenological archaeology developed in the context of the Tavole-Gargarelle Project in the Po Valley, led by Professor Ruth Whitehouse and Dr Sue Hamilton and includes a range of traditional fieldwork techniques such as identifying sites by aerial photographs and ground survey, along with exploring and recording sensory perceptions. These sensory experiments were carried out at a variety of archaeological sites dating from the Neolithic to Iron Age and include observations on the visibility of colour, movement and different materials, the perception of near and far landscape and the transmission of voice and manufactured sound. These techniques are based on observations between people in landscape. The purpose of the film is to show the fieldwork methods as they were practised and recorded as a means to provide a springboard for the discussion of phenomenological methods in archaeology.

Phenomenology and GIS: potentials for methodological dialogue?
Rebecca Rennell, University College London

An interest in the human perception and experience of landscapes has become an increasingly popular area of archaeological research. Within current archaeology two apparently contrasting approaches have emerged; the phenomenological and the 'GIS' and 'network' models. This paper will discuss the potentials for methodological dialogue within this context, and the other developed via the application of GIS as a means of modelling landscape experience. Despite differences in theoretical perspective, understanding both these approaches is the reality that human experiences of landscape inform the way we interpret the past. Knowledge and action and, by implication, contribute to the development of social relationships, structures and identities. Nevertheless there remains little productive dialogue between the advocates of these respective methodologies. In this paper I will outline a number of ways in which I have attempted to combine field-based methods of landscape study, inspired by phenomenology, with the application of GIS as a tool for modelling landscape experience. In particular I will demonstrate how GIS derived models of landscape perception can be used to communicate, enhance and develop field-based observations in order to further understand of past societies via a specifically reflexive and interpretive methodology.

The problem with things: experiencing artefacts/studying artefacts
Steven Matthews, Groningen Institute of Archaeology

A major shortfall in thinking about artefacts has so far been demonstrated by Phenomenological Archaeology, comprehended by the native assumption that all forms of material culture can be generalised about from landscape studies. I contend that the experience of artefact and landscape is based upon quite different scales of perception and engagement, and therefore a contextual rather than universal method is appropriate to different forms of material culture. Using examples of metalwork from the British Bronze Age, this paper will address the various theoretical and methodological problems of recognising and incorporating artefacts when attempting to reconstruct the experiences and practices of communities in the past, and also in overcoming the conformity and institutionalisation of artefacts that confront the method researcher.

Assimilating phenomenology: considering the archaeological method
Fey Stevens, University College London

Phenomenological methods have been applied to archaeological investigations over the past decade have, more often than not, been critiqued as untestable, overly subjective and misguided. Interestingly, ways of deriving social processes from phenomenological investigations within social anthropology and ethnology have also been subjected to similar criticism, which is central to the phenomenological perspective. What is interesting for archaeology is that what is being assimilated is perhaps less philosophical than it is for other disciplines. In this paper I will consider this paradox through a consideration of the body, construction of self, the significance of Gestalt and how these can comprise a robust phenomenological /archaeological method.

Whose genius loci? Working across disciplines in the exploration of 'spirit of place' on Monte Alarte, Northeast Italy
Sarah De Nardi, University College London

This presentation will address three distinct but interrelated themes: firstly, the evocation and exploration of 'spirit of place' and landscape consciousness from a plurality of perspectives: academic, local, emotional and experiential; secondly, the importance of local participation in the creation of local archaeologies and histories leading to knowledge and understanding of past and present, prehistory, history and regional identity in modern and contemporary Italy; lastly, the phenomenological potential of historic archaeology given by the use of documentary evidence and historic maps.

We will bring these themes together by evoking the different, overlapping meanings and perception of one case study, the hill of Monte Alarte in Northeast Italy. I will show how the hill and its environs were perceived through time, initially as a sacred place in the prehistoric period, then as an uranian place in the Roman period, elite necropolis in Late Antique and pre-In fiance period to be deserted and exorcised in the medieval period, and finally in the 16th century, ancient treasure trove and ancestral mormonic devices in the 19th century and War memorial in the 20th century.

By drafting the ultimately cyclical patterns of interaction of local inhabitants with their landscape through the centuries I will argue that this place shaped local identities and culture. I will also touch upon the role played by place-attachment and sense of dwelling in the amateur interest in, and involvement with, archaeological heritage (Gruppi Archaeologi). I will show how the participation and involvement of local people is central in the interpretation of landscape as the new spatial manifestation of the past, and how this spatial awareness is central to the shaping of meaningful, holistic narratives of place.

We will apply principles drawn from humanistic geography, archaeology, spatial theory and environmental psychology to my exploration of place-name studies, ethnography, local histories, archival material and material culture to draft the eb and flow of place meanings; to capture the many faces of the spirit of Monte Alarte, a genius that deserves to be explored and experienced by all of us and for all its history.

Ultimately I will encourage a more fruitful interaction of the various disciplines in the understanding of places past and present.

Comparing then with now: a 'phenomenological' approach to sites of past conflict
John Carman, University of Birmingham

Ideas derived from phenomenological approaches to 'place' have largely been applied in studying prehistory. The Bloody Meadows Project brings this approach into historical times as part of a comparative approach to studying sites of conflict. We start from the conventional anthropological position that understanding 'place' is a contingently, culturally constructed set of practices, and that these will vary across time and space. In studying historic battlegrounds, we abandon the idea that we understand the cognitive processes of soldiers in the past, and instead attempt to gain an insight into their culturally informed reading of space by examining their use of landscape.

In looking at such sites as landscapes, we are interested especially in what kinds of places they are: we believe that conditions of knowledge and action can be derived from their use and how they are used, and that these can be used to help us understand processes of space and place that are different from our own. In doing so we apply what we call 'the archaeologist's eye': the capacity of an archaeologist to 'read' and interpret space in a particular way. Our modern readings and expectations of place can be compared with the activities of others there in the past, highlighting differences in such understandings.

Judicial archaeology: can we prove the past beyond reasonable doubt?
Organisers: Simon McGroty and Matthew Collins, University of York

During the course of many legal trials evidence (including forensic science) is used to reconstruct past timelines and events often with evidence that can be considered real enough to convict people of serious criminal charges. A similar approach not be used to reconstruct the much deeper past of interest to archaeologists rather than the forces of law and order?
This session will look at the impact of new scientific techniques and evidence on theoretical approaches to the past. It will also be a good place for discussion on the interface between archaeology and "hard" science.

We propose to address the following two related standpoints simultaneously:

Firstly: What can we actually prove? Talks here would look at anything that is actually proved of the past, areas such as dating, species identification, trace material identification, anything that could be used as evidence in a trial (or that might get used in CSI if you want to think about it).

Secondly: What does the evidence mean? Looking at any areas where scientific evidence has overturned or supported archaeological theories about the past. The obvious example here is the isotopic evidence associated with the Mesolithic transition. We'll be looking at evidence as above but over a temporal or geographical spread thus giving evidence of changes (or lack of them).

Why archaeology is a science
Terry O'Connor, University of York

Discussions regarding the "scientific" or otherwise nature of archaeology tend to focus on the how of reasoning and evidence, and hence get lost in the thickets of paradigms and isms. This talk argues that the identification of archaeology as a science rests with the nature of the archaeological record, particularly with the fact that it is constantly growing. This is in sharp contrast to 'humanities' subjects such as history, in which the discovery of wholly new material is a rare event, and which are focused far more on writing and interpreting (and largely known dataset). Such a situation is inimical to a hypothetico-deductive methodology, which requires that now data can constantly be acquired in order to test existing postulations through the falsification of hypothesis. Archaeology shares with the sciences the 'opportunity' to proceed in just this way, an investment that encourages creativity and speculation tempered by rigorous scepticism.

Past the dating – dating the past
Beatrice Demarchi, Eline van Asperen and Kirsty Penkman University of York

Timing is crucial to our understanding of the past and the first goal of any archaeological study is its dating. Peculiarity in this field, chronology seems to have a different role to most other techniques, with dating evidence being taken as gospel at times, but also too often being ignored or rejected. One of the reasons for this paradigm is that often dates are "boxed" and it is difficult for the average archaeologist to separate a lack of data from genuine problems in dating.

In most cases dating of excavated material is carried out by scientists in all too often, we need a new approach to the field, and all dating techniques have a difficult time and are not always applicable appropriately.

The past is not as a whole as arranged, and the difference is defined by the theories and periods in which they are active. This is particularly relevant to the interpretation of the archaeological sequence.

Reconstructing the 'crime scene': Inference, Analogy and Assumption in Environmental Archaeology
Benjamin R.Geaney, University of Birmingham, Nicki J.Whitehouse, Queen's University Belfast, and Jane Burling, University of Hull

The precise degree of confidence we may attach to our reconstructions of sites and landscapes is a critical but elusive and sometimes controversial part of environmental archaeology. The recent rise in the use of virtual reality and computer modelling in this transition. The focus has arguably foregrounded the technical and theoretical issues attached to the inertial leap from identifying and counting 'things' under a microscope (pollen, beetles,...) to what 'exactly' these data mean for the appearance of places and the subsequent implications for the people who lived in them. Can our reconstructions of past environments ever be black and white? Can they be compared to the kind of grey shade? This paper will consider some of the issues surrounding the different degrees of confidence we can have in environmental archaeology. It will also discuss recent progress in introducing greater rigour into the interpretation of environmental data. Above all, can we ever will be able to make statements about the past that might pass scrutiny of the 'reasonable man'?

Modern Analogy for Past inference? The Case for Cut Marks
Krish Seelall, University of Cambridge

Cut marks found on animal bone present clear and unequivocal proof of past human modification. How then can we make the best use of this unique line of evidence? Using the judicial / criminal model of 'act / intent / motive' this paper will demonstrate how modern analogy can lead to improved interpretation of past human activity. The paper will address issues of the use of cut marks as 'evidence' for past procurement practices, as well as an indicator of technological tool use. This will be illustrated in detail with case studies from the study of resource acquisition, with a focus on human relationships and cognitive advancement.

Public perceptions and scientific truths: a case of Inca child sacrifice
Timothy Taylor and Andrew Wilson, University of Bradford

Recent discoveries of children's frozen bodies on two of the highest peaks in the Andes has refocused attention on the nature, extent and meaning of human sacrifice in the Inca empire. In 1990, a 15-year-old girl was found at the 5500m summit of Vélica Sara Sara in Peru, and in 1998, an Inca child was found at the 6700m summit of Volcán Llullullao in northwest Argentina. This body was of a 6-year-old boy – the "Llullullao Maiden" – alongside 7-year-old boy and a 6-year-old girl – the "Lightning Girl". The application of new analytical techniques has allowed a diachronic picture of changes in human sacrifice to be discovered by the children's hair. This suggests, in some contrast to Spanish historical accounts based on the projected and self-justifying ideology of the surviving incan nobility, that the victims may have been extracted from the peasantry and been raised to 'elite' status a year before death (Wilson et al. 2007). This sets the precedent of ritual killing in new light, allowing narrative of victims to be interpreted in a way consistent with established accounts and bringing the sacrifice image into a new context. The Inca sacrifice image, it seems, is not as a documented and modernized one, as presented in the written accounts but, rather, as an interpretation of an actual, operable and powerful image of the society to which the victims belonged.


What went in the mouth was usually eaten and sometimes got stuck. Ancient dental calculus and what's inside it
Karen Hardy, University of York

Dental calculus is made up of calcium phosphates which are deposited in plaque as salts. If plaque is not cleaned off teeth, this mineralizes and turns into calculus. Calculus is common among non-industrialized communities in the past and it seems to grow for extended periods of the life cycle. As it grows, the calculus expands, the teeth become covered, and the tooth itself is weakened. It is possible to estimate the diet of ancient populations from the type and structure of the calculus. For example, a diet high in animal protein results in an increase in the prevalence of an opportunistic species, Actinomyces. The prevalence ofng the bacterial species, it is possible to reconstruct the nature of the diet. A diet high in animal protein results in an increase in the prevalence of Actinomyces. The prevalence of this type of calculus is higher in populations that have a high animal protein intake. A diet high in vegetable protein results in a decrease in the prevalence of these species. This allows us to infer the nature of the diet by examining the type and structure of the calculus. For example, a diet high in animal protein results in an increase in the prevalence of Actinomyces. The prevalence of this type of calculus is higher in populations that have a high animal protein intake. A diet high in vegetable protein results in a decrease in the prevalence of these species. This allows us to infer the nature of the diet by examining the type and structure of the calculus.
Methodology is only a means to an end; it’s contingent, relative and ever-changing, ultimately of little interest. The HLC methodology has constantly evolved in England, but also as it has taken up in other places; it has left its rules, norms and also operates, for example, in cities and at sea; the scale of which has expanded from the county scale of ‘classic’ HLC to a wide range of scales suited to different purposes. And just as HLC borrowed some ideas from landscape assessment carried out by landscape architects, so too has HLC been taken up—and modified—by disciplines and sectors other than archaeology.

But in all this, the broad concepts underlying HLC have remained largely consistent because it is these (not methods) that matter most; characterisation fits its methods to its aims, and pre-defined objectives and applications determine its scope. This particular type of “historic landscape” (obligate) matters by looking at the standing points from which HLC-type work is carried out—being in the present, being outward-and-forward-looking (inclusion, democracy, purpose, interdisciplinary), being area-based and generalising (including turning away from ‘sites’), being more concerned with ideas (character, perception) than with stuff (fabric).

**Discussing Evolutionary and Interpretative Archaeologies**

**Organisers:** James Steed, Andrew Gardner and Ethan Cochran, University College London

**Discussant:** Bob Layton, University of Durham

Over the last decade, innovative theoretical discussion in archaeology has proceeded along at least two major trajectories. On the one hand, diverse interpretative archaeologies have explored issues of identity, personhood and experience, while on the other, evolutionary archaeologies have examined the implications of Darwinian theory for understanding behaviour and culture change. There has, however, been little direct dialogue between these developing traditions. This session attempts to forge an understanding between the diverse range of interpretative and Darwinian research questions. Pairs of speakers, one representing each perspective, will furnish short position-papers on each of three themes, with (for each theme in turn) a subsequent open discussion.

1. **Brief session introduction**
   James Steed, Andrew Gardner and Ethan Cochran, University College London

2. **Dialogue on Tradition and Intentionality**

   **Why Intentionality matters:** Interpretation as an essential aspect of human behaviour that evolutionary archaeology needs to consider.

   **Bill Sillitoe, University College London**

   Interpretative Archaeology and Agency Theory have emphasized the intentionality of peoples’ purposeful actions within their understanding of their social setting. This position on knowledgeability has been criticized by evolutionary archaeologists who prefer to explain change over time through a consideration of the variation, transmission and survival of ‘successful’ ideas. Anthropologists also regard it as a dangerous idea; we naïvely believe ourselves to have meant that they want to see all change as the outcome of the conscious choices of individuals with existentially bounded mentalities walking clear-sighted into the future.” (Shennan 2002: 9). I will argue that not only is this a misuse of Agency Theory, but also ignores a major distinction of being human. Interpretation is an essential human trait, as we constantly deduce significance from the objects we see, the actions we view, and the words we hear, and we use these deductions to decide on our own actions. Part of human knowledge is an awareness of the incomplete and imperfect nature of our information and limitations of our actions, but this does not make us unknowable. I accept the impossibility of knowing the thoughts of prehistoric people, but unless we think how important to understand how they did it and what is the case we cannot hope to explain the past. This paper will use examples of agency and creativity in flow, pottery production and state architecture.

3. **Dialogue on Agency**

   **Agents and agency, a view from evolutionary archaeology**

   **Mark Lake, University College London**

   In the short time available I will attempt to dispel some myths about evolution and agency and reiterate the richness of a contemporary evolutionary perspective. I will attempt to endow evolutionary archaeology with a “plastic, malleable cultural dope incapable of altering the conditions of his or her existence” (Shanks and Tilley, 1987, Reconstructing Archaeology, p.65). I will argue that we owe our freedom to our biological evolution. Our biological endowment provides for behavioural plasticity, underwrites our sociability and, in providing the foundations for culture, allows us to
transcend the limitations of direct experience. It is our biology which ultimately defends us against cultural determinism and uniformity. Furthermore, contemporary evolutionary theory has much to say about problems central to the issue of agency. Ethology and ethology-like theory provides insight into why human structures come from and why people cooperate. Dual inheritance theory provides a framework for investigating what determines when and in what context actors engage in habitual action as opposed to reflexive decision-making. Other branches of evolutionary theory address issues such as the nature of the individual, the significance of language for sociality and the agency of objects.

**Interpretative perspective**

Andrew Gardiner, University College London

The investigation of past agency has been one of the defining features of the interpretative perspective, and one of the issues which supposedly separated it from other schools of thought. Quite what investigating agency involves, has however, been a matter of great debate within interpretative archaeologies. From a fairly straightforward desire to rescue individuals from the system in early post-processualism, to more sophisticated practice and structuration theories, a range of approaches have been developed, with mixed results. In recent years, an element of self-critique has appeared, with an effort to detach agency from embodied individuals and apply it to group objects. There is some justification for this when considering the range of attributions of agency thatpeople make in the present as well as the past, but it also raises analytical problems which inhibit some aspects of the interpretative project. Furthermore, this development brings some branches of the interpretive tradition curiously close to certain ideas in evolutionary theory, such as memetics. Pursuing the interpretive and evolutionary methodological overlaps, as well as what remains distinctive in interpretive approaches to agency, will be the main aim of this contribution.

4. Dialogue on Landscape

**Interpretative perspective**

Sue Hamilton, University College London

This paper presents a brief exposition of interpretive approaches to landscape archaeology and characterises how these differ from socio-evolutionary approaches. It takes the stance that inquiry into landscape science ranks as a primary method of landscape enquiry. It highlights the potential breadth - beyond a traditional focus on issues of vision - of the use of physical landscape and sensory frameworks. This will be briefly explored via examples demonstrating how landscape science extends the main exclusive contexts of monumental and ritual landscapes. In particular, the sensory implications of movement through and within the landscape, and of 'actions' within sites and 'home territories' are considered. While the use of phenomenology in archaeology is a stand-alone method, I here open a discussion on the extent to which it can form part of a repertoire of analytical methods that can be productively used alongside each other to provide a holistic perspective of the meaning and uses of past landscapes.

**Evolutionary perspective**

James Steele, University College London

My paper will review some aspects of contemporary evolutionary thinking relevant to archaeological landscapes, including niche construction theory. To illustrate the approach, I will consider the relevance in specific landscape contexts of Boyd and Richerson's Dual Inheritance Theory. DIT proposes that people are biased to copy others in predictable ways, when faced with behavioural choices whose outcomes cannot readily be ranked by low-cost individual learning. Pedestrian path systems seem to reflect the application of some such rule to navigation across a landscape. People travelling from A to B will deviate from the shortest/most metabolically-efficient routine when others have already laid down a diverging footpath trail, which subsequent walkers are inclined to follow. We will examine briefly some path formation models which extend the DIT, with an emphasis on the extent to which it can form part of a repertoire of analytical methods that can be productively used alongside each other to provide a holistic perspective of the meaning and uses of past landscapes.

5. Dialogue on the Future of the Discipline

**Interpretative perspective**

Matthew Johnson, University of Southampton

This paper evaluates a few of the claims of a Darwinist archaeology through a critical review of Stephen Shennan's Credo. It asks whether DIT has any predictive power in this context. For instance, is it possible to predict whether DIT will be the central image used by Darwinists and deployed metaphorically by the strength of any path-following bias, if at least in part, related to the legibility of a landscape's topographic structure, or its ruggedness (and thus of the costs of deviating from an established path to explore alternatives)? In considering this mundane example, I hope to identify a potential convergence of theoretical interests of both parties to this debate.

6. Reconsidering the on-site relationship between subject, object, theory and practice

**Organisers:** Oliver Harris, University of Cambridge, Cara Jones, CFA Archaeology LTD, Phil Richardson, University of Newcastle, and Hannah Cobb, University of Manchester

This session is concerned with re-evaluating archaeological fieldwork, from discovery and excavation right through to the final report. Traditionally archaeological excavation has been perceived as a process of objectively recording the nature and extent of archaeological layers and deposits. It is often unquestionably accepted as a means of data collection, where the material uncovered and the record produced by the individual excavator is seen as impartial and a-theoretical. In recent years, however, a number of commentators have noted, all aspects of field archaeology are in some sense interpretive, work onsite always informs the end product. Moreover the social interaction, reflexivity and multi-voicing of the deployment of our methods structure and empower our interpretative strategies. Recent critics have suggested that post-processual archaeology has moved away from interpreting archaeological material and towards engaging with cultural concepts.

Or is it rather that in fact these methodologies constrain our interpretations since they are rooted in an older, modernist, discourse? Despite the fact that these issues have been highlighted and addressed by a few large and well publicised projects, it seems to remain the case that much of contemporary archaeological practice is interpretive, whether at the level of small-scale excavation, large research project or indeed development controlled project. Consequently we invite papers that consider any of these issues, in theory or in practice, with an aim of exploring how we may radically re-conceptualise this area of fundamental importance to the discipline.

**Introduction - Shifting the Problem**

Oliver Harris, Cambridge University, Cara Jones, CFA Archaeology LTD, Phil Richardson, University of Newcastle, and Hannah Cobb, University of Manchester

An Archaeology Of Many Steps

Melanie Lönne, National Board of Antiquities, Sweden

This paper discusses how to make the gap between field-work and theoretical approaches in general a bit smaller. The basis is construction archaeology and focus is laid on analyzing field-work and interpretations in themselves. This means that I take an interpretative approach with a theoretical foundation and I develop, present and argue for a methodological framework that can be used to bridge the gap between field-work and interpretation. In the paper I present a new kind of approach, which I call a critical guide or guide to theory. The framework is based on the material, the working process and special conditions of field-work, the principle process of growth of knowledge and necessity of experience and ask what steps are necessary to take is a point where empirical discussions are most useful. It is my opinion that understanding field-work principally is the key to computing the very basic of theoretical archaeological material and theory.

**Introducing The Andramunarch Transitions Project.**

By members of the Andramunarch Transitions Project Team

'Teaching out for something you've got feel while clustering to what you had thought was real'

The above quote is taken from the Metallica song 'The Struggle Within', taken from their self-titled album. The song concerns a person who is suffering from a self-defeating personality. In many ways this quote exemplifies both the potentials and pitfalls of the interpretative strategy being developed and implemented by The Andramunarch Transitions Project. The struggle within being the need to fully reconcile the archaeological deposits encountered and also to convince our peers of our findings. But perhaps more importantly change our take for a more grasping interpretation of the nature of fieldwork. In this paper members of the team aim to explore the basis and results of the wide range of strategies employed within the research context of the chambered cairn Clachtoll Androses. Strategies that are intended to inform our understanding of the nature of fieldwork, which places the observer in the foreground. This paper will show how this pilot season (2007) has thrown up more questions that were perhaps expected. As we being to challenge our methods and categories the potential for different paths becomes apparent, yet the consequences of Being Modern is in the background and needs to be fully explored.

**Often far too messy: Fieldwork, Recording and the higher order of things**

Persephone Thorne, University College London

The current re-evaluation of the nature and limitations of the underlying philosophies, structures and strategies of implementation behind archaeological fieldwork and recording is to be welcomed. In practice though this re-evaluation is hampered by its limited historical context, a misrepresentation of what the canonical texts underpinning contemporary field practice actually mean. The common discourse of accepted current practice reflects the power and economics within which the majority of that practice takes place. Post-processual approaches have at their core arguments concerning the nature and relationship of subjectivity and objectivity in archaeological recording, arguments in principle have been won, that the argument specifically into field practice is, however, misleading the point. It is possible to undertake radical and challenging fieldwork without challenging the existing power structures of the project team and of the broader conduct of archaeology. Is archaeological fieldwork constrained, in fact, by processualist methodologies or rather by the paradigms which underpin the wider organisational structures within which it operates?
How to archaeologist with a hammer
Geoff Carver, Buffalo University

This paper adopts a multi-cultural, multi-disciplinary stance to consider the complex web of relationships between archaeological theory, excavation methodologies, and the technologies available to document our excavations. The starting point is the observation that archaeology has continued to use a static, geological model of stratigraphy largely because traditional documentation methods were not capable of recording evidence for post-depositional transformations of the archaeological assemblage. These practices were justified - in turn - by a "creation myth" that strongly linked archaeology (largely in the person of Charles Lyell), and an ideological framework which tends to discourage close examination of the problems of data collection (field methodologies). The problems of recording the tell has made it difficult to discover an alternative - methodological - stratigraphy are considered, as are the overall aims of doing an archaeology of archaeology.

Where the rubber hits the road: a critical evaluation of archaeological decision-making on Irish road schemes
Brendon Wilkins, University of Bradford, UK, and Headland Archaeology Ltd, Ireland

With an annual budget of €1.5bn, the road building programme in the Republic of Ireland has initiated some of the largest infrastructural archaeological projects ever undertaken in Europe. A committed legal framework underwrites all decisions that may potentially impact on the archaeological heritage, and any proposed development must be preceded by full, 100% excavation of all sites and features (CoAFHi 1999/25). This methodology of total archaeology contrasts with highways projects in Northern Ireland where the mitigation of construction impact is controlled through planning guidance, and a problem-oriented methodology of sample excavation is practiced to filter the irrelevant. Media generated public concern in the Republic of Ireland has politicised archaeological highway projects, leading to calls for sample excavation, research frameworks, and site grading systems as a measurable means of achieving archaeological quality and delivering value. This paper aims to critically evaluate total and sample excavation methodologies with a focus on how archaeologists make on-site decisions, and how this determines the range of possible interpretations that can be made of the evidence. To explore these issues at testing or evaluation stage, two case studies will be used from both sides of the border: the NBN/10 Kilconnell to Waterford scheme in the Republic of Ireland and the A1 Newry bypass in Northern Ireland. The effectiveness of centre-line trenching will be compared with targeted trenching and watching briefs to determine whether different sampling strategies impose limits on the type of archaeology identified, and therefore narrow the potential interpretations of the available data. An analysis of how these issues work at excavation stage will be undertaken with an in-depth study of Newrath, an attitudinal and esoteric site sampled on the N25 Waterford Bypass. Although this debate has a resource and financial implication, the commercial imperative is distorted by a focus on quantity rather than quality, and a purely technical and explicitly adversarial approach to problem-solving. This paper therefore identifies the methodological limitations of what might be called a 'commercial paradigm' have to be acknowledged if a system designed to deliver quality management of archaeology for the customer (time-bound and within budget) is enabled to find new, secure knowledge of the past for the betterment of society as a whole.


Walking The Line Between Past And Present: 'Doing' Phenomenology On Historic Battlefields
William Carman, University of Birmingham

Ideas derived from phenomenological approaches to 'place' have largely been applied in studying prehistory. The Somme Meadows Project brings this approach into historical times as part of a comparative approach to studying sites of conflict. We start from the conventional anthropological position that understanding 'place' is a contingent, culturally-constructed set of meanings that are anchored in time and space. In studying these locations as landscapes, we acknowledge the cognitive processes of soldiers in the past, and instead attempt to gain an insight into their culturally-informed reading of space by examining their use of landscape.

In looking at such sites as landscapes, we are interested especially in what kinds of places they are; we believe that choices of locations to fight battles and how they are used can inform us of attitudes to space and place that are different from our own. In doing so we apply what we call 'the archaeologist's eye': the capacity of an archaeologist to 'read' and interpret space in a particular way. Our modern readings and expectations of places can be compared with the activities of others there in the past, highlighting differences in such understandings.

Encountering Material Resistance
Matt Edgeworth, Birmingham University

Material evidence encountered by archaeologists in excavation has both pliability and resistance to it. It is pliable in the sense that it can be shaped, both manually and cognitively, to fit our assumptions, expectations, models, theories, and anecdotes. It is also resistant in the sense that it can potentially surprise, shock, counter, contradict, re-shape and transform the very cultural schemes that are applied upon it in practice.

This paper examines the material conditions which make archaeological Interpretation possible. I use some examples drawn from an ethnography of excavation to show how the encounter with material resistance can be the first step to analysing the concept of 'archaeological stance' - a stance that can be put into practice as well as into theory. Through this encounter we can reconfigure our archaeological and wider cultural standpoints. Through engaging with material resistance, we can literally re-make ourselves.

Dwelling and telling: archaeological approaches to architecture, space and theory

Organisers: Kate Giles, University of York, Lesley McFadyen and Chris King, University of Leicester
Discusants: Mark Gillings, University of Leicester, and Josh Pollard, University of Bristol

This session is interested in the relationships between people and buildings; in the construction, use and meaning of architectural space, and in the diversity of theoretical approaches and forms of discourse currently used by archaeologists. However, the theme of architecture, landscapes and archaeology is largely in the person of Charles Lyell, and an ideological framework which tends to discourage close examination of the problems of data collection (field methodologies). The problems of recording the tell has made it difficult to discover an alternative - methodological - stratigraphy are considered, as are the overall aims of doing an archaeology of archaeology.

However, work has also highlighted issues and tensions within the discipline. Prehistorians and historical archaeologists might draw on quite different bodies of theory, and employ profoundly different methodological approaches, yet often engage in meaningful debate about such practices. There has been relatively little meaningful discussion about the hierarchy of particular discourses of space, or spatial analysis techniques, across the discipline.

The aim of this session is to encourage debate and dialogue across prehistoric and historical archaeology. We invite papers from scholars working in both these fields, but also from those working with architectural and palaeoecological times, coming to terms with the complex chronologies and biographies of buildings over time. Moreover, we would also like to extract in papers which seek to develop new ways of representing and writing about the act(s) of inhabiting past buildings.

Theme 1: Architecture as practice: how spaces are made through occupation

Architecture as practice
Chris King and Lesley McFadyen, University of Leicester

This session aims to bring together two distinct disciplinary approaches to the study of architecture within prehistory and historical archaeology. Each is structured around a discrete body of theory as to what, precisely, architecture is, and each has developed a particular suite of techniques to record and understand it. The result of this diversity of interpretation is that each produces very different kinds of knowledge. The two separate narratives concerning architecture that run in parallel.

McFadyen's work regards building as practice, rather than as an object: a consciously interdisciplinary approach which considers the environmental and spatial aspects of buildings, and their role in the emergent theories of early modern society. King's work is more closely concerned with the elaboration of architectural theory as something that is designed as an idea and then made as an object, to work that instead explores architectural theory through physical practice. Though careful attention to excavated evidence, prehistorians have become critical of designer-builder relations and seek to demonstrate how there is no one end product or final form that an object takes.

King's research draws on new interpretive approaches to architecture in historical archaeology which have questioned builder-occupier relations, and demonstrates in a different way to prehistory that there is no final form of an architectural object. This is also a consciously interdisciplinary approach which connects archaeology to emergent theories in the study of society and culture. The detailed analysis and reconstruction of standing buildings, and the history of how these objects were used, highlight the ongoing processes of re-construction, adaptation and re-interpretation that constitute built spaces throughout the period of their occupation.

In this paper King and McFadyen will explore the possibility of the take up of each other's disciplinary approaches in their accounts of architecture. By tackling between these distinctive approaches and conceptual connections, they will seek to open a dialogue that will identify linkages and tensions in an attempt to enrich the ways in which archaeologists view, analyse and write about past spatial configurations.

Theme 2: Archaeologies of dwelling and inhabitation

And to your left, the fireplace...
Dana Hoffman, University of Cardiff

As this year's TAG programme clearly shows, approaches aimed at recreating the experience of 'being there' are very much alive and well in the UK. I discuss what it was like 'being in' a Central European Neolithic house of the Linderbandkeramik culture (LKB, ca. 5500-5000 calBC). These buildings are often described as following a common blueprint, but I set out by outlining the diversity they exhibit, both in terms of chronological development and regionally. I look at the kind of 'kinds of senses' experiences privileged in certain styles of architecture, one can outline communities between buildings, as well as frequent examples of more individualistic decisions in the details of internal layout and the spatial functioning of space. I argue that the experience of a house can be recognised in terms of the significance of experiencing domestic spaces. On this basis, we can take ourselves on a tour of the LKB house, appreciating its affordances and limitations. The pleasure of this kind of 'thick description' remains rather vicarious, but I would argue that it draws on quite different different literatures of different people actually living in a structure. How much further we can or should go is something that still needs a lot more discussion.

Encountering medieval buildings: 'showing' and 'telling' sensory experiences using new technologies
Kate Giles, Anthony Masinton and Geoff Arrmit, University of York

Architecture is defined as much by human perception as it is by the 'bricks and mortar' of its material fabric. It shapes and guides the observer's sensory experience, engaging them in a conversation about time, space and meaning. This quality of perceptual guidance is especially important in architecture inhabited not just by people, but also by the divine. These
buildings are places which consciously structure relationships based on the encounter between the mundane and the numinous, and this structuring is achieved through deliberate guidance of sensory experience. As the telling of the story of human experience, so too does the way in which sacred architecture guides experience.

This paper looks at the nature of such encounters in late medieval England, through the examination of parish churches and guild chapels. In some cases, experience was transformed through the complete rebuilding of a church, but in others, through much more subtle processes of altering surface texture and fittings and fixtures. The paper examines the ways in which, as archaeologists, we can reconstruct the sensory experiences of these encounters, through narrative techniques of "thick description" as well as new technologies of spatial representation, fully visualising an account of how buildings were experienced at different stages of their development. The sensory impact of quite subtle alterations, such as a change of surface texture by painting or the removal of plaster, can be more fully observed.

Finally, the paper examines the significance of how these technologies are employed in modern scholarship. The investment in time, expertise and money in the virtual recreation of church architecture says much about how we both perceive these buildings today and the stories they now tell.

Thinking outside the 'Four Walls' box: architecture and space in the Peataleolithic
Rebecca Wragg Sykes, University of Sheffield

The construction of spaces within which to dwell is generally seen as relevant only to later prehistory. Some examples of architecture exist for the Upper Palaeolithic, most notably the mammoth bone structures from Central and Eastern Europe, such as at Kostenki and Predmosti. These are often neglected in general: the spatial distribution of artefacts within sites is the subject of little reflection on this subject.

This paper explores familiar features of the Palaeolithic such as hearths, caves and flint scatter from the perspective of archaeological space and building, and discusses how they might be interpreted as materiality and socially constructed places.

Theme 3: Spaces as networks
ANT at Dulles Int. Airport
Brent Fontenberry, Boston University

Rather than conceptualizing a linear relationship, Actor-Network Theory recognizes the dialogical relation between people and things. Often for archaeologists the props of everyday life are small instruments that facilitate the flow of existence. However, architecture represents an exception to this sentiment. Architecture, like all pieces of material culture, is an active catalyst of social relations, and our justifications for it are our own home. This paper theorizes architecture through the lens of Actor-Network Theory. Using Dulles International Airport in Washington D.C. as a case study it seeks to scrutinize the most mundane and ideosyncratic interactions between people and things in order to locate their interconnections. Anchored on three epistemological points – problems of genesis, the affect of material things, and problems of history and influence – the discussion attempts to reframe and integrate the ideas of Architectural Theory as a socio-cultural forum of building's archaeology. The conclusion draws a middle path wherein Actor-Network Theory can be used as but one instrument in an ensemble of architectural interpretive tools.

Materials and spaces: Tracing technological networks at Star Carr
Chantal Connerlee, University of Manchester

In earlier prehistory, the focus has been on operational chains rather than technological networks. These chains operate, however, are seen to generate particular spaces, as people and different areas of the site are connected through food-sharing (Enloe and David 1992) or the circulation of a flintknapper's products (Piggott 1961), or as different sites are connected in the way through the production and consumption of knapping products (Kerfin et al 1993). However these perspectives are less interested in understanding these technologies and materials. ANT takes a slightly different perspective in that it focuses on the intersection of these ideas and how both people and things are produced through these connections. In this paper I would like to draw on elements of this perspective and explore the intersection of different technologies at the Mesolithic site of Star Carr, North Yorkshire. In particular I am interested in the consideration of how different forms of knowledge can be generated from tracing these technological networks and the ways in which these are assembled to create spaces.

Theme 4: Phenomenology, re-presentation and archaeological storytelling
Half Lives: journeys into the Neolithic
Gordon Noble, University of Glasgow

In September 2008 NVA an environmental art group and the National Theatre of Scotland presented an installations and a play in the Kilmartin Glen, Scotland, exploring the ancient site one of Scotland's oldest "prehistoric" landscapes. Over three thousand people attended the evening performances by the National Theatre and many more the explorations set out in the landscape during the day. The installations provided little video, fact, information or stories about the past, but this did not affect its popularity or interest. The National Theatre play explored modern day characters, selling off themes of the Kilmartin landscape, but not explicitly investigating the archaeology of the valley, but providing no answers or facts. In archaeology we strive to find out facts about the past, excavate, carefully document sites, recording them for posterity and tell stories about what we find, but what is it we hope to achieve by exploring "landscape" in archaeology and what is the ultimate goal of archaeology anyway? All answers provided in this short talk.

Hermit's Caves – narrative structures
Tim Allen, English Heritage

This paper presents four rock-cut hermitages from the English east midlands at Dale Abbey, Cradfiffe Rocks and Anchor Church in Derbyshire and Lenton Hermitage in Nottingham.

The first section outlines the hermit's caves and the cultural references from hagiography, monastic foundation stories, popular romance and local legend which refer to other places and times. The visiting of these sites and the fulfillment of visitor expectations and aspirations of encounter involves physical obstacles such as water and slope which heightens experience as much as they might have preserved the isolation of the occupant. The dramatic potential of the hermit's caves was further developed in the later medieval period in elite charity chapels such as Warksworth and in turn reworked in eighteenth century romance through literature and the installation of the occasional professional hermit on a country estate.

There is however, no dichotomy between authentic hermitic occupation and subsequent narratives and reconstructions; rather, these places are from the outset about telling stories – dramatic sets for the inner journey of the hermit and external journey of the visitor.

The politics of architecture in New Delhi
Lizette Edwards, University College Dublin

My research addressed the spatial discourse that took place after independence in India in 1947, between the Indian government and the legacy of the imperial edifice of New Delhi. New Delhi was built between 1912 and 1931 to the designs of Sir Edwin Lutyens and Herbert Baker and, to many commentators, was successful in its attempt to "not be Indian, or English, nor Roman but it must be Imperial. Hurrah for despotism!" [Herbert Baker, 1912]. After independence the Indian government attempted to use architecture as an expedient in creating a new Indian Identity in the capital appropriate for an independent nation. Through charting the developing biography of the city after independence in 1947, my research revealed that because of the structural legacy of Lutyens and Baker's architecture, India struggled to create the independent identity in its capital to that which was described politically by its leaders such as Nehru and Gandhi.

I would therefore raise two key points to contribute to the debate in the 'Dwelling and Telling' session. Firstly, the continuum of architectural biography must also be understood as subject to some level of structural fixity, determined by the continuing legacy as represented in architectural works. Secondly, it is essential to engage political dialogue into approaches to architecture and space to understand the complexities of the developing experience of architecture.

Theme 5: Prehistoric and historic archaeology: crossing the divide
Palimpsest, perception, and the disciplinary divide: a de-stratified approach to understanding Goodland, Co. Antrim
Sarah Harkness, University of Freiburg/Academy of Fine Arts, University of Ljubljana
Avery Hornburg, University of Leicester

This is a story of four sites, one landform, and 125 turf huts; all located on the chalk cliffs above Mullagh Bay on the north coast of County Antrim; in Goodland Townland. The first site, one of Ireland's most extensive Neolithic settlement clusters, was discovered by geographer student Jean Graham in the unfortunate discovery of clay tobacco pipe stems in the walls of one hut. The second site is well known; discovered' by Oxford prehistorian Humphrey Cadell as an extensive Neolithic ritual landscape; celebrated for the fertility of the soils in growing first as food. The next site was found by folklore scholar Emyt Eby Evans, presented as Ireland's most extensive collection of post-medieval bee hives situated on marginal land good only for seasonal transhumance. The fourth site, still under construction, is an early 17th century village, people by Highland Scots answering the call of James IV1 to supplant the native Irish as part of the King's Ulster Plantation scheme. Each of these 'sites' exist predominately in perception; perception dependent upon the selective erasure of elements of architecture and landscape, and upon the artificial stratification of human histories. Yet the physicality of Goodland—the gentle slopes, deep soils, sheltered hollows, access to the sea, and inextricability with Scotland, Ruthin Island, the mass of Torr Head, and the passage tomb atop Knockaddy—formed and structured each occupation, independently taking pains with presence. Pursuing the fourth 'site' of Goodland has forced a reconsideration of the ways in which different scholarly traditions categories, characterise, and construct the past, and in particular the divergent ways in which prehistorians and post-medievalists have considered the most visible element of Goodland—the earthen huts.

Theorising in Animal Bone Research
Krisz Sztab, University of Cambridge and Aleksander Pliszkowski, University of Reading

Zooarchaeological investigations, as with many 'scientific' archaeological sub-disciplines, have recently witnessed an expansion in methodological and analytical techniques. However, despite extensive and deliberate use of theory, for example from ethnographic and anthropological research as well as within a framework of animal behaviour and broad issues of animal domestication, there remains little attention as methodology. This session aims to address this imbalance and seeks papers from a zooarchaeological perspective that either contributes to, or has departed from, a theoretical framework. Papers are particularly encouraged where links between material culture and faunal research have been forged as well as those that have employed social, anthropological and cultural theory.
In practice, zoarchaeology is what zooarchaeologists do. In theory, therefore, zooarchaeology is what zooarchaeologists think they do. We explain our discipline in terms of investigating past interactions between people and the animals around them; hunters and prey, farmers and livestock, households and vermin. Thus, in the 1960s, when we began studying archaeological remains of animals for their sake, and studying them in order to learn about people. The past behaviour of people towards those animals is reflected in the animal remains, so the study of the animals becomes archaeological. The distinction between the living animal and the animal remains in the archaeological record is a fundamental aspect of this approach. Zooarchaeology characterizes animals (them, you, and people (us, -archaeology). A more holistic paradigm would argue that this is a category error, that the category ‘animals’ subsumes the category ‘people’. For the purposes of understanding mutual interactions, and responses to change in the abiotic environment, people and other animals are highly interconnected by community ecology and by the social embodiment of animals in symbolic and ceremonial aspects of our cultures. We could reverse the categories and argue that we are all ‘subsumed’ by animals, whether hunted, husbanded, worshipped or petted, become part of the human social network, and part of the noscopes of ideas and beliefs. The distinction between ‘us’ and ‘them’ is fallacious, and obstructs a more synthetic understanding of the place of past people and other animals in each other’s lives.

What were animals thinking...a thousand years ago? Ethnology in medieval zooarchaeology
Alesandra Ruszkowski, University of Reading.

Humans have left behind material traces of their behaviour in the Past, but how can we possibly know what animals were doing a thousand years ago? Our understanding of animal behaviour today is informed by the study of ethology and its sub-disciplines, which investigate everything from predation, mating and imitation through to memory and tool use. As archaeologists interested in animal behaviour in the Past, we are completely reliant on the ethnological paradigm to infer how different species interacted with each other within any given environment. Underpinning this is a strong evolutionary framework, highlighting the fact that we cannot simply project the way species behave today back into the Past. What then is possible and how important is it really to understand animal behaviour in the Past? This paper will tackle these questions with a case study of large carnivores predation in medieval peatland.

The ‘proper study’ of medieval animal remains (-, or, NOT a paper for zooarchaeologists)
Tora-Jane Sutcliffe, University of York

Whilst the ‘modus operandi’ of the zooarchaeologist is, indeed, the physical study of animal remains, focus on methodology has come to stifle the diversity of inferences made about the past. These analysing medieval animal remains are foremost zooarchaeologists; almost exclusively, they are NOT medievalists seeking to use fauna to further understand the social or environmental context. In consequence, the interpretation of medieval animal remains is largely subject to the prevailing techno-economic orthodoxy of zoarchaeology, rather than being informed by the particular substantive enquiries of a period-specific archaeology. None of the variables in the model is constructed with two a priori variables - in respect of published and interpreted recommendations made for the ‘proper study’ of animal remains.

While this paper proposes that a distinctively zooarchaeological approach has a central role to play in medieval archaeology, it is not, however, exclusively intended for a zooarchaeological audience: ALL ARCHAEOLOGISTS WELCOME!

Feeding the Roman army: multi-nationals or farmers’ markets?
Sue Tallis/Barlow, English Heritage Archaeological Science Adviser, University of Liverpool, and Richard Thomas, University of Leicester

There are many people working on aspects of the Roman Empire including epigraphists, political and economic historians, field archaeologists and post-extraction specialists, but few (if any) who know what they are doing are. Theory offering solutions in general terms is common among approaches; far less common is the value of explicit hypothesis testing using case studies about to be published in Thomas & Tallis/Barlow 2008: Feeding the Roman Army. Here, we examine the archaeology of production and supply in north-west Europe in the Roman period that, whilst there are some commonalities, the realities of how the army was supplied with meat and veg varied locally with time, place and circumstances. Grand-scale economic theories can stimulate hypotheses for testing, but their general economic predictions need to be supplemented by case studies. In addition, this paper demonstrates that recommendations for future holistic studies of how the Roman army was supplied: projects should be explicitly linked by theory and use the Thoresby working practices (iterative, interactive and interdisciplinary).

Domestic (re)defined: some thoughts on a familiar dichotomy
David Orton, University of Cambridge

The contrast between domestic and wild animals plays a fundamental structuring role in most European zooarchaeology, being attributed near-complete analytical primacy in faunal studies of the Neolithic and all subsequent periods. Accordingly, domestication is a major theme in zooarchaeological research, but while the causes, mechanisms, archaeological correlates and socio-cultural implications of animal domestication are subject to endless debate, the basic coherence of the label ‘domestic’ has rarely been questioned by zooarchaeologists. This paper reviews the traditional definitions of domestication both across time and place. The concept of the ‘domestic’ remains a useful category, the twin criteria at the core of a coherent definition are not those upon which the efforts of archaeologists—and especially zooarchaeologists—and have focused. In evaluating these ideas, two underlying themes become apparent: the role of domestication within narratives concerning the separation of nature and culture, and the unhelpful divide between materialist and

idealist relativist treatments of animals. I echo several recent authors in calling for zooarchaeologists to approach animals neither purely as physical resources nor as arbitrary symbols but rather as animals, living beings that may to varying extents become engaged in social relations both with and between themselves.

Animal biographies and the zooarchaeologists use of theory
James Mott, Bournemouth University

This paper explores the sessions themes by investigating one type of faunal deposit, associated bone groups (ABGs) also known as ‘special animal depositional units’. The interpretation of zooarchaeologists use for such deposits show a link with current theoretical visions, as well as the passive nature in which they relate to archaeological theories. Such deposits types are also subject to a dichotomous mind set of ritual versus functional. In most cases the description of the deposit is also an exploration for its presence, “it’s a ritual animal, created for a ritual”. However, zooarchaeologists have the means to break such cyclical thinking. By examining the zoological and associated contextual data in detail we can investigate the biography of the individual animal. This in turn can lead us away from such dichotomous explanations and instead focus upon the ‘how’ and the ‘why’. For instance a living animal to becoming an ABG, a number of processes occur, all of which transform the animal and its associated meanings. It is by investigating the nature of these changes we might start to understand the rationality of such deposits.

Theoretical considerations concerning withers height estimation from skeletal measurements
Torekle Svaalid, Stockholm University

Withers height estimation based skeletal remains from archaeological sites provides estimates of animal size which may visualize the comprehension of the animals kept or hunted. Most methods so far have been concerned with domesticated animals such as cattle, dogs, horses, sheep and pigs. Two different principles have generally been used: simple factors with which to multiply a given bone length in order to obtain the withers height, and linear regression. The factors are based on the proportion between the withers height and the bone length in a source material for which both withers height and bone length are known; but little is known about the theoretical properties of this principle. Linear regression is also based on such a source material, and has the property that the sum of squared errors between the actual withers heights and the estimated heights increase in proportion to the corresponding bone lengths is a minimum.

However, other alternatives for estimating the withers height also exist, and the different theoretical and practical properties are compared both based on a large sample of living horses and the bone length after death have been measured. This shows that the crude factors should not be used at all, and that other alternatives possess both theoretical and practical properties that outweighs the minimizing property of linear regression.

Defining improvement: is bigger really better? Looking at the evidence from the prehistoric period
The quest for evidence of “improvement”, in the sense of larger bones suggestive of a larger type of animal, may be seen as the Holy Grail of zooarchaeology. This paper examines definitions of “improvement”, with particular reference to medieval and post-medieval cattle. The continuing influence of the propaganda of the 18th - 19th century livestock breeders will be examined. Too often, older bones have been hailed as “how to improve” in the economic role of such animals. The basic assumption generally made is that the prime objective must have been to acquire more meat and therefore a larger animal is a “Good Thing”. The reverse view will be proposed that “Small is Beautiful” and that differences in bone size can be a result of constraint or human preference but are not a product of poor feeding regimes stunting growth. Larger animals may merely result from a relaxation in the culling of specific calf phenotypes and changes in the age of castration. The modern Dexter will be used to demonstrate these suggestions.

Environmental, Materiality and Paradigm Shifts in Archaeology: A Zooarchaeological View
Dave Fleet, McDonald Institute for Archaeological Research, University of Cambridge

This paper explores the growing impact of global environmentalism on the interpretation of causation in archaeology. Using examples from zooarchaeology and artifactual studies, it argues that a paradigm shift has happened, in which two decades of emphasis on social causation and human agency have receded in the context of implicit (and often explicit) materialist perspectives. In asserting the impact of this paradigm shift on the discipline, it is optimistically proposed that ‘post-climate change’ archaeology may be well equipped to interpret the complex interrelationships between human agency and the material world.