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ABSTRACT BOOK

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Plenary session - The Death of Theory?

Chaired by: John Chapman (Durham University, j.c.chapman@durham.ac.uk)

Sponsored by: *Antiquity*

Session abstract:

In the last decade archaeological theory has passed from being dominated by grand theories (processual, post-processual, interpretative), to experience a fragmentation of approaches. This has left theory in small, easily consumed chunks, to be selected on a pick-and-mix basis. Some have even argued that archaeological theory is terminally ill, perhaps even already dead. In view of this situation in this plenary session the panelists will discuss, in a maximum time of 20 minutes each, whether this trend towards the break-up of the grand theories is inevitable, and if this is the only way that archaeologists can consume theory. Panelists will also deliberate if this is a healthy move, and if this description of the process archaeological theory is going through is indeed an accurate perception of the theoretical development of our discipline. Speakers will discuss these issues in relation to their own areas of specialism.

Session papers:

Introduction

John Chapman (Durham University, j.c.chapman@durham.ac.uk)

The Birth of Theory

Marga Díaz-Andreu (Durham University, m.diaz-andreu@dur.ac.uk)

Theory is a relatively recent phenomenon in archaeology. It was born about half a century ago in a very specific geographical and political context. This paper will propose that it is important to understand its origins and scope to be able to assess the actual sense of a lack of direction. This paper will look into several issues. First, an examination of our current perception of the history of archaeological theory will be undertaken. The crucial role given to theory has led those looking at the history of archaeology to talk about major grand narratives in the past, including nineteenth-century evolutionism and twentieth century culture-history. These two periods in archaeological thought are usually followed by Processual and Post-Processual archaeology, some scholars adding Interpretive archaeology. This paper will argue that such a division is a historical construct prone to challenge. Secondly, a sociological inspection of the events leading to the birth of theory will be carried out. The location of its birth, the strategies followed by its proponents, and the role of the main figures behind its first steps will be scrutinised. Finally, some thought will be

given on how we can find a better appreciation of sociological and historical developments in most recent archaeological theory.

Building theory: challenges for the future?

Kate Giles (University of York, kfg103@york.ac.uk)

The theme of this plenary is 'is theory dead'? Such a question appears to derive from the feeling that archaeology has now caught up with the social sciences, literary and cultural studies in moving through the major theoretical paradigms of the twentieth century. And having caught up rather quickly with these disciplines, archaeologists have found themselves grinding to an apparent halt. In the past two decades, theory journals have been replete with new ideas and new theories being applied to familiar sites, pushing the boundaries of the discipline. Moreover, TAG has provided the forum in which these new ideas were made meaningful for the discipline by established and new scholars, keen to adapt approaches already established in philosophy, sociology or literary theory. However, over the past few years, these trends have slowed. The heated debates generated by the emergence of post-processualism have died away, as post-processualists have become 'mainstream' archaeologists, avoiding the perils of relativism and maintaining an interest in data despite early fears to the contrary. Moreover, even the most traditional and scientific of these approaches have begun to acknowledge the historical contingency of the subject, and incorporate 'cognitive' and interpretative approaches within their studies. The days of heated, passionate debate at TAG seem over and done with – so is theory really dead? Or is its incorporation into the mainstream simply evidence of our own disciplinary maturity? And if so...where are the challenges for the future?

The second part of my talk will examine some of the challenges that I perceive within my own area of specialism – historical and buildings archaeology. I will explore why and how historical archaeology has seemed nervous about embracing the kinds of theories widely used in prehistory. I will suggest that it is the sheer wealth and complexity of the data in later periods which has caused us to hesitate in our use of theory, and highlight the need for historical specificity, particularly when thinking about the ways in which people encounter and engage with buildings, architectural space and objects. I will propose that one area of great potential in the application of theory is the visualisation and sensory modelling of architectural space. Here, theoretical approaches and interpretations can be modelled and tested in virtual space, informing, challenging and refining our understanding of the historic environment in the past. In this way, I will argue, the challenge for us as theoretical archaeologists is not simply to discover new paradigms and approaches but rather to test and refine our interpretative models through detailed, nuanced studies of the evidence.

Social Archaeology and the Decline of Modernism

Dan Hicks (University of Oxford, dan.hicks@arch.ox.ac.uk)

The emergence of the idea of 'social archaeology' has over the past four decades been bound up with the rise of the idea of 'archaeological theory' - from Colin Renfrew's inaugural lecture at Southampton university in 1973, through the Blackwell 'Social Archaeology' series, to the Journal of Social Archaeology. By archaeological theory, we have usually come to mean particular forms of social theory as applied to archaeological materials. Using Edwin Ardener's classic essay 'Social Anthropology and the Decline of Modernism' as a point of departure, this paper seeks historically to situate the recent and contemporary disciplinary influence of the idea of 'social archaeology', and its effects. In doing so, it will provide one perspective on the contemporary relevance of the idea of 'archaeological theory'.

Roman Archaeology and Theory

Richard Hingley (Durham University, richard.hingley@dur.ac.uk)

This paper will assess the degree to which Roman archaeology remains resistant to critique. During the 1990s, a 'post-colonial' school in Roman archaeology engaged with colonial discourse theory in order to interrogate the roots of theory and method, but how has critical study in Roman archaeology fared since? I will argue that the fragmentation of archaeological theory over the past decade has enable Roman archaeologists to side-step the issue of presentism – that is, the role played by classical 'knowledge' in contemporary society. A contrast is drawn with the situation in the study of classical literature, where an increasing emphasis on reception theory and the colonial context of knowledge has resulted in a rich engagement with the political context of received knowledge. I will use this paper to renew the call for Roman archaeologists to engage with political theory and cultural studies. It is only through cross-disciplinary engagement that classical archaeology can contribute effectively to a critically aware interpretation of the transformative and genealogical relationship between the present and the past theory'.

Reports on the death of theory have been greatly exaggerated

Lynn Meskell (Stanford University, lmeskell@stanford.edu)

What exactly do archaeologists mean by 'theory' in Britain? Why all this fuss and why now? Are British archaeologists nostalgic for the engagement with Continental theory in the 1980s and 90s and its gurus? British theorists taught us that all archaeological production is theorized and social archaeology in all its diversity seems to be thriving. In 2002 I argued that the discipline was happily moving away from single-issue polemics, marking a positive and mature development that interpolated various stands of social theory and politics. Instead of a linear epistemology moving from gender, to phenomenology, embodiment, spatiality and materiality, now none of these perspectives need be exclusive or messianic. Some blame phenomenology for the perceived impasse in British archaeology. Others impute the negative impacts of academic bureaucratization and audit culture. Whatever the cause, there may indeed be a malaise, yet the diagnosis seems a tad extreme. British archaeologists have initiated exciting new interdisciplinary ventures from East Africa to the Indian Ocean, as well as impressive integrated field projects at home like Stonehenge. Such a multiplicity of approaches represents the triumph of social archaeology, so why the epistemic panic?

Concern over the purported death of theory seems endemic to Britain and not necessarily shared by colleagues in the US where there has been a flourishing of social approaches to past work and present practice. Much of this work is influenced by an ethos of ethical, collaborative and indigenous knowledge that foregrounds critical issues of responsible practice, rights, and heritage politics. Because of US archaeology's embedding within anthropology, other theoretical directions are possible including conservation, development, governmentality, cosmopolitanism and so on. For so long the US looked to Britain for theoretical innovation and direction, but maybe a sideways glance in the opposite direction might partially remedy the situation. Making archaeology less introspective and angst-ridden and more about its place in the world could be one antidote for the current solipsism.

Abandoning ‘the curse of the mummy’: new theoretical approaches and methodologies in Egyptology

Organised by: Veronica Tamorri (Durham University, veronica.tamorri@durham.ac.uk)

Supported by: the Landscape Research Group, Dept of Archaeology, Durham University

Session abstract:

Is Egyptology a discipline in itself, or just an amalgamation of different subject fields – archaeology, philology, arts — united only by a geographical area? Ancient Egypt is arguably the most popular culture among the general public across the world, with a very recognisable external visual profile. While the attractiveness of the subject is often good for financial and media coverage, to what extent does it promote or hinder a variety of theoretical and methodological approaches to its study? In the case of archaeological remains, the abundance and richness of sites, together with global interest, means that excavation could be at risk of neglecting developments in scientific theory and methodology. In spite of all this, ethnoarchaeological, experimental and other scientific approaches have proved as beneficial for Egyptology as for any other discipline.

From a theoretical point of view, Egyptology has benefited from contributions from a number of fields such as linguistics (Loprieno), philosophy (Assmann), literary theory (Parkinson), cultural history (Baines, Wengrow) or ethnicity (Goudriaan) in addition to art history or Levant archaeology. There also are strong theoretical discourses in archaeology (Meskell).

This session aims to draw on all these valuable contributions to show how Egyptology can benefit from the theoretical institution of interdisciplinarity as one of its inherent qualities and advance the implementation of such approaches. Contributors are invited to illustrate how specific methodologies can be developed to target particular problems in Egyptology and how new theories and methods can be applied to various topics.

Session papers:

Introduction

Veronica Tamorri (Durham University, veronica.tamorri@durham.ac.uk)

Analysing ancient Egyptian technological dynamics – was Egyptian technology underpinned and framed by ‘science’?

Ian Shaw (SACE University of Liverpool, ishaw@liv.ac.uk)

It might be argued that something roughly corresponding to the modern concept of science existed in pharaonic Egypt. To what extent, then, might this early science have sustained and activated the technology of ancient Egypt? Another question of course is the extent to which science was a prerequisite for ancient technology. How much of ancient Egyptian technological innovation emerged out of long periods of scientific investigation, and how much of it simply arose in the form of *ad hoc* solutions to practical problems? This paper

addresses the above questions and attempts to devise theoretical approaches to Egyptian processes of technological change and innovation.

Interpreting Egyptology: post-processual theory and its role in Egyptology
Henrik Torkveen (University of Liverpool, H.Torkveen@student.liverpool.ac.uk)

Post-processual theories have caused countless debates in archaeological theory since the early 1980s. Archaeologists like Ian Hodder, Michael Shanks and Christopher Tilley rejected processual approaches and New-Archaeology, positivist epistemology and functionalist views on society. Instead, the focus was moved to hermeneutic interpretations of a meaningfully constituted material culture and to human beings as active agents. Post-processual theory has been very influential, but far from unproblematic and without critiques. The most important challenges concern the way material culture is “read” like a text and how archaeologists should cope with a multitude of interpretations and “readings” of the archaeological material.

Egyptology has played a rather limited role in this extensive theoretical debate. Even though Egyptology is not a discipline lacking in archaeological (and anthropological and social) theories, Egyptology has had very little influence on the development of general archaeological theory. This paper ventures to see whether this could be changed and aims to discuss the potentials and problems of post-processual theories, particularly contextualist and hermeneutic approaches, from an Egyptological perspective. The Old Kingdom gypsum-quarry of Umm es-Sawan will be used as a case study. Does post-processual theory have a real relevance in Egyptology? Might Egyptology have an impact on the development of post-processual theories?

The changing face of civilisation: pigment use in Predynastic Egypt
Sarah Foster (UCL, sarah.foster@ucl.ac.uk)

Of Psychology’s brief foray into Egyptology much has been said. Psychologists and archaeologists alike have written extensively on Freud’s plundering –both literal and metaphorical- of Egyptology’s heritage (e.g. Gamwell, 1989; Pearce, 1992: 73-75; D’Agata, 1994; Ucko, 2001). There is a good reason why the same cannot be said in reverse. Very little borrowing, with few notable exceptions (e.g. Baines, 2007), has taken place in the opposite direction: from Psychology by Egyptology. Yet what these exceptions do demonstrate is the potential of the rich Egyptian record to be better understood using frameworks adopted from psychology. Moreover, the very popularity of Ancient Egypt renders it a fruitful forum for transmitting the value of interdisciplinary approaches to archaeology more generally, and to the wider public.

This much I hope to demonstrate using the concrete example of psychological research on the facial expression of emotions (e.g. Frith, 2009). With the Badarian period (c.4500-4000 BC) we see an explosion of symbolic material culture, much of which is focused on the body (Wengrow, 2006). Recent research has given further specificity to this argument showing the use of pigment around the face (Crubezy, 2002). In this paper I explore the potential role of makeup in ‘facial deceit’ (Ekman and Friesen, 2003:135), and, ultimately its role in the development of social complexity.

From the Origins
Francis Lankester (Durham University, f.d.lankester@durham.ac.uk)

The origins of pharaonic civilisation have generated a consensus among Egyptologists that an appropriate explanatory approach based on phylogenetically extrapolating backward in time can be used to explain the relationship between rock-art and Nile Valley archaeology in

the formation of ancient Egyptian religion, kingship and writing. However, this has led to attempting “to force the well structured elements of the pharaonic repertoire on to a cultural scenario which was still in its early stages” (Midant-Reynes 1992). Solar religion and elements of a ‘Great Pharaonic Cycle’ have been located early in the Predynastic. This understates the transformations accomplished during the state formation and early dynastic period. I will pursue a phenomenological approach working forwards from the early Predynastic in order to illuminate the relationship between the rock art and the valley evidence for the origins of pharaonic civilisation.

Imagined landscapes, real monuments. Perceptions of the Fayum region, Egypt.

Claire Malleon (University of Liverpool, mally@liv.ac.uk)

The Fayum region of Egypt has evoked some of the most poetic descriptions of Egyptian landscapes there are. Travellers, almost unanimously, have perceived this area to be somehow very different to the Nile Valley or Delta. However, the ancient monuments in the region have provoked very varying responses. This paper will investigate the possibility of determining the factors that played a hand in this phenomenon. By adopting approaches borrowed from the fields of cultural geography, historical cartography and literary criticism it is possible to elucidate the phenomenology of the various accounts published by different groups of travellers (medieval Islamic geographers, European travellers), and throw light on the factors that shaped their perceptions of both the environmental and monumental landscape of the Fayum region.

You think how you see and see how you think

José Roberto Pellini (Pontifícia Universidade Católica – Goiás, jrpellini@yahoo.com.br)

A short walk along the necropolis of Thebes in the season of excavation shows why Egyptologists still consider the Egyptian archeology a technique of removing debris, cleaning, a technique for generating data rather than interpretation. Most excavations are carried out as 100 years ago. Of course there are exceptions and behind them we have to follow if we finally find our “glass slipper”. To stop being the sister excluded, we must assume our role in building knowledge. One way to do this is to use the theoretical advances of archeology in an attempt to understand the ancient landscape.

Individuals or groups interact with the environment through perceptual processes, selecting, encoding and interpreting external stimuli through mental mechanisms where each image is perceived sensory and decoded from personal experience, imagination, memory, emotions and desires. In this sense our world view is formed by a make and viewed by a look. Nowhere else is this do and this view more evident than in walking. The close material world, felt, touched, smelled, is perceived by the sensory apparatus where walker experience the landscape as a topological domain of continuous places. Walking is an exercise of memory where you think how you see and see how you think.

If we think that the networks of walking, the placement of structures and landscape features are not random but a result of perceptual experience of individuals or groups, examining the permeability of the landscape of Theban necropolis of the New Empire we can understand how the ancient Egyptians walked, felt, meant and interfered in the landscape. By analyzing the patterns of displacement in physiological, perceptual and cultural way we might notice that the best path that connects the West Bank to the East bank is located right in the path that connects the mortuary temple of Hatshpesut and the Temple of Karnak. Thus, we think that the natural path that connects the two temples was meant to serve as a processional route during the festivals of the valley. In this sense it is possible that natural factors have affected not only the location of the temples but the processional route as well.

A New kingdom stela in the National Museum of Antiquities, Leiden
Manal Affara (Alexandria University, Egypt, manalaffara@hotmail.com)

The purpose of this paper is to edit a funerary stela from Saqqara belonging to "The scribe and overseer of the cattle of Amun Dejhuty". The stela is dated to the end of the 18th Dynasty or the beginning of the 19th Dynasty. The translation of the inscription on the stela will be provided, followed by an iconographic analysis of the scenes and discussion of the related paleographic aspects. The stela concerns three interesting points:

- Dejhuty's non- biological descendants are represented on the stela.
- The title "overseer of the cattle of Amun" is attested in the tombs of the nobles' tombs at Saqqara from the end of the 18th Dynasty throughout the Ramesside period. Could this be related to the cult of Amun in the Heliopolitan Nome between the 18th and 19th Dynasty?
- Is the burial place of Dejuhty in the necropolis of Saqqara, where the stela was found, or in the Theban necropolis, where his funerary cone was found?

Fakes, Forgeries and Egyptian Metalwork: developing a methodology for using analytical techniques to authenticate metal artefacts in British Museums
Dan Boatright (University of Liverpool, D.Boatright@liverpool.ac.uk)

The museums of Britain are full of Egyptian artefacts that were often purchased on the antiquities market or were the distributed finds of early excavations, such as those conducted by Petrie, Garstang and their contemporaries, who funded their missions by promising institutions a cut of the loot should they contribute to the project. As a result of these acquisitional methods, the provenance of many artefacts is questionable at best, but more regularly non-existent, and any attempt to use these artefacts in a scientific scholarly project can be problematic. This is particularly evident in the metal collections, where the aesthetics and significance of the material were more important than any record of precise origins, and fakes are an inevitable result.

Recent studies of metalwork from all over the world have utilised many scientific techniques, with chemical analysis, metallographic study and statistical analysis of large bodies of data being produced to answer questions relating to technological development, ore origin, workshop practices and many other important avenues of research. There has, however, been a surprising lack of fakes and forgeries discovered - likely the result of these studies relying solely on provenanced objects. This paper will focus on objects for which provenance is not easily identifiable and the various methods that can be used to authenticate the weapons as ancient Egyptian.

Substances of the Self in Ancient Egypt
Rachael J Dann (University of Copenhagen, rachael@hun.ku.dk)

An engagement with the variability of conceptions, understandings and presentations of the body has become an explicit concern for some archaeologists, as they attempt to address past perceptions and constructions of corporeality. This paper is an attempt to understand how the ancient Egyptians may have conceived of the human body, with particular reference to a small set of data known as embalmers' caches. I am interested in exploring the landscape of Egyptian bodies via a consideration of the substances from which bodies were understood to be made. I intend to show how the substances of the self changed through life and death, and what this may reveal about Egyptian perceptions of bodily boundaries.

Discussant
Penny Wilson (Durham University)

Archaeologists as contemporary critical thinkers

Organised by: Vitor O. Jorge (University of Porto/CEAUCP, vitor.oliveirajorge@gmail.com)

Session abstract:

Right from the beginning of archaeology as a “science” during the 19th century, archaeologists, like any other social scientists at the time, tried to elaborate a “theory” of “man” and of “society”. Implicitly or explicitly, this “theory” was, and still is, meshed with “practice”. Theory and practice are combined in fieldwork, in the production archaeological texts (reports included) and the presentation of “results” to the general public. This session aims to think critically about archaeology in the modern world, paying particular attention to those debates and enquires that have preoccupied modern thinkers in the last decades. What are the contributions that archaeology has made to modern dialogue in the social sciences? If we want that the production and diffusion of our work have some effect beyond the purely academic world, how do we integrate it into a modern politics of knowledge? That is the challenge of this session, calling for papers that are situated in the interface of archaeology and a politics of knowledge, i.e., of a critical thinking and action.

Session papers:

Archaeological critical practice

Lesley McFadyen (University of Porto, lesley.mcfadyen@mac.com)

I have been thinking about excavation and archive, and on the terms that we bring the making of the archive into our practice. How are excavation and archive, practice and object, material and representation, expressive? In particular, I want to discuss the excavation, drawing and writing of an Early Bronze Age ringditch at Barleycroft in Cambridgeshire.

Jacques Derrida in ‘Archive Fever’ and Hannah Arendt in ‘Between Past and Future’ discuss archive and literature. Both of these critical thinkers found themselves in-between things, and this process disrupted historical knowledge, created different notions of time, and opened up the question of the future. I want to take the temporal qualities of that work and discuss the moments in archaeology when there is a tension between the sculpted shape of the excavated feature and the traces of action that we can draw. For between cut and fill, excavation and drawing, trowel and pencil, the archaeologist is between an upcast barrow that is not quite here but yet at hand. But what I want to emphasise about drawing, and about bringing the making of the archive into that practice, is how it changes what we can write about time and how prehistoric things relate to past and future.

Towards a critical archaeology of late modernity: the archaeology of the contemporary past as counter-modern archaeology

Rodney Harrison (The Open University, rodney.harrison@gmail.com)

Julian Thomas (2004) has recently argued that archaeology could only have emerged as a distinct discipline under the particular social and intellectual conditions of modernity. In this paper I explore the archaeology of the contemporary past as a 'counter-modern' archaeology which aims to challenge the underlying impulse of modernist archaeology and anthropology to produce an 'Other' to ourselves by focussing attention on the archaeology of contemporary, late-modern social life. In doing so, I argue that the archaeology of the contemporary past has the potential to produce insights which not only address themselves directly to contemporary social, ethical and political concerns, but which also contribute to the development of new forms of social knowledge that extend beyond the boundaries of our own discipline by breaking down the disciplinary boundaries that have restricted such movement, as well as develop new forms of critical thinking about the place of humans and contemporary material culture in the world.

Archaeology after Simplicity - Redesigning Reflexivity

Stephanie Koerner (University of Manchester, Stephanie.Koerner@manchester.ac.uk)

Until recently, not many archaeologists would have expected fundamental change in theoretical and methodological orientations to arise from projects that challenge presuppositions perpetuating 'expert knowledge' - 'public issues' dichotomies. I explore developments transforming this situation, and the bearing upon challenges facing "archaeologists as critical thinkers".

There are no such things as context independent problems. "We never experience or form judgments about objects and events in isolation, but only in connection with a contextualised whole. The latter is called a situation" (Dewey 1938: 66-67). Complexity and emergent novelty are the normal state of affairs for reality, and crucial for understanding how we find the world intelligible (Ingold and Koerner 2009). Such dichotomies as nature-culture, the global versus the local, the real versus the historically contingent, prioritise the least (rather than the most) tractable problems, and impede appreciating the importance for sustaining diversity of human life ways of plurality of the past and future aspirations.

My presentation concludes with suggestions about implications for concerns to 're-design' archaeological reflexivity for "needs of a world in which simplicity is a memory of a bygone age" (Funtowicz and Ravetz 1997; Latour 2008).

The case for revisiting a deliberative poetics in archaeology: rejecting dichotomies from the past

Adrian F. Davis (University of Wales Lampeter – UWL, pg329@lamp.ac.uk)

Where archaeology has successfully wrested its epistemology from a production of knowledge predicated on a heavy handed empiricism, then perhaps archaeology's greatest success to date has been its embracing of a resolutely political approach to a Diaspora of critical issues around cultural and heritage resource management. For the most part much good work has been done here to rectify the undeniable inequalities of power through pursuing a generic inclusivity toward other pasts. The cost to our discipline's standing in the academy however have been considerable; particularly in so far as we have been compelled to accept a resolutely pejorative account of our disciplinary history as being steeped in and emerging from the worst excess of enlightenment 'rationality' and colonial excess. This lurch from unreflective science on the one hand to a politics steeped in the hermeneutics of suspicion on the other have not in my view effectively countered our ongoing disciplinary leanings toward modelling our discipline on the hard sciences, from which ultimately, many of our political headaches arise. This somewhat vicious circularity remains doubly unsatisfactory, and my paper will attempt to argue that archaeology can only demonstrate its

most attractive and critical thinking to the wider intellectual community by jettisoning this circularity in favour of a timely and historical reprise of a more deliberative poetics, and with it a raft of more innovative and interpretive methodologies.

Solid things and bizarre stories. The archaeologist as a tragic narrator
Joana Alves Ferreira (University of Porto/CEAUCP, jalvesferreira@gmail.com)

...“It was nothing but glass”

Virginia Woolf, *Solid Objects* (1918)

In this sentence, apparently of easy understanding, Virginia Woolf encapsulates the complexity of the “unknown” showing us the way to the wonderful simplicity of the opening.

The bizarre story told by V. Woolf make us reflect about the narrative and its traditional way of representing the world as well as on the paradigm of the historical discourse, which is the crystallization of an image. Therefore, any narrative reflects a desire for singularity, a desire to narrate its genesis, making it intelligible. Here lies the tragic sense of the narrative, which is the impossibility of origin. In this sense, the archaeologist while a “storyteller” moves in this tragic emptiness postulating, in his/her fantasy, an answer to this riddle, trying to print a positive sense to the world around.

As well as Virginia Woolf’s character we, the archaeologists, are faced with the impossibility of the answer. Reflecting on the impossibility of the origin implies a rejection from the logocentric discourses, breaking with the crystallized images of any unique phenomenon. The impossibility of the origin is the opening to an exterior ambiguity and to a repetition of the always different. It is a thinking outside the concept of linearity.

Like Mirrors: Archaeological Parallax

Gonçalo Leite Velho (Polytechnic Institute of Tomar, gonvelho@gmail.com)

In his “Contre-Chant” part of the poem “Fou d’Elsa”, Louis Aragon writes “I am that wretch comparable with mirrors / that can reflect but cannot see”. These words, who allow us to have a glimpse in the situation of Ego, illustrate well the situation of Archaeology. We seem to be always in the presence of an insurmountable gap (a parallax gap) pulled apart by two forces, one centrifugal, pointing to the past (the desire to see in a “pure gaze” the past “as it was”) and other centripetal, where the present works as a gravitational point (marked by the continuous presence of reflections). When looking at Archaeology through the prism of Time, it is usual to see traces of epochs, reflexes of principles, that didn’t seem to be so present to those who “lived” them. It seems like an impossible displacement the movement of being somehow “out of joint”, “out of oneself”, “out of one’s time”. In heideggerianees we might say that, it seems that even when we take our most resoluteness authentic act we cling to some inauthentic presence (what we might dare to call in lacaneese “the Other”). This paper explores these gaps and its parallax possibilities (in an obvious debt with Zizek). Taking in account the Greek concepts of a??? (arche) and ????? (logos) we develop the concept of Principle Reflection.

Why is archeology a pervert science or why Kung fu Panda and Fight Club are worth watching?

Dawid Kobialka (Adam Mickiewicz University, Poznan, dawidkobialka@wp.pl)

Archaeologists used to think about themselves as socially desirable objects. I disagree with such a point of view. Rather, I claim that archaeologists want to be desired by society. That is why archaeologists are the object of their own desires. Such a conviction about the knowledge of Other’s (society’s) desires is defined in the psychoanalysis of Jacques Lacan as a perversion. I argue that contemporary archaeology can be seen a pervert science.

Psychoanalysis and cinema can shed new light on archaeology and reconsider some fundamental assumptions about public archaeology. Using the thoughts of the most

prominent follower of Lacan, Slavoj Žižek, my theoretical discussion takes into account the examples of cinema. Cinema is a very interesting theoretical tool that should often be used by archaeologists. The result of taking into account cinema is – what is called by the author – the theory (in a broad sense of the term) of Kung-fu Panda. On the other hand, Fight Club is approach as an answer to what has to be done with contemporary archaeology.

Archaeology and the politics of inheritance

Sérgio Gomes (University of Porto/CEAUCP, sergioalexandregomes@gmail.com)

Archaeology, among other social sciences, has been providing raw materials and contributing to the construction of different kinds of identity and identification strategies. Regarding its importance, archaeologists often discuss their role in this process, and think about their connections with the social context within which they develop their practice. In such discussion, should be highlighted important works on archaeology and nationalism or archaeology and gender, which contribute to our understanding of how prejudices act from the moment we identify, select and interpret materials. In this paper, I aim to focus on these topics, trying to discuss how the idea of inheritance entails a chronological linear sequence that pushes us to reproduce a set of identities that reinforce the hegemonic models that rule contemporary societies. In doing this, I will try to argue that archaeology might have an important role on the invention of new kinds of identity or, at least, could contribute to a better understanding of how complex, and often paradoxical, can be the way people represent themselves and others.

The importance of a philosophy of techniques and technology to archaeology and beyond

Vítor Oliveira Jorge (University of Porto/CEAUCP, vojorge@clix.pt)

Following a very long tradition, several recent French thinkers, among many others, have underlined the crucial importance of the techniques and of technology to understand the human reality. In spite of it, philosophy has rarely taken this subject as a really important one; in the words of Stiegler: “Technics is the unthought”. I will concentrate in just two of those authors, Gilbert Simondon (1924-1989) and (the one quoted above) Bernard Stiegler (born 1952). These two philosophers have a critical importance to archaeology, contributing to a correct vision of a central issue of its object, human’s activity in relation with materials and through the mediation of “machines”. Also, Stiegler in particular may allow us to comprehend what is at stake in our hyper-industrial society, in which technology has gone out of the citizen’s control, provoking a crisis of general or libidinal economy. Archaeology, as any other field of research/activity, may and shall call for a different organization of society where processes of individuation be made within a sense of community and not in the neo-liberal way of abstract and isolated consumers. This political and philosophical approach is also consistent with a more comprehensive view of our past as human beings.

Political animals: predator or prey?

Bo Jensen (independent, Copenhagen, bojensen_dk@yahoo.dk)

Post-industrial society (or risk society, or hyper-industrial society) entails a democratic crisis: new issues arise that do not respond to the neat divisions of old party politics. Environmentalism is one such issue, animal rights another. Neither the old left, nor the old right has a strong tradition on these issues. Further, animal rights debates have so far escaped the privatization of ethics and the institution of state of emergency as the norm. The indeterminability and subjectivity of involved ethics and the resulting epistemological uncertainty is obvious to most participants. Everyone argues from an acknowledged minority position. At the same time, post-industrial society also coincides with an information revolution that puts the status of archaeology in crisis. Due to information glut and due to a

post-modern undermining of the epistemological standards of traditional bourgeois culture, archaeology and other disciplines now risk becoming true but irrelevant to much of the reading public

I argue that there are potentially productive intersections between archaeology and animal rights debates; and that they offer us sound epistemological critique and a vast new, potential readership; but that so far, zooarchaeologists have shied away from pursuing these opportunities.

Archaeology. An autopsy

Manuel Maria Guimarães de Castro Nunes (arteminvenite@gmail.com)

To identify the structural problems that archaeology needs to face, concerning to clarify the crossing through multiple tasks, concerning research, cultural heritage preservation and valuation, and cultural sociability of knowledge, several ethical and epistemological matters may be reevaluated. The increasing specialization of several ranges of archaeological praxis, disseminating the knowledge through an infinite universe of tight scientific domains, obstructed the rule of the History and Social Sciences as the assembly of archaeological knowledge and its social finality.

Taking the history of medicine as paradigm, and the fighting between medicine and surgery as the topic where we may understand the rule of the antinomy between theory and praxis on the formulation of modernity, we will propose that the crucial epistemological cracks on archaeological thinking an theory are, nowadays, fundamentally, an ethical problem. And it concerns the use or the finality of knowledge.

Discussant

Julian Thomas (University of Manchester, julian.thomas@manchester.ac.uk)

Archaeology and Englishness

Organised by: David Petts (Durham University, d.a.petts@durham.ac.uk) and Paul Belford (University of York, pjb505@york.ac.uk).

Supported by: the Archaeology of Northern England Research Group, Dept of Archaeology, Durham University

Session abstract:

"Field archaeology is an essentially English form of sport" O.G.S Crawford
As Gordon Brown wrestles with how to promote a sense of 'Britishness', there are increased signs of revival of a sense of English identity, whether expressed through the resurgence in popularity of the English flag or increased call to celebrate St George's Day as a national holiday. There is also an increasing popular literature exploring the notion of the 'English'

and 'Englishness' often creating essentialised models of the concept (e.g. Ackroyd 2002; Gill 2007; Paxman 1999).

However, whilst other disciplines, such as art history, literary studies and geography have long treated the notion of 'Englishness' as a concept worthy of analysis and deconstruction, this has not been true for archaeology (cf. : Burden and Kohl 2006; Corbett, Holt and Russell 2002; Matless 1998; Pevsner 1956). Whether exploring the development of national traditions of scholarship or considering the way in which material culture is used to develop and maintain a sense of national identity, there has been a tendency for England to be subsumed within a wider British or imperial discourse (though there are some exceptions e.g. Johnson 2007). This session aims to restore this balance and consider the extent to which it is possible to recognise the notion of 'England' and 'Englishness' within archaeology.

It is hoped to explore a number of facets of the problematic relationship between archaeology and English identity including: 1/ Materiality and Englishness: the way in which material culture, structures and landscapes were used to create and maintain a distinct sense of English identity in past societies; 2/ The development of English traditions of archaeological scholarship and a consideration of the consequences of the development of 'England' as a distinct unit of analysis. Is there a distinct English tradition of archaeology or heritage management?; 3/ The use of archaeology to create discourses of 'Englishness' in popular culture.

Session papers:

Investigating and Writing Romano-British Wessex: from Roach Smith and the British Archaeological Association Congress to the Victoria County History and Collingwood

Colin Wallace (University of Liverpool, C.R.Wallace@liverpool.ac.uk)

'Wessex - The name of a kingdom in south-west England in Anglo-Saxon times, used by Thomas Hardy as the name of the county in which his stories are set (corresponding approximately to Dorset, Somerset, Hampshire and Wiltshire) ...' (OED [2nd edition], 1989, 160). By C18, the study of Roman Britain in the south had settled down into a dominant discourse on the known Roman names for sites and on the road-system – the 'periphery', while imperial ideologies drew only on more literary sources stretching back to classical Greece and Rome – the 'core'. Contrasts within Britain, when debating national origins, come to be strongly marked through C18 & into C19; it has even been argued that in Scotland, compared to England, 'because the connections with Rome were actually more tenuous, the Scottish archaeological tradition put its Roman history at the centre of its activities' (Stevenson, *Scotlands* 4, 1997). As part of this session's focus on the development of English traditions of archaeological scholarship and its consideration of the consequences of the development of 'England' as a distinct unit of analysis, it is worthwhile to discuss examples of what people thought they were up to when investigating and writing Romano-British Wessex in the period bracketed, on the one hand by the British Archaeological Association Congress meeting there at Winchester in 1845 and, on the other, by the publication of *Roman Britain and the English Settlements* in 1936. Is it better to explore how some Nineteenth-century archaeological discourse still resonates today while other elements have been discarded – exploring all aspects - rather than concentrate on either all that appeals to or that jars with modern sensibilities? 'Wessex' is of course familiar as a setting for generalising narratives of British Prehistory; it came into focus as a setting for notions of 'England' and 'Englishness'. What survived when writing and thinking about the Roman past grew dis-satisfied, come the beginning of the C20, with the piecemeal recording of sites and finds, preferring to work on a larger scale? This paper is also in part a critique of recent writing linking a classical, colonised 'past' to a British, colonising C18/C19 'present',

attempting to go beyond simply a focus on those scholars and achievements that are now regarded as having led to modern historical methods.

On the Englishness of W. G. Hoskins

Andrew Fleming (University of Wales Lampeter, andrewfleming43@btinternet.com)

W. G. Hoskins's *The Making of the English landscape*, first published in 1955, is still in print, and is still basic reading for beginners in landscape history. For Hoskins, the 'Englishness' of 'the English landscape' [sic] was very important, and it also forms a starting-point for his critics – such as Barbara Bender who described him as 'anti-modernist, post-Imperial, and Little Englander'. This paper briefly explores the nature of Hoskins's Anglophilia and goes on to assess its influence on the character and development of the discipline of landscape history, a critique which means rather more than rapping him over the knuckles for his nationalism!

'Essentially English'? – 21st-century archaeology in the field

Mark Bowden (English Heritage, Mark.Bowden@english-heritage.org.uk) and David McOmish (English Heritage)

This paper addresses the second theme of the Session, the development of 'English' traditions of archaeological scholarship. This is a topic that we and other colleagues have been pursuing recently, as direct professional descendants of Crawford, especially in reference to the new European Landscapes Convention – should we seek to pursue English, or rather British, modes of landscape archaeology on the continent where traditions are very different; if so, how; and why did these differences arise?

We will present our own perception of British landscape archaeology as currently practised and contrast with brief observations about practise on the Continent, concentrating on a few areas in Western Europe.

'Englishness and the Museum'

Chris Gosden (University of Oxford, chris.gosden@arch.ox.ac.uk) and Chris Wingfield.

We start with a proposition – anthropology and archaeology began in their modern form due to a loss of faith in their ancestors on part of the middle classes. Anthropology allowed people to become interested in other people's ancestors; archaeology displaced problems of ancestry way back into the past making it an impersonal quest, easily mythologized. The interest in ancient ancestry and the ancestors of others fused in the notion of the primitive, so that other people's ancestors and our own distant origins fused and became confused. Such a loss of ancestry also confused broader identities, such as what it means to be English. This paper will explore a project underway in the Pitt Rivers Museum, Oxford to look at the English collections there and through them broader issues of Englishness.

A Mirror of England: H.J. Massingham and Archaeology

David Petts (Durham University, d.a.petts@durham.ac.uk)

Hugh Massingham (1888–1952) was an influential writer on English rural life between the Wars. He was part of a wider group of English 'ruralist' writers, including Adrian Bell, Rolf Gardiner and Edmund Blunden who were committed to an anti-industrialist reform of English agriculture, and were the founder members of Kinship for Husbandry, a pre-cursor of the Soil Association. Despite having background as a journalist Massingham spent time in the School of UCL working with hyper-diffusionist Eliot Grafton-Smith. This fed into a profound opposition to social Darwinism, and influenced much of his writing. A hallmark of his writing was a close interest in the materiality of the past; this is reflected in his highly idiosyncratic

synthesis of British prehistory (Downland Man 1926) and in his important early collection of tools and objects related to English rural life. This paper explores how Massingham's interaction with mainstream archaeology and his use of archaeology and material culture studies to propagate and develop a notion of Englishness.

English Heritage, World Heritage, Modern Heritage

Dan Hicks (University of Oxford, dan.hicks@prm.ox.ac.uk) and Laurie Wilkie (University of California, Berkeley)

As from Montreal Bruce Trigger was drafting his classic reflection on alternative forms of archaeology - 'nationalist, colonialist, imperialist' - in London the second Conservative administration was, through the National Heritage Act, creating 'English Heritage'. This paper introduces a current transatlantic collaboration between the authors, which seeks to give modern conceptions of heritage a different, and more archaeological, history. Through examples drawn from London and New York City, the paper will historically situate and call into question conventional distinctions between 'national heritage' and 'world heritage' in archaeology.

Rattling Forges and the Wild Woodland Choir: Industrialisation and Englishness

Paul Belford (University of York, pjb505@york.ac.uk)

England during the 18th, 19th and 20th centuries was an undoubtedly industrial nation – indeed England was the first industrial nation. Early responses to industrialisation were very positive, and the process of industrialisation was seen as central to English identity as a colonial power. The positive aspects of English progress through technology were also emphasised (and envied) abroad. However, the rise of Romanticism from the late 18th century meant that this dirty, smelly, money-making and technical identity was eschewed in favour of the rural, pastoral and 'traditional' elements of English life. A rural idyll was presented which was actually very much at odds with the reality of intensive urbanisation, industrialisation and mechanisation. Indeed, the more modern England became, the more rural imagery was used to evoke Englishness and the more this pastoral perception became the dominant expression of English identity at home and abroad. This paper will examine aspects of the process of industrialisation and its relation to English identity between c.1600 and c.1900, and identify ways in which an archaeological approach to industrial sites and landscapes can be used to explore some of the nuances of the transformation from industrial power and positivity to post-industrial impotence.

A Saxon, a Frenchman and a Dane walked into a bar...

Duncan Brown (freelance pottery specialist, dhb@bethere.co.uk)

It is possible to argue that the creation of the Danelaw and the unification of the Saxons under Alfred led to the notion of England as an identifiable entity. This paper will search for archaeological evidence of cultural differences within both Wessex and the Danelaw in an attempt to illuminate notions of 'Englishness', or perhaps 'Saxonicity' as separate from things that were 'Danish'. Much of this discussion will be based on a reading of the ninth century ceramic evidence, showing how differences in technology and form can be understood as a deliberate statement of cultural identity. Through this analysis of material culture we can observe how the Saxons defined themselves, and how what they did then has informed the development of English culture thereafter. This paper might begin with the ninth century, but the story goes on far beyond that time. Meanwhile, across the Channel, other forces were at work...

French Catholics and English Whitewares: Transnational Charity in a Hawaiian Institution

James Flexner (University of California, Berkeley, jamesflexner@berkeley.edu)

From the 17th century onwards, the Western world embarked on the construction of unprecedented facilities of isolation, reform, and control, generally referred to under the rubric of 'total institutions'. These settlements and structures were meant to isolate, reform, and discipline the individual as a microcosm of an ordered society. In the colonized world, nationalism typically played an important role in determining the networks through which materials entered total institutions. In the Pacific Islands, missionary activity was also closely linked to nationalism, with the French championing the Catholic missions, and the English backing Protestant missionary activities. Recent archaeological investigations of the late-19th and early-20th century leprosarium at Kalawao, Moloka'i Island, Hawaii, revealed a mixture of material culture, including an assemblage of English Staffordshire ceramics. Ethnohistoric research suggests that this material may be related to charitable donations from organizations such as the London Missionary Society, but possibly in response to calls for charity revolving around Kalawao's more famous Catholic Missionaries, specifically the Belgian-born, French-trained Father Damien de Veuster. The presence of an English monument to Fr. Damien further suggests the extent to which English protestants were smitten with this 'French' Catholic missionary's activities on Moloka'i. In examining the nature of transnational charity in the Hawaiian leprosarium at Kalawao, this paper will question what caused people to overlook nationalistic charitable impulses, in the context of leprosy as a symbolic disease, heroic narratives that transcended national and sectarian missionary competitions, and paternalistic attitudes expressed in charity towards Pacific Islanders.

This Other Eden: 19th-century Transfer-Printed Ceramics and Representations of English Identity

Alasdair Brooks (University of Leicester, amb72@leicester.ac.uk)

In the late 18th and 19th century, British potters produced vast quantities of transfer-printed ceramics featuring a wide variety of designs. Many of these transfer prints prominently displayed images related to Scottish, Welsh, and British themes, and past research by this author has investigated the extent to which these images interacted with broader social manipulations of national identities within the new United Kingdom. But what about Englishness? Is it possible to see transfer-printed themes specifically relating to English identity? Is Englishness subsumed within the broader British-themed patterns? Or are English themes not so much subsumed, but rather dominant within the transfer-printed iconography of a 19th-century imperial Britishness that could find William Gladstone – resident in Wales, representing Midlothian in Parliament, born in Liverpool to Scottish parents – unselfconsciously consider himself entirely English despite his very British background. Consideration is also given to the extent to which the interaction between Britishness and Englishness on 19th-century transfer-printed ceramics is symptomatic of, and helps to inform, modern understandings of the complex interrelationship between the two identities.

Discussant

Richard Hingley (Durham University, richard.hingley@durham.ac.uk)

Bad archaeology: a debate between academic and commercial archaeologists

Organised by: Andrea Bradley (IfA) and Peter Hinton (IfA). Contact: andrea.bradley@archaeologists.net

Session abstract:

A debate between academic and commercial archaeologists, aiming to distinguish between Good Archaeology and Bad Archaeology, and providing at least 2 genuine examples of how commercial archaeologists do Good Archaeology.

In the commercial world – as fieldwork specialists, consultants and planning archaeologists - we are often accused of doing things by rote, creating records not interpretation, being self referencing, inward looking and process focussed. We ‘mitigate’ the impact of development through ‘preservation by record’, responding to the requirements and rituals of the planning process and the demanding developer who pays and controls us. We create mountains of raw data which languish on shelves of ‘grey literature’ for academic archaeologists of the future to unearth, research and interpret. At worst we are stupid, lazy and corrupt. We do Bad Archaeology.

Anyone who thinks that this is how commercial archaeology is done is deluded. You can’t do archaeology and be objective. You can’t not interpret. We create the archaeological record through our own intervention, and we interpret information through an iterative process of question and answer as any academic archaeologist would do. What we produce is research, interpretation, an advance in knowledge and benefit for the public. We have to do this to provide value for our clients and to justify our existence to society. This is Good Archaeology.

But do all professionals observe the professional ethics that bind Good Archaeology? Is all archaeology good research? Does everyone know what Good Archaeology is? There is Bad Archaeology – and that happens in the academic and the commercial worlds. 1) How far is it true that commercial archaeology is Bad Archaeology?; 2) What is Bad Archaeology, and who is responsible for it?; 3) How do we, as professionals, ensure scholarship and intellectual rigour in everything we do?

Session papers:

Introduction

Andrea Bradley (Institute for Archaeologists, Andrea.Bradley@archaeologists.net)

Only connect

Richard Bradley (University of Reading, r.j.bradley@reading.ac.uk)

The session abstract suggests a debate between academics and field archaeologists. I prefer to think in terms of a dialogue and believe that it is already taking place. To be sure, there are fault lines in contemporary archaeologist. I shall suggest what some of them are and what think of Bad Archaeology. The division between good and bad is quite different from the distinction between professional field archaeologists and academic researchers.

Both can share the same bad habits, and both can have the same merits. The truth is that too few academics have first hand experience of the commercial sector or its output. They might be favourably surprised by what they find there.

You Only Dig Once: the Bad Academic vs. the Good CRM?

Dianne Scullin (Columbia University, dms2193@columbia.edu)

You only get to excavate a site once. While this fact remains foremost in the minds of CRM archaeologists because of impending destruction, many academics take this for granted and continue to rape and destroy sites for the purpose of uncovering data to support their theories and increase their political power, meanwhile ignoring the actual archaeological record. In theory, CRM appears to possess less integrity than academic archaeology. They have less time, less resources and many times less funding. Academic archaeology possesses the luxury of time. It has the ability to slow down when the record becomes complicated, to pause at difficult excavation junctions, to proceed carefully, and to apply for more funding when needed. Possessing experience as both a commercial archaeologist in the UK and as an academic archaeologist in Peru, I intend to break open these stereotypes and illustrate that the differences in techniques and attitudes are never so black and white. Both sides employ practitioners who are not objective and who bring their interpretive biases with them, both set goals and possess political agendas. The difference between Good and Bad Archaeology derives from the data produced. Good Archaeology produces data of a quality that can potentially be reviewed and re-interpreted at a later date. Bad Archaeology excavates a site and leaves no viable record behind. CRM potentially produces more high quality data than research excavations, because commercial archaeologists attempt to record as much as they can, not simply picking and choosing data based on interest or dissertation topic.

Good, bad and ugly zooarchaeology; but from whose point of view?

James Morris (Museum of London Archaeology, jmorris@animalbones.org)

This paper will explore the session's themes from the specialist point of view, in particular zooarchaeology. It could be argued that material and environmental specialists more than any other sub-discipline of archaeology branch the commercial/academic divide. Many university based specialists contribute to commercial activity and conversely many commercial based specialists actively publish their results and take part in academic research projects.

Using a survey of commercially active zooarchaeologists in the United Kingdom, as well as examples from the commercial and academic worlds the concepts of 'good' and 'bad' archaeology will be explored from the specialists view point. It will be argued that the majority of archaeology is neither good nor bad, but is rather a shade of grey. How 'good' archaeology is depends upon the consumer which goes deeper than an academic/commercial divide. Good archaeology is a different concept for each stakeholder such as the developer, commercial archaeologists, material specialist, thematic specialist, academic and the public. Good archaeology for the specialist may be bad or ugly archaeology for the non-specialist and vice versa. The paper will conclude with a number of suggestions as to how we deal with such a diverse range of view points.

Commercial and Academic Collaboration: A Theoretical and Realistic example of Good Archaeology

Nick Garland (Archaeology South East, n.garland@ucl.ac.uk)

Richard Bradley's article 'Bridging the Two Cultures' (2006) examined the division between academic and commercial archaeologists in Britain. His article explored the conflicting problems of these groups and how their division has restricted the flow of information and

the development of both 'cultures'. This is Bad Archaeology. Commercial and academic collaboration is the key to ensuring our work meets the standards of 'Good Archaeology'. Furthermore, full integration of the two 'cultures' would benefit the standards of Archaeology in Britain. As Bradley suggests, the weakness of commercial archaeology lies in its failure to acknowledge that all practical work requires a theoretical viewpoint. Academic guidance within commercial projects would address this flaw and help 'bridge' the divide between the two fields.

This work has begun and many tangible examples within University run commercial units illustrate how the standards of archaeological practise have improved within both fields.

Concepts of Value in a Commercial World

Kate Geary (Institute for Archaeologists, Kate.geary@archaeologists.net)

Archaeologists in the 'commercial' sector consistently undervalue the work that they do, literally in terms of budget and more generally in terms of the contribution their work makes to advancing society's understanding of life in the past. As a sector, we also undervalue the people who do that work: we don't value their skills, we don't pay them enough and we don't invest in their professional development. This is because our clients, the developers, don't value archaeology, right? They're paying for a product they don't want and, despite the 19 years that have passed since the introduction of developer funding for archaeology, don't really understand that they need. Or is it the other way round? In this paper, I would like to explore how the concepts of value we as archaeologists ascribe to different sorts of archaeological work affect how we feel about our professional identity, how we regard and remunerate our staff and, ultimately, how we sell our product to the wider world.

Rethinking development-led archaeology

Roger Thomas (English Heritage, RogerM.Thomas@english-heritage.org.uk)

The current policy for development-led archaeology in England (PPG 16) places the emphasis on 'recording' ('preservation by record'). This is reflected in professional approaches and practice. A different view, now enshrined in the draft PPS 15, would see the purpose of development-led archaeology as being the production of a public benefit (in the form of increased understanding), rather than simply the accumulation of an ever-increasing number quantity of site-specific data. This can be seen as a form of 'offsetting' – a public benefit of one kind (increased understanding) to offset damage of another kind (the loss of in situ archaeological potential).

But what would be the implications of such a view for professional practice? Would it require a more critical approach to what we do, and why we do it? Would it place a premium on academic insight and intellectual rigour and elegance in research design? Would it require more investment of time, effort and thought 'up front': more consideration of the wider context and relevance of the research designs for particular projects? Would it lead to a form of development-led archaeology which was ultimately more satisfying in both intellectual and employment terms?

This paper will explore some of the issues which arise from rethinking the nature of development-led archaeology.

Organised by: Bob Johnston (University of Sheffield, r.johnston@sheffield.ac.uk); Toby Pillatt (University of Sheffield, t.pillatt@sheffield.ac.uk); Simon Jusseret (Université catholique de Louvain, Belgium; Simon.Jusseret@uclouvain.be)

Session abstract:

The contributors to this session will discuss the place of weather and climate in landscape archaeology. The overall aim is to address the disconnection of climate and weather from accounts of cultural landscapes and societal change. This disconnectedness resolves into two extreme positions: either climate change and extreme weather events are treated as powerful, determining forces affecting the course of human history; or they are disregarded through a vigorous critique of the role of external agencies in social change.

We wish to debate the value of these positions and to consider abstract and applied theories that re-place climate and weather into the inhabited landscape and acknowledge their roles as material conditions in social life. Is it possible to define mechanisms for human-environment interaction which rely less on the assumption that the coincidence of climate change with social change denotes a causal link between the two? How do we accommodate the fleetingness of individual weather events and human lives with the longer and often imprecise chronologies presented by both archaeology and climate science? Can various forms of modelling (both climatological and societal) offer ways forward, or are they too programmatic to account for the variability of human agency?

Session papers:

Anywhere the wind is blowing: Theories of Climate Change and the Bronze to Iron Age transition in the Ukrainian Steppe (1200-700 BC)

Nicholas Efremov-Kendall (Washington University in St Louis, nefremov@artsci.wustl.edu)

Explanations of cultural change in Eurasia have generally relied upon climatic change as a driving factor in social evolution. The end of the Bronze Age in Eastern Europe is associated with large-scale changes in socio-political complexity, production economy, and material culture. Two competing theories explaining these changes argue that the changes during this transition were caused by opposing climatic scenarios; this underscores the tautological problem of explaining cultural changes as a direct result of climatic factors. I argue that neither lock-step climatic determinism, nor the complete dismissal of climatic factors is satisfactory to account for the social changes observed during this period. Thus, instead I suggest a more nuanced approach informed by the archaeology of landscape using archaeological data from the Ukrainian steppe in an attempt to better explain the social, economic, and material changes observed during this transition. Climatic changes can have particularly dramatic effects in mosaicked ecological zones such as the steppe affecting the locally available resource base. However, climatic changes affect both the potential resources and stressors available to human populations. Responses to climatic changes

must therefore be determined by both the perception of those changes, as well as the cultural/economic ability to respond to these changes.

Climate, Soils and Early Agricultural Dispersal: Modelling the Neolithic Advance in South-Eastern Europe

Pavel M. Dolukhanov (Newcastle University, pavel.dolukhanov@ncl.ac.uk) and Anvar M. Shukurov (Newcastle University, anvar.shukurov@ncl.ac.uk)

There is no evidence suggestive of any impact of catastrophic environmental events (either real or putative) on the spread of early Neolithic. Yet, long-term climate variations directly affected the agricultural productivity of potentially arable areas and thus had a considerable impact on the sustainability and dynamics of early farming economies. The '8200 BP cool and dry event' apparently provoked the outflow of early Neolithic communities into south-eastern Europe. The modelling of early agriculture in Ukraine (Shukurov et al., in preparation), demonstrate the direct relationship between rainfall, duration of cultivation and crop yield. The estimation of carrying capacity of early agriculture strongly depends on the subsistence strategy and the land use. Based on the nutritional requirements and agricultural productivity, we arrived at the estimate of ca. 2-5 pp per sq km for early farming populations. The life-time of settlement is estimated as 60–100 years, after which time the decline in soil fertility necessitated either technological improvements or relocation.

"Marginal" meteorology: the identification of long and short-term responses to climate and weather during the late third and second millennium in the Mediterranean Alpine zone

Kevin Walsh (University of York, kjw7@york.ac.uk), Florence Mocci (Centre Camille Jullian, CNRS) and Suzi Richer (University of York)

For many decades, the roles of climate, and by implication, weather have been an important element in the development of interpretative models for many archaeologists. Today, whilst there is much variation in the level of explanatory importance attached to climate as a driver of cultural change, such discourses are still apparent. Traditionally, climate change has been employed as an explanation for the waxing and waning of human settlement and activity across the Alps during the Holocene. There is no doubt that the climatic and meteorological characteristics of high altitude environments do affect human engagements with these areas. However, we must develop discourses that clearly differentiate between the influences of long-term climatic processes, and the shorter-term (possible) weather events that constitute climate. The recently completed research in the Parc National des Ecrins (Southern French Alps) will be presented within a framework that assesses long-term responses to climate, as well as shorter-term reactions to weather. It will be argued that periods of climatic warming during the Bronze Age and Roman period may actually have seen an increase in meteorological instability and a concomitant increase in risk, and thus contributed to very different social constructions of alpine landscapes during these two periods.

Societies facing changes in climate, land use and river behaviour in the province of Narbonese Gaul, Southern France: Changing concepts, changing science

Jean-Paul Bravard (University of Leon, UMR 5600, IUF, jean-paul.bravard@orange.fr) and Jean-François Berger (UMR 6130, Cepam-UNSA, Valbonne)

Research carried out by French geographers during the early post-colonial era (1960s and 70s) transferred modern understandings of soil erosion to studies of past. Following this, the rise of environmental studies which stressed the influence of climate in palaeoenvironmental

studies led to mixed conceptions concerning the role of humans in the environment. These ideas had influence in the text books and teaching of geography in French universities. However, in France during the 1980s and early 90s, environmental studies were not restricted to just one discipline. This diversity of study led to an increasingly complex understanding of social and environmental crises, which were considered primarily as a function of hydro-climate control.

During the last 25 years, a number of geoarchaeological and palaeoenvironmental studies have been performed in the Rhône valley and adjacent areas, which are part of a wide region of south-eastern France known by the Romans as the province of Narbonese Gaul. We will present the results of some recent studies in the area, demonstrating how interdisciplinary collaboration can produce interpretations which jointly consider the influences of both natural and cultural processes in the landscape.

The Little Ice Age, settlement and land use change in upland Britain: towards a methodology?

Ian Whyte (Lancaster University, i.whyte@lancaster.ac.uk)

The paper will briefly review the scale and nature of post-medieval climatic changes in upland Britain before considering the complex nature of their impacts on upland farming and settlement. Problems of identifying cause and effect linkages will be discussed together with the problems of linking these to the responses of upland farmers and landowners. A model of the potential impacts of the Little Ice Age on upland livestock farming will then be outlined.

"Of Molluscs and Men": studying change and adaptation through time **Isabel Rivera Collazo (UCL, i.rivera-collazo@ucl.ac.uk)**

Climate change is one of the most relevant issues worldwide due to the threats it poses to modern way of life, particularly in coastal areas. However, this is not the first time that humans have responded to changes in climate, landscapes and environments. Change is part of all adaptive cycles. In order to understand the mechanisms and strategies for cultural persistence within changing conditions, it is necessary to comprehend the natural and social environments within which these developed and how change has also occurred within them. Using a palaeoecological approach, this presentation will use as example case studies from the Caribbean island of Puerto Rico, where modern landscapes differ from those inhabited during the Mid-Late Holocene Caribbean; and will discuss how these changes affect the modern interpretation of past human socioeconomic strategies. A deep-time perspective of human-environment interaction facilitates better understanding of the scope of human strategies leading to either resilient or fragile socioeconomic systems when facing change and crises.

Materialising seasonality

Lesley Head (University of Wollongong, Australia, lhead@uow.edu.au)

The persistent legacy of early twentieth century environmental determinism has made those interested in social archaeology overly wary of drawing climate into explanations for social change and process. The challenges for a more nuanced landscape archaeology are very similar to those involved in contemporary climate change debates, which some have argued are now taking shape as a new environmental determinism. A key problem in both spheres is constructing climate, and climate change, as monolithic entities. In this paper I explore these issues by re-engaging with the concept of seasonality and its expression in the archaeology of hunter-gatherers in north-western Australia. The lens of seasonality allows connections to be traced at diverse scales; from sweaty bodies to global circulation patterns, and from the late Holocene to the IPCC.

Worlds in transition: the end of the Bronze Age in southern Britain
Kate Waddington (Bangor University, katewaddington@googlemail.com)

It has been argued that the end of the Bronze Age witnessed an environmental downturn. Various climate models have been put forward and critiqued, and the impact that climate change had on the lives of people in the past, and the choices they made, has been debated. One of the weaknesses of environmental-determinism is that choice is dictated by environment and function, rather than other processes. Yet, by critiquing these approaches, we have merely reversed the dichotomy, and environmental change is rarely considered to be active in the construction of human experience. The evidence in the Late Bronze Age in Britain suggests that communities were exploring new modes of being which differed dramatically from earlier periods, and it is perhaps timely that the active roles of the weather are reincorporated into our narratives. In this paper I suggest that some Late Bronze Age communities were in a state of crisis, due to a range of factors surrounding people's changing relations to one another, to materials and to place. Anxieties surrounding deteriorating weather conditions, the production of food, and changing farming practices and exchange networks, contributed to a dramatic shift in some people's worldviews and a transformation in the ways in which values were created, expressed and destroyed.

Belderrig: extreme weather, climate and history

Graeme Warren, Stephen Davis and Naomi Holmes (UCD, graeme.warren@ucd.ie)

This paper arises from a project bringing together palaeoclimatologists and archaeologists in order to understand how climate change is integrated with the history of early agriculture in the Céide Fields region of NW Ireland, in particular in Belderrig, Co. Mayo – location of the wettest day in Ireland in 2008. This requires the construction of robust local climate models and a nuanced consideration of how climate change may have impacted on particular historical societies. In brief, and following Hulme's recent discussions, climate change as we understand it was not experienced by any individuals in the past: but changing patterns of weather were. The distinction between weather and climate is often elided in discussion, where either or both are made to stand as causal mechanisms for significant changes in human history, including the adoption of agriculture in NW Europe, or the collapse of Neolithic agriculture in NW Ireland. Alongside this abstraction, models often combine information gathered across large areas. We argue here that replacing climate and large regions with weather and local landscapes is a useful way forward.

Discussant

Julian Thomas (University of Manchester, julian.thomas@manchester.ac.uk)

Organised by: Myra Giesen, Liz Bell and Tori Park (Newcastle University, myra.giesen@ncl.ac.uk, elizabeth.bell@newcastle.ac.uk, v.m.park@newcastle.ac.uk)

Session abstract:

Archaeologists, museum practitioners, government agencies, claimants, and the public often disagree over the subject of human remains. Questions of how to care, store, display, and interpret human remains as well as issues of ownership places the subject into complex political and cultural arenas. This session proposes to shift the discussion away from the impossible task of trying to satisfy these often contradictory positions and to focus on the practical requirements of curating human remains in both museums and learning/research laboratories. This is particularly relevant as lack of collection content and accusations that skeletons continue to 'linger unstudied' in collections have been used to justify reburial.

The issues to be discussed will include ethics, curation standards, policies, access, and the needs of those interested in using human remains for education and research purposes. Papers in this session will aim to identify best practise for both short- and long-term care of human remains and explore ways to improve overall curation, ultimately improving our understanding of existing collections and building future research capacity.

Session papers:

Introduction

Myra Giesen (Newcastle University, myra.giesen@ncl.ac.uk) and Tori Park (Newcastle University, v.m.park@newcastle.ac.uk)

Dead and Forgotten?: Some observation on curation of human remains in England

Myra Giesen (Newcastle University, myra.giesen@ncl.ac.uk).

The study of human remains can provide major insights into lifestyle, health, trauma, migration patterns, demography, and many other important heritage questions. However, answering such questions often depend upon a combination of excavation records, collection histories, and associated funerary objects as well as observations of and from the human remains themselves. The availability of such evidence is largely dependent upon accurate and accessible collection records, and up-to-date curation documents. In this paper, I will briefly summarise legislation, policy, and guidance that pertain to the curation of human remains. Then I will review how human remains find their way into collections; how practices can influence our understanding of the remains themselves; how repatriation and reburial influence documentation prioritisation; and how and what information about human remains collections are typically made available. A case study from North East England will be used to exemplify difficulties in bringing together even basic details needed for human remains research (e.g., minimum number of individuals, provenience, and time period). With this background, I will suggest that those responsible for curating human remains potentially

can do more to make their collections more accessible, and thereby increase their preservation and research value.

Care and custodianship of human remains: legal and ethical obligations
Charlotte Woodhead (University of Derby, C.Woodhead@derby.ac.uk)

The exact nature of the legal entitlement to human remains enjoyed by museums remains contentious. Questions arise as to whether museums have an unfettered right to make decisions regarding the care of human remains or the transfer of them from their collections. This paper will focus on the legal and ethical obligations owed by museum professionals in respect of human remains. These obligations derive from codes of ethics, Department for Culture, Media and Sport guidance, institutional policies and on occasions the Human Tissue Act 2004. This paper will analyse how far the views of other interested parties are relevant to the curatorial decisions relating to human remains. These include the views of those interested in them for the purpose of education and research as well as individuals who claim an entitlement to be consulted about the future treatment of the remains or who wish to rebury them. Consideration will be given to the legal standing of individuals who wish to rebury remains and their entitlement to bring claims for the transfer of remains to them. Furthermore, the question as to whether scientists have a right of access to remains for research purposes will also be analysed.

Giving up the Dead: Museums, Ethics and Human Remains in England
Liz Bell (Newcastle University, elizabeth.bell@newcastle.ac.uk)

Human remains have now been at the centre of a worldwide ethical debate for over two decades. In England, these concerns have more recently resulted in the passage of legislation and guidance. In 2004, the Human Tissue Act 2004 came into effect, giving nine national museums the power to de-accession human remains from their collections. Under the same law, museums are now also obliged to acquire a licence to store and display human remains under 100 years old. In October 2005, the Department of Culture, Media and Sport published The Guidance for the Care of Human Remains in Museums. Although the Guidance was primarily developed to address concerns relating to repatriation, it deals much more generally with the curation of human remains; a best practice document designed to be developed and adapted by museums in order to suit their own individual needs. This paper will discuss the results of PhD research aimed at evaluating the impact and effectiveness of the Human Tissue Act 2004 and the Guidance for the Care of Human Remains in Museums upon English museums and their collections.

Museum of London: an overview of policies and practice

Rebecca Redfern (Museum of London, rredfern@museumoflondon.org.uk) and Jelena Bekvalac (Museum of London, jbekvalac@museumoflondon.org.uk)

The Museum of London holds the remains of over 17,000 individuals excavated from the City and Greater London area, dating from the Neolithic period to the Victorian era. In 2003, the Centre for Human Bioarchaeology was established, and working in partnership with the London Archaeological Archive and Resource Centre (LAARC) curates and cares for the skeletal remains and site archives. The Museum of London is unique in that it freely provides the majority of its osteological data online, made possible by the Wellcome Osteology Research Database. In this paper, we will present an overview of the Museum of London policies and practices focusing on: acquisition and reburial of human remains, the use of skeletal remains for gallery display and learning, collection care, access, and sampling, and recording standards.

Archaeological human remains and laboratories: attaining acceptable standards for curating skeletal remains for teaching and research
Charlotte Roberts (Durham University, c.a.roberts@durham.ac.uk)

The study of archaeological human remains in the UK has increased immeasurably over the last 25 years, especially with the advent of masters courses in the 1990s, now eight, and an increase in PhD students. Masters and PhD training instils into students the necessary skills and knowledge to analyse and interpret observations made using various analytical techniques; students are expected to regard studying human remains as a privilege and not a right, and an activity that should pay due respect to those remains. It is with this increased activity, and other factors in the UK, that university, contract archaeology and museum laboratories are developing the most appropriate ways to curate and utilise skeletal remains under their care. This paper will provide an overview of current laboratory protocols at Durham University's Fenwick Human Osteology Laboratory, but will also include the author's experiences of setting up and managing laboratories at both Durham and Bradford Universities. High curation standards and relevant policies must be in place so that skeletal remains in laboratories are utilised in the right way for teaching and research. Both teaching and research using this special resource can considerably benefit society in its understanding of the history of their past.

Curation of Human Remains at Barton-upon-Humber Church
Simon Mays (English Heritage, Simon.Mays@english-heritage.org.uk)

In 2005, a new policy regarding archiving of archaeological human remains from Christian burial grounds was agreed by English Heritage and the Church of England. This policy argues that, where appropriate, human remains from Christian burial sites should be archived in redundant or partially redundant churches. This satisfies both the desire of the Church that remains rest in consecrated ground, and the needs of researchers for continued access to important collections. As a result of this policy initiative, English Heritage has set up a storage facility for the 2800 human burials excavated from Barton-upon-Humber churchyard, dating from the 10th-19th century AD, at the redundant church of St Peters, Barton-upon-Humber. Creation of church archives of human remains, such as the facility at Barton, raises its own challenges for the implementation of agreed curatorial standards (DCMS & English Heritage/Church of England), and for facilitating access to the skeletal remains by researchers and others with a legitimate interest in them. In this paper, I will discuss these matters for the case of Barton-upon-Humber.

'No room at the inn' ... contract archaeology and the storage of human remains
Jackie McKinley (Wessex Archaeology, j.McKinley@wessexarch.co.uk)

Archaeological contractors are not museums, permanent or long-term storage is not their role, in theory they merely function as the holding-ground between the source and the final destination of excavated archaeological materials, generally within the main museum of the county from which those materials originated. Increasingly, however, contractors are left holding human bone (and other materials) for years after analysis has been completed and the results published. Excavators generally have to get an agreement in principle from a museum to accept a collection well in advance of deposition; but here lies at least part of the problem. Space may well be the final frontier, but it's in short supply within many museums. Deposition may be accepted in principle but human remains are bulky and in many cases there really is no longer any room at the inn. It's a dilemma the archaeological world has to tackle and soon, particularly if we are to peruse the excavation and analysis of post-medieval cemeteries where the numbers recovered run into their thousands rather than the tens or hundreds of the prehistoric-Saxon cemeteries until relatively recently viewed as the archaeological arena.

Discussants

Andrew Chamberlain (University of Sheffield, A.Chamberlain@sheffield.ac.uk); **Margaret Clegg** (Natural History Museum, m.clegg@nhm.ac.uk); **Jackie McKinley** (Wessex Archaeology, j.McKinley@wessexarch.co.uk) and **Hedley Swain** (Museums Libraries and Archives, hedley.swain@mmla.gov.uk)

Categories and categorisation

Organised by: Andrea Dolfini and Chris Fowler (University of Newcastle, andrea.dolfini@ncl.ac.uk; c.j.fowler@ncl.ac.uk)

Session abstract:

Human beings divide entities such as artefacts, materials, places, and persons into bounded categories of knowledge in order to make them intelligible, and archaeologists can discuss and interpret them (e.g. Miller's classic 1985 ethno-archaeological study *Artefacts as Categories*, CUP). Studies may operate across certain categories (human/object) in order to appreciate other categories (e.g. humans and objects that share similar biographies). Archaeological categories may be specific, discriminating between similar objects to produce refined typologies (e.g. types of Beakers), or general, enabling cross-cultural comparisons (e.g. axe, house, tomb).

This session aims to stimulate debate on: the bases and principles of human categorization; 'Strong', 'weak' and 'fuzzy' categories; How categories change, and how this relates to changes in the objects, persons, etc, that those categories describe (e.g. through the introduction of new materials, technologies, forms, practices, processes, species); The relationship between present categories and past ones and between category and context; Multiple and overlapping categories; comparisons across categories and categorisation other than by natural types, e.g. based on: comparative biographies of people, things and buildings; skeuomorphism and other material metaphors; or similar properties of different materials; How categories of things, people, etc, relate to modes of practice or ways of being in the world. How identifying such categories helps or hinders the study of activities, strategies or processes; and, finally, the extent to which categories can be used as heuristic tools without creating reified constructs.

Session papers:

Taxonomy or typology? Theorising classifications of plants and animals in archaeology.

David Orton (independent researcher, david.orton@gmail.com)

Plant and animal remains are amongst the most abundant archaeological finds, and their analysis inevitably begins with a process of identification and classification. At first glance this process is much more straightforward than that for artefacts, since Linnaean taxonomy provides a more-or-less universal classificatory system. While it may or may not be possible to identify a bone fragment or seed to species, and while one may or may not do so correctly, we can at least be sure that the categories themselves are natural types rather than products of subjective, theory-laden typology.

Or can we? This paper raises several causes for doubt. Firstly, the species concept itself applies a static classificatory framework to a fundamentally dynamic system. This can be problematic in deep prehistory, but particular ambiguities arise with domestication. Secondly, I demonstrate that while zooarchaeological and archaeobotanical classification is superficially Linnaean, the interpretive categories (e.g. wild:domestic:commensal) that actually structure analyses are effectively folk-taxonomical. The subjective, somewhat fluid nature of these classifications should, I argue, be embraced, with categories explicitly formulated and justified in relation to cultural context and research questions, as for other forms of archaeological typology. Finally, I touch on the classification of humans vis-à-vis non-human species.

The Misidentification of Music: a Moche Case

Dianne Scullin (Columbia University, dms2193@columbia.edu)

The interpretive practice of archaeology involves making descriptive choices in the field as to how to categorize artifacts for processing and curation. Unfortunately, a fairly uninformed descriptive field classification can have long-lasting effects on the treatment and further research conducted upon archaeological materials.

Many classifications continue to derive from the visual presentation of an object, not actual use. This visual bias occurs across archaeology, despite the fact that many modern objects do not 'look' like their intended use and cannot be classified by visual criteria alone. A person interacts very differently with a visual object as opposed to a tonal or textured one. The case study I wish to present is that of the whistling bottles from the Moche culture of the north coast of Peru. These artifacts consist of double-chambered ceramic containers connected by a double spout. Recent re-analysis has uncovered that many of these double chamber ceramics contain an internal whistle, which when one blows into the spout, produces a loud tone. Despite this now obvious use as a sound producer, these artifacts have yet to be formally recognized and classified as such. Many examples continue to languish in collections, when such a reclassification would change the interpretation of their context and use.

Is this a cooking pot I see before me? A biographical approach to the categorisation of early medieval pottery.

Ben Jervis (Southampton University, bpj106@soton.ac.uk)

Pottery ware groupings are fuzzy sets, sherds are attributed to a particular group based upon their correlation to a type sherd, or prototype. Are these prototypes archaeologically relevant and does this change through the biography of a given object? I take a biographical approach to interpret the past categorisation of two early medieval pottery types found in early medieval Southampton (UK). By comparing the distribution of late Saxon coarseware (which continues in use into the twelfth century) and Anglo-Norman scratch marked ware, I

will demonstrate that people in the town did not conform to a single prototype in their selection of coarseware pottery. I will then compare the distribution of these ceramic prototypes with that of cooking practices, to demonstrate that the method of cooking and thus the way people categorised their cooking vessels differs along similar lines. Finally, I will consider how these vessels are re-categorised in deposition, either demonstrating that they form part of an amorphous category of functional waste or inferring that these vessels were perceived as disposable commodities. When set against the historical and archaeological context it will be demonstrated that a biographical approach to categorisation has great potential in the interpretation of medieval ceramic assemblages.

Why axes? Categorising early metalwork in prehistoric Italy
Andrea Dolfini (Newcastle University, andrea.dolfini@ncl.ac.uk)

In much of Europe, axes were the most ubiquitous class of artefact being made of copper during the earliest stages of metallurgy. Yet the staggering variety of their shapes, sizes and features across the continent make it clear that the choice over the objects to be manufactured from metal did not possess a purely functional dimension, but also entailed a significant social component. Axes did not need to be made from copper at the dawn of European metallurgy; they were chosen to be made from this material as a part of a broader set of strategies put in place by prehistoric societies in order to make sense of metal technology. This paper examines the techno-cultural processes by which a previously unknown material such as metallic copper was laden with understandable social meanings in prehistoric Italy during the Later Neolithic and Copper Age (c. late 5th to late 3rd millennia cal. BC). It investigates in particular how an existing and socially recognisable category of the Neolithic made world – the groundstone axe – was questioned, reworked and ultimately discarded in order for a new but closely related category – the copper axe – to be negotiated and eventually adopted.

Categorisation, transformation and re-categorisation
Chris Fowler (Newcastle University, c.j.fowler@ncl.ac.uk)

A system of categorization values the properties of material things in a specific way – for instance, it may privilege similarities in form over substance, or assert that substances have fixed values and effects. Even if one of these criteria is predominant in a cultural context, certain activities may bring other criteria to the fore. Material things and beings pass through a succession of categories as their composition and properties are transformed. Some transformations are temporary and reversible (e.g. donning a costume), others are permanent (e.g. dying). I will focus on transformations that permanently change the properties of things, places and bodies, enabling movement between one category and another, and argue that categorisation is best understood as an ongoing process of re-categorisation. I will discuss techniques of transformation including: applying agents of transformation (fire, preservatives); foregrounding decay; interring /closing off; fragmenting, and; changing composition. Any transformation taken as a whole process (e.g. a funeral) may draw on several techniques, and is effectively a mechanism of (re)categorisation. A shift in categories may involve applying such techniques and mechanisms to new media: starting to accord an animal species the same funerary treatment as human beings, for instance. I will conclude that transformations provide important clues to the cultural qualities associated with the properties of materials, things, bodies and places.

This is not pottery: Rethinking media-based conceptual categories in archaeology
Sheila Kohring (University of Cambridge, sek34@cam.ac.uk)

Categorisation is a necessary requirement for human society. It structures material (and hence, social) engagements through organising knowledge of the world into coherent, socially appropriate structures. When addressing archaeological categories there is a continued focus on several primary categorisation schemes; foremost among these being that of the medium – stone, metal, bone and clay – in which material culture is made. This paper explores breaking away from media-based classification as a first and stringently held first step in categorisation. It considers the differences in domestic pottery production and campaniforme (Bell Beaker) pottery production in one Copper Age community and questions whether lumping “pottery” as a single ontological category of material culture over-prioritises the media, failing to address the network and relations in which the material culture is actually engaged with and produced for. This paper does not negate the utility of categorisation, or the importance of media choices in the production of material culture. Rather, the goal is to consider the complexity involved in the categorisation process and to think beyond traditional hierarchical classificatory structures to more contextual and relational ones.

Between categories: materials, forms and resemblances

Chantal Conneller (University of Manchester, Chantal.Conneller@manchester.ac.uk)

In recent years many archaeologists have argued that the major categories of modernity (culture:nature; mind:body etc.) held no meaning for prehistoric people. While it is obviously right not to assume the same set of categories pertained in the past, this work does seem to have the unfortunate consequence of resulting in the erosion of our own analytical vocabulary. Instead, following Viveiros de Castro (1998), I will argue that these categories can be redefined and reconfigured through a rigorous examination of past material. In this paper I will investigate the categories ‘material’ and ‘form’, focusing in particular on a set of objects that have challenged efforts of categorisation in historic periods, namely fossils. I will investigate two case studies from the French Magdalenian: Firstly I will explore the use of the fossilised bones of the ancestral dugong, *Halitherium*, to make stone tools; secondly I will discuss the eponymous trilobite fossil from Grotte de Trilobite, Arcy-sur-Cure.

Totemism; from substance to social categories – and back

Ingrid Fuglestad (University of Oslo, ingrid.fuglestad@iakh.uio.no)

The two important phases in the anthropological study of totemism should be attributed to the works of Émile Durkheim (1858-1917) and Claude Lévi-Strauss (1908-2009). The former regarded totemism as social in its origin, whilst the latter regarded totemism as mental in its origin, but social in its consequences. The first one may be said to focus on “substance”, or essential origin, as this essence resides in people, landscape elements, artefacts and matter in general. The second one is not focused on substance, but on relations and oppositions in the natural and social world. The two approaches could, briefly spoken, be understood as the “old” and the “new” accounts of totemism.

My paper will evaluate the totemic concept and its use by archaeologists when approaching the sociology of prehistoric hunter-gatherers in Scandinavia. A renewed view combining the “old” and “new” theory on totemism will be suggested and examples will be presented on how this approach can explain developmental features in Mesolithic rock art in Norway. This is an interpretation of rock art as a palimpsest of Stone Age social categories and the “substance” with which the social groups understood themselves

Conflict Archaeology – It's a Battlefield out there! Or is it? Method and Theory in 20th Century Conflict Studies

Organised by: Gavin J Lindsay (Orkney College UHI, Gavin.Lindsay@orkney.uhi.ac.uk)

Session abstract:

The study of conflict can reveal a tactile and detailed perspective of human endurance through extreme circumstances. It can produce temporal sequences specific to days or hours and material assemblages that describe most desperate human actions. Unsurprisingly, such a poignant and provoking aspect of past human experience has long been of interest to the archaeologist. However, traditionally conflict studies have been restricted to the battlefield and been approached from a descriptive military historical perspective with ample use of 'top down' diagrams illustrating troop movements with arrows sweeping across vast landscapes. The archaeological interpretation of 20th century conflict has not only suffered from this legacy but also from a general lack of understanding of the indiscriminate and total nature of the modern conflict creating the archaeological record. The result has been an under-theorised specialism characterised by the limited application of wider theory and discourse which could greatly enhance the understanding of the material remains of conflict.

This session intends to offer a forum in which the current state of conflict archaeology can be assessed and discussed, focusing specifically on: 1/ The current theoretical and methodological situation of the specialism and the extent to which wider archaeological method and theory is being integrated into conflict studies; 2/ Showcasing new approaches and developments in conflict archaeology and what can be learnt from them; 3/ Illustrating the contributions that the specialism is having towards archaeological methodology, theory and the engagement of the public in their past; 4/ Providing an opportunity to discuss the future of the discipline, how more interpretive archaeologies can be integrated into current practice and how definitions, methodologies and theory can/should progress.

Session papers:

Rediscovering Fields of Conflict: A Case Study from the WWII Fleet Anchorage Scapa Flow, Orkney

Gavin J Lindsay (Orkney College UHI, Gavin.Lindsay@orkney.uhi.ac.uk)

On the 17th October 1939 a drone of engines and the wail of air raid sirens marked the beginning of a fierce battle over the skies of Britain. But this was not the Battle of Britain, this was the Battle for Orkney – a campaign of equally drastic consequences that could have changed the course of World War Two and yet one which has traditionally never been viewed as a battle. The histories of the wartime fleet anchorage of Scapa Flow largely document key events such as the tragic loss of HMS Royal Oak, torpedoed by U-47 whilst at anchor in the harbour. There are also a number of more technical accounts describing Scapa Flow as the "fortress," one of the most heavily defended WWII ports in Europe with an anti-aircraft barrage more deadly than Malta. However, seldom is there mention of the

events that may have led to the Battle of the Atlantic. Despite recorded textual and oral accounts and well preserved material evidence, Scapa Flow has not previously been considered a field of battle. Using all three sources of evidence, this case study demonstrates how textual, oral and material information can be reinterpreted to reveal a field of conflict that has been lost from the traditional historical accounts. It also explores how the public interpretation, management, and future research potential of 20th century military defence sites can be positively affected by such a reclassification.

The reinterpretation of Scapa Flow as a field of conflict also suggests how such a misrepresentation of the evidence may occur, proposing that traditional perceptions of battlefield have negatively influenced the classification and management of 20th century military sites. In doing so the re-evaluation points to a deeper rooted lack of recognition within battlefield definitions of the transforming impact that the evolution in warfare has had on the nature of the battlefield. It is hoped that this case study will also highlight the need for a change in historical battlefield definitions and a more cohesive interpretation and management of 20th century military sites. Without such an endeavour, it is argued that the future of the archaeological record of conflict is at stake.

Flying Elephants over Edom: A desert air war, 1917-1918.

John Winterburn (University of Bristol, John.Winterburn@Bristol.ac.uk)

The First World War, in what is today southern Jordan, is perhaps best remembered in the west by the exploits of Lawrence of Arabia and his support of the Arab Revolt. However little is known of the pioneer airmen of the Royal Flying Corps who were struggling with emerging technologies, rugged landscapes and an unforgiving climate to bring a "Shock and Awe" campaign to their enemies, 85 years before the term became synonymous with the Iraq wars.

Modern Conflict Archaeology is a subtle blend of archaeology, anthropology, historical and industrial archaeology and frequently includes contributions from material culture, oral history, geography and other disciplines.

This paper illustrates how by combining the empirical evidence from a historical and industrial archaeology approach with a statistical analysis of flight log data it is possible to conceptualise how pilots and their enemies interacted with the conflict landscapes. This conceptualisation is reinforced by a unique series of contemporary sketch maps, pilot's reports and Google Earth imagery which are being used to understand the air war and inform field reconnaissance.

This multidisciplinary methodology is challenging many official histories and providing new narratives of the Great Arab Revolt.

" You felt yourself a little less than a man, because you had missed it" (George Orwell: My Country Right or Left). Late 20th Century archaeologists, the fetishisation of the Great War, and its impact on methodology

Jon Price (Northumbria University, jon.price@unn.ac.uk)

Since c1990 real archaeologist chaps have been out doing men's work on the dangerous battlefields of the Great War. Admittedly many of the chaps are women, but they are the right sort of women. This paper explores the impact of motivation on the practice of archaeology on Great War sites. How are the traditional archaeological roles played out as we chance our lives in trenches littered with unexploded ordnance? How does the donning of an NBC suit for the removal of suspected chemical weapons relate to traditional archaeological methodology? What new rituals develop amongst the teams? Why do the men start to cry? Great War archaeology uncovers transforms with a duration of seconds in a war of four years, and focuses on the personality of individuals amongst millions of dead. Great War archaeology focuses on the insignificance of unfired rifle ammunition and ignores the unexploded shell. But does Great War archaeology reveal what we know, and hide what

we don't know. Does Great War archaeology ignore the psychology of its practitioners, whilst pandering to mawkish Edwardian sentiment. This paper looks under the stone of Great War Archaeology, and pokes around with a stick.

Theory and History in Conflict Archaeology, with reference to the United Irishmen's Rebellion of 1798

Gavin Hughes (Centre for Medieval and Renaissance Studies, sam.gavin.hughes1@virgin.net) and Jonathan Trigg (Centre for Battlefield Archaeology, jrtrigg@liverpool.ac.uk)

The aim of this paper is to consider the balance between history and archaeology and to isolate the potential benefits for a shared theory and practice in certain areas. In order to do so, we consider the role that archaeological method and theory has to play in the interpretation of the 1798 rebellion in Ireland. This will take us from an overall discussion on the nature of interdisciplinary co-operation to archaeological evidence from military camps, barracks and battlefields of the period. This paper, whilst still being very much a work in progress, hopes to explore some of the ways a theoretical perspective can aid the interpretation of the physical evidence of this fascinating military period, its archaeology, battle sites and artefacts. In so doing, it can only hint at potential future avenues of research but, hopefully, demonstrate that the fusion of archaeological and military historical theory, combined with other disciplines, is perhaps the best way to tackle military sites with any kind of academic sympathy.

Trench reconstructions and representations: comprehending the incomprehensible

Shirley Whitfield - (London Metropolitan University, s.whitfield@londonmet.ac.uk)

Over the couple of decades there has been a major growth in the representation of WWI trenches in museums and battlefield sites both in the UK and in France and Belgium. This paper seeks to explore some of the issues with regard to these representations and (re)constructions, such as interpretation and maintenance, but also investigates why they are so popular and what they reveal about our attempts to grasp the experience of trench warfare in an age that seems obsessed with 'reality' and 'authenticity'.

From the Siege of Woolwich to The Norfolk Taliban: Military Training, Metamorphosis and Conflict Archaeology

Martin Brown - (MOD Defence Estates, Martin.Brown3@de.mod.uk)

Training is essential to the discipline and effectiveness of any military force. Without training, troops cannot function coherently, act appropriately nor proceed successfully. In the complex terrain offered by the battlespace personnel need to be able to almost on instinct. This is as true today as it was in the days of Alexander; the complexities of the Phalanx cannot have been easily mastered. Troops have always trained and they have needed space, whether that be the medieval archery butts or the Campus Martius outside Rome.

Since the 18th century the British Army has enjoyed the use of dedicated training areas. For the archaeologist the remains of training afford a vast resource. They not only show where the British Army was engaged, but where it anticipated conflict. In addition, it demonstrates the evidence of training, so often ignored in the histories and biographies. However, the training area also creates a palimpsest of simulacra and engenders debate with reference to the multiple and contested meanings of landscape as human construct! They can be interpreted to explore the process whereby landscape becomes, at least temporarily, terrain in repeated and renegotiated military conceptions of the ground.

This paper will draw on examples of British Military Training Areas and consider them in both their historical and theoretical contexts as simulacra of war and militarising elements within the wider landscape.

Conflict and warfare in the Late Bronze Age

Ian Colquhoun (Durham University, i.a.colquhoun@durham.ac.uk)

The Late Bronze Age in Britain and Ireland was a period of dramatic and lasting change. Artefactual evidence, such as swords, spearheads and shields, suggests that conflict became increasingly embedded in the structure and organisation of society. Increasing unrest is also reflected in changes in the use and perception of the landscape. An analysis of these changes gives an indication of the role that conflict and warfare took within society at this period of prehistory.

This paper will examine the evidence for the use of weaponry in the Late Bronze Age and explore the significance of the composition and patterns of deposition of weaponry in a landscape which saw the proliferation in many areas of settlements with a defensive role.

Developing Anarchist Archaeologies

Organised by: Tobias Richter and Andrew Gardner (UCL, t.richter@ucl.ac.uk; andrew.gardner@ucl.ac.uk)

Session abstract:

This session explores the interpretation of past social dynamics within the framework of the political philosophy of anarchism. Stemming from Paul Feyerabend's epistemological anarchism, anarchist theory has featured at times prominently as a critique of positivist and functionalist frameworks in archaeology, highlighting the need for multi-vocality and contextual approaches. Although not entirely unrelated to this heritage, this session focusses instead on how anarchism can be deployed to understand specific archaeological contexts and how such analysis can feed not only feed into the current theoretical discourse in archaeology and anthropology, but also how this can help to develop a social theory of anarchism.

An anarchist social theory holds that there is no directionality to history and that societies' desire to prevent or overcome various forms of domination and hierarchy provides a framework in which to understand socio-cultural change and stability. Critiquing the social evolutionary notion that competition drives economic, social and cultural innovation – also contained within capitalist perspectives on past economics – a social theory of anarchism highlights peoples' capacities for co-operation, voluntary association, intentionality, and the importance of political imagination. As such, it can provide an alternative perspective on key issues in archaeological theory, such as adaptation, the emergence of social complexity and theories of state formation and collapse. Amongst others, we encourage submissions which explore instances of the development of co-operative social movements and which

challenge assumptions about the inevitability of the formation of hierarchies in human societies.

Session papers:

Mutualism

Paul Graves-Brown (slightly.muddy@virgin.net)

There are probably as many versions of anarchism as there are anarchists, which is, I think, as it should be. For example, I regard Paul Feyerabend's "Against Method" as more nihilism than anarchism, and agree with A. F. Chalmers (1982) that "anything goes means that everything stays". Indeed, the libertarianism of left and right, which like yin and yang converge at their extremes, seem to me to represent what is most depressing about the post-modern (or is it post-post-modern?) condition. In this paper I want to stress the collaborative/co-operative aspects of anarchist theory in terms of the concept of mutualism.

In 1914, Peter Kropotkin (geographer, zoologist and Russian emigré prince) published *Mutual Aid*. Whilst it is common to quote the influence of Malthus upon Darwin, it seems likely that his reading of Adam Smith was more influential. For Kropotkin, this, and the growth of Spencerian Social Darwinism, seemed to miss the point that in nature there are plenty of example of co-operation between living things. Whilst the authoritarian Communists, though critical of Darwin, accepted the logic of struggle, Kropotkin's book attempted to show that this was not the only "natural" order of things. Whilst this has remained a minority view, particularly since the Darwinian New Synthesis, the critique has continued. For example, W.C. Allee, the founder of the science of ecology, was a strong advocate for the role of co-operation in animal behaviour, particularly in his book *The Social Life of Animals* (1938). Other critics of Neo-Darwinism have made similar arguments (see Ho and Saunders 1984)

My second strand derives from the work of ecological psychologists Arthur Still and Alan Costall (1991). Responding to the criticism of J.J. Gibson, that his work fails to address the social dimension, Costall and Still suggest the integration of Gibson's affordances with the social constructionism of Vygotskii (1978) and Leon'tiev (1982). They argue that Vygotskii's concept of a Zone of Proximal Development explains how social co-operation can facilitate the perception of affordances. From an archaeological point of view, this argument is particularly important in the work of Leon'tiev, who stressed the role of material things in the enculturation process of social being. To use the metaphor later adopted by Jean Lave (1988), those around us provide a kind of social scaffolding that facilitates development. And often this scaffolding is material as well as metaphorical.

It would be foolish to suggest that struggle and dialectic are not essential parts of life. Equally, we must acknowledge that anarchism has not had much success as a practical political philosophy. But in this paper I wish to argue that in the form of co-operation, examples of the principles of anarchism are all around us, and that the theorisation of co-operation is essential in the understanding of material culture.

Becoming bad: On moral categories and the interpretation of the archaeological record

Francesco Iacono (University College London, francesco.iacono@googlemail.com)

Albeit undoubtedly an Anarchist Archaeology can be potentially able to offer a fresh perspective on issues which have been at the centre of the interest of archaeologists for long time (i.e. social complexity, state formation process etc.), in this paper I would like to discuss some of the most problematic underlying assumptions which is possible to recognize within

anarchist social theory as well as their implications for the interpretation of the archaeological record.

Since Bakunin, concepts such as liberty, authority and coercion have been often presented by anarchist theorists as universals out of history. This is because anarchist approaches, lacking theoretical tools able to grapple with the diachronic dimension of these issues, ultimately rely on moral categories in order to justify their discourse. I will argue that this kind of characterization reifies our modern sensibility and actually keeps us away from a fuller understanding of power as an historical process, ultimately hampering our comprehension of its very functioning.

On the positive side, I will also highlight how the critical attitude expressed by anarchist anthropologists towards commonly accepted notions of “social evolution”, when freed from these moral orientation, may prove to be extremely fruitful for archaeological interpretation, shedding new light on old problems.

Neolithic Revolutions in the southern Levant: an Anarchist Perspective
Tobias Richter (Leverhulme Center for Human Evolutionary Studies, University of Cambridge, t.richter@gmx.com)

The study of the ‘origins of agriculture’ in southwest Asia is firmly situated within a modernist framework. Inter- and intra-group competition, adaptation to changing climatic conditions and population pressure are considered the driving factors for the evolution of economies, technologies and social hierarchies, leading from foragers, to collectors to farmers. While the archaeological evidence shows that this development of complexity was not a straightforward pathway, most archaeologists maintain that the development was progressive and unilineal, characterized by increasing economic specialization and the emergence of inequality and complex social organization.

In this paper I challenge this notion. First, I note that the emergence of the Neolithic is constructed from the perspective of modernity, with a focus on the logic of capitalist market economy, social inequality and progressivism. Indeed, the ‘Neolithic Revolution’ thus conceived represents one of the most enduring images of economic, social and cultural progression through which modernity has defined itself.

Leading on from this critique, I will put forward a reading of the archaeological evidence inspired by anarchist philosophy. Looking at the Late Epipalaeolithic and the Pre-Pottery Neolithic B, I aim to show how the material changes in these time periods can be constructed from an alternative, anarchist perspective. I revisit the idea of the ‘Neolithic Revolution’ as a useful term, as long as it is defined as multiple social revolutions that occurred without having a specific evolutionary trajectory or directionality.

Traveling into the origins of power. The role of megalithic religion in the control of community.

María Aguado (Universidad Autonoma of Madrid, maguadomolina@hotmail.com)

The study of the origins of power, especially the dependence relationships between communities and the “privatization of decisive power” is one of the main aims in the archaeology of the IV-III millennia B.C. in Occidental Europe. The Megalith builders expressed (throughout the kind of funerary architecture they created) one specific concept of death and the sacred world. But they also used their new ideology and religion to standardize a society’s own image, and to hide a growing social diversity and inequality.

Dolmens could have been telling us about an ideology created to preserve a new social order by denying change and difference; an ideology based on religious concepts which allowed the rising elites to increase their power. A reflection on this process is presented in this paper. We believe that going in-depth on the origins and process of the first ideological structures used in occidental areas in order to control the people is a work to do from the perspective of an Anarchist Archaeology.

Cooperation or competition? Is collective action a way to build sustainable political regimes?

Ludomir R. Lozny (Dept. of Anthropology, Hunter College, CUNY, New York, Ludomir.Lozny@hunter.cuny.edu)

Collective action theory is a processual approach that derives its insights from predictions about the social actions of members of a political community. It is based on a proposition that under certain conditions state formation will reflect rational agreement and consent between the rulers and the ruled and addresses the dilemma that self-interested behavior of social actors may limit the potential for collective action and group cohesion. The theory integrates political science and anthropological perspective and implies that the evolutionary leap is not likely and state-builders past or present encounter similar problems. I apply the collective action theory to examine empirical data on the emergence of early states in Central Europe. Community-level administration of common pool resources (CPR) seemed to have been a successful strategy to manage risk and secure economic and political sustainability.

Positing Anarchic “Chiefdoms”: The Classic Chiefdom Model and the Role of Decentralized Networks in the Development of Coast Salish Politics

Colin Grier (Washington State University / Kyung Hee University [Seoul, Korea], cgrier@wsu.edu)

This paper examines the concept of centralization in the study of small-scale societies, arguing that the dominance of the anthropological notion of ‘Chiefdom’ and its emphasis on centralization has hindered the development of alternative, decentralized models for political organization. Using the principles of local autonomy and decentralized decision making structures as a starting point, this paper critically evaluates the theoretical and empirical relevance of Chiefdoms in relation to the political organization of past and recent Coast Salish peoples of southwestern British Columbia, Canada. The Coast Salish combined incredible degrees of affluence (and disparities in affluence), formalized social classes, and regional networks of peer elite in an organizational approach that conforms to an anarchic network more than a hierarchical polity. Why did their politics follow this trajectory? Why did the Coast Salish peer elite network that emerged between 2000 and 1500 years ago not undergo reconfiguration into a regional hierarchical system? Taking a diachronic perspective, here I describe how the principles of anarchism can be used to model the emergence of decentralized political systems and complex social organization that lacked regional political hierarchies.

Principles, Practices, and Archaeological Patterns of Anarchic Societies: Assessing Autonomy and Alliance in Coast Salish Defensive Organization

Bill Angelbeck (University of British Columbia, Vancouver, angelbec@interchange.ubc.ca)

In 1897, Peter Kropotkin wrote an historical analysis of the development of the state, in which he examined how various societies expressed or repressed core principles of anarchism. I offer that the basis of Kropotkin’s methodology for history provides a rubric for archaeological analysis. In this paper, I discuss the theory of anarchism and its core principles for social organization, including local autonomy, mutual aid, heterarchical networks, and decentralization. I also describe how these principles and their associated practices can manifest in the patterns of the archaeological record. These principles and practices are not static, but rather are constantly renegotiated to address current needs in local circumstances and settings. For a case study, I provide an analysis of the organization of defense in the Coast Salish Northwest Coast of North America. By assessing their

defensive sites on local and regional scales, I contrast the interrelationship between mutual aid/alliance networks (or cooperation) and expressions of decentralization/resistance to the concentration of power or authority (or decentralization), where movements toward cooperation face exertions of autonomy and decentralization. These principles are operational simultaneously, but the expression of either alliance or resistance is dependent upon the scale of analysis. For the Coast Salish region, I find such indications at a variety of scales, from the household to allied households to village to inter-village networks. I will attempt to demonstrate that their defensive organization flexibly allowed for conflict or alliance to occur at each scale of organization, in response to the scale of the threats faced. In so doing, I argue that these anarchist principles of organization, as they are renegotiated and vary over time, result in changing patterns that are trackable in the archaeological record.

The Hell-Fire Clubs: Anarchy of the 18th Century

Aisling E.P. Tierney (University of Bristol, aislingtierney@gmail.com)

The Hell-Fire Clubs can be studied as a microcosm of discontent with the status quo of the 18th century. Groups of influential aristocrats gravitated towards each other because of shared ideals as to the nature of freedom; their motto was "Do As You Will". They banded together for social support and formed groups in England, Scotland and Ireland. The Hell-Fire Clubs reflect elements of popular culture in the 18th century where reactions against social and religious norms were rife, encouraged by the education and experience gleaned from the Grand Tour and the boredom experienced by the upper classes.

In an attempt to understand anarchist social theory, it will be shown how the Hell-Fire Clubs are an example of an effort to overcome social, political, religious and sexual oppression. The secret nature of the clubs, combined with the lack of historical and archaeological evidence, suggests the need for broad projections not based purely on traditional scholarly approaches. These would lead to a variety of hypotheses and interpretations, which serve as the starting points of targeted, interdisciplinary, research within modified theoretical models drawn from historical archaeology, history, art-history, anthropology, and material culture studies. Modern perceptions and assumptions as to the nature and expression of anarchy will also be explored in this paper.

A feminist-anarchist archaeology of women's social reform movements in Boston

Suzanne M. Spencer-Wood (Oakland University/ Harvard University, spencerw@oakland.edu)

A feminist-anarchist approach to women's reform movements from the mid-19th to early 20th century reveals the multivocality and multidirectionality of socio-cultural evolution. These voluntary movements focused on imaginative forms of cooperation to intentionally counteract what the reformers viewed as negative aspects/effects of capitalism. Reform women used their social agency to create alternative gender ideologies and practices to the dominant ones in society. White middle-class women's organizations worked against the capitalist class hierarchy by consciously reaching across boundaries separating women in order to provide working-class women and their families with services usually exclusively associated with middle- and upper-class privileges. Mapping women's reform institutions on Boston's landscape revealed relationships between the middle-class reformers and ethnic groups of immigrants. The reform women wrote about their goals of reaching across divisions among women to share middle-class privileges. These goals and the changes made in reform programs in response to requests of working-class participants show that reform women as a whole were not attempting to force middle-class values on the lower class, contra the social control school of history. Reformers also provided classes in craft production with the goal of counteracting the wage slavery of capitalist factory work.

Reformers created new kinds of material culture and artifacts to symbolize and implement their social reforms, from sloyd craft classes to kindergartens and playgrounds. Finally, I show how women's reform movements were "anarchist" in the senses that they exemplify both anti-capitalist movements and also exemplify chaos theory- how small scale organizations led to large scale cultural change. Women's reform movements created major changes in western culture from the 19th century into the 20th century by making it acceptable in the dominant gender ideology for women to have public institutions and professions. They supported suffrage by increasing the visibility of women's public work and their institutions on public landscapes that were previously associated with men.

Discussant

**David Graeber (Goldsmith College, University of London,
d.graeber@gold.ac.uk)**

Developing Landscape Historical Ecologies: Integrating Theory with Applied Approaches

Organised by: Paul Lane (University of York, pjl503@york.ac.uk) and Daryl Stump (University of York, ds551@york.ac.uk)

Session abstract:

The concept of 'landscape historical ecology' has been adopted by many researchers across the spectrum of earth sciences, social sciences and humanities in recent decades as a means of offering both conceptual and practical tools for joining very different kinds of information into an assessment of human-environment interaction. Focusing on the unique characteristics of place, historical ecologists gather contemporary and antecedent environmental and cultural evidence so as to identify key variables and their relationships to one another, in a manner that explicitly includes human agency, memory, dwelling and landscape aesthetics, while allowing assessment of how current practices and circumstances are likely to be impacted by change. The concept is thus well suited to examine the triad 'landscape,' 'culture' and 'ecology.' The aims of this session are to outline the analytical potential of adopting the key precepts of historical ecology for the interpretation of the archaeological and historical signatures of human activity; to assess how landscape historical ecology differs from conventional archaeological approaches to landscape and human-environment interactions; and to illustrate through the use of specific examples some of the theoretical challenges that still need to be addressed.

Session papers:

Beyond nature and culture in the Borneo Rainforest

G. Barker (University of Cambridge), H. Barton (University of Leicester), C. Gosden (University of Oxford, chris.gosden@arch.ox.ac.uk), C. Hunt (Queen's University Belfast) and M. Jankowski (University of Sussex).

Many at present are critical of the academic distinction made between nature and culture, finding that this separates a world of physical causes from social and cultural imperatives. Many in the present and the past have worked within more holistic views of the world, which we have tended to call animistic or totemistic thought, in contrast to the naturalism of the west. This paper will discuss the emerging framework of thought being developed by the Cultured Rainforest project to integrate information from palynology, archaeology and ethnography from the Kelabit Highlands of Borneo. New holistic approaches are useful in breaking down disciplinary boundaries, but might also allow us to explore forms of thought and action more in tune with people living in the rainforest in the present and the past.

Historical ecology in lowland Papua New Guinea: what an anthropologist's toolkit can contribute to archaeological inquiry

Stefanie Belharte (Ludwig-Maximilians-University, Munich, stefanie.belharte@ethnologie.lmu.de)

In this paper, I want to illustrate the potential of anthropology to conceptually advance, by means of empirical evidence, the study of historical ecology, and to thereby support pertinent archaeological inquiry. My own work, based on field research in the far northwest of Papua New Guinea, shall serve as an example.

Specifically, I will present a representative cross-section of my methods—spanning ethnobotany, material culture, garden ecology, and oral history—and demonstrate how the resulting data provide clues to ancient strategies of land and resource use. Indeed, integrating the data suggests an evolutionary sequence which mirrors, and thereby reinforces, an analogous pan-tropical sequence suggested upon comparative literature analysis. Both the local and the global sequences revolve around the act of clearing—whether as the incidental concomitant of other activities; a purpose in itself; or the deliberate precondition for further land use practices. They thus contrast with conventional concepts of land and resource use, and corresponding evolutionary scenarios, which revolve around the deliberate act of cultivation, or: planting. This switch of perspective, from the purposeful addition of vegetation in the conventional model, to its multi-purpose removal in the suggested model, profoundly transforms the investigative framework—from a narrow concern with one defined form of human-environment interaction, to a broad interest in the multitude of forms, including the former. As this relaxes classificatory rigidity, it widens the conceptual space for accommodating and interpreting the evidence. In particular, it frees archaeologists to explore, rather than prematurely categorise, their data.

Beyond Burgundian fishponds: can historical ecology fulfil its promise of future application

Daryl Stump (University of York, ds551@york.ac.uk)

With its emphasis on the long-term history of interactions between human populations and their environments, historical ecology could be regarded as a synonym for archaeology, except for the important distinction that historical ecologists have long argued for the practical utility of historical knowledge in the planning and maintenance of future sustainable resource use. Put somewhat simplistically, historical ecology thus aims to identify the positive and negative precedents of human/environment interactions with a view to informing

modern practices and policies. Archaeology as a discipline makes no such claim, but it is noteworthy that archaeological studies confidently identifying former periods of environmental mismanagement are considerably more numerous than those prepared to assert that a particular historic technology or technique is sufficiently sustainable to warrant its reintroduction or exportation. This disparity may simply reflect the rarity of sustainable ecological management in the human past, but it also no doubt partially results from the difficulties inherent in defining and identifying positive historical precedents through archaeological techniques. This paper aims to highlight these practical and theoretical stumbling blocks which include issues of temporal and geographical scale and data resolution, problems of archaeological visibility, and the heavy reliance on analogy within the production of historical knowledge.

Perceptions of Icelandic woodland in the Norse world

Mike Church (University of Durham, m.j.church@durham.ac.uk), Ian Lawson (University of Leeds) and Katy Roucoux (University of Leeds)

The traditional perspective of Icelandic woodland is one of rapid deforestation and environmental catastrophe triggered by the Viking landnám (Old Norse for 'land-take') in the 9th and 10th centuries AD. We present emerging inter-disciplinary research that is challenging a number of the key elements of this model, including the timing, extent and mechanisms of this deforestation. We also analyse the possible motivations for deforestation beyond simple economic narratives and explore the different perspectives that emerge from practical and theoretical analysis of Icelandic woodland.

The historical ecology of the lakes region of Southern Etruria.

Simon Stoddart (Department of Archaeology, University of Cambridge, ss16@hermes.cam.ac.uk)

"[...] the question of questions boils down to the placement of the boundary between predictability under invariant law and the multifarious possibilities of historical contingency" (Steven J. Gould 1990)

In the study of the first millennium BC of central Italy there is an implicit methodological and theoretical tension between a very distinctive moulded landscape and the emergence of powerful agents recorded in external historical records and inscriptions. This tension will be explored in a case study at the boundary of emerging city states. The territories of two coastal and two inland cities of Etruria converged on a series of volcanic lakes at the interstices of their territories. This context provides an intriguing (dare we call it) laboratory for exploring the interplay between ecology and political dynamics over the course of some 600 years (c.1200 - 600 BC), examining the interrelationship between mobilisation of population by power brokers and the distinctive ecological backdrop of the region. Phases of boundary formation can be seen as power increases in the central places, morphing from tolerance of political independence (three subsidiary centres subject to fieldwork in different phases of research) to the ritualisation (the presence of sanctuaries) and even the fortification of political frontiers. The construction and destruction of power vested in place was an important characteristic of these developments. The Central Italian landscape is well provided with visually significant locations which were selectively manipulated in the context of a changing political landscape.

Path-dependence and historical ecology: landscape legacies and the pre-Columbian human history of Amazonia

Manuel Arroyo-Kalin (University of Durham, manuel.arroyo-kalin@durham.ac.uk)

Historical Ecology examines ecosystems from a historical perspective, placing particular emphasis on enduring modifications resulting from human agencies. A powerful intersection

exists between this perspective and the tradition of landscape history, particularly environmental approaches to landscape archaeology. Drawing on examples from the Neotropical lowlands, in this paper I define and examine different types of anthropogenic landscape transformations in order to suggest that meaningful and powerful bridges can be built between historical ecological, landscape archaeological and landscape historical approaches.

The Dialectics Of Landscape Change: Towards a Historical Ecology of Antonio Galo, a Terra Preta Site in the Central Amazon

**Anna Browne Ribeiro (University of California, Berkeley, annabrowne@berkeley.edu),
Claide P. Moraes (Universidade de São Paulo, claidepmoraes@hotmail.com), Eduardo
Goes Neves (Universidade de São Paulo, edgneves@usp.br)**

Historically, archaeological research in Amazonia has made strides in illustrating gross changes in occupation patterns on a regional scale. Despite recent efforts by Central Amazonianists to focus at the level of the site, unfavorable preservation conditions and site complexity has made it difficult to understand the evolution of individual sites and landscapes. The terra preta (anthropic Dark Earth) site of Antonio Galo, located in the confluence region of the Negro and Solimões Rivers, has proved an exception, and data recovered in 2009 reveal surprisingly crisp and comprehensible profiles. Nevertheless, the work of interpreting such deposits in this region, which has undergone a long and severe rupture with the past, remains a challenge. Framing the analysis of this case within current debates of environmental and landscape change in the Amazon, this paper considers the interpretive possibilities of a landscape historical ecology of Sítio Antonio Galo, especially in comparison with those afforded by environmental determinism, adaptationism, and cultural ecology. A place-based practice approach to landscape interpretation is considered alongside geoarchaeological evidence for landscape and micro-environmental change. We close with a consideration of the interpretive potential of this analysis in the study of other sites within the research area.

The Domestication of East African Pastoralist Landscapes.

Paul Lane (University of York, pjl503@york.ac.uk)

In a discussion of the idea of natural selection that occurs early on in his most seminal of publications *On the origin of species by means of natural selection...*, Charles Darwin noted that: “Every one has heard that when an American forest is cut down, a very different vegetation springs up; but it has been observed that ancient Indian ruins in the Southern United States, which must formerly have been cleared of trees, now display the same beautiful diversity and proportion of kinds as in the surrounding virgin forest.”

This paper takes its inspiration from these remarks so as to consider how scholarly disregard (or misrepresentation) of their significance has shaped archaeological and anthropological characterisation of the relationships between ‘landscape’, ‘culture’ and ‘ecology.’ Using the changing history of East African pastoralism as case material, the more specific aims of this paper are to examine, first, the ways in which archaeologists have used anthropological data on East African pastoralists and how these have changed over the last c. 70 years of research; second, how anthropologists have integrated (or not) the results of archaeological, historical and palaeoclimatic data into their accounts and models of pastoralist society; and finally, to outline the analytical potential of adopting an alternative approach to combining these diverse data sets as developed from the key precepts of historical ecology and in particular the notion of ‘domesticating landscape.’

Dwelling, lithic scatters and landscape

Organised by: Olaf Bayer and Vicki Cummings (University of Central Lancashire, OJBayer@uclan.ac.uk; VCummings1@uclan.ac.uk)

Sponsored by: the Prehistoric Society.

Session abstract:

Over the past 15 years there has been considerable interest in approaches to landscape. More recently, theoretical discussions have incorporated notions of dwelling and being-in-the-world to create more nuanced considerations of past engagements with place. Our theoretical understandings of landscape, phenomenology and dwelling are now highly developed. However, the vast majority of landscape case studies, particularly in prehistory, have focussed on monuments. While monuments are certainly one of the most luminous forms of prehistoric evidence, they were also only constructed at particular points in the past. Dwelling in particular has highlighted how people continually engage with the landscape, and monuments are the quite clearly the result of only one component of this engagement.

In contrast to the masses of literature on monumental architecture, there is much less about occupation, particularly in the Mesolithic, Neolithic and early Bronze Age. The literature tends to focus on structures ('houses') which are only found in most parts of Britain and Ireland from the middle Bronze Age onwards. The bulk of our evidence for the earlier periods, then, comes from lithic scatters. Here there is a long tradition of research, but one which has not really engaged with theoretical approaches to landscape and dwelling. The papers in this session, then, aim to integrate approaches to landscape, dwelling and lithics, and to consider the way forward in thinking about how people were living and engaging with the landscape through the lithic record.

Session papers:

Inhabiting the Stonehenge landscape: Monumental myopia, lithic scatters and dwelling in a "ritual landscape"

Benjamin Chan (Sheffield University, Benjamin.Chan@english-heritage.org.uk)

Recent approaches to the archaeology of Neolithic Britain are heavily biased towards understanding society through the study of monuments. Such discourses are forthcoming in terms of ritual action and its role within social reproduction, but are often vague when it comes to describing the daily practice of the communities that built and used the monuments. Nowhere is this truer than within the Stonehenge landscape. Britain's most famous and heavily studied archaeological landscape has attracted an endless stream of interpretations, all of which focus on monuments. The sole exception is the Stonehenge Environs Project (Richards 1990), which sought to rectify this imbalance through the extensive collection of the ploughsoil assemblages in the area. Despite a major programme

of fieldwork and publication the project was limited by an uncritical approach towards settlement and ultimately has had little impact on interpretative accounts of the area. A major reanalysis of the ploughsoil assemblages from the Stonehenge Environs has sought to rectify this problem. Utilising a detailed technological approach to identify the character of lithic working activities, rather than just their presence/absence, a comprehensive picture of the inhabitation of the Stonehenge landscape has emerged; one that undermines many monument-based interpretations and provides a context for understanding the conditions under which people approached monuments such as Stonehenge.

Counts or sites? Lithic surface scatters and Mesolithic landscapes in the Low Countries

Erick Robinson, Joris Sergant, Gunther Noens, Machteld Bats, and Philippe Crombé (Ghent University, e.n.robinson@sheffield.ac.uk)

In recent years a new method has been proposed which assigns Mesolithic microliths from surface scatter assemblages to specific time periods in order to count each microlith type in a particular region and determine inter-regional differences in forager land use (Vanmontfort 2008). This method not only ignores central chronological, taphonomic and research history problems, but threatens to oversimplify the dynamics of Mesolithic landscapes in terms of the multi-period use of places and the social spaces they occupy. We propose a method of site-based lithic surface scatter research that yields a wider base of information regarding regional taphonomic variability, intra-and inter-regional land use, and the complex relationship between ecological dynamics and forager social identity.

What makes a lithic scatter special?

Jonathan Last (English Heritage, jonathan.last@english-heritage)

The properties of lithic scatters and methods of analysing them were heavily researched in the 1980s and early 1990s, which was also the heyday of major fieldwalking projects. In response to this work, English Heritage undertook a pilot study of lithic scatters in four counties, which led to the guidance document *Managing Lithic Scatters* in 2000. In the last decade, however, there seems to have been rather less work on lithic scatters, or at least it has not had so high a profile. Is it a coincidence that this decline coincides with the rapid growth of commercial archaeology, where fieldwalking and ploughsoil investigations are only variably applied? The current process of revision to heritage protection legislation and planning policy in England provides a good opportunity to reassess the significance of lithic scatters, and raises questions about how we define scatters, how we can develop criteria to decide which sites are of 'special interest' (i.e. nationally important) and how heritage protection can be applied to prehistoric landscapes. In this paper I address some of the theoretical and interpretative issues which can inform the protection and management of lithic scatters.

Disclosing the world through lithics and landscape

Hannah Cobb (Manchester University, Hannah.Cobb@manchester.ac.uk)

By the end of 2005, precisely 1269 Mesolithic lithic scatter or findspot sites were attested within the relevant literature pertaining to the northern Irish Sea basin. Yet when people's relationships with and understandings of their world in the Mesolithic of this area are discussed, it is the 37 shell midden sites that are most often the focus of our discussion, and of these it is predominantly the 5 Oronsay middens that we focus on the most. Of course, it is understandable that we want to focus upon these huge sites considering their excellent preservation of faunal and human remains alike. At these sites, it seems, the relationship between people, places and things is crystallized in a very specific, and likely highly symbolic way. But what about those 1269 lithic scatters and findspots? What can we say

about them? Can they really tell us anything about how people understood themselves and their world in the Mesolithic? In this paper I draw upon the Heideggerian notion of disclosure to suggest that they can. In particular I will argue that, by taking such a perspective, exploring how people, things and places may act to disclose one another and the world, even a simple, discrete lithic scatter may play a crucial role in furthering our understanding of the complicated interplay between people, things and places in the Mesolithic. Moreover, whilst the implications of this argument are crucial for how we may understand the many Mesolithic sites that do not have the size, preservation or relative “glamour” of the Oronsay middens, the implications of this approach are applicable to a wide range of sites and are therefore a crucial theoretical approach in material culture studies more broadly.

Lithic traditions and landscape contexts: examining the detail in North West Wales

Emmett O’Keeffe (UCD School of Archaeology, emmett.okeeffe@ucd.ie)

Recent work on the Mesolithic in Ireland and Britain has attempted to examine the structuring and scheduling of lithic technology at the landscape level. This focus on the routines and rhythms of prehistoric stone technologies has the potential to move forward interpretations of the social context of production.

Concurrently, studies in Mesolithic landscape archaeology, particularly those using phenomenological approaches, have built interpretative models of physical landscape features, their possible metaphorical meanings and roles in structuring Mesolithic spatial engagements. These approaches often focus on the relationship between the location of lithic scatters and the physical landscape around them.

A dichotomy between these two strands of enquiry is the scale at which they operate: investigating the structure of technology examines the details of the stone working within particular landscapes, whilst studies of topographical features have focused on their general significance to Mesolithic people. This presentation, drawing on a case study from an ongoing PhD project, will attempt to illustrate the value of examining the details of both the structuring of technology and of the topographic details of landscapes both within and across varying spatial contexts. The geographic focus is Ynys Enlli (Bardsey Island) and the Llyn peninsula, North West Wales.

Lithic scatters and dwelling in the lower Exe valley, Devon

Olaf Bayer (University of Central Lancashire, OJBayer@uclan.ac.uk)

Informed by the work of Ingold (2000) and others on dwelling, my research examines how lithic scatters can be used to understand the changing nature of inhabitation during the Mesolithic, Neolithic and early Bronze Age. In this paper I will address a number of theoretical and methodological issues through a detailed study of previously collected surface lithic scatters from the lower Exe valley, Devon.

Lithic scatters, rock art and ritual: an example from Torbhlaren, near Kilmartin, Scotland

Hugo Lamdin-Whymark (Southampton University, Hugo@flintwork.co.uk)

The Kilmartin Valley has one of the densest concentrations of rock art in Britain and has been the subject of sustained research from the 19th Century onwards. The majority of this work has focussed on the motifs and composition of panels, but recent landscape studies have highlighted that rock art sites are commonly located at prominent yet seemingly peripheral areas of the landscape, such as elevated slopes and distinct rock outcrops, in contrast to the distribution of monuments. Moreover, phenomenological and sensual studies have emphasised experiential aspects of rock art production, with a particular focus on soundscapes. Lithics are central to the activities undertaken at rock art sites and by

examining the chaîne opératoire and distribution patterns they can provide a record of events and experiences that are not available from the motifs themselves. The excavation of two rock art sites at Torbhlaren revealed a dense scatter of worked and unworked quartz, with some flint and a single chip of pitchstone, in close proximity to the main rock art panels. This paper will explore the evidence provided by these lithic scatters and experimental replication for the process of rock art production and activities or rituals undertaken at these locations. Moreover, this study will consider the significance of these lithic scatters on our understanding of dwelling in the local landscape.

Luminous debris: engaging with lithic scatters

**Nick Snashall (Alexander Keiller Museum, National Trust,
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Lithic scatters represent a potential resource not only for otherwise scarce evidence of residence from the Mesolithic to the Earlier Bronze Age, but for all activities via which individuals and communities engaged with the world through the creation, use, maintenance and disposal of worked stone. The complexities, and constraints involved in their formation are real and well rehearsed (Shennan 1985; Haselgrove et al. 1985; Schofield 1991; Boisimer 1997) but despite this (or perhaps because of it) they remain little understood and infrequently used.

This contribution seeks to show that the oft ignored and frequently dismissed boxes of lithics inhabiting museum stores across the country have the potential to become the luminous debris that casts light into the shadows between monuments. I will argue that is not the character of lithic scatters themselves but the theoretical frameworks employed to assess their significance that have placed the greatest limitations on their interpretative potential. Employing Bordieu's "third order knowledge" (Bordieu 1977) to reconsider the epistemological and hermeneutic frameworks applied to their analysis a methodology can be developed that enables the past engagements with the habitus that this material represents to be successfully re-incorporated into our understandings of prehistoric sites, monuments and landscapes.

The world through kaleido-scape eyes...lithics, symbolism and dwelling in the later Mesolithic and earliest Neolithic of North East Scotland

Emma Philip (University of Aberdeen, ephilip@abdn.ac.uk)

At their most basic level, lithic scatters indicate the presence and movement of people throughout the landscape, since raw materials did not journey alone. Considering this movement as part of a taskscape (Ingold 1993; 2000), the activities of daily life are embedded in interconnected social relations, evolving over time bound up in the life cycle of the landscape. Mobility was necessary, meaningful and a significant element in how people lived their lives and understood their world. As ethnographic studies have shown, symbolic and ritual practices are often intrinsic to routine movements and activities at certain locations, and are not set apart as something intended to act upon the world but rather entwined in a reciprocal relationship with it. Through this reflexive process of dwelling in the world people make sense of their lives. Based on the distribution of lithic material throughout the Dee valley, Aberdeenshire, this paper will consider notions of mobility, 'favoured places' (Conneller 2005) and the significance of 'natural' features in shaping movement and location choice. By considering engagement with the landscape in terms of kaleidoscopic relationships I will explore the potential of the lithic record for interpretations of dwelling during the later Mesolithic and earliest Neolithic in North East Scotland.

Discussion

Josh Pollard (Bristol University, Joshua.Pollard@bris.ac.uk)

Experimentation in Archaeology: Combining Practical and Philosophical Methods in the Pursuit of Past Culture

Organised by: Frederick Foulds and Dana Millson (Durham University, frederick.foulds@durham.ac.uk; d.c.millson@durham.ac.uk)

Supported by: the Biography of Artefacts Research Grouping, Dept of Archaeology, Durham University.

Session abstract:

Archaeology is a unique discipline in that it is classed both as a science and an humanity. An understanding of human nature is essential, but there is also a heavy reliance on the scientific analysis of raw data to understand the past. However, raw data and theoretical insights cannot always bring us to the 'how' and 'why' behind the behaviour of ancient people. Therefore, in practice, many archaeologists follow a three-step process of data collection, interpretation, and experimentation. This not only allows archaeologists to 'get inside the minds' of past populations, but also to test the methods that are used to gather data, and the conclusions that are formulated from such data. Experimental archaeology is therefore a way to ensure that we are interpreting the archaeological record in a realistic way.

Building on the discussion that took place at 2008's TAG conference, this session aims to explore the application of experimental archaeology with respect to archaeological theory. Experiments allow us to test theories, as well as formulate new ideas for future research. At the same time, new scientific methodologies can be established and strengthened, and experimentation allows us to experience (to some extent) the lives of the people we study. However, experimental archaeology in this context refers to data produced through experimentation, not the idiosyncratic interpretation of our experiences. As a consequence, papers in this session will aim to explore the links between experimental archaeology and the testing and development of new and old archaeological theories.

Session papers:

Unchaining the Individual: Attribution experiments on Palaeolithic handaxes. **Frederick Foulds (Durham University, frederick.foulds@durham.ac.uk)**

In recent years, Palaeolithic archaeologists have begun to move from studying their chosen field through processual means, to a much more socially orientated approach. Rather than focusing on the behaviour and actions of groups of hominids, we should now aim to analyse the actions of individuals (Gamble 1998, 2005). However, our most celebrated source of evidence is made up of collections of lithic artefacts, which then poses the question "how does one unlock the social meaning in a handaxe"?

This paper seeks to present the initial results from the formulation of a methodology that seeks to show whether handaxes can be attributed to specific individuals. If we are able to traced individuals in the Palaeolithic, the possibilities for extending our studies beyond

those that have already taken place will be greatly magnified. However, if individuals are forever beyond our scope, then we may have to admit that our exploration of the individual can only amount to mere “naïve reconstructionism” (Hopkinson and White 2005).

Experimental tests of cave painting techniques.

Tania-Morgan Alcantarilla (Southampton University, tma@soton.ac.uk) , Richard Hoyle (Chesham Museum, hoylew@yahoo.co.uk), Natalie Uomini (University of Liverpool, n.uomini@liverpool.ac.uk)

Reconstructing prehistoric cave painting techniques is one of the most didactic activities of experimental archaeology. As such it can easily be done with the general public. We will present the techniques and outcomes of a series of "cave painting" workshops that we organised (World Archaeology Congress, Dublin, 2008; Vercors 2008 Speleology Congress; Archaeology Certificate Course, Southampton, 2009; Industry Week, Liverpool, 2009). Our aim was to give people a hands-on experience with ochre painting while teaching them about prehistoric rock art. In the process we were able to study a large number of participants. The materials used ranged from real ochres and plant brushes to artificial paints and plastic straws, and painting surfaces that varied from realistic walls to paper sheets. We will discuss how the use or lack of authentic materials affects production techniques. We will focus on the specific technique of spray-painting to make hand stencils, using the two-tube technique or blowing from the mouth. Here we will present our findings about the optimal parameters of paint viscosity, tube length, body postures, and difficulty for children and adults to make these hand stencils.

Experimentation with Neolithic pot, Part 2: Why did prehistoric people make ceramics?

Dana Millson (Durham University, d.c.millson@durham.ac.uk)

Throughout the world, the term ‘Neolithic’ is used to describe a lifestyle of settled farming and animal husbandry, the first use of pottery, monumental architecture, and polished stone tools. Of the changes typical of this new way of life, the adoption of pottery seems most important since its presence is undeniable – people either chose pots or they didn’t. However, even with a sedentary lifestyle, pottery is not necessary – resources can be collected, stored and cooked using leather bags and baskets, whilst ceramics break and require more resources and time to produce. For decades, archaeologists have struggled with this question of: “why pots?”.

The aim of this project is to better understand the role of pottery in the British Neolithic using reconstruction, replication and residue analysis. Replica pots were hand-built using local clay from the Borders Region and open-fired using traditional methods. Subsequent cooking and sealing experiments were done to evaluate their performance and taphonomy under specific conditions. Since the preliminary report, presented at TAG08, the project has been completed, and the resulting residues formed on the pots have been analyzed using gas chromatography.

This presentation demonstrates how experimentation can test assumptions, improve analytical methods, inform us about the past, and set a foundation for future study. The results reveal how different past actions might show up archaeologically, and the process of clay procurement, pot-building, firing, sealing, use, and deposition has allowed for greater insight into the practicalities of this craft in everyday life.

Treat all metal as hot: what I discovered about experimental archaeology while learning to make core-formed glass vessels

Frances Liardet (University of Cardiff, LiardetFE@Cardiff.ac.uk)

This paper discusses my apprenticeship in the making of a set of small glass alabastra originally manufactured around 500 BCE in the Eastern Mediterranean. These vessels were made not by the later technique of blowing but by forming molten glass around a clay core. This method of glass working is archaic and consequently my teacher, a noted archaeological glass expert and craftsman, was also learning; this had implications for the project and for my study of the original vessels.

I designed the project around a theoretical framework of enskilment which treats craft traditions as extended and socialised processes of teaching and learning. Our work gave rise to unexpected archaeological data on materials, temperatures and techniques, but it also showed how skill acquisition is an ongoing process of both physical and ethical transformation. In addition, our activities highlighted the extent to which even major alterations in technique can be traced to small changes in the fine grain of our craft practice. This approach has implications for various theoretical archaeological approaches to experimentation, technology, and the study of ancient lifeways.

Cella Vinaria archaeological park (teià-maresme- barcelona). A great experimental archaeology laboratory.

Antoni Martín i Oliveras (Cella Vinaria Archaeological Park, Scientific Project and Technical Director, arqueoleg@teia.cat)

CELLA VINARIA is the Latin term of cellar and the name of an archaeological park located in Teià (Maresme-Barcelona) covering an area of about 9.65 mi² around an archaeological site called Veral de Vallmora placed 6.21 miles away from the local capital, Mataró (Iluro) and the city of Badalona (Baetulo), and about 12.42 miles from the capital of Catalonia, Barcelona (Barcino). It was inaugurated last 20th June 2009. The archaeological structures excavated and documented in this site between the years 1999 and 2005 correspond to a Roman wine production centre in operation since 1st B.C. to 5th A.D.

This archaeological park model is developed as a cultural tourist resource includes in its route, besides the visit to the Roman wine production centre musealized area by means of the reconstruction of diverse old architectonic structures and two great wine presses documented during the excavation process, a route by a Roman Experimental Vineyard and a previous visit to a Tourist Reception Center with a multimedia museographical area about the Romanisation in Catalonia. All of this are conceived like a great interpretative exercise of maximum scientific rigor, in the line of the last tendencies of the applied investigation and experimental archaeology; in order to explain the broader public historical phenomenon of the origin, development, and expansion of ancient viticulture and wine-making in the Laetana region, and the trade of wine from Tarraconensis in Roman time.

At the present time it is developing an Experimental Archaeology Project that includes the restoration of constructive structures and the technical and functional study of components, for "in situ" reconstruction of two great Roman wine lever presses and the formalization of a Roman Experimental Vineyard Field that reproduces the different plantation techniques and vineyard drive systems in the antiquity.

Bread, beer or something else? A science based perspective on the Neolithic and the Origin of Grain Agriculture debate.

Merryn Dineley (independent, merryn@dineley.com)

I would like to open discussion amongst participants about grain processing, a fundamental element of the Neolithic. What were these early agriculturalists making with grain? How were they processing it? My research over the past fifteen years shows that an understanding of grain germination physiology, practical grain processing techniques and the possession of specific knowledge and skills greatly illuminates the Origin of Grain Agriculture debate. It also allows us to understand the realities of Neolithic culture and daily life more clearly.

It is often assumed that grain processing in the Neolithic was about making flour, bread, porridge or gruel. This paper challenges these assumptions and provides scientific and experimental evidence to support the idea that malt, malt sugars and ale were important products of the grain in the Neolithic.

The Processional, but not Processual, Approach to the Neolithic 'Temple' at Stanydale, Shetland.

Simon Clarke (Shetland University, Simon.Clarke@shetland.uhi.ac.uk) and Esther Renwick (UHI Millenium Institute, Esther.Renwick@shetland.uhi.ac.uk)

Stanydale 'Temple' in the West Mainland of Shetland is an unusually large late Neolithic or early Bronze Age building, clearly monumental in its conception and compared at the time of its discovery in the 1940s with megalithic temple sites in Malta. The original investigation was very much rooted in the culture historical tradition and focused on the monument itself and its design origins, largely divorced from its landscape setting.

This paper will recount an experiment to "experience" the site as it may originally have been conceived by its builders, walking the line of the building's monumental approach (based on doorway alignment and known standing stones). This identified a number of probable subsidiary monuments along the line of the route stretching for at least 900 m. These features had not previously been noted and their significance was unlikely to have been recognised purely by more systematic survey. The use of phenomenology in archaeology has frequently been criticised as unverifiable and subjective beyond the point of usefulness. However this experiment suggests that such a methodology can be entirely repeatable and generate results testable by more objective approaches.

Two methods of rawhide production and its ability to perform a variety of tasks.

Sally Herriett (University of Exeter, seh216@exeter.ac.uk)

The lack of research into rawhide is due in some part to the nature of the material, in that it is organic and unfortunately like many other organic artefacts it is rarely found within the archaeological record. The purpose of this study was to examine two methods by which rawhide can be produced and to study the properties of the resulting material. Through a greater understanding of the material and its properties the archaeologist will gain an enhanced insight into the varied applications that these materials may have had in prehistory. An ethnographic study was conducted to establish the production methods for rawhide, which were then replicated for this research project. The two methods by which it was produced are: a/ method one - by air and sun drying; b/ method two - by processing the hide by stretching the hide over a heat source (as practiced by Plains Indians), prior to then air and sun drying. Each process was completed using half of the same hide and a variety of tests were conducted to investigate various properties. These included how the two types of rawhides react when in contact with water; survive under continuous use and if the samples are effective when employed as armour. It became readily apparent that the two methods of production produced two very different materials and the findings demonstrate how diverse rawhide is in its appearance and application, along with shedding some light as to why it may not have been a suitable material for use in wetter climates.

Experimental Archaeologies after Vexed Objectivist and Relativist Options' Shared Presuppositions.

Stephanie Koerner (University of Manchester, Stephanie.koerner@man.ac.uk)

Our everyday experience teaches that adaptability and plasticity of behavior, two basic features of non-linear dynamic systems capable of performing transitions in far from equilibrium conditions, rank among the most conspicuous characteristics of human

societies.... Under these condition, a basic question is whether... past experience sufficient for predicting the future, or is a high degree of unpredictability of the future the essence of human adventure, be it at the level of individual learning or at the collective levels of history making? (Nicolis and Prigogine 1989: 238).

This contribution explores several implications of the question for fresh alternatives to the hitherto most influentially opposed visions of the tasks of experimental archaeology, in light of projects that not only involve new alliances between fields specialised in physical, organic and cultural realms but are also facilitate upstream public participation in bringing heritage conservation to bear upon major life quality issues.

Exploring new theories for Mediterranean prehistoric archaeology

Organised by: Robin Skeates (Durham University, robin.skeates@durham.ac.uk)

Sponsored by: the Centre for the Study of the Ancient Mediterranean and the Near East, and supported by the Landscape Research Group, Dept of Archaeology, Durham University

Session abstract:

Mediterranean prehistoric archaeology may be thriving, but it is arguably also badly in need of a new conceptual map. On the one hand, many established concepts have become outdated and insufficient for the challenges posed by an anthropological archaeology of people. On the other hand, most Mediterranean prehistorians find contemporary philosophies and their implications and applications obscure, daunting, and not immediately relevant to their experiences of archaeological remains. As a consequence, Mediterranean prehistoric archaeology today can be characterised by a dependence on tried, tested and taken-for-granted research themes.

Common themes, represented in recent books such as *The Archaeology of Mediterranean Prehistory* (Blackwell, 2005), include: the changing landscape; transitions from hunter-gatherers, to early farmers, complex societies and early states; the exploitation of local resources and the origins of the Mediterranean diet; tool production, tool use and technological change; human settlement, monument-building and the development of early towns and cities; mobility, trade and social interaction over land and sea and their impacts; ritual practices and religious beliefs; stylistic expression and visual representation; local, regional and multi-cultural identities; colonisation and colonialism; social identities and status; gender relations; agency, power and ideology; tradition, change and hybridization; contemporary tensions surrounding the archaeological heritage; and regional traditions of archaeological research.

The challenge posed by this session, then, is to question the dominance of these established themes and to explore a new and exciting set of theories, concepts and themes

for us to think with in the future about the worlds and lives of people in the past. Speakers have been invited to contribute short and provocative papers that address these issues.

Session papers:

Exploring new theories for Mediterranean prehistoric archaeology: a very brief introduction

Robin Skeates (Durham University, Robin.Skeates@durham.ac.uk)

A story out of (pre)history: stronger narrative discourse at the root of a theoretical renewal of prehistoric archaeology

Stella Katsarou (Ephorate of Palaeoanthropology-Spelaology, Ministry of Culture, Athens, Greece, stella@stellakatsarou.gr)

The increase in systematic and salvage exploration of prehistoric sites in the Aegean has led to an arithmetic explosion of longer and shorter publications. One of the results of this flourishing activity, however, is fatigue on the part of the scientific readership and a constant rehash of conceptual objectives. I believe that one facet of this impasse lies, inter alia, in the glossomorphically stereotypical presentation of archaeological material. The descriptive language used, whether morphological, metrical or technological, is intended to reduce the intrusion of the contemporary subjective element in the representation of prehistory, so as to preserve the 'purity' of prehistoric man. This dichotomy between past and present, objectivity and subjectivity, which persists in the archaeology of Aegean prehistory contra the historic, socio-modernist and post-modernist influences, has left traditional archaeological language unable to meet the need of today's specialist for a contemporary reading of the prehistoric past, let alone that of the ordinary reader to create a composite image of prehistoric man.

With this in mind I propose as a starting-point for meditation on a regeneration of archaeological theory a shift in thrust from a simple description of prehistory to a narration of prehistory. The data would not be absent from such an account, but would be converted, with the use of certain language-structure choices, from voiceless codified and arithmetical elements into narrative points: man would then become the chief actor, the archaeologist the narrator and the objects the scenery for a story or perceptible (re)presentation. Within this context pre-historic man would cease to be an invisible figure in the wings of a material civilisation and would become a specific actor, whose hands gave the archaeological material its meaning.

The outsider's view in Mediterranean archaeology

Mark Pearce (University of Nottingham, Mark.Pearce@nottingham.ac.uk)

Outsiders have long contributed to Mediterranean archaeology, as testified by the success of the foreign Schools, and they have often played a role in setting the intellectual agenda of the fields where they work, for example in studies of the Neolithic transition in Italy.

Such contributions may provide a fresh view to debates which have stagnated or introduce entirely new theoretical perspectives. I shall discuss the conditions for successful communication (or for the lack of communication) between national 'scientific communities' of archaeologists studying the Mediterranean world. As well as issues such as language or intellectual arenas (for example in Britain we publish in journals, in other countries conferences may be more important for interchange), I shall highlight the important point made by idealist philosophers such as Croce and Collingwood that scholars tend to ask

questions (and therefore will be willing to accept answers) whose resolution is relevant to their own cultural and historical setting.

Around the fire: glimpses of daily life in a Neolithic site in Northern Greece
Evanthia (Evita) Kalogiropoulou (University of Cardiff,
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Fire creates through destruction; it converts raw to baked and edible, mud to stable and tenacious material. It can create powerful feelings that anneal the memory: light in the dark, warmth in the cold, gathering of relatives and neighbors, the ritual (?) burning of a house. The impact of fire in a Neolithic community was constant and determinative in everyday life.

This paper seeks to explore issues of daily life around thermal structures (hearths and ovens) as distinctive areas of everyday activities (food preparation, weaving, production of stone and bone tools, gathering, disputing, thinking and believing). Fire installations constituted the mean by which fire was controlled and diffused in the community. They were the outcome of a dynamic process that involves conceptualization, planning, construction and maintenance. Their location and the distribution of specific artifacts around them was the result of conscious choices. Thermal structures recur consistently in Neolithic contexts inside a house or in the open spaces of a settlement. The study of their spatial distribution alongside with the contextual distribution of artifacts is expected to reveal diversification of daily activities in the routine of residence in a settlement and to identify the contribution of fire installations in every-day life. Where these features were regularly located? What activities were taking place there? Is it possible to detect individual repeated actions around them? These are some of the questions that are expected to open up a broader theoretical discussion through the study of a Neolithic site in Northern Greece.

Beyond typology: seeking meaning in material culture in the Central Mediterranean

Caroline Malone (Queen's University Belfast c.malone@qub.ac.uk)

Constrained by the dominant Classical tradition of material culture study, prehistory in the Mediterranean is variously used to perpetuate artistic typological schemes or scientific taxonomic schemes. The object remains the dominant element of research and study. Neither approach pays sufficient attention to context at a local or landscape level, or to function or meaning. Theory remains regardless of wider scholarly trends, firmly based in the study of material culture. In contrast, northern Europe, with its paucity of material culture has had to develop quite different approaches to prehistory and approaches the Mediterranean with a raft of theories that often sit uneasily with local archaeological tradition. This paper explores how ideas and methods relating to "Context" and "Artefact" are gradually taking root in the scholarly approaches and education of archaeologists, and examines how combining the many elements of archaeological data often results in valuable social, cultural and economic interpretation.

Everywhere so divided: status and settlement in Early Bronze Age Southern Greece

David Smith (University of Liverpool, D.M.Smith@liverpool.ac.uk)

My research attempts a critical re-evaluation of burial practices, settlement patterns, and monumental construction designed to challenge existing ideas of 'hierarchy' and social organisation in the Early Bronze Age Peloponnese. The Early Helladic period in the Peloponnese is seen as a period of expansive settlement growth, subsuming areas of minimal agricultural potential alongside positions more topographically and geologically favourable. This shift, however, is not uniform. Instead, we see peculiar temporal and spatial developments perhaps linked to the particular geological, geographical or socio-political

position of the study area. Variations in settlement size, largely defined by intensive survey, are used to theorise on the socio-political or economic position of these sites within the spheres of interaction in which they must have functioned, while their locations are deterministically evaluated by the technological capability of the inhabitants to render the position productive within the landscape. But with continuing criticism over the validity of data, alongside recent studies which question the relationship between size and rank, how far can we expect to construct a representative continuum of 'status' for prehistoric Greek 'sites' and those resident within them? This paper uses data drawn from recent intensive surveys to address the theoretical and conceptual issues associated with the study of prehistoric settlement, and to suggest possible future directions for inter-regional study of 'power' and 'status' in the Early Bronze Age Peloponnese.

An archaeology of interaction for the prehistoric Mediterranean
Francesco Iacono (UCL, francesco.iacono@googlemail.com)

Interaction has been always one of the main research themes within Mediterranean prehistory. This interest is of course due to the wealth of evidence for inter-societal contact available in the area as well as to the very characteristics of the Mediterranean sea which, as it has been noted by many since Braudel's time, connects more than separates different geographic realities and human populations. Despite all this interest, however, there have been very few recent attempts to formalize interaction in a coherent theoretical whole. In this paper, drawing upon non-trivial version of Marxist social theory, I will try to sketch out how this kind of approach would look like. The basic starting point of this perspective resides in the acknowledgement that the form that interaction can take is fundamentally influenced by the different social organization which is possible to recognize in societies involved in those activities, and that, conversely, these differences feed back in general trends (often termed in the archaeological literature with terms such as "route") which is possible to distinguish at a Mediterranean-wide scale. I will support my point by the means of the archaeological record of the Bronze Age site of Rocavecchia in Adriatic Southern Italy.

Revisiting the human body in Mediterranean prehistory: a case study from Minoan Crete

Anna Simandiraki-Grimshaw (University of Bath, pytna@yahoo.co.uk)

Most research in Aegean Archaeology and within it the Archaeology of Minoan Crete (3rd-2nd millennia BC) is largely considered to belong to a traditional methodological paradigm. It is therefore not surprising that archaeologies of the human body, with few luminous exceptions, are still at their infancy. The prevalent assumption in Minoan Archaeology is that humans may be studied as artefactual categories (e.g. frescoes, figurines, seals) or themes (e.g. women, adorants, royalty). This often overlooks the inexhaustible possibilities of humans as complex, fluctuating phenomena and routinely conflates humanity of different areas, eras and physical conditions. This paper uses a case study to propose a methodology which attempts to bridge the gap between dominant tried-and-tested cultural historical discourses and postprocessual fertilisation, often considered 'fuzzy' within Aegean archaeological paradigms because of its lack of quantifiable results. More specifically, the paper proposes clustering corporal information across finds (e.g. artefacts depicting humans/humanoids in different media and skeletal remains), then plotting it temporally and regionally. What emerges, among others, is that this different way of interrogating the already existing dataset reveals hitherto neglected nuances of the prehistoric human condition, such as the significance of somatic diversity in the regional construction of the self and the collective.

Multisensory interpretation of the past and the experiential potential for Mediterranean archaeology

Vasileios (Vasilis) Tsamis (Wessex Archaeology/ University of Southampton, vtsamis@wessexarch.co.uk, vtsamis@soton.ac.uk)

Recent developments in archaeological theory have introduced the role of the human body and its sensory potential in interpreting the past. In particular recent research has showed that the human senses have a central role in shaping built space. The application of a multisensory interpretation, closely knit with sensory memory, can provide additional information on the potential ways people experienced their lives in the past. Furthermore, such an approach can work together with existing theories. Crucial for the development for such a theory is the preservation of building remains and distribution of material culture. The above mean that there is no need to invent new excavation techniques since existing methods are sufficient. An example from a site in Macedonia, Greece will demonstrate the potential of such an approach and its implications in interpreting the past.

The archaeology of personhood in the ancient Mediterranean: a case study from Iron Age Veneto

Elisa Perego (UCL, e.perego@ucl.ac.uk)

In this paper I present my ongoing doctoral research concerning the construction of personhood in Iron Age Veneto (Italy) with the aim of suggesting a new theoretical framework suitable for scholars involved in the study of the Mediterranean basin as well as of other regions of the ancient world. By drawing on current anthropological research carried out, among others, by Lynn Morgan, I firstly define personhood as a moral categorization which discriminates between the individuals who are given full or partial membership in society and those who are denied any form of social inclusion. Secondly, I discuss how the construction of personhood is a process deeply embedded in dynamics of power and control often related to the management of the society at large and motivated by the necessity – which is common to every human group - to attribute to each individual a coherent location in the social body. Thirdly, I show how the analysis of specific segments of the archaeological record – the funerary evidence of pre-Roman Veneto in my case – can be a powerful tool to identify the ritual practices adopted by any given social group to display and reaffirm the degree of integration granted to its members.

At the textual margins of prehistory

Simon Stoddart (University of Cambridge, ss16@hermes.cam.ac.uk)

The paper will address the issues faced in the liminal period of protohistory when developing theory in Mediterranean prehistory. For many the very term protohistory has an archaic feel. In actual fact protohistory engages with new conceptual challenges introduced by the presence of restricted literacy. Two principal themes will be explored: landscape and the body. Both these themes have strong foundations in the Mediterranean and in theory, and are fruitful for new and creative combinations.

Organised by: Mariana Diniz (Universidade de Lisboa, Portugal, m.diniz@fl.ul.pt) and Miguel A. Aguilar (Universidad de los Andes, Colombia, ma.aguilar112@uniandes.edu.co)

Session abstract:

Archaeology developed mainly as a Western, white and male science that actively contributed to legitimate, as essential, the differences between the various nations, ethnic, religious and gender groups. In its beginnings archaeology was also a colonial enterprise which caused the dispersal of archaeological pieces from all over the world to the curated collections of imperial museums. In contrast, nowadays a growing group of archaeologists feel that they can use the political potential of their knowledge to build a fair world. This they pursue by breaking down traditional barriers between scientists and the public, between former colonial nations and indigenous peoples, between states and nations, between the winners and losers of recent wars, and between men and women. This session welcomes archaeologists trying to build bridges instead of gaps, doing what we might call Fair Archaeology. Fair Archaeology is not intended as a new branch of a major discipline but as a new way of being in the discipline.

Session papers:

Introduction – Fair Archaeology in an (un)Fair World

Diniz, Mariana (Universidade de Lisboa, Portugal, m.diniz@fl.ul.pt) and Miguel A. Aguilar (Universidad de los Andes, Colombia, ma.aguilar112@uniandes.edu.co)

Seeking non-divisive libertarian gender and sexuality theories in Archaeology

Renato Pinto (UNICAMP - Universidade Estadual de Campinas, Brazil, tdhm@uol.com.br)

For many decades Archaeology approached material representations of gender and sexual practices with patronizing and moralistic attitudes. The view of the white heterosexual male not only prevailed but was considered by many as the natural way of interpreting past human behavior. In the last decades, however, the discipline has opened new communication channels for scholars who want to re-examine the records and propose alternative interpretations, which would also contemplate often disenfranchised groups such as women, prostitutes, gays and the poor, in general. It is important that we study how gender and sexuality practices and discourses are shaped and experienced in the present as well as how modern archaeologists interpret the way they were represented in the past. In the interest of promoting the respect for human differences in our own time, the application of new gender and sexuality theories to archaeology can propitiate alternative, pluralist and ultimately libertarian interpretative stances in lieu of divisive, normative and authoritarian ones.

Archaeology is on the street: the Portuguese archaeologists and the Revolution of the 25th of April 1974

Rui Gomes Coelho (Universidade Nova de Lisboa, Portugal, ruigomescoelho@gmail.com)

The military coup that put an end to the Estado Novo regime on the 25th of April of 1974 raised the involvement of a great part of the Portuguese people in the construction of a new society, one that many wished as democratic and socialist. The revolutionary period that was then started also involved the archaeologists, in a process full of creativity and new experiences. Between 1974 and 1980, at an institutional level, it was tried to reorganize the legal frame of archaeology; at a scientific level, the Marxist archaeology was born, deeply connected to a praxis committed to social change. Urban archaeology was born at that time, as well as new research areas, and, at a local level, the first archaeological projects with social concerns took place, aiming to improve the social and economical patterns of the local communities. In this paper we discuss various aspects of this process, and show how this was a singular moment in the history of Portuguese archaeology, having in consideration that, from 1976, the process of “democratic normalization” reverted many of those characteristics. Also, we are going to show how it was possible for an enlarged group of people to take the initiative to intervene and effectively change society, based on their scientific research area, and how it may be a lesson for those who work everyday for a better world.

Archaeology for Global Justice

Claire Marshall (Archaeology for Global Justice, m_nusplus8@hotmail.com)

“All is for All!: Archaeology, Mutual Aid and Free Association Networks”

The quote from Piotr Kropotkins’ *Conquest of Bread* is never more relevant than in today’s modern, globalised society. Archaeologists are thrust into roles where methodological frameworks and subjective decisions have far reaching consequences for the people and artefacts they study. Political or research agendas shape the modes by which information is disseminated and as such, the flow of knowledge and learning is restricted. Experts and publics are segregated and hierarchies reinforced through packaged and polished explanations of culturally important discoveries.

This paper seeks to critique some of the traditional frameworks of archaeological dissemination by looking at the philosophical writings of class struggle Anarchist Piotr Kropotkin. Kropotkin advocated a deconstruction of the traditional institution which controls the flow of knowledge in favour of free, mutually assisted co-operatives which were communal in their true sense of the word. This paper will consider how archaeologists today are putting into practice the philosophy of Kropotkin by challenging the modes by which archaeological data is disseminated whilst not losing sight of important political questions they bring to bear.

The case study in this instance will focus on the work of the Archaeologists for Global Justice, a free association network of practitioners who care deeply about how the archaeological discipline has contributed to politically motivated actions and ethically questionable government decisions.

Making or breaking the gap between rich and poor? Archaeology and rural development in the Andes

Alexander Herrera (Universidad de los Andes, Colombia, alherrer@uniandes.edu.co)

Rehabilitation of ancient canals, terraces and dams across the Andes are put forward as examples of how the study of the past can contribute to dignifying livelihoods in the present. In this paper three decades of applied archaeology in development projects aimed at reducing rural “poverty” are reviewed and key theoretical pitfalls highlighted: the modernist

notion of progress and the stigma of the traditional; the political implications of diverging definitions of development within and beyond archaeology, and the fetishisation of technology. Cross-cultural dialogues are suggested as a means to deepen awareness of the potential role of archaeology in development politics.

Epistemology of the truth in archaeology

Ernest-Emile Lopez-Sanson de Longval (NGO Cerediar Org, erlosan@aliceadsl.fr) and Adriana Noemí (Universidad Nacional de Buenos Aires)

In our presentation at the Seminar of the Social Archaeology ENAH and 53 International Congress of Americanists, we agreed that:

"Archaeology is a social science; therefore these activities pose a different alternative to the traditional archaeology. A social Archaeology that considers that the theory is put into practice and that archaeologists aren't divorced from the local reality but they are social actors, the result of the confrontation between the world of ideas or theories and the remains of prehistoric reality.

"In the epistemology of the truth or the doctrine of the fundamentals and methods of scientific knowledge we can agree with José Ingenieros that it's not entirely true conceiving the existence of absolute universal or eternal truths in reality or in the abstract reasoning as in the human experience, formed on the basis of an evolving universe, becomes steadily relative truths.

With the advent of postmodernism and its resulting posprocesual archaeology, it became clear that the subjectivity of the researcher intervened in the interpretation of the past. It was further noted that the dualities that have been based on Cartesian Western scientific thought, were part of a cognitive mechanism that has characterized our society, but not to those societies that we study through archaeology.

Archaeology therefore does not discover "truths", it does not reveal the past, but works with what is left of it.

The study of the collection of ten aboriginal crania from Puerto Rico

Myriam Llorens Liboy (University of Granada, Spain. i_liboy@yahoo.com) and Milton Núñez-Garcés (University of Oulu, Finland)

The paper deals with a group of 10 crania (two within 1390-1520 and 1456-1654 cal A.D.) of Antillean aboriginals (Taino) from Puerto Rico, to individuals' different age and sex, and come originally from a burial cave. They were taken to Sweden in 1857 and donated to Professor Gustaf Retzius's collection by the pharmacist J. A. Hjalmarsson. Later, they were incorporated in the collection of Archaeosteology Laboratory of Stockholm University. Eight of the crania present, in major or minor grade, lesions similar to those left by treponematosis, and three of them show possible signs of intentional cranial deformation. The anthropologist Nils-Gustav Gejval and the pathologist Folke Henschen published a short description of the crania that had stayed in Sweden in 1971. For three decades, the "Borinqueños" crania were forgotten until they were rediscovered by Milton Núñez in 2006; its existence was unknown for Puerto Rican archaeologists. In 2008 I incorporate to the team of study; I was the first Puerto Rican to access to the crania and described the results obtained so far as well as future research plans and the possible repatriation of the crania.

Indeterminacy and Equity

Stephanie Koerner (University of Manchester, stephanie.koerner@manchester.ac.uk)

A common world is not something we can come to recognize, as though it had always been here. A common world, if there is going to be one, is something we have to build, tooth and nail together (Latour 2004: 455). In this commentary, I will attempt to relate some implications of such arguments to themes running through the session.

From Bare Bones to Interpretation

Organised by: Jaime Jennings (Durham University; jaime.jennings@durham.ac.uk) and Charlotte Henderson (Durham University; c.y.henderson@durham.ac.uk)

Supported by: the Bioarchaeology Research Grouping, Dept of Archaeology, Durham University.

Session abstract:

Analysis of skeletal remains is a central component of archaeological research exploring issues of health, daily activities, subsistence strategies, evolution, and migration, as well as the inter- and intra-group relationships of populations in the past. Recent research into the relationship between causal factors and observable skeletal changes has called into question many of the underlying theoretical assumptions used to interpret osteological and palaeopathological data. For example, current methods used to visually estimate age-at-death or biological sex from human skeletal remains have demonstrable systemic biases and interpretive limitations. The human osteological community widely acknowledges these theoretical issues and is continuously working to develop new and more accurate methods. These limitations, however, are often minimised or dismissed when bioarchaeological interpretations are summarised for the larger research community.

The aim of this session is to highlight and discuss current theoretical issues inherent in the interpretation of skeletal data to reconstruct past life-ways. One central question of this session is how does the discipline move forward towards a clearer understanding of the limits and possibilities of bioarchaeological studies? Topics discussed in this session could include, but are not limited to: methodological issues in bioarchaeology; the osteological paradox; 'new' approaches to traditional interpretation using microscopic or chemical analyses; or case-based versus population studies.

Session papers:

The skeletal report as seen from both sides of the coin **Anwen Caffell (Durham University, anwen.caffell@gmail.com)**

Human skeletal remains found during archaeological excavations provide a valuable source of first-hand data on the lives of past peoples. Initial analysis is usually carried out by a commercially employed osteologist, with their findings written up in a 'skeletal report'. The immediate function of their report is to make information on the skeletal remains accessible to archaeologists, so it can be truly integrated with other archaeological evidence from the site. Yet in doing so, methodological limitations tend to be minimised and theoretical issues simplified.

Further study of the population may occur, either through re-examination of the bones, or through utilising the data provided in the skeletal report to answer specific, new research questions. The recent increase in demands for reburial of human remains immediately following initial recording places greater emphasis on the skeletal report as an important source for future research. Yet does it measure up to the job?

This paper will discuss the dual role of the skeletal report, examining the delicate balance between academic requirements for future research, and the need to present accessible data to non-specialists. It will consider the pressures on bioarchaeologists working within the commercial environment that contribute to the difficulties in resolving these issues.

Interpretation of multi-faceted skeletal data and the advantages of going out on a limb

Alex Bentley (Durham University, r.a.bentley@durham.ac.uk)

Using case studies from prehistoric Europe, Southeast Asia and the Pacific, I will discuss how isotopic analysis of archaeological skeletons is most powerful when it is taken together with other existing data, such as heritable dental traits, skeletal measurements and indicators of pathologies, and of course burial items and archaeological site plans. The use of multiple, equivalent lines of evidence, rather than just specialising in one form of evidence, is what often creates a much richer picture, or even a whole new level of interpretation. Key to this process is that the investigator -- whether traditional archaeologist, isotope analysts, geneticist, etc. -- take some liberty in trying to interpret the interdisciplinary data in its entirety. No one is an expert on all these methods, which means everyone can have a go at interpreting the collective evidence.

Stable isotope compositions and the reconstruction of foodways in Late Woodland southwestern Ontario, Canada

Christopher Watts (Royal Ontario Museum, cwatts@rom.on.ca), Christine White (University of Western Ontario) and Fred Longstaffe (University of Western Ontario)

In this paper we discuss recent stable carbon and nitrogen isotope research on a late 13th C. hunting and gathering (Algonquian) population from the Krieger site in southwestern Ontario, Canada. Among other things, $\delta^{13}\text{C}$ values derived from dental tissues suggest a level of maize consumption on par with that of neighbouring and more horticulturally-intensive Iroquoian groups, a finding which runs contrary to the received wisdom regarding settlement-subsistence practices from this time period and region. Moreover, the absence of a weaning signal in the dental tissues points to the introduction of solid food during infancy and is perhaps illustrative of the role Algonquian women played in maize production. The degree of horticultural intensity implied by the Krieger data suggests there is a need to revisit several long-standing beliefs regarding the relationship between food production and the advent of sedentary lifeways, both here and abroad. We attempt to do this by eschewing notions of a forager/farmer dichotomy, along with the attendant monumental shift given by notions of 'domestication', in favour of work by Tim Ingold and others who see the lifeways of humans, plants and animals as woven together in patterns of growth.

Are these Sheep Really Norwegian? Some Implications of Oxygen Isotope Calibrations for Interpretation of Human and Faunal Remains

Ellen Chapman (Durham University, ellen.chapman@durham.ac.uk)

The potential for stable isotope analyses of archaeological bone to provide information about past migration and diet has been recognized since the 1980s. However, such methods face methodological and interpretive problems. Oxygen isotope analysis examines the ratio of heavier ^{18}O isotopes to ^{16}O isotopes in human and animal bone and tooth enamel. Since the heavier isotopes preferentially precipitate out of rainwater, this ratio varies according to temperature, altitude, and distance from the coast, and a comparison of values found in bone with common values where the bone is found can provide information regarding whether the individual might have grown up in the region. However, ^{18}O isotopes are preferentially retained in the body tissues of large mammals, so calibrations must be used to

compare values in bone to regional drinking water values. This paper examines some of these methodological challenges with a focus on the problems encountered when calibrating oxygen isotope values of human and animal bone recovered from the Iron Age site of Bredon Hill in the Cotswolds. The implications of these methodological issues on the archaeological interpretation of stable isotope results will be presented.

The use of cross-sectional geometry to interpret habitual activity in the past: theoretical issues and recent advances.

Emma Pomeroy (University of Cambridge , eep23@cam.ac.uk), Tom Davies (University of Cambridge), Colin Shaw (Pennsylvania State University) and Jay T. Stock (University of Cambridge)

Cross-sectional geometric (CSG) measurements of long bones have been used to infer activity patterns in skeletal populations since the 1970s. However, in the late 1990s a wide-ranging critique cast doubt on the link between CSG and behaviour. It was variously suggested by different critics that: a) diaphyseal robusticity and shape do not correspond to expected patterns of variation in modern humans, b) CSG is primarily determined during ontogeny by the shape of the growth plate, and c) strain magnitudes engendered by everyday activities were insufficient to influence remodelling. A limited understanding of the physiological mechanisms underlying bone (re)modelling and a poor correspondence between predicted and observed bone strains in vivo presented further obstacles to behavioural interpretations of CSG.

In this paper we highlight recent research relevant to the theoretical issues surrounding the interpretation of CSG, and discuss how new studies of archaeological human remains and living humans address some of these problems. This research provides further support for a general model of 'bone functional adaptation'. Recent technological advances are improving our ability to isolate and interpret behavioural signals in CSG, and suggest that it remains a powerful analytical tool that can be applied to a range of important archaeological questions.

Musculoskeletal stress markers as indicators of heightened activity

Francisca Alves Cardoso (New University of Lisbon, francealves@googlemail.com) and Charlotte Henderson (Durham University)

Musculoskeletal stress markers (MSM) have been widely used to study activity in human skeletal remains. The theory behind their usage has been that the points at which the muscles attach to the skeleton change in appearance if increased loading occurs. This theory has been applied to skeletal remains from many geographic locations and time periods, but has only recently been tested. Recent evidence indicates that this is an oversimplification of the underlying biological processes and that more important factors influencing "MSM" are the ageing process and the effect of diseases. This paper presents the results of a study of recording methods on identified skeletons (age-at-death, sex and occupation were known) from Lisbon and Coimbra, Portugal. Two methods were applied, but the results indicated that neither method could accurately be used to study activity-related stress in these skeletal remains. These results demonstrated that the ageing process was more important than activity-level for both methods used. However, in the majority of skeletal material, the age at death of adult remains can not be accurately determined. Consequently, previously published inferences regarding social hierarchy and sexual division of labour must be reconsidered in the light of these findings.

The preservation of non-adult skeletal remains from British samples

Bernadette Manifold (University of Reading and University of Derby, b.m.manifold@reading.ac.uk)

The type and amount of information derived from the skeletal remains of non-adults is dependent on their overall skeletal preservation. This study evaluated the skeletal preservation of six assemblages, comprising over 700 non-adult skeletons from the United Kingdom. The state of preservation of each bone element was assessed using three preservation indexes; the anatomical preservation index (API); the bone representation index (BRI) and the qualitative bone index (QBI). The results suggest that non-adult skeletons are less well preserved, with large numbers of bone elements not present; however, the results also suggest that infant skeletal remains are less likely to be affected by taphonomic factors than those of older children. It is concluded that taphonomic processes are not the dominating factor in the preservation of children, and therefore other factors such as cultural beliefs and burial practices appear to have a greater influence on the recovery and long-term survival of non-adult skeletons.

Interpretation of trauma in bioarchaeology

Tina Jakob (Durham University, betina.jakob@durham.ac.uk)

This paper reviews current developments in the interpretation of trauma, in particular fractures, observed in skeletal populations. It asks whether bioarchaeologists have made significant improvements in the diagnosis and interpretation of skeletal trauma over the last 20 years. Trauma is one of the most commonly observed disease categories in the analysis of archaeological skeletal populations. The frequency and patterning of trauma is crucial for the assessment of past population health and trauma interpretation can give vital clues to peoples' way of life, activities and exposure to violence. A meta-analysis of recently (1989-2009) published articles in four specialist journals (American Journal of Physical Anthropology, International Journal of Osteoarchaeology, Journal of Archaeological Science, HOMO), is employed to explore possible changes in our understanding of trauma in the past. However, despite improved methods of diagnosing and recording trauma, a tendency to favour case reports over population-based studies can still be observed. Furthermore, an interpretation of violence as a consequence of institutional warfare, interpersonal violence or ritual sacrifice is often accepted too easily without taking alternative explanations into consideration.

The Limitations of Interpretation: Head and Brain Injury in Medieval England

Julie Peacock (Durham University, julie.peacock@durham.ac.uk)

In archaeological populations there is evidence for what we interpret as survivorship of individuals with increased frailty. However, evidence for the presence of specific disabilities is limited as findings are based on a small number of skeletal remains. The aim of this research was to combine current clinical, osteological and historical research to assess whether it was possible to determine the level of social and or physical disability caused by traumatic brain injury in the medieval population.

A variety of literature sources were analysed in the research. Modern clinical data on head and brain injury was used to develop frameworks to compare health outcomes of people who had sustained a head injury across twenty three cemeteries. Posthumous miracle data was also explored to examine the attitudes and values the medieval population demonstrated towards people with physical, intellectual or mental health impairment.

A vast amount of information was produced from the evaluative study which can be used to identify future research questions. However, the aim of this paper is to highlight the factors which facilitated and inhibited the collection and interpretation of data on the epidemiology of head injury, survivorship and the presence of disability in people with a healed head injury.

Discussant

Rebecca Gowland (Durham University, rebecca.gowland@durham.ac.uk)

Organised by: tag.2009@durham.ac.uk. Chaired by: Dan Lawrence (Durham University, dan.lawrence@durham.ac.uk)

Session abstract: There is no abstract for this session.

Session papers:

Generative Decay: Memories and Identities in Belgrade's Built Environment
Ben Davenport (University of Cambridge, bkd20@cam.ac.uk)

Buildings, like all material culture, become enmeshed in webs of relations and significances through the contexts of their use. These meanings are never fixed - often plural as well as fluid - and inevitably extend far beyond the original intentions of their architects, designers or patrons. The process of decay can open up a range of new ways of conceiving of and relating to these structures. It attracts different types of associations and in itself can be generative of new meanings and transformative of existing one.

Memory too is far from static. It is always re-interpreted in relation to the present. It is constantly manipulated and re-imagined in order to serve the needs of the individual or the collective in the here and now. The ability of buildings to come to stand for past people, places or events allows for the possibility of subversion of these associations and memories through the disintegration or decay of the buildings' fabric.

Belgrade, as a city, represents an urban palimpsest. Through a brief consideration of three important sites in the city's turbulent recent past I will explore the complex relationship between the politics of remembering and forgetting and the processes of decay and neglect. I will question how choices made in the treatment of the built environment effects the ever emergent process of identity creation and identity negotiation.

Built Environments, Constructed Societies.
Benjamin Vis (independent, benjamin.n.vis@gmail.co)

Archaeology, as the discipline that searches to explain the development of society by means of material remains, has been avoiding the big issues involved with its research agenda. The topic of social evolution is concealed by anxiety about previous paradigmatic malpractice and the primary archaeological division of the world in culture areas still suffers from the archaic methods by which it was established. Archaeological inference of developing societies is weighed down by its choice for particularism within agency approaches and overtly reductionist due to the prevalence of statistical, classificatory and biological approaches.

This study addresses these issues through a perspective on the spatial analysis of the built environment. The core of the study explores selected works of human geographers Allan Pred, Benno Werlen and Andreas Koch against the backdrop of theories like structuration or systems theory, phenomenology, action theory, and to a lesser extent Actor

Network Theory and autopoiesis. From this follows its own theoretical proposal called the social positioning of spatialities. On this basis hypotheses for methodological opportunities are discussed establishing a research agenda.

Science and the noble art of cuisine: what the contents of pottery can tell us about the transition to agriculture in southern Scandinavia.

Hayley Saul (University of York, hs140@york.ac.uk), Oliver Craig (University of York, oec500@york.ac.uk), Carl Heron (University of Bradford, Carl.Heron@bradford.ac.uk), Val Steele (University of Bradford, Val.Steele@bradford.ac.uk)

The 'Baltic Foragers and Early Farmers Ceramic Research Project' aims to investigate the role and use of pottery across the transition to agriculture in northern Germany and Denmark. This area is distinctive in having both Mesolithic and Neolithic pottery; with styles that change from pointed-based to a variety of flat-based types. Using lipid residue analysis, phytolith and starch analysis it is possible to reconstruct the culinary uses of these pots. Results of preliminary investigation from northern Germany are presented.

The idea that the calorific value of diet is an important factor in explaining the adoption of agriculture has traditionally held sway over transition studies. More recent critique of this has focused on how food is inherently social, its consumption being intimately bound up with power-relations and identity. As part of the project being undertaken in the Baltic, we are investigating the way cuisine bridges the dichotomy between production for diet and consumption in the social realm. Cuisine, the mixing and selection of foods is a creative act of production, but in a sphere where consumption is based on standards of social acceptability.

This social acceptability is a function of values. To varying degrees and in varying combinations foods engage us in dialogues with many types of values; medicine, pollution, health, disease, the Mind/Body, ethical virtue, beauty/aesthetics. It is these values that shape the decisions and choices of past peoples, and condition changes in the way foods were used across the transition to agriculture. Our initial results from northern Germany suggest that the transition to agriculture was more gradual than popular opinion holds, that many culinary traditions were maintained whilst other unexpected foods make their appearance.

Identity in Context

Rebekah Maarschalk (University of Sheffield, prp08rlm@sheffield.ac.uk)

The study of identity in archaeology has a long history. However, it has only recently begun to be studied as a complex, multi-faceted phenomenon. This paper is intended to build on recent work by presenting a contribution to a theory of how identity might function in its wider social context. As recent insights that identity is dynamic and situation-dependent have shown, identity is a social phenomenon. One might therefore view identity as constructed and negotiated through social practices, which often use material culture, the remains of which comprise the archaeological record. One way to approach identity is therefore to examine it through the lens of social practices inferred from the archaeological record, searching for the possible boundaries of different identities and their meanings within the particular social context. This approach is illustrated through a brief consideration of the Temple of Dictaeon Zeus at Palaikastro in East Crete. Based on the social practices that might be inferred from archaeological and textual evidence, one might hypothesise that two group identities were salient at this site in the Hellenistic period: one related to religion and one related to the poleis in the region at the time.

Organised by: Rona Davis and Rebecca Williams (University of Worcester, rona.davis@worc.ac.uk; rebecca.williams@worc.ac.uk)

Session abstract:

Water is fundamental to life, and permeates every aspect of the human condition, but is often paid only cursory attention when considering past actions. Amongst other things, water gives and takes life, provides food and other resources, acts as a focus for settlement, is a means of traversing or delineating landscapes, and acts as a medium for deposition. Water is also a powerful metaphor. People experience and perceive water differently according to cultural context, and accordingly derive meaning from it.

In 1944 Grahame Clark wrote 'Water in Antiquity' in which he described both the functional aspects of securing water supply, and venerative acts of deposition. Clarks' paper was of its time, but despite the rise of processual and post-processual theoretical paradigms little has changed in how we conceptualise water. In other areas of research the function/ritual dichotomy has been addressed but the archaeology associated with watery places is still frequently described in these terms. This polarisation leads to a restricted understanding of these features in archaeological landscapes.

There is a rich body of research that considers both standing water, for example lakes and bogs, and marine contexts. This session will, however, concentrate on flowing water such as rivers, streams and springs, as we feel these features have been underplayed in the study of what are essentially dynamic landscapes.

Papers are invited that address these issues, and that introduce new ideas, concepts and points for discussion. These can be derived from archaeological and anthropological sources and should aim to stimulate alternative ways of theorising about water.

Session papers:

Introduction

Rona Davis and Rebecca Williams (University of Worcester, rona.davis@worc.ac.uk; rebecca.williams@worc.ac.uk)

Springing into the Mesolithic ...theorising the evidence from selected spring sites in south west Britain.

Rona Davis (University of Worcester. Rona.davis@worc.ac.uk)

Mesolithic archaeology, usually in the form of lithic assemblages, is frequently associated with springs. This archaeology is often seen in oppositional terms, either representing practical or ritual activity, depending on the context. At some of these springs the water had noticeably exaggerated properties, for example, tufa depositing, thermal, salt, and bubbling springs, the qualities of which were obviously distinct from the seemingly universal properties of 'normal' cold water springs.

The way in which these particular springs can be conceptualised may offer clues into Mesolithic peoples perceptions of the world, especially as the water from some of these springs also had the 'ability' to change the very nature of the landscapes these people inhabited. Case studies from selected spring sites in south west Britain, including a reappraisal of the lithic assemblages from the Hot Spring and Sacred Spring at Bath Spa, offer a glimpse into a complex Mesolithic world. Some alternative ways of theorising about water, and its associated archaeology, in Mesolithic contexts, other than the outdated but persistent ritual/functional dichotomy are offered.

A world perceived through the paddle: aquatic archaeologies and liquid landscapes of northern England

Adrian M. Chadwick (Gloucestershire County Council Archaeology Service and Jesse Ransley, University of Southampton).

Recent surveys of prehistoric and Romano-British inhabitation in northern England have focused on the cropmark evidence for small-scale rural settlements and field systems, or the results of fieldwalking and palaeo-environmental studies such as the Humberhead Levels Project. This valuable work nevertheless creates an inevitable bias towards dryland occupation. The region contains many important rivers though, including the Trent, Humber, Don and Idle. Palaeo-environmental evidence indicates very dynamic and diverse environments including channels shifting and reforming every year, together with creeks, becks, reed beds, oxbows, backwater swamps and flooded carr woods. Prior to post-medieval drainage, many low-lying areas were inundated during winter and spring forming extensive semi-permanent pools of standing water called mires. Rare finds of later prehistoric and Romano-British settlements invisible to normal prospection methods beneath alluvial deposits suggests that archaeologists are literally only just starting to scratch the surface of past inhabitation in these locales. The people dwelling there were not simply eking out miserable existences in marginal areas, but would have had very sophisticated understandings of these dynamic landscapes.

Although major rivers might have defined emerging territories, they were not physical barriers but rather vital arteries connecting people and places, with exchange networks for pottery, salt, querns, glass beads and fine metalwork. The deposition of metalwork and other objects in watery contexts within the region during later prehistory hints at more complex spiritual understandings and experiences of water, however, and during the Romano-British period several temples and shrines were located next to rivers. These practices may have represented beliefs in water as a mysterious, ever-changing and liminal substance, an entrance to other worlds or different realms of being (Chadwick 2004). Water and rivers may have been attributed agency and intent, sometimes even malice. Boats would have been crucial to movement around these waterscapes. There have been many finds of Bronze Age and Iron Age dugout canoes and plank-built boats in the region, but these are normally viewed from functional perspectives. The loss of these boats is usually attributed to accidental sinking, but there is contextual evidence that several vessels were deliberately sunk through 'decommissioning' rites, or as votive offerings (Ransley 2002). This paper argues for a more integrated approach to the evidence, and explores some of the very different phenomenologies and embodied experiences of these aquatic archaeologies, fluid movements and liquid landscapes.

Stanton Drew and the Red River

Jodie Lewis (University of Worcester, Jodie.lewis@worc.ac.uk)

The timber and stone monument complex at Stanton Drew in Somerset represents one of the largest British sites of this type dating to the Later Neolithic/Early Bronze Age. The complex is situated next to the River Chew and is linked to it by stone avenues. Recent work as part of the Stonehenge Riverside Project has re-emphasised the importance of rivers in

moving between monuments and formalising such approaches. In this paper I wish to consider how the River Chew may have acted to bring together people, ideas and materials from different sources and what this “red river” may have meant to these communities. The results of excavations between the avenues and the river will also be presented.

Swallowhead and Nu-mohk-muck-a-nah: perceptions of the Great Rivers

David Field (English Heritage, David.Field@english-heritage.org.uk) and Jim Leary (English Heritage, jim.leary@english-heritage.org.uk).

Case studies of two well-known sites in Wiltshire, Silbury Hill and Marden henge, each situated at the head of an important river system, serve to demonstrate the importance of such locations during the British Neolithic. Recent work at both sites indicates the extent to which they were integrally related to springs and rivulets and their relationship with these is considered to be an important component of their purpose. The sites provide backstops and direction to linear movement and invite consideration of the elusive and varying nature of water and of relationships downstream. Such upper reach locations evidently remained of importance as indicated by the presence of early Bronze Age round barrows that continue to mark spring and riverine positions in Wessex.

Rivers and Ritual in British prehistory.

Martin Goldberg (National Museums Scotland, m.goldberg@nms.ac.uk)

Water always flows to the lowest point of the landscape, interacting with topography and providing a downward dynamic that links people and places. From spring source to estuary, river systems have been perceived differently, sometimes as foci for settlement and farming in upland valleys, in lower lying areas as boundaries dividing communities, with crossing points vigorously contested and negotiated. Deep, slow-moving pools and rushing torrents provide different sensory experiences. The purity of a spring can be contrasted with the brackish water of an estuary. Fluvial systems link the highest points of the landscape to the lowest. This paper will explore how the placement of monuments in the early prehistory of Britain, and the deposition of prestige metalwork in later prehistory provide evidence about the perception of river systems as vital components of the landscape. Communities relied upon water for sustenance as part of the daily round of activities, and in the process invested them with a range of wider meanings, contributing to the construction of local and regional identities, and ultimately cosmologies and world-views.

The River Has Never Divided Us: Bronze Age Metalwork Deposition in Western Britain.

David Mullin (University of Reading)

The large amount of Bronze Age metalwork recovered from the River Thames has focussed archaeologists attention on the presence of metalwork from riverine locations and led to the expectation that rivers should contain metalwork. Finds from bogs and marshes have also been considered to be part of this practise of deposition in “wet places”. Whilst rivers and bogs can indeed be thought of as “wet”, this overlooks a fundamental difference between these two types of wetland: rivers flow whilst bogs do not. This paper will consider Bronze Age metalwork finds from Western Britain, draw attention to the differences between this region and the eastern and southern parts of Britain and at tempt to explain these differences in terms of the differing metaphorical qualities of flowing and standing water and the landscapes in which these wet places are located.

Give Thanks to the Water: A Native Ecology of the Fraser River
Genevieve Hill (University of Exeter, G.E.Hill@exeter.ac.uk)

This paper will explore the ways in which animistic societies have perceived the watery places they inhabit by considering several examples from the native peoples from the Lower Mainland region of British Columbia. Using archaeological, ethnographic, and oral historical records, this paper will consider how and where ritual activity occurred in an area that was dominated by the Fraser and Pitt Rivers, and numerous streams and sloughs. It will also consider how water, this omnipresent entity, was perceived by the people of this area. It will examine the ways in which the native people differentiated between practical and ritual interactions with water, and how such interactions are visible in the archaeological record. A consideration of the rich oral tradition of this area shows a continuity of belief about the way water should be treated. As such, this paper will also discuss the influence of western assumptions about water and wetlands on the archaeology of the area and look at how they compare to native beliefs. Finally, this paper will identify a more productive theoretical approach to the study of watery places than has previously been employed in the study of wetland archaeology.

Landscape Theory, Landscape Practice: contemporary intersections between past and future

Organised by: Kenny Brophy (k.brophy@archaeology.gla.ac.uk), Chris Dalglish (c.dalglish@archaeology.gla.ac.uk), Alan Leslie (a.leslie@archaeology.gla.ac.uk) and Gavin MacGregor (g.macgregor@archaeology.gla.ac.uk) (University of Glasgow).

Session abstract:

As archaeologists in the 21st century, we engage in a variety of practices through which we aim to have a direct and significant impact on social, economic and political concerns – examples include our participation in EIAs and public inquiries, urban redevelopment projects, Historic Landuse Assessment/Characterisation, the management of World Heritage Sites. In engaging in these processes, we set out to have a tangible effect on the character and perception of contemporary landscapes and on the direction of present and future social, economic and political life. We seek to influence the evaluation of multiple and often conflicting positions relating to the treatment and perception of contemporary landscapes.

In this session, we wish to explore the issues which arise when archaeologists engage directly with contemporary social, economic and political concerns. In particular, we wish to consider the ramifications of our attempts to influence the expression of values surrounding landscape and of our attempts to influence political and economic decision making. We wish to deconstruct the ways in which theoretical underpinnings and methodological approaches articulate to create distinct forms of practice in such arenas. We wish to discuss the philosophies which should inform our future practice in these contexts.

Session papers:

Introduction

Chris Dalglish (c.dalglish@archaeology.gla.ac.uk)

Selling theory to the public

Alan Leslie (a.leslie@archaeology.gla.ac.uk)

Archaeological practice has always been both informed and transformed by trends emerging from academia. Arguably as a direct consequence, it has - until relatively recently - remained largely disengaged from key public socio-political arenas. The introduction of the polluter pays principle as the key means of 'protecting' the historic environment and the concomitant emergence of theoretically aware graduates actively participating in the formulation of policies for protecting the historic environment, has seen both increased pressure on archaeologists to operate in 'real world' terms with greater public accountability and the gradual percolation of overtly theoretical (read: 'difficult') concepts into both policy and practice. These changes are very apparent in the growing importance placed on protection of the settings of historic environment assets: assessment of the potential indirect impacts of proposed developments upon these 'settings' now forms a mandatory component of the EIA process. By way of providing context for the session, this paper will attempt to use 'setting' to demonstrate how archaeological theory has seeped into mainstream archaeological practices and, by extension, into highly socio-politically charged and closely scrutinised arenas, such as public inquiries. The paper will identify some of the tensions, problems and challenges this development has created for archaeologists beyond the academy.

Asturian landscape and the 'isolation paradigm'

Teresa Erice (University of Oxford, teresa.ericejurecky@arch.ox.ac.uk)

Landscape in Asturias, Spain, is inextricable from a sense of identity, social interaction, history, and even political discourse. The dramatic geography of the region has been used both to explain its economic isolation in the 17th-19th centuries and as a benchmark of its character. This generated a sort of 'isolation paradigm', which has pervaded society and academia to date. However, the development of archaeological research in recent years points towards a distant past, which did not belong to an 'isolated people and landscape'.

This paper will argue that archaeology is at present playing a major role in changing the self-perception of Asturian society, by unfolding the 'isolation paradigm'. Specific examples from both urban and rural archaeological settings will be used to show that the vivid contrast between a new archaeological reality and the crisis of the present one (marked by economic and political decadence, with mass migration of young professionals, a crisis in educational institutions, foremost in the university, and a constructive abuse of the land) can be key in reconfiguring future attitudes towards landscape and economic activity in the region.

Somewhere between past and present: urban monuments

Kenny Brophy (University of Glasgow k.brophy@archaeology.gla.ac.uk)

Our engagements with archaeological sites and monuments deal with a wide cross-section of landscape uses. Some we are more comfortable with than others. The modern world – and landscape – ultimately shapes our engagements with the archaeological resource, and yet we are conditioned to try to see beyond the modern, and look to the past. For instance, developments within the modern landscape are often supported, or opposed, within the planning process because of their fittedness or otherwise relative to the archaeological

resource. There is a sense that we do not like juxtapositions of the ancient and modern. Tilley once argued that megaliths in urban environment don't work, and we see them as more comfortably situated in rural settings. While I would not entirely agree, it would seem that many involved in heritage management do. But, as we have seen in Scotland, henges can make good roundabouts.

In this paper, I will consider some examples from the planning process in Scotland as well as outline some urban monuments from my own psychogeographical fieldwork. The landscape is a point of fusion between past and present, something that legal engagements with archaeological sites and monuments hints at, but does not adequately reflect on. Monuments exist somewhere between past and present and we don't always know what to do about it.

Configuring the Contemporary: image-making practices and aerial archaeology

Helen Wickstead (University of Kingston, H.Wickstead@kingston.ac.uk) and Martyn Barber (English Heritage, Martyn.Barber@english-heritage.org.uk)

A century after the first aerial photograph of an archaeological site was published English Heritage Aerial Survey went fully digital. This seemingly insignificant change in archaeological practice is part of a revolution in the nature and status of the contemporary image; a revolution commonly linked to the information age society and economic transformations of 'flexible accumulation'. What will the effects of such changes in archaeological image-making be? How will they shape the way archaeology interacts within wider networks?

This paper examines archaeological image-making practices in their wider social, economic and political contexts through a detailed examination of aerial archaeology. Historically, the aerial view has intersected with state and military practices, connecting technologies of domination with increasingly pervasive and precise spatial control. However, the aerial view also has a neglected history connected to modern art, avant garde subversion and political agitation. The history of aerial archaeology demonstrates that archaeological image-making does not transmit the past, but configures the contemporary. From aerial photographs to visual reality simulation, images of archaeological sites herald the entry of the new into spheres where it can be publicly consumed. Images in new media repeatedly mimic a century-old visual trope, contrasting the 'permanence' of the monuments they depict with the novelty of the means by which they are shown. This distinctively modern way of looking is itself challenged by the digital image, which erodes the very authenticity on which the disjunction between ancient and modern depends.

Commitment, Objectivity and Accountability to Communities: Priorities for 21st-Century Archaeology

Maggie Ronayne (National University of Ireland, Galway, maggie.ronayne@nuigalway.ie)

It is no longer possible to ignore the unprecedented levels of destruction resulting from development projects imposed by multinational corporations and governments. In this context, it is important to address the role archaeology and related professions, such as heritage management, play from the perspective both of the threat to physical heritage and our relationship with affected communities. Drawing on the author's work in support of communities opposing destructive development, this paper explores ways in which professionals can learn to work in a mutually accountable way with communities, and together seek alternatives to development which threatens lives, livelihoods, cultural heritage, and environment. Case studies from the Boyne Valley and Tara in Ireland, Ilisu dam in Turkey and the Oaxaca valley in Mexico, will illustrate some of the issues. The impact of landscape and World Heritage Site designations will be considered in particular.

The implications of the growing privatization of professions with inevitable undermining of ethics and professional standards, particularly for communities in the Third World whose poverty undermines their power to refuse even the most globally devastating developments, make it imperative that professionals look again at what we aim to accomplish and how much we are actually accomplishing it. As professionals we cannot afford to be ignorant of what communities want, need and are entitled to in order to develop and flourish. Archaeology and people's cultural roots are not separable from these questions.

Archaeological pasts, heritage futures: the potential ramifications of contemporary landscape intersections

Gavin MacGregor (University of Glasgow, g.macgregor@archaeology.gla.ac.uk)

A number of fundamental developments in the nature and character of archaeological practice have emerged over the past twenty years. Perhaps amongst the most significant have been: the growth of a substantial commercial sector, which actively engages in a different range of socio-political arenas than has traditionally been the case; the increasing development, largely in academic contexts, and broader permeation of theoretically informed perspectives relating to the past; and the continuing impacts of ICTs. These have been paralleled with the emergence and development of other perspectives, in other disciplines, on the definition of landscapes and their management and interpretation. Consequently, in recent years, there has been increasing convergence and entanglement between our conceptual frameworks. Thus, in this paper I wish to consider the ways in which contemporary practices are increasingly intersecting between different disciplines and arenas of landscape study. I then wish to take a longer term view through considering the potential ramifications that these intersections have for the development of archaeological practices.

General Discussion

Medieval Sensory Perceptions: Beyond the Classical Senses

Organised by: Durham Medieval Archaeologists - Gwen Dales, Sira Dooley Fairchild and Jocelyn Baker (Durham University, g.c.c.dales@durham.ac.uk; s.m.dooley-fairchild@durham.ac.uk; j.m.baker@durham.ac.uk)

Supported by: the Biography of Artefacts Research Grouping, Dept of Archaeology, Durham University.

Session abstract:

This session will explore the current and burgeoning theoretical approaches to archaeologists' understanding of sensory perception in the medieval world. As well as considering new approaches to the classical senses of touch, sound, sight, taste and smell

this session will provide a platform for expanding the dialogue beyond the conventional boundaries to include other types of sensation. This might include senses of self, awareness, belonging or fear. To what extent can we identify sensory experiences in the archaeological record and what theoretical innovations are being developed to cope with these questions?

The aim of this session is to identify current innovation and future directions for research in the archaeology of the senses. Potential themes for this session include the role of interdisciplinarity in medieval sensory archaeology, new theoretical perspectives on understanding the evidence of the senses in the medieval past, advances in our ability to perceive traces of sensory perception in the medieval archaeological record and moving beyond the current boundaries of medieval sensory archaeology.

Session papers:

Introduction

**Gwen Dales and Sira Dooley Fairchild (Durham University,
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The Sense of Seeing and Being Seen

Howard Williams (University of Chester, to howard.williams@chester.ac)

A wide range of medieval objects can be profitably explored by considering both their embodied and multi-sensory qualities. Yet I contend that the form and decoration of certain early medieval artefacts of the sixth and seventh centuries AD chose to depict the body in the process of both delivering and undergoing experience as a strategy for facilitating their effective use to this very end. In other words, the bodies and body-parts were depicted upon artefacts as sensory and sensing to affect how these artefacts were used and experienced. To illustrate this argument, I reconsider two well-known early medieval artefacts deriving from the same archaeological context: a helmet and a shield. Both seem designed to transform the senses of those using them as well as those witnessing their use and display. I contend that the artefacts' form and decoration created a supra-sensory impression of all-seeing and being all-seen that was pivotal to the mechanics of elite authority and myth-making. They were deployed to impress fear and affinity as well as to choreograph memory through their martial, ceremonial and social operational contexts and the manner of their deposition in a 'princely' grave beneath mound 1 at Sutton Hoo.

Identification, Friend or Foe: The Role of Sartorial Signs in Early Medieval Self-Identification

Hilary Paterson (University of York, hp500@york.ac.uk)

In the chariot a fair man with wavy hanging hair. His countenance white and red, his jerkin clean and white, his mantle of blue and crimson red. His shield brown with yellow bosses, its edge veined with bronze. 'We recognise that man from his description,' quoth Medb (Fled Bricrend, 8th Century). Modern dress theory has been widely employed in evaluating the role of sartorial communication in identification of, with and by social agents in Capitalist and class-based societies. The expression of self through personal appearance is not a new phenomenon however, and early medieval literary sources serve to highlight the importance of sartorial displays of individual and group identity, not only in terms of social interaction, but also in the visual recognition of ones peers, allies, equals and enemies.

This paper seeks to explore the role of sartorial communication in early medieval Scotland and Ireland through the combined application of anthropological and archaeological theoretical approaches, looking at elements of human and material agency, and drawing on a range of multidisciplinary resources from history, art history and archaeology. It will focus on artefactual evidence of sartorial self-expression and on the ideas of identification by sight propagated by contemporary literary evidence.

Becoming Anglo-Saxon Art: Agency, Performance and Mnemonics
Lisa Brundle (Durham University, l.m.brundle@durham.ac.uk)

In the Anglo-Saxon world, a society that was largely illiterate, visual art was an influential mechanism to facilitate and mediate concepts and narratives of power. Anthropological studies have argued that images are not necessarily static or dormant (e.g. Mitchell 1986, Gell 1998), rather visual art can be involved in dynamics that relate to mental and verbal technologies of power. Agency is an action embodied, in other words action is the work of agents that is carried out via their knowledge of the world they inhabit. Furthermore, agency is how this knowledge is executed through their abilities; this amalgam interacts with the world and the agent (Barrett 2000, 61). Knowledge and abilities were key elements in the conceptualisation, manufacture and deployment of art-motifs on grave-goods. These three aspects were involved in multisensory experiences that accentuated and constructed layers of knowledge and interpretation.

Building on this theoretical framework, this paper will examine the human image on metallic objects found in mortuary contexts AD 400 -750. It will explore how human representation had its own active agency and performance as an art-motif, which was constructed by layered knowledge and sensory experiences endured by the smith and the wearer, and formed part of an elite mortuary practice. The object-type, human representation, and its deployment in graves and landscape can point towards key sensory and performative events in mortuary arenas. Object, motif and context were deployed as mnemonic devices to commemorate the perceived past in the construction of new memories, and served to renew and rework social relations at the graveside.

Sensing and Censing: An archaeology of the use of incense in the early to late medieval periods

Pam Graves (Durham University, c.p.graves@durham.ac.uk)

Smell is not simply biological and psychological, but also cultural. Classen, Howes and Synnott (1994) have theorised odours as intimate, emotionally charged, and value-coded. In the pre-modern West, smells were thought of as intrinsic 'essences', revelatory of inner truth. Through smell you interacted with interiors, with something beyond the surface of what could be seen. This paper is borne out of work in progress on the way in which exotic scent was used in the specific contexts of religious rites. By examining the material culture of ritual incense burners (thuribles or censers), and what we can distil of the context of use (liturgies, other religious practice) the paper will try to build an archaeology of the cultural use and meanings of incense through the period from around the 7th century to the Reformation in the British Isles. The form and symbolism of censers will be examined, together with changing patterns of use. The paper will theorise on the implications of changes in these forms and patterns, and ask what, if anything, this may contribute to our understanding of medieval relationships with the numinous.

Stained Glass in York Minster: Perceptions and Representations of Space
Emma Wells (Durham University, e.j.wells@durham.ac.uk)

This paper is concerned with the concept of space in late medieval England. It uses the experience and perception of physical space to explore the use and meaning of architectural

space in three fifteenth-century stained glass windows in York Minster. The ultimate aim is to establish how space is depicted in the windows, but beyond this analytical interpretation of the glass imagery it seeks to understand how the experience of these images was reproduced in relation to the urban environment. The relationship between real architecture and the spaces within it, and the architectural representations in the glass will be illustrated in order to understand how the medieval population actually moved through space, and the feelings that occurred as they did so.

The research agenda formulated was based on answering a number of questions: what the term 'space' meant to the medieval population; did all people experience and perceive space in the same way (both physical and representational); how might they interpret what they experienced; and, therefore how might they interpret the world in which they moved?

Musical space and quiet space at two medieval monastic sites in Canterbury: St Augustine's Abbey and St Gregory's Priory in the mid-thirteenth century
Joe Williams (independent researcher, joewilliams998@hotmail.com)

Sound is an important aspect of life, but is one that is often ignored in archaeological interpretations. In the context of medieval monasteries sound is particularly significant, considering the emphasis placed upon silence in monastic rules. The background noise, or *belles noiseuses*, of everyday life at a Benedictine monastery (St Augustine's Abbey) and an Augustinian house of regular canons (St Gregory's Priory) in the mid-thirteenth century is studied by focusing upon the movement of people through their spaces, and upon artefacts found during excavations. An interpretive approach, utilizing access analysis and consideration of co-presence zones in conjunction with artefact studies, suggests that the background noises of these two sites were somewhat dissimilar, in terms of both amount and character. The reasons for such variation relate to the layouts of the main claustral buildings, and to differences between the rules followed by the two monastic orders, but it must also be remembered that human agency also had a significant impact upon life at these two sites.

Telling time: Time and Power in Late Anglo-Saxon England
David Petts (Durham University, d.a.petts@durham.ac.uk)

Anglo-Saxon sundials have traditionally received little consideration. When they have been discussed explicitly, it has usually been assumed that they were primarily ecclesiastical in function, designed to define the liturgical day. This paper, however, attempts to explore the relationship between secular and ecclesiastical power in the late Anglo-Saxon period. It posits that the control and expression of time was as much a key element of the articulation of authority in the 10th to 12th centuries AD, and that the appearance of sundials, along with church towers and bells in this period, reflects the intimate link between the spread of the manor and the parish in this period.

Kinaesthesia in Medieval Life and Drama

Clare Wright (University of Nottingham, aexcw4@nottingham.ac.uk) and David Webster (Durham University, d.s.webster@durham.ac.uk)

This contribution to 'Medieval Sensory Perceptions: Beyond the Classical Senses' will build on the discussion of kinesthesia offered by Clare Wright at the 'Magic Touch' workshop earlier this year. Drawing on evidence from art and iconography, Clare argued that medieval dramatic texts appear to prescribe specific movements as a means of expressing externally a character's internal moral state. In this paper we will develop the discussion of kinesthesia, asking questions of its ability to communicate socio-cultural mores, as well as its potential to express individual identity. This dialectic approach will pose questions such as:

to what extent does dance, and other codes of movement, express the life of the dancer? How far is kinesthesia a zone of indistinction into which the five senses flow? How far, historically, does kinesthesia present other agendas, such as moral teaching, gender difference, political hierarchy or social affiliation? What agendas might be in play in different contexts and historical periods? What can the study of kinesthesia tell us about moral, social, political, and gender contexts in the medieval period?

Messing around with bodies: theorising the manipulation of the corpse and deviant burial practice

Organised by: Karina Croucher (University of Manchester, karina.croucher@manchester.ac.uk), Zoë L. Devlin (University of York, zld100@york.ac.uk), Emma-Jayne Graham (independent scholar, e-jgraham@hotmail.co.uk), Amy Gray Jones (University of Manchester, amy.gray-jones@postgrad.manchester.ac.uk), Dani Hofmann (University of Oxford, daniela.hofmann@arch.ox.ac.uk)

Session abstract:

When examining mortuary practices across Europe and the Near East, it quickly becomes apparent that relationships between the living and the dead did not end with death and burial, but that bodies were frequently manipulated before, during, after, or instead of, burial. These practices are occasionally explicitly characterised as 'deviant'. This session aims to explore the differing contexts of such practices and our own modern preconceptions regarding them. We invite papers with an osteological, anthropological or archaeological focus on Europe and the Near East.

By bringing together papers from different geographical areas and time periods, this session hopes to overcome some of the traditional boundaries separating researchers working in different areas, with a thematic focus on the conceptualisation of the body and the production, reproduction and transformation of identity. We also encourage contributors to reflect on the appropriateness of the label 'deviant', with all its negative modern-day associations. Are we imposing a largely artificial category, or are there situations in which the term is appropriate? Can a 'deviant' treatment be a vital clue to the enforcement of community boundaries in the past? And is it possible to draw links between these strategies of dealing with the dead and wider social and material practices, such as the manipulation of material culture and landscape?

Session papers:

Diversity in the transformation of the dead in earlier Neolithic Britain and Ireland.

Chris Fowler (Newcastle University, c.j.fowler@newcastle.ac.uk)

Recent research has underlined the diversity of activities involving the remains of the dead in earlier Neolithic Britain and Ireland. Single and multiple inhumations, successive interment of intact bodies in stone or wooden chambers, defleshing and disarticulation, exposure to scavengers, cremation before deposition, and the manipulation of the remains of the long dead all occurred. Some practices dramatically transformed the bodies of the dead, others left intact bodies in graves or tombs. Further practices indicate emerging interests in the remains of the ancestral dead.

In this paper I will highlight some local and regional trends in the transformation of the dead. I will argue that it was unusual that bodies were not either subjected to physical transformation and/or interred with the bodies of others, but that it is most important that the different processes of transformation are distinguished and each carefully explored. While there are some clear cases where the dead were not given the mortuary rites extended to others, I will argue that seeking norms and deviations from those norms is only one small issue in considering what diversity in the transformation of the dead suggests about earlier Neolithic understandings of bodies, persons and death.

Embodied practice: Mesolithic mortuary treatment in north-west Europe
Amy Gray Jones (University of Manchester, amy.gray-jones@postgrad.man.ac.uk)

As well as burial in 'formal' cemetery contexts Mesolithic mortuary practices involved the dismemberment, disarticulation and manipulation of human bodies. Evidence, such as cut-marks and charring on bones, shows that this was deliberately carried out, and that the living had a bodily engagement with the dead. This was a physical process that would have involved a range of experiences, such as the sights and smells of an exposed, decomposing body, or the employment of bodily strength and technical skill in the dismemberment of a corpse.

By determining the specific taphonomic histories of these remains through osteological analysis, the implications of these different practices can be explored. Rather than seeing these as incidental, this paper will explore their significance, not only to mortuary practice, but to concepts of the body and the formation of identity in the Mesolithic.

Deviant Burials in Context: Preliminary Observations on Dismemberment Practices in Iron Age Veneto and Predynastic Egypt
Elisa Perego (UCL, e.perego@ucl.ac.uk) and Veronica Tamorri (Durham University, veronicatamorri@googlemail.com)

In this paper we explore practices of funerary dismemberment in Iron Age Veneto (Northern Italy) and Predynastic Egypt, with the aim of assessing the appropriateness of the concept of 'deviant burial' in these contexts. Our goal is to demonstrate how a practice considered aberrant in modern Western societies may have assumed completely different meanings in diverse past cultural environments. Taking further this assumption, we note that in Iron Age Veneto the dismemberment of inhumed bodies seems to have been an anomalous and rare practice adopted to deal with depositions against the norm and possibly pertaining to individuals of a lower social status. The anomaly of such depositions was further emphasised by the total lack of grave goods buried with the dead, the association of dismembered human remains with entire or partial animal carcasses, and their interment outside the formal burial ground. On the other hand, we suggest that in Predynastic Egypt the deposition of dismembered individuals did not necessarily have the same negative meaning possibly characterising the Venetic ritual. Dismembered Egyptian individuals were generally endowed with grave goods and the whole tomb arrangement seems to denote care towards the deceased.

'(Un)touched by decay': Anglo-Saxon encounters with dead bodies
Zoë L. Devlin (University of York, zld100@york.ac.uk)

The corruption or preservation of dead bodies is a common feature of Anglo-Saxon religious texts. While some saints end up as disarticulated dry skeletons, which are brought out and handled at special occasions, the holiness of many other men and women is attested to by the preservation of their bodies, sometimes for years after death. Conversely, although decay and putrefaction are recognised as natural processes, the attack on the corpse by 'worms' is also equated with the sins committed by the body in life. Both archaeological and documentary evidence from the 8th century onwards indicate that it was not uncommon for the dead in monastic and secular cemeteries to be disinterred, examined and reburied elsewhere. This paper will take a cross-disciplinary approach to explore the motivations for this practice, what people encountered when graves were opened and how they interpreted what they saw. Did these encounters with the dead change the way people thought about members of their families and communities?

Corporeal identities: death professionals and the treatment of the body in ancient Rome

Emma-Jayne Graham (Independent scholar, e-jgraham@hotmail.co.uk)

In the Roman world, the period immediately after death was one during which various people were compelled to interact with the cadaver. It was considered an act of familial pietas to gather together to wash, dress and prepare the body for burial. However, the late Republic and the early Imperial period witnessed the emergence of a group of funerary specialists (known collectively as libitinarii) who would perform these mortuary acts for a fee. To date examinations of these professionals has focused primarily on the epigraphic and textual evidence for their roles, responsibilities and legal status but the increasing professionalization of death also had implications for attitudes towards, and experiences of, the corpse and its treatment. This paper will examine how the rise of the funerary professional impacted upon such experiences. In particular it will assess the role of competing embodied memories of interactions with the cadaver for the negotiation of distinct senses of group identity amongst mourners and funerary specialists. What role did the materiality of the body as a decomposing entity that required particular manipulation play in these processes? By considering these issues this paper will highlight the importance of putting experiences of the corpse at the centre of Roman mortuary activities.

Burial at the Crossroads

Andrew Reynolds (UCL, tcrnajt@ucl.ac.uk)

Until recently burials at crossroads have been considered to be a late medieval and post-medieval phenomenon, yet new research reveals that the practice is perhaps the longest lived individual burial rite in England in the post-Roman period. C14 dating of a series of individual burials from England shows that the practice originated in the 6th century AD, prior to the conversion to Christianity, and that it continued at least into the 19th century. A landscape approach is crucial to appreciating the nature of the evidence and crossroads burials can be shown to relate not just to key road junctions but also to important boundaries. An interdisciplinary approach to the question has also revealed a series of named individual burials in Anglo-Saxon charter bounds whose locational characteristics are shared with excavated burials and whose naming corresponds with that of documented suicide burials of 17th to 19th century date. This paper draws together the evidence from Anglo-Saxon England and places it in relation to later burials. Consideration is also given to the ideological motivations which lay behind burying social outcasts at the junction of routeways and on administrative boundaries.

Changing identities: Death in 3rd Millennium BC Mesopotamia at UR
Karina Croucher (University of Manchester, karina.croucher@manchester.ac.uk)

The Royal Cemetery at Ur has been a focus of debate in Near Eastern archaeology for almost a century. Excavated in the 1920s by Sir Leonard Woolley, and reassessed by many since, the excavation of the remains of over 660 people, including 16 'royal graves' with their accompanying sacrificed(?) attendants have offered tantalising insights into concepts of life and death at Ur, often provoking as many questions as answers. This paper reconsiders mortuary evidence from the site, examining how concepts of identity may have been understood and played-out in the mortuary arena in the early-mid 3rd Millennium BC in Mesopotamia. Whilst later textual sources refer back in time to a correct treatment of the dead body during this period, archaeological remains suggest that other practices were taking place: were these considered deviant? Or is this question redundant, demonstrating instead changing attitudes to concepts of death and treatment of the corpse? This paper discusses these issues in light of textual and archaeological data from Ur and neighbouring sites.

Parts and wholes: LBK attitudes to burying, fragmenting and dumping bodies
Daniela Hofmann (University of Oxford, daniela.hofmann@arch.ox.ac.uk)

This paper examines the co-occurrence of apparently radically different burial practices in the same cultural context. In the central European early Neolithic (Linearbandkeramik / LBK, c.5600-4900 calBC), 'normal' cemetery burial coexists with cremation and settlement burial, but also with secondary burial, fragmentation and defleshing of bodies. Especially the latter set of practices is generally classed as low status or as utterly deviant and expressing a profound crisis. But is difference in treatment inevitably difference in status, or do symbolic connections and links of practice cross-cut burial forms? Focussing on ideas of the person and its constitution by flows of goods and substances reveals that burial practices are concerned with the dissolution of composite persons, but elaborate this idea differently. The label of 'deviant' burial can more appropriately be applied to mass graves, but even then may hide more than it reveals: in the absence of knowledge about who buried these people and given subtle differences between sites, it is unclear whether we are faced with the acts of hostile groups dumping the remains of enemies or with a situation in which traditional burial practices were insufficient to bring closure to a community overwhelmed by grief.

Manipulation of corpses in magic

Eleni Pachoumi (University of Thessaly, elenipachoumi@hotmail.com)

The paper examines the manipulation of corpses, or body parts of the dead as described in the Greek Magical Papyri from Egypt dated to the Roman period. The paper aims at exploring the context and the purpose of these manipulations. I shall address questions such as, how is the notion of manipulating the dead presented in the Magical Papyri and which is the role of the dead whose body is manipulated in the magical rite and generally in the professional life of the magicians. Also how does the contemporary literature treat the issue of manipulation of the dead. My final remarks involve the association of the corpse and the spirit of the dead in the magical operation and the comparison between reality and literature.

Maltese death: Democratic theatre or Elite democracy?

Simon Stoddart (Cambridge University, ss16@hermes.cam.ac.uk) and Caroline Malone (Queen's University, Belfast, c.malone@qub.ac.uk)

The paper will examine two contrasting possibilities for the manipulation of human bones in the Tarxien period (c.3000 - 2400 BC) in the Maltese islands. This opportunity arises out of the publication of the Brochtorff Circle at Xaghra where more than 200,000 fragments of human bone were creatively manipulated. The first envisages the Circle as temporary

scenery for the transit of the full community of the island of Gozo Malta. The second envisages the Circle as the circumscribed resting place of an elite, nevertheless indulging in an apparently "democratic" participation of the full biological community. The case for these and other possible interpretations will be presented. In summary, we might ask; does the apparently consistent mortuary process conceal the deviancy of the elite who had devised a scheme for their own sole participation.

Discussant

John Chapman (Durham University, j.c.chapman@durham.ac.uk)

Metacognition in Archaeology

Organised by: Mara Vejby (University of Reading, llewelyn3@yahoo.com)

Session abstract:

As archaeologists it is important to consider not only the people of the past, but how those people might have considered and interacted with the evidence of people who came before them. This session seeks to explore how people of all periods saw themselves within the context of their past and future. Papers should investigate the manners and patterns of reuse of archaeological sites (burial, settlement, object deposition, industrial use, embellishments, and other physical alterations). Although a place may exhibit a continuity of significance, it is a culturally-laden significance that is subject to shifting interpretations and emphasises. How did the use and perception of a structure or site change? How should archaeologists interpret artefacts that were intentionally deposited on these sites after its disuse? Can we speculate as to how sites were later 'read,' based on their physical placement and architecture?

This session hopes to attract papers that will discuss these issues and apply theory of mind analysis to other key concepts in theoretical archaeology, such as: agency, landscape archaeology, identity, phenomenology, spatial analysis, personhood, etc. The goal is to increase awareness and dialogue regarding issues of metacognition in archaeology. Metacognitive awareness (one's awareness of thinking) lies behind many key concepts in theoretical archaeology. By addressing the issue of reuse on archaeological sites, both the physical evidence of reuse and the metacognitive significance of that reuse can be discussed. Papers will be organized in order to create a broad multi-period and multi-regional approach to these universal questions.

Session papers:

Time and again: reworking places in the Neolithic of western Scotland **Vicki Cummings (University of Central Lancashire, VCummings1@uclan.ac.uk)**

In this paper I want to consider a number of different places that were reworked or altered over time. In particular, I will focus on the chambered tomb architecture of western Scotland, drawing on examples of multi-phase monuments from both the Clyde and Hebridean traditions. Many of these were sites that were altered and used over long periods of time, sometimes over a period of 2000 years. However, this was not a continuous reworking but something that happened sporadically. In this paper I want to explore why, at certain times and at certain places, people chose to re-engage with these sites. I will go on and place these sites into a broader context, a context of both settlement and later monumental forms, which I hope will show the networks of engagements with these places over time. In addition to this there were other forms of practice occurring concurrently including the careful reworking of other things such as stone axes. How can we articulate all of these different strands of evidence to get a sense of the long-term interpretation of these sites?

Standing Stones and Temporality **Joanna Wright (University of Manchester, joanna.wright@manchester.ac.uk)**

Walsh (1995, 133) has argued that one's sense of the past is partly developed through an appreciation of the age of buildings or natural features, or recognition of temporal order; we come to understand our own temporality, and therefore our past, through our relationship with the things which surround us. However, when we look back beyond the time of our own memories, our relationship to the past changes. Our sense of place within time becomes blurred and disjointed and we can only appreciate the ages of things through the cultural transferral of knowledge. This can be clearly demonstrated when we encounter an ancient monument. Whilst we may recognise the structure or form, the original meaning or purpose is often indecipherable. This unknown element has led those who come later to impose their own meaning upon such monuments; the now ancient sites are reconstructed or reinterpreted and new forms are constructed in partial imitation of older structures. The later or even modern reuse of megalithic structures may be seen as exhibiting a continuity of significance, however the nature of that significance will have transformed from that originally intended as the sites have been subject to millennia of changing interpretations. Through a study of the landscapes of standing stones in the British Isles, I shall be looking at three levels of temporality: temporal order or zones, the intended significance, and later reuse and contemporary attitudes. The reuse of and reinterpretation of standing stones may then be seen as a reflection of people's need to understand their own temporality and sense of the past.

Becoming a Human Landscape: rock art as a reflection of collective and individual identities

**António Pedro Batarda Fernandes (Bournemouth University,
afernandes@bournemouth.ac.uk)**

The Côa Valley in Portugal is a rock art complex that spans for over 25 millennia. Although there are some hiatus in human occupation, the valley possesses imagery from the Upper Paleolithic, Neolithic, Iron Age and Historic and Contemporary periods. Taking in to consideration this long artistic cycle our aim is to discuss the reutilization of pre-existent motifs, the fashion in which older rock art influenced the makers of newer engravings, the diachronic evolution of anthropomorphic themed representations (the way in which human beings saw themselves or wanted to represent themselves?) and ultimately what is the rapport (and how did it change) between the many different generations and the engraved

marks they scattered throughout the landscape. Can distinctive patterns be identified within the same period and among a multitude of engravers, to characterize individual artistic styles?

The Stone Ships at Ansarve- anchored in their Past, yet Sailing into the Future
Joakim Wehlin (University of Gothenburg and Gotland University, Sweden, Joakim.Wehlin@hgo.se) and Helene Martinsson-Wallin (Gotland University, Sweden)

In a meadow at Ansarve, Tofta parish, on the Island of Gotland in the Baltic Sea, two of the Island's largest stone ship settings are located. The Gotlandic ship settings are prehistoric stone constructions traditionally placed in Scandinavian Late Bronze Age context. Next to the larger of the structures, measuring 45 meters in length, the so far only reported megalithic grave on Gotland is situated. This is the remains of a rectangular Dolmen dated to the Mid-Neolithic, thus erected at least one thousand years prior to the constructions of the stone ships. The Dolmen was excavated in 1984 and in addition to the Neolithic temporal context the investigations revealed re-use during the Bronze Age. The meadow in Ansarve holds two of the most prominent prehistoric monuments on Gotland, but they have prior to our study not been discussed in the same context. The rhetoric of the monuments has also reached into the present, since a copy of the large stone ship setting was erected by a private person in the proximity, just a few years ago. This paper discusses these monuments in a contextual way and explores the biography of place, considering collective memory, memory and place, and memory and history.

The Reuse of Megalithic Tombs: metacognition in archaeology
Mara Vejby (University of Reading, llewelyn3@yahoo.com)

This paper will discuss the value of reuse within archaeology by looking at different evidence of reuse, mainly of megalithic tombs, and what can be learned from the later treatment of these sites. It will also attempt to expand on the idea of metacognition and how it can be used within archaeology to extend our understanding of both past and present human trends. Metacognitive awareness (one's awareness of thinking) lies behind many key concepts in theoretical archaeology. By addressing the past physical reuse of ancient sites, both the archaeological evidence of reuse and the metacognitive significance of that reuse can be discussed.

'Oneness and Otherness': Self and Identity in relation to material and animal worlds

Organised by: Marcus Brittain (Cambridge Archaeological Unit mb654@cam.ac.uk), Andy Needham (University of York, apn500@york.ac.uk), Nick Overton (Cambridge Archaeological Unit, njo26@cam.ac.uk) and Penny Spikins (University of York, ps508@york.ac.uk).

Session abstract:

In the modern West we live in a world of compartments where humans, animals and objects are each viewed as discreet entities. Further, the relationships between these entities are

often seen from the vantage of how the former, humans, exploit and utilise the latter, animals and objects. This position is one which commonly finds itself entangled in our archaeological interpretations, regardless of the geographical distance or time depth from its source. New research from a multitude of outside disciplines, such as anthropology and neuropsychology, has begun to paint these relations in quite a different light. Given the weight of new and alternative theory and evidence, we here question this classic division and explore new means of understanding these relationships. With a reinterpretation of the interactions between each of these entities, from exploitative and hierarchical to something other, comes a deeper understanding of the entities themselves, bringing into question what persons, animals and objects are.

We aim not only to encourage archaeological engagement with this rapidly advancing multi-disciplinary domain, but also to progress our understandings of these entities in diverse period specific contexts.

Session papers:

Shifting Ground: How the Study of Non-Human Primates Continues to Influence the Material Culture Discourse.

Andrew Cope (University of Plymouth, a4art@live.co.uk)

The past 50 years or so has seen an upsurge of interest in the study of non-human primates and the great apes in particular. As a consequence, the perceived gap between the behaviour of humans and other primates has narrowed considerably.

The results of these observations have had implications for a wide range of disciplines. However, the aim of this paper is not simply one of accounting for these new perspectives in Material Culture Studies, it is also to show how the discipline has found itself uniquely positioned to integrate these manifold effects and create a new framework for engaging with objects - particularly as it addresses the mechanisms at work in cultural transmission through the supra-question of modern human origins.

The research of anthropologists such as Jane Goodall and Michael Tomasello will be considered together with emerging aspects of neuroscience and performance theory. As such, my paper will introduce the fresh paradigms for culture which have resulted, albeit indirectly, from the study of the great apes. I will then discuss just how these ideas have both necessitated and facilitated a new engagement with early human artefacts; one which esteems the capacity to transmit technology alongside the ability to make it.

'Looking the Other Way': How animals extend themselves into us.

Penny Spikins (University of York, ps508@york.ac.uk)

Whilst we discuss how we perceive of ourselves as part of animals or objects, how relationships work 'the other way' can easily be overlooked. This paper considers the cognitive processes by which animals perceive themselves as part of us through responses such as herding, boundary loss, sympathy and in some cases genuine compassion. The routes by which these processes develop in archaic humans into the complex capacities of our own species to extend ourselves into people, animals and objects is also brought into debate.

Palaeolithic 'Venus' Figurines: Objects or Persons?

Andy Needham (University of York, apn500@york.ac.uk)

Interpretations surrounding Palaeolithic 'Venus' figurines have been both varied and numerous. Yet, a consensus regarding the significance of this material culture to those making and using it remains elusive. Further, these objects have only ever been explored

within the framework of a clear Western distinction between person and object. This paper brings into question these bounded Western categories, arguing they are too firm. Inspired by 'collectivist' cultures, it will be argued that Palaeolithic 'Venus' figurines may have been understood as extensions of persons and perhaps even persons in their own right and that they may have played a pivotal role in the mediation of social relationships across time and space.

Different Classes of Entities, Interactions, and Identities. But have Human Perceptions of Animals and Objects Really Changed over Time?

Torill Christine Lindstrøm (University of Bergen, torill.lindstrom@psysp.uib.no)

Archaeological material from various times and places, and also modern anthropological reports, are full of examples of attributions of identity to animals and objects, and of merging of identities between humans and animals, and humans and objects. We seem to need to explain these phenomena because we tend to see them as something alien and different from our modern understanding of ourselves, animals, and objects as discrete classes.

Although archaeology needs to describe, explain, and explore such phenomena whenever encountered, and what they implied and meant in the particular cultural context, I will question the need to identify these phenomena as something special. I challenge the assumption that these phenomena indicate that people from other times and places were really that different from us. I will defend this proposal with examples from various epochs (Mesolithic, Bronze Age, classical Greece, Roman empire, Migration period, Viking period), and from modern times. The explanations will be based on psychological theory and research, mainly: psycho-endocrinology, brain research, behavioural research, psychoanalytic concepts, and attribution theory. In addition, I will propose that animals and objects alike can function as extensions of our human abilities, and therefore, function as extensions of our "selves".

Gifts and Images: Alternative ways of materially constituting humaneness

Tim Taylor (University of Bradford, timftaylor@googlemail.com)

In 1772, Marc-Joseph Marion du Fresne, a friend of Jean-Jacques Rousseau, anchored off the coast of Tasmania (Van Diemen's Land). Determined that, whenever natives were sighted, his men, at least, should meet them on an equal footing, he ordered two sailors to row ashore naked. An elderly aboriginal man came down onto the beach and presented a burning firebrand. The sailors gave a mirror in return. Marion du Fresne's second-in-command, Duclesmeur, later wrote that the old man was astonished and that 'the other savages showed incomprehension as one after the other saw themselves in it'. But tragic violence then broke out; reverberating down the next fifty years and more, it ensured that a nation were hunted like animals into cultural extinction. This paper draws on chapters from *The Artificial Ape: how technology changed the course of human evolution* (Taylor, 2010 [Palgrave Macmillan]) to argue that our technological extensions are critical to the way we conceptualize and structure our difference from animals, and also how our misunderstanding of alien technology may cause us to construct the Other as bestial.

The other-than-human agency of boats and ships: new interpretations of the boat-burial phenomenon

Robert Van de Noort (University of Exeter, r.van-de-noort@ex.ac.uk)

Boats have been used in funerary rites from the Mesolithic through to the Middle Ages. The involvement of boats and ships in funerary rites was a privileged practice, expressing socio-political power or wealth, within a religious context. Boats and ships had been used in funerals only in certain places, and at certain times, and the significance of the boats and ships to the deceased and the mourners was multi-layered. In terms of understanding the

role of the boat in the ritual itself, the view favoured by most commentators is one where the boat or ships has merely a symbolic or metaphorical role in 'facilitating the journey from this world to the next'. This view is re-assessed in this paper, starting from the point of view that boats and ships were attributed other-than-human agency in the past. Furthermore, it will be argued that a more literal role was given to craft in boat-burial rites, where the craft acted as liminal agents. Just as the death and subsequent rites released the soul from the human body, so the ritual killing of the boat released the boat's other-than-human agency from its body, so that the journey to the next world could be accomplished together. In the social interactions between the ship and its master or owner, the ship-burial was only one stage on a journey that had both a history and a future.

The Roos Carr Figurines: Rethinking Materiality in Later Prehistory
Melanie Giles (University of Manchester, Melanie.Giles@manchester.ac.uk)

The Roos Carr figures consist of five armed 'warriors', made of pine with quartzite eyes. They look out menacingly from a shallow boat, whose prow is carved into a serpent or dragon's head. Found in 1836, the different elements of this unique object seem to have been made so that they can be taken apart and put back together again, in novel combinations. It challenges us to rethink the relationship between categories of people, animals, objects and places, in the material world of the late Bronze Age/early Iron Age. Re-embedding this find in the relict channel of the Humber from which it was lifted, this paper seeks to deliberately 'muddy' the waters of material classification, and explore the significance and meaning of this miniature yet menacing suite of figures.

Species and Persons: Ecological Relations in the Mesolithic
Nick Overton (University of Southampton, njo1g08@soton.ac.uk)

Past archaeological narratives of 'animal-human' relations consign remains of non-human organisms to the material realm, indicators for season, diet, economy, or as human symbolic resources. Explorations into past human conceptions of animals have utilised anthropocentric terminology, reinforcing a nature: culture divide by placing the human domain at the centre of issues concerning 'personhood', often representing animals as symmetrical actors metaphorically constructed through the imposition of 'human' traits. In archaeological discourses we should move to consider the fruition and development of humans' interaction with specific species in order to understand past conceptions.

We can consider Mesolithic humans as immersed within their environment, an equal actor, alongside all other organisms, learning and developing relations in a mutual ecology. In doing so, we should consider Mesolithic humans viewing all other organisms in the same light; as learning, sentient beings who fulfil an equal role in mutual relations with them. By considering previously anthropocentric abilities and traits as a mutual realm open to all organisms, 'animals' can be seen as similar but different to humans, and not symmetrical actors. A more detailed exploration of the conditions of engagement and interaction between humans and specific species will greatly enhance our previous narratives of 'animal-human' relations.

Predator, Prey, Person: Bears and Human Bodies in the Shamanka II Cemetery, Lake Baikal, Siberia
Robert Losey (University of Alberta, Robert.losey@ualberta.ca)

Indigenous peoples throughout the circum-polar north related to animals in a variety of ways, including as 'other-than-human' persons. Like relationships with human-persons, those with animals often were complex and fraught with tension, particularly when those animals were being preyed upon. Bears, perhaps more than any other animal, were in many ways the quintessential other-than human person. Ethnographic sources record the widespread

ritualized hunting of bears, various proscriptions involving the consumption of their flesh, and the specialized treatment of their bodies after death. These ways of knowing and engaging with bears appear to have a very long history that is in part visible in the archaeological record. Recent excavations at the Shamanka II cemetery on Lake Baikal, Siberia, have revealed the presence of bear remains in at least 40 human graves, the vast majority of which date to 7-8000 years ago. Most bear remains consist of crania and mandibles of adult bears, and these were never found on bodies themselves. Bear os penis, however, were found directly on human bodies, and were commonly modified in some way. This paper explores these patterns from a phenomenological perspective, incorporating non-Cartesian ideas about bodies, 'souls', and personhood drawn from northern ethnographies.

Human-Animal Relationships in the Early Neolithic: Subsistence, Skeletons and Spirits

Lara Bishop (Herefordshire Archaeology, lbishop@herefordshire.gov.uk)

The depositional practices at earthen long barrows and chambered tombs indicate there was a complicated relationship between humans and animals in the Early Neolithic in southern Britain; animals were far more than a simple resource to be exploited. Their importance may have been based on a range of factors from subsistence, to privileged relationships in the transformation of the dead or because of spiritual associations. Ethnographic and anthropological work has demonstrated the variety of ways in which humans can perceive and interact with the world around them and there is a wealth of information regarding the treatment and significance of animals in many different cultures. By using this information the relationship between animals and people in the past can be explored in new ways. People in the modern West have tended to view nature as a resource to be exploited for our advantage and even the concern in recent years with protecting nature is often based on the premise that humans are just another type of animal. However, it could be suggested that for people in the Neolithic it was not a question of people being animals but that animals could represent different types of people.

Animal Objects: Tracing networks of people and red deer at Star Carr

Chantal Conneller (University of Manchester, Chantal.conneller@manchester.ac.uk) and Ben Elliott (University of York, bje500@york.ac.uk)

The analytic assumption of a nature-culture divide constitutes a fundamental barrier to understanding the use of animal bodies as materials for the construction of various kinds of artefacts. Lying on the side of nature, animal bones, antlers, horn and tusks have been viewed as the passive recipients of imposed, cultural form. Consequently the significance of the animals from whose bodies these materials were taken has been almost entirely ignored. Even when it is possible to do so, the species employed is not always identified; beyond this, little about an animal's age, gender, life history and how it made the transition from sentient being to material is recorded. This paper will trace networks of people and red deer at the Mesolithic site of Star Carr in order to foreground the complex dynamics through which animals were transformed into various kinds of objects.

Interspecies participation: horses, things and humans in the British Late Bronze Age

Marcus Brittain (Cambridge Archaeological Unit, mb654@cam.ac.uk)

As an entry to ongoing research, this paper aims to expand knowledge of the human-animal relationship during the later Bronze Age in Britain through the novel and understudied media of antler and bone toggles and bridle equipment. These two items are thought to belong to separate species worlds, but often without certainty and with little clarity as to the nature of their use; the received view equates the former to the human domain and the latter to the

animal domain. However, when the context of their deposition and the techniques of their manufacture are considered in closer detail the sharp distinction between humans, animals and material culture becomes more a product of the analytical process rather than the possibilities of interpretation. The aim here is to develop an understanding of engaged materiality in the later Bronze Age drawing upon ideas emerging in cultural studies on the web of interspecies participation.

Considering Animals ‘As Such’ in Past and Traditional Communities: Humans, Horses and Identity in Iron Age Eurasia

Gala Argent (University of Leicester, gala@argentco.com)

Despite recent calls for de-objectifying animals, archaeological and anthropological studies continue to spotlight animals as either inert objects with properties to be measured, or as cultural abstractions, relevant only through the meanings humans construct about them. Further, when interspecies “relationships” are examined, the prevailing means of viewing such interaction often focuses upon the human domination and exploitation of nonhuman animals. These approaches miss the importance of intersubjectivity, relationality, cooperation and communication in interspecies interactions, and how significant animals interact with humans to co-create communities, identities and social realities. Further, they disavow the agency that animals can and do assert in human-animal relationships, and leave out of the equation the consideration of an essential element—the animals themselves.

In this presentation, I explore applying a Human-Animal Studies (HAS) approach to archaeological material. Stepping away from the embedded Cartesian ontological dualism separating humans from animal others—beliefs most probably unknown to prehistoric and many traditional societies—I interpret material from the Pazyryk Iron Age human-horse burials in South Siberia by first addressing horses, themselves. I conclude that incorporating animals important to particular societies in archaeological and anthropological studies as participants in joint projects allows for fresh interpretations of their roles in human culture.

The Minoan Lion: Presence and absence on Bronze Age Crete

Andrew Shapland (The British Museum, ashapland@thebritishmuseum.ac.uk)

Animal depictions are frequently treated by archaeologists either as direct reflections of human-animal relations or as symbolic of social realities. This paper offers a different way of conceptualising animal depictions, as objects which mediate between society and animals. The focus here is on the large number of lions depicted on sealstones from Bronze Age Crete, despite there being no evidence (excluding the depictions themselves) that lions were present on Crete during this period. This paper examines how these depictions change over the course of the Bronze Age, and suggests links between iconographic features and knowledge of, and encounters with, real lions. It considers the interplay between the affordances of lions revealed in the depictions, as dangerous predators, and the affordances of the objects, as a means of social interaction. The Cretan lion is an animal which is neither reducible to its iconographic manifestations, nor possible to understand apart from a constitutive network of material culture.

Peculiar pebbles and freak flints: ‘artefacts’ with potential in Predynastic and Early Dynastic Egypt

Alice Stevenson (Pitt Rivers Museum, alice.stevenson@prm.ox.ac.uk)

In the Pitt Rivers Museum are several stone pieces from prehistoric Egyptian settlement deposits (3800-3600 BC) that challenge any neat distinction between what is a ‘natural’ object and what is an ‘artefact’. These ancient geological specimens are noticeably eclectic in their colours, textures and shapes, some resembling snakes, birds and turtles whilst

others are more abstract. Most of these pieces are unworked, but a few have been retouched ever so slightly so as accentuate the shape of certain animal features. Like Ingold's challenge to his undergraduate students in his recent critique of materiality studies these objects cannot be easily categorized, but as will be argued in this paper this very ambiguity may have been the source of their efficacy.

Such ambiguity in what objects are also extends to the nature of their agency. Debates along these lines in anthropology and archaeology have questioned whether life can be in material or of material. Rather than argue for one particular form of material agency, however, the departure point for this case study is the observation that in the constant theoretical ricochets between the dualisms that haunt materiality discussions, what can be overlooked is the possibility that objects can have a range of attributes within different ontologies and within the same society, so that different material agencies need not be mutually exclusive. The ancient Egyptian concept of heka – or magic – highlights this in particular. Heka was a force possessed inherently by some humans, some objects and some places, but which needed to be conferred on others. The deposits of stones collected by the Egyptians in prehistoric Egypt will be used to demonstrate these points. By the very nature of their material variation and aesthetic composition it will be argued that that these may have been different sorts of things, transposed as living artefacts through alternate trajectories of engagement, but finally articulated together as an emergent context because they all had potential to act within ancient communities.

Are animals poor in the world? A critique of Heidegger's anthropocentric account of animals and objects

Philip Tonner (University of Glasgow and Glasgow Museums, p_tonner@hotmail.com)

Contemporary archaeology is coming to terms with the 'dwelling perspective', a perspective that stresses the 'full sensuous experience of living in the world' (Gosden, C, *Anthropology and Archaeology*, p127) and that originates in the philosophy of Martin Heidegger. Heidegger's thought is central to modern philosophy and archaeology and while his thought took its departure from an account of human Dasein his career ended with a diagnostic account of the West in modernity. Despite Heidegger's concern with being and his attempt to develop a novel account of animals and objects, an account that would be non-anthropocentric and account for each category in its being, Heidegger is ultimately committed to an anthropocentric account of Dasein, animals and objects. My paper will examine the concept of anthropocentrism in Heidegger's phenomenological project.

Specifically, I will outline Heidegger's fundamental ontology showing how this amounts to a form of 'transcendental anthropocentrism'. I will show that Heidegger is the heir of the Kantian tradition of transcendental philosophy and I will demonstrate that his ontology revises the traditional metaphysical idea of the *scala naturae* in terms that allow for the insights and limits of transcendental philosophy. Based on a fundamental ontology of Dasein, what Heidegger calls in his 1929 work *Kant and the Problem of Metaphysics*, a 'metaphysics of Dasein', Heidegger transforms the traditional Aristotelian-scholastic account of animals and objects. He argues that while Dasein is world forming and objects are 'without world', animals, by analogy with Dasein, are 'poor in the world'. Thus, from the point of view of his anthropocentric philosophy, a philosophy that conceives of the subject (in Heidegger's terms, Dasein) as capable of the 'transcendental constitution of the objects of consciousness', animals are impoverished precisely in terms of their inability to transcend the environment of their immediate and pragmatic concerns.

I will show how Heidegger's anthropocentric presupposition acts as a limit to an adequate conception of animality in both the early and later phases of his thought, despite the move away from anthropocentrism that has been noted in connection with his later position. I will examine Heidegger's account of animals and I will argue that while his account of the animal's engagement with its environment is superior to mechanistic accounts of animal behaviour, his account stands in need of substantial revision, particularly from an

evolutionary perspective that includes human beings. The ultimate result of Heidegger's anthropocentric commitment is a philosophical ontology that emphasises the differences between humans and animals to such an extent that it acts as a barrier to an adequate conceptualisation of animality. Ultimately Heidegger's account maintains, albeit in a new form, the traditional doctrine of the uniqueness of human beings in contradistinction from the animals that is conceived in terms of a hierarchical *scala naturae*.

Based on my critique of Heidegger's anthropocentrism I will conclude my paper by posing the question of human evolution and Palaeolithic archaeology. I will argue that Heidegger's thought provides a clue to practical engagement that is, *mutatis mutandis*, potentially of great use to evolutionary accounts of human activity and I will end by considering to what extent it will be necessary to abandon anthropocentrism in order to better account for the evolution of human beings, in terms of the archaeological record.

Exploring Past Narrative Identities: Telling and Doing by Making and Being
Hannah Cobb (University of Manchester, Hannah.cobb@manchester.ac.uk)

"The self does not know itself immediately, but only indirectly by the detour of the cultural signs of all sorts which are articulated on the symbolic mediations which always already articulate action and, among them, narratives of everyday life" (Ricoeur 1991: 198)

The critique of the alienation that a modern Western and Cartesian world view forces between people, animals, materials and the world is certainly not new. From the early 1990s, a range of archaeologists and anthropologists have critiqued themes such as technology and materiality, examining how we may challenge the alienated world view that these terms imply, and how we may reconfigure them in our understanding of past material worlds. My own doctoral research explored the phenomenological notions of background and disclosure to examine how things and people show up in the world. In this paper I will use these approaches and a case study of the Mesolithic in western Scotland as a starting point for considering something new; the implications of Paul Ricoeur's notion of narrative identity for archaeology. As I will outline, for Ricoeur this concept is one applicable to language, in both text and discourse. However, in this paper I will suggest we may extend this concept to explore the embodied material practices through which the narratives of daily life emerge. Consequently I hope to explore how productive this perspective may be for understanding the relationships between people, things and identities in the past.

Us and them: The landscape dialogue

Julieta Elizaga (Universidad de Tarapacá - Universidad Católica del Norte, Chile, jelizaga@gmail.com)

This paper aims to understand how a group of Quechua-speaking herders experience Territory, in the Andean highlands of southern Peru, in the town of Macusani, Carabaya Province, Department of Puno. To do this, I will focus on three key concepts: Place, Territory and Landscape. Geography defines Place, as a single objective point in space that acquires meaning through the subjective process of location (Mazurek 2006:11). Casey (1996: 26 - 38), on the contrary, thinks about Place as being subjective, because, from the beginning, it is located, due to existing in a certain time and space, and its existence cannot be thought of without the participation of a social agent. Because of this, a Place has its own dynamics of growth and decline, and is related to the existence of people, as sentient bodies, as well as to the presence of animals, plants and inanimate things.

Organised by: Martin Newman (English Heritage in conjunction with the Information Management Special Interest Group of the IfA, martin.newman@english-heritage.org.uk).

Session abstract:

Why do we choose to record the sites, monuments and artefacts that we do? Why do we select the units of information we choose to record about them? How have these changed over time? How can the adoption of a reflexive approach enable us to consider recording choices in a theoretical way? What do these recording choices tell us about archaeology and wider society over time? Can something as ephemeral as a database record or a digital photograph be considered as an artefact and studied as such? Can something so intangible be viewed as material culture? How are new technologies adding to the material available for us to study as historic documents of the future?

These are some of the questions that this session will pose as it looks at how theory can explain the recording choices that we as archaeologists have made since the origins of the discipline as we have sought to categorize, inventorize and construct ontologies to describe the past around us. The session will also look forward to consider how theoretical ideas might shape the recording choices we make in the future. This session has been organised in conjunction with the Information Management Special Interest Group of the Institute for Archaeologists.

Session papers:

The Database as Material Culture

Martin Newman (National Monuments Record English Heritage, Martin.Newman@english-heritage.org.uk)

Archaeological recording predates the digital age and the first records created from investigations of our past were physical entities in themselves. These notebooks, card indexes, annotated maps and photographic prints have now been replaced by databases, Geographic Information systems and digital photographs. Where as the former can be handled, conserved and displayed, the latter has no physical presence, although the information content is comparable. This paper will put the case that the study of physical records is a study of material culture that can shed light on the society of the time and the evolution of archaeology as a discipline in the same way as the study of finds more readily accepted as material culture. Further it will argue the digitised equivalents of these records can be examined in the same way even though they have no physical presence and that the information contained within records is an example of material culture that can be divorced from the medium in which it is carried. The case will be illustrated with examples from the archives and databases of English Heritages National Monuments Record.

The CIDOC Conceptual Reference Model: A Framework for Integrating Different Recording Practices

Stephen Stead (Paveprime, steads@paveprime.com)

CIDOC Conceptual Reference Model (CRM) is a top-level ontology and ISO standard (ISO21127:2006) for the semantic integration of cultural information. This paper will explain the scope, objectives and construction principles of the model. It will detail the major concepts it defines and how these can be used to integrate archaeological data recorded at different scales using different recording practices.

Archaeological Archives as Social Documents
Stephen Stead (Paveprime, steads@paveprime.com)

Archaeological archives are not only a record of the archaeology investigated, and usually destroyed, during a field project, they are also an artefact of the process used to investigate. In this way they are a true archive in that they are the documentary results of an organisation's activities in the past. Little work has been done on exploiting this resource to show the social history of the individual interventions or of the discipline as a whole. However, the CIDOC Conceptual Reference Model provides the infrastructure to extract some of this information from existing archives and allows us to fully document the archaeological process without significant additional recording burden. The paper will discuss this topic and illustrate the principles with sample case studies.

Where to draw the Boundaries? Scheduled Ancient Monuments and Landscape Characterisation in Wales
Oliver Davis (Cadw, Oliver.Davis@Wales.GSI.Gov.UK)

The past in Wales has traditionally been recorded by monument typologies. Individual monuments are given defined boundaries in order to record, protect, and present them to the public, landowners and developers. More recently however, Cadw, in partnership with the Countryside Council for Wales and the four Welsh Archaeological Trusts, has been working on several projects aimed at improving our understanding of the historic landscapes of Wales. In particular, the historic landscape characterisation project has begun to examine whole landscapes and identify larger patterns and activity locales in the spaces in between sites.

This paper will discuss the problems of monument classification and how that affects both the recording and the presentation of the past. In particular, I will consider why we define monuments in Wales the way that we do. The classification of monument types may be a good way of handling data, but this approach can have negative effects as we try to fit unique sites with fuzzy boundaries into neatly defined packages within a standardised pattern. I will also consider how the site-type name that we give to a SAM implies particular concepts to us about the past. Finally, I will discuss the landscape characterisation process and examine whether this has enhanced our understanding, management and recording of the past.

What matters about the monument: reconstructing historical classification
Jonathan Bateman (ADS, jmb505@york.ac.uk) and Stuart Jeffrey (ADS, sj523@ads.ahds.ac.uk)

As part of an effort to make digital surrogates of legacy literature both accessible and meaningfully searchable the Archaeology Data Service embarked on an experimental programme of data mining based on Natural Language processing methodologies (AHRC-JISC-EPSC eScience funded). Two test corpus' were used in this process, several thousand grey literature reports and the Proceedings of the Society of the Antiquaries of Scotland (PSAS), and attempts were made to classify each article against a spatial, temporal and monument type schema using automated Information Extraction (IE). Rather than examine the methodologies used for the IE process itself this paper takes a well

recognised problem, the influence of classification systems on the construction of the reality it is apparently classifying, and examines it with reference to changes in the IE results over the 150 year span of PSAS. Such time depth in a single corpus allows a fascinating insight into changing notions of what matters about the past in those 150 years as much as the analysis of the text itself tells you about changes in the narrative of the historical and prehistoric past and highlights the reflexive relationship between that narrative and the classification.

Recording Systems as Social Technology

Sarah May (English Heritage, sarah.may@english-heritage.org.uk)

Starting from the premise that archaeological investigation is an essentially social act, this paper examines the ways in which social relations are produced and reproduced by the technology that encodes this act. Archaeologists are often passionately wedded to particular styles of recording, but the benefits of one style or another are usually considered in relation to the archaeological knowledge that is produced rather than the social relations of the people using them. Even interpretive calls for self-reflexive recording are usually couched in epistemological terms and gloss over the social experience of practice. A historical perspective is examined against a case study of the social implications of changing a recording system.

Discussant

Julian Richards (ADS, jdr1@york.ac.uk)

Palaeolithic Archaeology and Theory: mortal enemies or best of friends

Organised by: Helen Drinkall (Durham University, h.c.drinkall@durham.ac.uk) and Tom Cutler (University of Cambridge, tec35@cam.ac.uk).

Supported by: the Biography of Artefacts Research Grouping, Dept of Archaeology, Durham University.

Session abstract:

The propensity of Palaeolithic researchers to go suddenly deaf when the subject of theory surfaces is a common one; so what's the problem and why do we so intensely dislike it? Doth the archaeologist protest too much? While the subject has been developing fast over the last few decades a major dichotomy has formed between the two theoretical camps. On one side it is argued that the data is insufficient, making it meaningless to tackle Post-processual concepts. While others advocate these approaches, viewing them as essential to a greater understanding of the subject.

The paucity of both sites and data, coupled with preservational issues, means the subject is very site-focused. With lithics as our primary resource, technological and typological approaches are favoured, centred on a scientific and behaviouralist view, with studies concentrating on aspects such as raw material, environment, settlement patterns, chronology, and tool function. This prevailing Processualist mindset has been challenged in recent years, most notably by Gamble's work on the social Palaeolithic which explores concepts such as Local Hominid Networks, social interactions, and the individuals perception of the social landscape (Gamble 1995, 1999). This work paved the way for topics such as cognition, agency and the individual (Wobst 2000; Sinclair 2000; Gamble 1998), which while not yet commonplace in discourse, have been more conspicuous of late. However these topics are mainly confined to Upper Palaeolithic case studies, where there is better evidence and more data. Considering the multitude of issues in so remote a period, do Post Processual ideas provide alternative viable approaches, or is it a case of theory for theory's sake?

Traditionally at TAG, Palaeolithic papers have been spread over widely divergent central themes. This session aims to gather together wide ranging perspectives to explore the role of theory in the subject. Contributions are encouraged from both camps and all facets of the subject, including stone tools, settlement patterns, models, social relations, cognition, agency and from Lower to Upper Palaeolithic periods.

Session papers:

Theory for archaeology's sake

Becky Wragg Sykes (University of Sheffield, r.wraggsykes@sheffield.ac.uk) and Matt Pope (UCL, m.pope@ucl.ac.uk)

Why is there still a debate about the application of "theory" in Palaeolithic archaeology, a decade after the rest of the discipline added socially-based approaches to its repertoire of conceptual methodologies? It is undoubtedly linked to the fact that much of the evidence relates to species other than *Homo sapiens*, creating a tension between the two ontological projects of palaeoanthropology and Palaeolithic archaeology. Despite claims to the contrary, there has always been a level of interpretation that goes beyond the data, not to mention the fact that even our data are contextual to our research traditions. We need theoretical approaches to give some structure to the inferences that are inevitably drawn, and we must also acknowledge that universally proving our interpretations is unachievable, which is true for all of prehistory and proto-history. Furthermore, exclusively a-social approaches to the record fail to capture the broader roles that artefacts played in everyday human life; which after all is supposed to be the aim of archaeological research.

Two examples of the use of a socially-based theoretical framework are presented: structured patterning in biface discard at the Lower Palaeolithic site of Boxgrove, and the extended biographies of bifaces in the British Mousterian. Both demonstrate that using theory permits interpretations to move between different scales of lithic data, providing new ideas about how material culture in the earlier Palaeolithic played an active role in creating place and history.

"Tools as cores as tools: Aurignacian lithic technology and recent advances in behavioural and cultural understanding"

Rob Dinnis (University of Sheffield, r.dinnis@sheffield.ac.uk)

The most diagnostic elements of Aurignacian lithic assemblages are various carinated stone tool types, many of which can be considered 'index fossils' of the Aurignacian. Over the past 10 years, a technological approach combined with new discoveries and re-assessment of

existing collections has demonstrated that the form of these stone 'tools' results from a micro-lithic technology: they are, in fact, discarded cores, and not tools. This realisation has led to advancement in how behavioural change throughout the Aurignacian can be understood, and has allowed an important link between macro- and micro-lithic artefacts and bone tools found in the same assemblages to be established.

Despite these methodological advances, the complexity of the relationships between stone tool typology, technology and functional use is readily apparent. Beyond an impressively intricate and consistent technology across large geographical areas is a level of flexibility that is, of course, entirely to be expected from human individuals and groups. The current state of knowledge is outlined and suggestions for further advancement in understanding are made.

The Palaeolithic compassion debate - alternative projections of modern-day disability into the distant past

Nick Thorpe (University of Winchester, Nick.Thorpe@winchester.ac.uk)

In this paper I consider the nature of the debate over Shanidar 1, Romito 2 and Aubesier 11, among other skeletal remains, and whether they provide evidence of compassion or caring by groups in the Middle to Upper Palaeolithic. The tenor of this discussion has generally been couched in terms of the scientific method (which demonstrates that we can not rule out the 'null hypothesis' that the disabled individual would have managed on their own) versus those arguing for compassion in the archaeological record for the Palaeolithic who have been classed (e.g. by Dettwyler and by De Gusta) as unscientific speculators, guilty of making unwarranted assumptions.

However, Dettwyler's own views in her 1991 article are clearly influenced by her feelings for her son (with Down's Syndrome) and her choice of parallels emphasising the useful employment of individuals with disabilities in present-day Africa is plainly subjective, rather than a scientific survey. Comparisons with chimpanzee behaviour (as a model for a society without compassion) seek to place Palaeolithic humans on the other side of a divide, just as do disability theorists such as Margaret Winzer who believe that if things were bad for the disabled in the classical world then prehistory must have been a time of 'dread and despair'. In both cases we have grounds to doubt the underlying assumptions; Hublin notes that altruistic behaviour has been recorded among chimpanzees; Roman attitudes towards the disabled need to be seen in their specific historical context and Spikins argues for a prehistory of compassion.

Has Dettwyler's view that 'there's no way to know' become a convenient 'scientific' excuse for not thinking about compassion, caring and society in the Palaeolithic?

Considering Neandertal Landscape use during Short-Term Occupations in Britain during OIS3

Tom Cutler (University of Cambridge, tec35@cam.ac.uk)

The archaeological record of the brief Neandertal occupation of Britain during Oxygen Isotope Stage Three offers perhaps the best opportunity to study potentially unique responses to the landscape by Neandertal groups during the short periods that enabled them to occupy the most northern latitudes of Europe within a harsh "steppe-tundra" environment. These brief periods would have been few and restricted to warm millennial length (at best) climatic oscillations known as (warm type) Dansgaard/Oeschger (D/O) events (Dansgaard et al, 1993; White, 2006: 555). However from a traditional, site-focused approach to the archaeological record, it is one of the weakest periods and regions within which to study the more commonly investigated behavioural aspects of Hominin existence let alone Post-processual ideas.

As a result of this, a pragmatic method based around find-spot location patterning is proposed in an attempt to deal with the severe deficiencies of the record in this instance.

The aim of this is to ask how mobile Neandertal groups used and reused a landscape that they are likely to have moved into without any prior knowledge and what the implications are for considering Neandertal landscape perception at this time and how this compares with the wider European record.

Landscape Archaeology and the Palaeolithic Difference: Rivers, Plateaus and Expanding Horizons

Helen Drinkall (Durham University, h.c.drinkall@durham.ac.uk)

Sifting through the literature, mainstream landscape archaeological studies focus on historical perspectives, viewing landscapes as cultural entities, moulded and modified by human action. These approaches, and those derived from the majority of prehistory, are examples of very much visible landscapes (e.g. village boundaries, field systems, rock art and earthworks). So where does that leave us in terms of addressing landscape considerations in the Palaeolithic, at a time when humans were living with and utilising the landscape, but not yet playing a role in modifying it?

In Europe difficulties with the material record have precluded wider landscape methods, creating heavily site-orientated approaches (Villa 1991:195), limiting understanding of hominid behaviour across the entire landscape. In addition British Lower Palaeolithic assemblages are traditionally recovered from lowland fluvial contexts, potentially illuminating only one aspect of hominid life. The presence of open-air sites, in higher level locations provides us with the opportunity to expand our purview, elucidating aspects of behavioural organisation, site choice, and provision of resources across the whole landscape.

This paper aims to discuss the problems and peculiar approaches needed in taking a landscape perspective in the Lower Palaeolithic, and presents a multi-scalar approach combining artefact, ecological and inter-site analysis with GIS-based models that may shed light on hominin behaviour, choices and landscape use in the Lower Palaeolithic of Britain.

A social life for handaxes? Critiquing a social aesthetic for the Lower Palaeolithic

Richard Davies (University of Liverpool, r.w.davies@liverpool.ac.uk)

Research over the past two decades has tended to disregard the role that aesthetics have played in the form of the Acheulian handaxe, tending to invoke raw material (White 1998) or coincidental factors as the principal factor in guiding form (McPherron 1999). It has often rightly been pointed out that work that does suggest an aesthetic role involves a flawed subjective appraisal from a modern human brain, often invoking an appreciation of technical skill (Edwards 2001) or the presence of a remarkable trait (Oakley 1981). Where an aesthetic is tolerated, it is as a neurologically ordained trait, lacking social meaning outside of a role as a socio-biological signal (Kohn and Mithen 1999, Wynn 2002). However, recent social approaches to the archaeology of the Palaeolithic have stressed an enhanced role for agency and the social nature of technologies (Gamble 1998, Porr 2005); with these in mind, how far can a socially ordained aesthetic for the lower Palaeolithic be rehabilitated, given current archaeological evidence? This paper examines two possible avenues of research into the potential for handaxes to carry social information within an aesthetic form and critically appraises their potential to be socially meaningful.

Putting theory to the test

Frederick Foulds (Durham University, frederick.foulds@durham.ac.uk)

Since the advent of post-processual archaeology, Palaeolithic archaeologists tend to forego the application of social theory to assemblages and approach their analysis using highly processual and evolutionary processes, which leave little room for discussion of the individuals that created them (Gamble & Gittins 2004). Although some have argued for a

'bottom-up' approach focusing on the individual agent (Gamble 1999, 2007; Gamble & Porr 2005), most are of the opinion that this is an impossible goal beyond the resolution of the Palaeolithic archaeological record.

Studies of individual behaviour and agency in the Upper Palaeolithic have taken place, but the application of social theory to Lower and Middle Palaeolithic archaeology has not occurred until recently. However, is this just theory for theory's sake? While it is agreed that social theory is of benefit to Palaeolithic research, we still lack a methodological framework that allows us to test our theories and fully interpret the social aspect of material culture beyond 'naïve reconstructionism' (Hopkinson & White 2005). This paper aims to discuss the application of social theory to the Palaeolithic and ways in which our theoretical ideas can be rigorously tested.

Reanimating Industrial Spaces

Organised by: Hilary Orange (UCL, h.orange@ucl.ac.uk) and Sefryn Penrose (Atkins Heritage and University of Oxford, sefryn@gmail.com).

Session abstract:

The last century has irrevocably changed the world of work, and inextricably, the way we live and have lived. It has been a "revolutionary period of socio-economic transformation" (Casella, 2005). We argue that many industrial spaces survive in our present and it is still possible to record the memories of those who worked in industries and that this can provide contemporary perspectives on the successional uses of site and landscape since deindustrialisation. Whilst several recent volumes have considered the social dimensions of industrial sites in terms of new theoretical approaches memory work often remains a fleeting reference within these texts. The aim of this session is to move memory work centre stage in order to evaluate current theoretical approaches to the re-animation of industrial spaces (those which place people back in industrial spaces) and to assess their relevance, strengths and challenges within current research on archaeologies of industry.

We would welcome a broad range of papers which may consider some of the following questions: What approaches are being employed within research which examines different kinds of industrial work in the recent past? What role and relevance does memory work have within this research? What are the strengths and weaknesses of interpretations which are drawn from people's memories? How are archaeologies of the recent industrial past best communicated within outputs, textual, aural or visual, to differing audiences? Is a 'gap' between the researcher's fieldwork experience and research output necessarily a problematic one? .

Session papers:

Introduction

Hilary Orange (UCL, h.orange@ucl.ac.uk) and Sefryn Penrose (Atkins Heritage and University of Oxford, sefryn@gmail.com).

I Think it's Unlocked' – Exploring Remnants of Industry

Bradley L. Garrett (University of London, digicado@gmail.com)

I am an urban explorer. I am enticed by what is behind the functioning façade of striated city space. Beyond the liminal zone of black hoarding that surrounds a derelict factory like a wagon circle, secrets reside. When the sun goes down and the city goes to sleep, I might crawl into those places quietly, taking some pictures, shooting some video, scribbling some thoughts, sitting in silence; capturing little pieces of utopia, writing myself into these hidden histories as I watch their materiality mutate slowly like a rock moving through soil, assisted by the foliage we thought we had eradicated from the clean streets out there. Little green shoots crumble brick.

In fact, this is what entices me about every city, every place where humans once resided – what was left behind and forgotten; what can be experienced; which transmutations can be anticipated. There is no one here to arrest this decay; no one to tell me how it should make me feel. My research is a visual ethnography of urban exploration, a practice which involves the exploration of derelict industrial space. This paper is about what one might find in those places.

Up the Junction: Memory Loss and Urban Renewal in East London

Emma Dwyer (Museum of London Archaeology, edwyer@museumoflondon.org.uk)

All archaeology exists in the contemporary world; this may seem like a truism, but within the context of commercial contract archaeology, it's easily forgotten. The historic buildings that we are asked to record, for example, are often derelict, redundant, stripped of furniture, equipment, and people. One such project, which has arisen from the extension of the East London Line of the London Underground, required the recording, prior to demolition, of a large number of buildings, and a stretch of railway viaduct in London's East End. Recording and interpretation of the latter structure required us to think beyond its industrial use, and how the arches underneath the viaduct continued to have a life of their own; accommodating and inspiring east Londoners. In Dalston, an area of inner-city, north-east London, the same recording project coincided with the announcement, planning and implementation of a major programme of urban renewal, centred around Dalston Junction railway station. Here, the demolition of buildings that acted as local and personal landmarks brought memory and pain to the fore; it proved impossible to separate historical Dalston from the present-day community, and their concerns for their future.

From the Bunker to the Gas Chamber: Children's Spaces in Modern Industrialised Warfare

Gabriel Moshenska (UCL, gmoshenska@yahoo.co.uk)

Several recent studies have shown that children's encounters with the material worlds of modern industrialised warfare can have complex and powerful long-term psychological effects. In oral histories of childhood in the Second World War the traumatic and aesthetic impacts of violence are often expressed as vivid memories of particular objects and places.

The threat of bombing and poison gas in the late 1930s led to the creation of new spaces in the urban environment; this paper focuses on two of these. First are the ubiquitous school air raid shelters, prefabricated steel or reinforced concrete bunkers in playing fields to protect from bombing. Second are the less well known school gas chambers, where children were exposed to tear-gas to brutally emphasise the importance of adequate gas protection.

Using oral historical sources I will examine children's responses to these new and unwelcome spaces. At the time these ranged from abject terror to excitement, and a nation-wide phenomenon of juvenile vandalism. My analysis of these phenomena will consider the inevitable non-correspondence of rigid military-industrialisation of the Home Front and children's tactile and individualistic ways of knowing the world.

Prefabricated Memories: Appraising a Communist Concrete Production Site in Southern Albania

Emily Glass (University of Bristol, emilyglass@yahoo.com)

Under a Communist Leadership Albania embarked on a programme of mass modernisation under the direction of the dictator Enver Hoxha. Part of this socio-economic advancement included the manufacture of prefabricated concrete elements needed to supply the country with buildings, telecommunications, electrification and defence. One such complex producing all these parts was located on the outskirts of Gjirokastra in Southern Albania, which functioned until Communism collapsed. This factory went beyond merely moulding utilitarian forms for a national consumption, it embodied how people were shaped and united by the Party through daily life. A recent visit to this site revealed a wealth of information: The layout remains complete and is littered with Communist production remnants, iron moulds and piles of debris with some spaces still in use today. Furthermore we discovered our taxi driver had worked there in 1984. With his input we were better able to contextualise and assess the site as a case study for examining the archaeology of Communist Albania, for which the recent nature of this era is well placed to utilise memory studies. This paper will explore the challenges, pros, cons and relevance of this approach to a tangible and visual relic of collectivised industrial Albania.

'The landscape is riddled with failed promises/and premature returns': Industrial Remains in Ted Hughes' Remains of Elmet (1979) and Peter Riley's Tracks and Mineshafts (1983)

Amy Cutler (Royal Holloway, amycutler1985@googlemail.com)

This paper compares the use of de-industrialised British landscapes by the poets Ted Hughes and Peter Riley. Ted Hughes' *Remains of Elmet* is written about the Calder Valley, one-time 'Cradle of the Industrial Revolution' which, as he states in his foreword, was – after the collapse of industrial operations – characterised by its 'architecture of ... desolation' and 'grim beauty'. Peter Riley's *Tracks and Mineshafts* is the result of his nine years of documentation of the history of lead mining in the Peak District, combining research in reference libraries, and, as he later remembered, 'tramp(ing) all over the area for several years in order to locate and contemplate holes in the ground'. Using close readings of the poems, and extra-textual evidence such as footnotes and letters, this paper aims to show the ways in which the two poetic projects approach their respective landscapes. It will particularly focus on the linguistic means by which a poet may look 'beyond the surface' of the landscape and display further sediments of meaning. It will finally ask how and why the topographical residues of industry may be manipulated and re-animated in the poetic form.

Palimpsest of the Past

Sara Bowler (Artist and University College Falmouth in Cornwall, sarabowler@tiscali.co.uk)

What role do artists have in the understanding and re-animation of former industrial landscapes? Can they bring fresh insights into concepts of place and memory? This presentation will examine recent and historical approaches by artists to industrial environments and pose questions about the impact artists' responses can have on public consciousness and imagination. Artists' interpretations have ranged from awe and wonder (aspects of the Sublime) to unearthing gritty or uncomfortable truths about past locales (recent contemporary practice). Many of these works become signature 'images' for the public's understanding of the past and influence recollections of it. Could archaeology benefit from embracing parallel investigations of place, enabling artists to bring their distinctive approach to the processes of enquiry and analysis?

A Mine of Information: Presenting the Social Histories of Heritage Mining Sites.
Peter Oakley (UCL, peter.oakley@ucl.ac.uk)

Heritage inscriptions primarily valorise industrial mining complexes as outstanding physical manifestations of technical development and achievement. Presentation materials and tours are typically organised around an abstract operational sequence of extraction and initial processing technologies. These factors potentially sideline the social and physical existence of the people who lived and worked at the sites, though curators have often developed specific display strategies employing records of the memories of participants and extant material culture to counteract this tendency. This paper explores to what extent and how the social is conveyed at three twentieth century heritage mining sites: Geevor Tin Mine in Cornwall; Kennicott Copper Mine in Alaska and Gold Dredge No.8 located near Fairbanks, Alaska. Analysis will focus on how the physical experience of work and the social structures of vanished mining communities are conveyed and what sources are used to construct interpretations. The partial or complete erasure of implicit or explicit politics, in particular events or actions evidenced by the sites but potentially distasteful to the expected audience, will also be considered.

Benders, Benches and Bunkers: Recent Contestation and Commemoration at an Industrial (Heritage) Landscape.

Hilary Orange (UCL, h.orange@ucl.ac.uk)

At Botallack, a former tin and copper mining landscape in West Cornwall, oral history accounts largely support the notion of a heavily mythologised 'historical' landscape. Here the miner (several generations past) is commonly seen as a hero (battling against rock and the elements) within the setting of the demonic mine (a place of danger, accident and death) whose architectural and engineering elements demonstrate his technological skill (Alfrey & Putnam 1992).

This historical narrative, which has strong supportive documentation, contrasts to local people's memories of the recent past, and in particular, memories of individuals who are associated with post-industrial Botallack. During the site's transition from derelict space to industrial heritage (exemplified by National Trust acquisition in 1995 and World Heritage Site Status in 2006) these individuals were engaged in different 'unofficial' activities. They are now absent and their activities have left few traces in the landscape yet they seemingly continue to 'haunt' Botallack's cliffs (Moshenska 2010). This paper will explore this 'alternative' history of Botallack - the paradoxical experience, problems and sensitivities, in researching memories of the recent past, the role of generational change in forming 'history' and differing social boundaries and contestation in relation to mining heritage in Cornwall.

Ritual Failure

Organised by: Jeff Sanders (Society of Antiquaries of Scotland, jeff@socantscot.org) and Dr. Vasiliki Koutrafoura (Edinburgh University, pare@ed.ac.uk).

Session abstract:

This session aims at exploring how religious ritual systems fail, collapse or transform. Ritual practices can be characterised as both fluid and conservative; this innate contrast is

particularly apparent when investigating the dynamics that make ritual systems come to an end. Ritual practices in the archaeological record tend to be identified at their peak and therefore in an apparently crystallised form. In some cases religious systems appear to survive for millennia before abruptly disappearing or being replaced.

We would like to invite papers that will analyse ritual endings and explore transformations in ritual systems through theoretical perspectives: why ritual fails; why a ritual system is no longer functional within a society; what it is that sparks change; and how this is related to other social structures. What is it that attracts people to different practices, and do ritual systems change from within or from the outside? Does ritual change presuppose social change or vice-versa?

This session would also like to invite papers which explore ritual endings from the practical perspective of their appearance and disappearance in the archaeological record. Is it the absence of identified practices that indicates change? Do new ritual systems appear only fully formed in the archaeological record or can their early development be identified? Can we recover the traces of the beginning of their endings? Ultimately, why does ritual, such a strongly bonded institution, fail?

Session papers:

Introduction

Jeff Sanders (Society of Antiquaries of Scotland, jeff@socantscot.org)

Beneath Ritual: Ritual Cycles and Ritual Crises in the Archaeology of Orcadian Souterrains

Martin Carruthers (Orkney College, Martin.Carruthers@orkney.uhi.ac.uk)

Is ritual ever a fully formed institution or system, or is it always in the act of becoming, a process not a procedure? Rather than propping up or substantiating the status quo, can ritual offer people opportunities to explore and express radical, sometimes subversive, political aspirations or possibilities? Is ritual a creative and innovative form of improvisational social experience and performance, a potential force for personal and political redemption and actively constitutive of the social identities of communities?

I would like to explore ritual in this mode, as a dynamic form of social practice in relation to an archaeological case study from the Iron Age of Orkney. I would argue that an exploration of the archaeology of the underground buildings known as souterrains gives credence to the idea that they represent a social technology that is formative and transformative of personal and community identities, contending that souterrains provide an arena for the enactment of rites de passage. In this way the rituals that surround souterrains engender, often divergent, identities and carry the seeds of their own transformation. It is surely in this ambiguity, perhaps always latently present in ritual, that the conditions for change are created and in which ritual performance is deemed to have been efficacious or to have failed.

Roman Colonialism in a Frontier Society: The Reconfiguration of Ethnic Identification, Martial Ideology and Ritual Practice

Karim Mata (University of Chicago, kmata@uchicago.edu)

This paper discusses the transformation of martial ideology and associated ritual practices against the background of Romano-Batavian colonial entanglements in the Lower Rhineland. Archaeologists of colonialism have much to contribute to our understanding of

the forces that drive social change. In stressing the great variability in colonial encounters, their theoretical frameworks have increasingly focused on local agency and value systems. Colonialism was perceived and negotiated locally and differentially by heterogeneous communities of colonial actors whose rejection, emulation or reconfiguration of foreign goods, ideas and institutions are best understood in terms of local logics.

In recent decades, archaeologists studying Romano-Batavian entanglements have also increasingly emphasized local agency and value systems, but this has led to unrealistic interpretations that ignore the unique concerns of empire in a frontier zone and place too much stress on local elite initiative and the endurance of pre-Roman ideologies. By historicizing Romano-Batavian relations and taking a more holistic and contextual approach to the archaeological evidence, it is possible to explain shifts in local value-systems and associated practices as a direct result of Roman colonial concerns which were instrumental in shaping the historical trajectory of the Lower Rhineland during the first two centuries AD.

From Wells to Pillars, and from Pillars to...? Ritual Systems Transformation and Collapse in the Early Prehistory of Cyprus.

Vasiliki Koutrafoura (University of Edinburgh, pare@ed.ac.uk)

The formation of a fluid but distinct ritual system can be identified in the first part of the early prehistory of Cyprus. This is followed by a transitional period of excessive and conservative ritual practices on the one hand, and of new and highly variable practices on the other. This coexistence possibly mirrors the conservative character of a social reality that dies, while a new perceptual and social world emerges. In this instance, the gradual transformation of the ritual system guaranteed a great degree of continuity of symbolism and was finally replaced by a rigid, well defined, stable and clearly structured system of beliefs, expressed practices and social realities. This system characterized a long lived and prosperous community on the island, which then suddenly collapsed. People dispersed and disappeared from the archaeological record. When they reappear, only scattered segments of their ritual past can be traced in their new world.

What is it that allows communities to go through transitional phases and survive, while others prove unable to adapt to change and ultimately fail? Does social survival presuppose gradual transformation of a community's perceptual world? Focusing on two transitional phases of Cypriot early prehistory, this paper examines whether the first signs of radical change in a community's worldview, values, cosmological and social order are evident in their ritual practices.

Ritual Collapse in Third Millennium BC Malta

Caroline Malone (Queen's University, Belfast, c.malone@qub.ac.uk) and Simon Stoddart (Cambridge University, ss16@hermes.cam.ac.uk)

C. 2400 BC is a significant date in Maltese prehistory. The communal monumental constructions of the Tarxien period (generally characterised as temples and hypogea) fell out of use and were replaced by a much more individualised funerary rite based on cremation. The paper will explore the potential causes of this rapid cultural change. To what extent can this change be characterised as a collapse? Did the change have any ecological component or was it the product of an internalised reworking of society. New data will be added to the interpretative framework from recently published material from Xaghra in Gozo.

When Ancestors become Gods: The Transformation of Cypriote Ritual Practice in the Late Bronze Age

David Collard (University of Nottingham, acxdc1@nottingham.ac.uk)

During the course of the Late Bronze Age (c.1700-1050 BCE), the primary expression of Cypriote ritual practice changes from tomb-centred mortuary rituals to larger scale

ceremonies conducted within monumental public buildings. Furthermore, these changes appear in concert with a number of significant socio-economic changes in Cypriote society, exhibited by large-scale population and settlement expansion, the introduction of craft specialisation, the establishment of coastal trading emporia and the construction of monumental architecture. At the same time, however, certain aspects of Cypriote ritual behaviour appear to remain constant, particularly the practice of feasting and the consumption of psychoactives, such as alcohol and opium. This suggests that the earlier ritual practices, and the religious beliefs that motivated them, were somehow appropriated and adapted to suit more institution-directed roles.

Using this Cypriote context as a case study, this paper explores theoretical questions relating to the observation of changes in ritual practice and the possibility of interpreting corresponding religious beliefs. In particular, this paper discusses the way apparent changes in ritual are related to wider socio-political changes and whether it is possible to infer any corresponding changes in beliefs, if it is indeed possible to infer these in the first place.

On Ritual Failure in First Millennium B.C.E. Babylonia
Michael Kozuh (Auburn University, mgk0001@auburn.edu)

The aim of this paper is to explore stresses in the ritual economy at one Babylonian temple—the Eanna of Uruk. We have thousands of texts generated by various segments of the Eanna's ritual economy during a 150 year period of stability; this textual plethora allows us to pinpoint stresses in that economy. In particular, I will use examples of mismanagement and excessive demand to show how the temple responded to economic stress. It is through these responses that we can understand how the temple attempted to avert the catastrophe of ritual failure. Yet at the same time these responses lay bare just how dependent successful Babylonian ritual was on the complicated nexus of religion, politics, and the economy.

Temples had thousands of direct dependents involved in ritual preparation and execution, coordinated elaborate relationships with outside contractors to secure difficult to store foodstuffs, and shared ritual control with the imperial administrations at Babylon. Moreover, all of this ultimately fed into a system of elite food distribution. The failure of temple ritual signified a collapse of a sophisticated economic system that was ultimately supported by crown policies.

Missing the Beat or Ritual Transformation?
Simon Wyatt (independent, thesimon23@yahoo.co.uk)

Is it possible to identify ritual ends? It is true that it is during their peak that ritual becomes crystallised in the archaeological record, but it is possible to see changes occurring if we have luck on our side, or at least good preservation. In the case of the clay drums of the Trichterbecher culture (TRB) we have an intriguing set of artefacts associated with an even more intriguing set of associations, and while the appearance and disappearance of ritual associated with the instruments are difficult to define, we are able to identify seeds of change visible between two quite distinct phases of use. The drums of the TRB span the chronological phases TRB IV and V, 3350-2700 BC, and between TRB IV and V we see a change in drum form, decoration and contextual associations. These changes reflect a transformation in ritual practice related to ideological, economic, social and ecological factors.

A Time to Dance? - Identifying Ritual Practice in the American southwest
Claire Halley (University of Cambridge, ceh66@cam.ac.uk)

This paper considers how a 'performance' perspective can be used to identify and contextualise transformations in ritual practice. Rituals are a vital mechanism for creating,

expressing and challenging social relations, values, beliefs and attitudes. Richard Schechner considers "rituals are performative: they are acts done" (1994: 613)¹. Through acting, singing, storytelling, music and dance, rituals are given form and life. Such ephemeral activities are difficult to recover from the archaeological record particularly from prehistoric periods. This paper proposes performance as a paradigm of both practical and theoretical utility, providing a method for identifying and recovering evidence of ritual actions and as a theoretical framework to consider the relationship between ritual practice and social processes.

Concentrating on beginnings and transformations, the paper presents evidence for ritual practices from the Chacoan culture of the American southwest. Combining multiple lines of evidence including ritual paraphernalia, architectural data and iconography, together with data from modern ethnographic and indigenous sources this paper will identify ritual places and practices, map changes to these and consider the relationship between ritual practice, ritual transformation and developing social processes.

Discussion

Led by Jeff Sanders & Vasiliki Koutrafour

The Affective Properties of Architecture

Organised by: Oliver Harris (University of Cambridge, ojth2@cam.ac.uk); Serena Love (Stanford University, slove@stanford.edu) and Tim Flohr Sørensen (University of Aarhus, farktfs@hum.au.dk)

Session abstract:

There is no question that architecture evokes, creates, and demands emotional responses. As early as the first Century BC, Vitruvius wrote "architecture is the substance of delight". Aesthetics and emotions proliferate within architectural discourse, taking seriously elements of temperature, light, materials, colours, texture, sounds, placement, décor, etc. Today's estate agents use emotion to sell houses and potential buyers make emotional choices when a house 'feels' right. Architects or builders can influence the ways in which constructions elicit certain responses, but equally we do not need to posit an alienated hand behind the architecture to consider how it may produce certain kinds of responses and not others. We already know that buildings and other forms of architecture have communicative capacities; we now want to consider their aesthetic impact and affective properties. How do particular constructions of space draw out certain kinds of emotional responses? How does employing certain forms of materials and, of course, their attendant properties, produce certain kinds of atmosphere?

Within the broader perspectives of archaeological approaches to emotion and affect, the session's objective is to explore how architecture can provide a multi-sensory experience

and contribute to an understanding of dwelling in the past. This session is an exploration in architectural phenomenology and questions the affective properties of architecture.

Session papers:

Introduction: Articulating atmospheres: reassembling architecture and the affective

Oliver Harris (University of Cambridge, ojth2@cam.ac.uk), Serena Love (Stanford University, slove@stanford.edu) and Tim Flohr Sørensen (University of Aarhus, farktfs@hum.au.dk).

Sensory Design, Sensory Archaeology

Linda Hulin (University of Oxford, linda.hulin@orinst.ox.ac.uk)

This paper explores the emergence of sensory design in architecture and examines ways in which it may be used to illuminate archaeological interpretation. Does the affective power of building reside in the architecture alone, in the disposition of objects within them, or a combination of both? If the latter, which has the primary influence? It is suggested that the affective qualities of empty buildings is different from furnished ones, a point of relevance to archaeologists, who rarely recover a complete material record. Such questions are explored through a comparative study of Oxford colleges.

The house at the end of the (Linearbandkeramik) Universe

Penny Bickle (Cardiff University, bicklepf@cardiff.ac.uk)

When Arthur Dent finds himself at the restaurant at the end of the universe in Douglas Adams' book of the same name, he is confused: "if the Universe is about to end ... don't we go with it?" Ford Prefect tries to explain "imagine this napkin as the temporal Universe, right? And this spoon as a transductional mode in the matter curve ...".

Archaeologists seem similarly perplexed when faced with the disappearance of the Linearbandkeramik (LBK) longhouse and consequently the end of the LBK is increasingly modelled as a period of confusion, crisis and violence. This paper, in contrast, will argue that the longhouse was not rejected outright, but rather that the scales over which dwelling was experienced were transformed through creative responses to the practice of building. In doing so, it will debate how, in its material presence, the house was affective in entexturing the experience of community as well as transformative of social relations. The temporal and material dimensions of the longhouse constituted and mediated the intimate and localised relationships formed between households and the wider community. This paper will therefore begin by discussing the place of the building in the formation of LBK social life and then explore ways in which this changed, specifically considering the Paris Basin region.

Le Point suprême: The sacred space of ritual artistic reduction from prehistory to the present in France

Rebecca McClung (University of Oxford, rebecca.mcclung@arch.ox.ac.uk)

What makes a bounded (architectural) space sacred? How is this notion of sacred space defined and constantly redefined, and how can a clearer conception of contemporary constructs understood as 'sacred' assist in providing a better understanding of past spaces that may also have held sacred properties? Throughout prehistory and history in France, the space of creation has often been viewed as set apart and important. Caves, museums,

churches, and contemporary art installations are all spaces where artistic creation takes place, and where the visitor's perception of space and place is altered through change in environment. Light, temperature, color, void, sound, etc. are all employed to place the person entering that space into a new frame of mind, which not only evokes the divine and allows the transition between the sacred and the profane to take place, but also shocks this person into a different understanding of his or her current reality. In this way, through a more generative theory of sacred space based on concepts set out by social scientists and writers such as Bourdieu, Turner, and Breton, we can explore contemporary responses to these spaces to come to a better understanding of the ways in which humans might have interacted with similar constructs in the past.

Experiencing architecture and architectural space in the British Mesolithic

Barry Taylor (University of Manchester, Barry.taylor1@manchester.ac.uk)

Although lacking the monumentality of later prehistory Mesolithic life still took place within and around a range of different architectures; from hollows and arrangements of post and stake-holes to platforms, hearths and pits. But these weren't the only spaces that people inhabited. Clearings were produced by deliberate or natural burning, trees were felled or fell over, and paths were formed through repeated journeys. Furthermore, the material practices of daily-life created accumulations of material that remained visible in the landscape .

What then was the relationship between these? Did Mesolithic people feel differently about post-built structures and woodland clearings? Did they identify particular locations with the remains of earlier habitation? And did they distinguish between spaces that had been deliberately cleared and ones that were naturally formed?

This paper will discuss the ways that Mesolithic people reacted to, and interacted with these different forms of architecture. Drawing upon recent excavations in the Vale of Pickering it will explore the relationship between deliberately built "structures", accumulations of material culture, and the "natural" vegetation. In particular it will focus upon the division between natural and anthropogenic processes and discuss whether such distinctions formed part of peoples experiences of architecture and architectural space.

The archaeology of a basement

Stelios Lekakis (University of Athens, lekakisste@hotmail.com) and Katerina Chatzikonstantinou (Aristotle University of Thessaloniki, a.chatzikonstantinou@gmail.com)

The basement space of the National Insurance building in the centre of Athens, Greece, is an underground enclosure that lingers between the notions of refuge, protection, survival and the notions of capture, isolation, death. Constructed in 1934, this space is part of a large underground network, created during the interwar period under a law that forced every new housing to include an anti-aircraft refuge in the basement. In WW2, the German Komandatur commandeered and converted the space for incarceration and torturing during the period of Occupation (1941-1944), as the numerous prisoners' inscriptions on the walls testify. The stairs to the basement descend¹ to a labyrinth of claustrophobic dark corridors loaded with affective properties, crossing the surface of the earth towards a reassuring shelter rescuing from the danger above and simultaneously crossing the boundary into an incarceration dungeon operated by the enemy underneath. In a phenomenological experience of locality the basement² of the National Insurance building serves as simultaneous enclosure and catalyst for the mediation of specific relational emotional responses. Nowadays restored and preserved as a listed historic monument, the basement is open to the public, occasionally hosting events and performances, facing the challenge of how to deal with the modern heritage in relation to its continuously changing context, including physical, economic and functional changes, as well as socio-cultural, political and scientific ones.

Towards an affective archaeology of the NMA

Howard Williams (University of Chester, to howard.williams@chester.ac)

In the spring of 2009, I led a group of archaeology students to the National Memorial Arboretum at Alrewas in Staffordshire. The visit aimed to be the culmination of a third-year undergraduate module that explored the complex and evolving history of commemorative practice in Britain over the last half-millennium. Yet I was struck by how the complex variety of gardens, trees and monumental architectures developed there since 1997 shed new light on the relationship between archaeology and modern British commemorative culture. In this regard, the NMA has yet to receive extensive scholarly attention beyond the discussion of a small selection of specific monuments. Indeed, to this author's knowledge, it has received no archaeological comment at all. While contemporary archaeologies have engaged with a range of material cultures from vans to beer cans as well as spaces from bypasses to council houses, it is striking that even contemporary studies of conflict commemoration have yet to touch upon the NMA and its claims to be a site of 'national' mourning and memorialisation. Considering the NMA is not easy and perhaps unpopular: the monuments and their settings have ongoing and close links to the commemoration of service men and women killed in recent and ongoing conflicts in Ireland, Iraq and Afghanistan as well as deeply emotive categories of civilian death such as road-accident victims and still-births. Yet if contemporary archaeology is to cut its teeth and engage with the affective roles of architecture and material culture, the paper argues that the NMA not only falls within its remit, but demands in-depth archaeological research and critique. The NMA is part sculpture park and part botanic garden. In other senses it has the qualities of a zoo and a museum, containing monuments and material culture rescued from oblivion. In this way, I argue that the NMA touches upon archaeological research on multiple registers and relates to other kinds of contemporary landscape already explored by archaeologists. To illustrate my argument, I chart the range of overtly 'archaeological' themes and 'archaeological' material cultures imbuing many of the monuments in the NMA and how archaeology is employed to manage perceptions of history and emotion. Other monuments afford instances of intended (and perhaps unintended) 'ill-affects' caused by an archaeological presence; these serve to challenge and disturb visitors and their vision of the past.

Experimental sound archaeology: the sonic analysis and reconstruction of Stonehenge as a methodology for understanding the experience of acoustics and music in prehistoric ritual culture.

Rupert Till (University of Huddersfield, r.till@hud.ac.uk)

An understanding of ecological theories of perception and of phenomenology, tells us that all of the senses must be addressed in order to gain a complete understanding of the relationships between human culture and its environment. Sound in particular, as a time based and directly experienced medium, offers new approaches for the analysis and exploration of archaeological sites and materials. Yet the study of the visual dominates archaeology, even in relation to periods where oral and aural culture predates the literary, and as a result many archaeological studies remain silent. The growing field of archaeoacoustics has drawn attention to the possibilities offered by a scientific study of the sound and acoustics of a space. Thomas Hardy identified in 1899 that Stonehenge had unusual acoustic properties. Aaron Watson and David Keating found further evidence in their 1999 pilot study that this was the case. This paper describes the results of a more in depth study of the acoustics of Stonehenge that explored the sonic characteristics of perhaps the most iconic of British prehistoric sites. It compares results of acoustic field tests at the site itself, with theoretical analysis of the site's acoustics; with literary research; with the results of similar tests at a full-size model of Stonehenge; and with data from computer acoustic modelling, analysis and recreation. It will also use sound examples to allow the listener to experience the sound of prehistoric Stonehenge.

Findings about the acoustics of the site are used to explore the profound effects that the sound of Stonehenge would have had on those present in the space, and to help us to understand the culture of prehistoric Britain. In doing so it proposes a methodology for the acoustic study of archaeological sites, and illustrates the kind of information that can be gained from this form of study. It points out and challenges the assumption that looking, reading and writing are the centre of archaeology, and suggests that listening may offer new insights to even the most well-known of sites.

Discussant

Lesley MacFadyen (Universidade do Porto, Lesley.macfadyen@mac.com)

The ethics of heritage tourism, archaeology and identity

Organised by: Margarita Díaz-Andreu and Cesar Villalobos (Durham University and CECH) and Nuria Sanz (World Heritage Centre of UNESCO (contact cesar.villalobos@durham.ac.uk)

Sponsored by: Santander Universities and supported by CECH, WAC and the History of Archaeology Research Grouping, Department of Archaeology, Durham University.

Session abstract:

In the last few decades, heritage tourism has experienced an exponential growth that has not been devoid of tensions. On the one hand, tourism brings a sense of pride and an important source of economic income for local communities. On the other, however, it represents a threat to archaeological sites and is seen by some as an instrument of neo-colonialism.

This session aims to discuss the wide range of theoretical issues relating to heritage tourism, archaeology and identity. These include the changing role of archaeology in heritage tourism; the creation of memory through visits to archaeological monuments and museums; and ethical issues in archaeologists' role in heritage industry. Other issues that speakers may want to incorporate into the discussion are the tensions in ownership and stewardship of archaeological heritage; the role of archaeological tourism in the construction of identity; the commoditization of archaeological sites and museums; the role of conservation, authenticity and representation in the face of mass tourism; and the potential of heritage tourism as an institutionalized state activity to promote national identity. In addition, speakers may want to examine the potential of heritage tourism to empower regional and local identities and appraise the impact of colonialism and decolonisation on the formation of a historical discourse that includes archaeological information.

Although the core papers will deal with Latin American heritage tourism, contributions on other parts of the world are also included.

Session papers:

Introduction

Margarita Díaz-Andreu (Durham University, m.diaz-andreu@durham.ac.uk)

Tourism and archaeology in Brazil, an epistemological approach

Pedro Paulo A Funari (State University of Campinas, Brazil, ppfunari@uol.com.br) and Fabiana Manzato (São Paulo University, Brazil, fmanzato@yahoo.com.br)

Postmodern epistemology has been discussing society and science in the last few decades. Breaking with monolithic, normative interpretive models, postmodernism has emphasised social diversity, fluid identities, gender biases and issues, contradictions and conflicts, in both society and in the social sciences. This is true for both archaeology and tourism as scholarly endeavours. From this theoretical standpoint, the paper deals with archaeology and tourism in Brazil. After introducing the theoretical setting, we discuss tourism in Brazil as both an elite practice for the middle classes, and as an activity that has recently reached people with lower incomes. Archaeological tourism is part of a wider environmental and cultural tourist trend and the paper first describes the main archaeological tourist destinations and then discusses the epistemological impacts of tourism on archaeological thought. CRM has affected archaeology and tourism in a significant way, as several sites have been subjected to public archaeology strategies, including tourism. We then discuss the epistemological challenges faced by archaeologists, taking into account that diversity and pluralism are key concepts, as well as the interaction of scholars with ordinary people in both archaeological site management and interpretation.

Self-exotisation and the politics of poverty in Peru

Alexander Herrera (Universidad de los Andes, alherrer@uniandes.edu.co)

This paper explores the linkages between archaeology, receptive tourism and development in Peru, where the generation of income through the exploitation of cultural heritage and the sale of services on the global tourism market have both been promoted by national and regional governments as a key strategy to combat poverty. In this process, archaeologists have been instrumental in recommending and setting up new heritage sites for the industry. Tourism revenues, however, tend to favour tour operators and traders who depend on foreign capital, rather than local communities. Furthermore, the exoticising representation of “traditional” “Indians” furthers the trivialization of indigenous identities as a consumer product. In a conjuncture in which the critical distance of many Peruvian archaeologists is subverted by lucrative employment opportunities, we explore emerging alliances with local communities.

A New Role for Heritage Tourism?: Politics, Archaeology, and Identity in Honduras

Doris Maldonado (University of California Berkeley, dmaldonado@gmail.com) and Lena Mortensen (University of Toronto Scarborough, mortensen@utsc.utoronto.ca)

The recent military-backed coup in Honduras has provoked an unprecedented awakening of popular social movements in resistance to the *de facto* regime and its policies. Among the concerns of this mobilization is a perceived attack on the cultural patrimony, as well as threats to a host of new initiatives that were underway to diversify and democratize the nation's sense of heritage. At the heart of this turmoil in the cultural sector is a battle over heritage tourism, which until recently has traditionally focused on a single archaeological site

(Copán), and on a single cultural narrative, that of "Mayaness." Beginning with new leadership in 2006, the country's institution for cultural patrimony (IHAH) radically expanded its support for projects that better reflect the multi-ethnic and multilingual character of Honduras' past and present. IHAH's agenda included a new model for developing archaeological sites, such as Currusté in Northwestern Honduras, that envisioned heritage parks as centres for local education and community involvement, where citizens increasingly participate in defining and managing their heritage. This presentation examines the unfolding drama between the market interests, which are pushing attention back to a famous but limited cultural centre, and the fledgling efforts to re-imagine the role of heritage tourism for a diverse national citizenry.

World Heritage values, as a tourist destination.

Nuria Sanz (World Heritage Centre-UNESCO)

The impact of tourist frequentation on World Heritage clearly shows the urgent need for a focused and continuous effort to enable more effective tourism management and coordination at the sites. The major archaeological World Heritage sites are an excellent scenario for testing this for a variety of reasons. First, visiting is concentrated on generally clearly defined contexts of enormous vulnerability. Challenges of visual and acoustic contamination, illegal occupancy of the land, natural disasters and unlawful trafficking of cultural goods have an effect on these places, often of tremendous immediacy. Through a series of case studies, the World Heritage Centre highlights some of the best practices and core challenges that concern these sites. These experiences of best practices and challenges can act as a reference point for other sites and provide information to be used in adapting Management Plans and Public Use Plans in the future.

Lighting up time: Archaeological sites for night mass tourism in Mexico

César Villalobos (Durham University, cesar.villalobos@durham.ac.uk)

Mass tourism has been considered one of the most important and, probably, the most influential means of cultural exchange in the contemporary world. The success of archaeological tourism is virtually assured by the steady promotion of "the past" as a must-see destination. Mass tourism has brought a significant change in the representation of archaeological heritage by the incorporation of night tourism. The installation of massive sets of lighting in archaeological sites, for the performance of *son-et-lumière* shows, though not novel has been a growing activity since the last decade. In this paper, I shall discuss how sites are affected by being commoditised for night performances. Looking at Teotihuacan, a paradigmatic site in Mexican archaeology, I will discuss how the archaeological past is a powerful resource used to create selective narratives according to the interest of different groups. I shall discuss ethical issues and the actual circumstances that shape the representation of the past for night tourism consumption. Finally, I shall be assessing the use of archaeological heritage as a contested resource for the government, local communities and international organisations.

Cultural heritage conservation under current Mexican narrative convention.

Lilia Lizama (UAM Iztapalapa, xlahca@yahoo.com)

This paper will discuss the relationship between nationalism, cultural heritage and heritage laws in Mexico. Building on existing debates about alternative modes of administration of cultural heritage, this paper aims to analyse the relationship between cultural heritage conservation and economic development and how this could be applied in Mexico. This paper argues that cultural management in Mexico requires modernization by making use of new economic tools and by updating Mexico's heritage legislation. This modernization will bring new, improved value to the cultural heritage and provide more effective protection.

What if Atlantis? – Archaeology, tourism and underwater discourses
Bruno Sanches Ranzani da Silva (Federal University of Minas Gerais/Brazil, brunorzn@gmail.com)

By the 1960's, SCUBA diving had gained space in academic archaeology, and researchers started to explore the possibilities of underwater sites: from sunken ships to submerged cities and settlements. Nonetheless, as any other field of archaeological practice, underwater archaeologists were not alone in their appreciation of human ruins in the deep blue. In Brazil, the relationship between academic and lay public concerning the underwater national heritage is still a problematic issue. Our legislation has so far proved insufficient to deal with the multitude of interests related to our underwater sites. Tourism may present itself, then, as an alternative possibility for the coordination of interest groups with the aim of developing protection, entertainment and local memory. Nevertheless, many projects still conceive archaeological tourism as an activity essentially related to economic development. I aim to analyze research undertaken on underwater archaeological tourism, focussing above all on the socio-cultural impact it may have on local communities or diverse groups strongly bound to a submerged site. We hope to present a critical perspective of the possibilities for interrelation provided by underwater tourism, and their applicability in the Brazilian case.

Discourses of identity and tourism in the Greater Blue Mountains, Australia
Herdis Hølleland (Oppland County Council, herdis.holleland@gmail.com)

Cultural tourism is a growing business, representing, according to the World Tourism Organization, a component in almost 40% of all international trips undertaken. Such tourism has become a vibrant factor at World Heritage Sites around the world. This paper will discuss the impact on tourism strategies in an area already heavily visited by tourists - the Greater Blue Mountains World Heritage Area, New South Wales, Australia. The site was placed on UNESCO's World Heritage List in 2000 for its universal natural beauty. It was, however, also nominated for its cultural distinctiveness. Here I shall discuss how cultural and in particular indigenous tourism is being used as a means to achieve a combined status, and how this process affects local identity discourses.

Archaeological Tourism' as a means of cultural and territorial development: The case of Syria

Laurence Gillot (University of Brussels, Belgium, Laurence.Gillot@ulb.ac.be)

Since the 1990s, the opening up of Syria to international tourism has gone side by side with new policies aimed at presenting and developing some important archaeological sites in co-operation with foreign archaeological missions. The purpose of these measures is to use archaeology and tourism as drivers of Syria's territorial development and attractiveness, as means of promoting a national identity rooted in the ancient (pre-islamic) past, as well as an incentive to the dialogue with the West.

This paper sets out to analyse the role of archaeology and of archaeologists in the process of valuation and development of archaeological resources and their contribution to the cultural and socio-economic development of Syria from the second half of the 20th century. The paper discusses the 'multifunctionality' and 'sociology' of archaeological sites as well as the conflicts arising between the different stakeholders (archaeologists, tourists and local populations). In particular, it considers the ways archaeology and heritage tourism – considered by many authors as "colonialist" – are perceived by the local populations and the role that they are playing in these activities.

Moreover, the paper suggests that the heritage and touristic development of archaeological sites has multi-faceted effects on the local environment. In some respects, these effects are positive (cultural development, social cohesion, jobs linked to the

archaeological work or to the tourist services) whereas, in other respects, they are somewhat more negative (resource use and cultural conflicts). In sum, this paper bridges the gap between archaeology and tourism by underlining the benefits of an applied archaeology, devoted to archaeological resource management and public presentation.

Ottoman remains in the Greek landscape: Issues of Cultural Heritage

Management

Efi Kefalaki (University of York, efi100585@yahoo.gr)

The main focus of this paper is the construction of senses of place and identity, memories and experiences through the management of Turkish cultural remains. An overview of the political agenda of the managers will bring out the use and manipulation of the politics of the past to serve contemporary expressions of nationalism. Moreover, an examination of the public's perceptions concerning Ottoman remains will show how sub-national groups resist the dominant ideology of the leading groups. Also, the paper will show how the politics of the treatment of Ottoman buildings has gradually changed, as the expansion of the European Union influences the conceptualization of 'the East'. Lastly, the significant impact of tourism and its consequent cultural exchanges will be examined from the perspective that Greek heritage and its understanding by Greeks is influenced by pre-existing notions of heritage significance.

Archaeology and Tourism in Portugal: a voyage of (homeland) self-discovery

Ana Cristina Martins (IICT - Tropical Research Institute, ana.c.martins@netcabo.pt)

The association of archaeology and tourism began to be explored in Portugal during the second half of the nineteenth century. It was then that several intellectuals recognized its importance for regional and national economy. Nevertheless, few politicians added archaeological research to their agendas. It was only in the twentieth century that archaeology was officially supported through the funding of excavations, publications, exhibitions and congresses. In 1930, the universities of Coimbra and Oporto organized the 15th International Congress of Prehistoric, Anthropology and Archaeology. Like the previous one hosted in Lisbon (the 9th, in 1880), the 15th congress encouraged the study of archaeological sites, including Conimbriga, a Roman city discovered not far from Coimbra (Central Portugal). Land was bought in order to expand the excavation area; conservation and restoration procedures were put into practice, the site was made known through publications and even postcards. We will evaluate the promotion of Conimbriga as part of a national agenda, comparing it to other Portuguese archaeological sites used for tourism, such as the Citânia de Briteiros site (an Iron Age hill-fort), in the Northwest of the country.

Cella Vinaria Archaeological Park (Teià-Maresme-Barcelona): Cultural Heritage Tourism Project VS an Applied Investigation Project. Importance of effective Communication.

Antoni Martín i Oliveras (Cella Vinaria Project, arqueoleg@teia.cat) and Leticia Sierra Díaz (Cella Vinaria Project, leticiasierra@toolboxgci.com)

CELLA VINARIA is the name of an archaeological park located in Catalonia. The archaeological structures excavated and documented in this site between 1999 and 2005 correspond to a Roman wine production centre in operation from the 1st century B.C. to the 5th century A.D. This archaeological-park model has been developed as a cultural touristic resource and includes, besides the visit to the Roman wine production centre, a reconstruction of various buildings and two large wine presses documented during the excavation, the route of a Roman Experimental Vineyard and a visit to a Tourist Reception Centre.

This paper will discuss the project's planning phase, the difficult balance between scientific rigor and the ethics involved in the transformation of an archaeological site (understood as a cultural resource) into a cultural product .

Phenomenology, authenticity and World Heritage: a case study at Housesteads Roman Fort

Esther Renwick (UHI Millenium Institute, esther.renwick@shetland.uhi.ac.uk)

This paper will consider the issue of authenticity in visitor experience through a case-study of the Housesteads Roman Fort, part of the Roman Frontiers World Heritage Site. On a material level, authenticity has traditionally been defined as 'genuine' and 'original'. However, when taken beyond the material, the concept of authenticity becomes more problematic. As part of a World Heritage Site, Housesteads has conformed to the UNESCO criteria of authenticity, which includes 'spirit and feeling'. A survey of the tourist literature relating to Housesteads, combined with interviews with visitors, showed an expectation specifically related to the 'imagination', 'experience' and 'discovery' of life at the site in the Roman period. The case-study compares the current visitor experience with an exploration of the experience of the site in the past, with particular emphasis on movement and space. Phenomenological methodologies are used to explore the sensory experience of environments and place considerable emphasis on sequences of encounter and on the different viewsheds as the original habitants moved through the site. This paper suggests that, since visitors bring their own stereotypes and ideas to the site, and are seeking the experience of a past reality, a phenomenological approach can be valuable in seeking a more authentic presentation and interpretation in the face of mass tourism.

English Heritage: The philosophy of conservation and research on megalithic sites in guardianship and their presentation to the public.

Heather Sebire (English Heritage, Heather.Sebire@english-heritage.org.uk)

This paper will consider how to balance the needs of the visitor with the long-term protection of prehistoric monuments in guardianship, with particular reference to the megaliths of the case studies of work in progress at West Kennett Long Barrow and Uley Long Barrow, with an update on Silbury Hill and Stonehenge. English Heritage has 411 sites in guardianship, including castles, priories, and country houses alongside many prehistoric monuments. There are many iconic prehistoric sites in guardianship, such as Maiden Castle and Knowlton Henge which are not megaliths but specifically 34 megalithic sites, such as less well known Castlerigg stone circle and Arthurs Stone alongside the Rollright Stones and the world-renowned Stonehenge.

There have been a few recent publications which have dealt with the presentation of guardianship sites (Thompson 1981, Keay 2004, and Robinson 2008) but these have mostly dealt with later sites with structural remains. Little has been written about how prehistoric sites are presented to the public and what the major issues are. How do we encourage the public to visit prehistoric sites without causing damage and how do we supply information to enhance the visit? Most importantly, (some would argue) how do we ensure ongoing research?

Organised by: Kalliopi Fouseki (Open University, kf3247@tutor.open.ac.uk) and Kalliopi Vacharopoulou (University of the Arts London, k.vacharopoulou@lcc.arts.ac.uk)

Session abstract:

The concept of digital heritage emerged recently as a result of the digitisation of photographic records of heritage objects. It has since evolved rapidly into a specific area of professional practice as well as study, as a series of taught postgraduate courses around the country reveal. The existing literature and many projects in the field focus mainly on technical aspects that relate to digitisation techniques and practices and to digital curation of images of objects. Whilst the potential of digital imaging technologies is immense, theorisation of these images that constitute objects in themselves is not particularly prominent. 'Digital objects' (images) are often perceived as neutralised images of original objects, which objectively and accurately represent the original objects. They are also viewed as an effective means in democratising and increasing participation and access to heritage to the wider public.

The aim of this session is to challenge these beliefs and to investigate the contextual relationships of the digital objects with their original ones, their producer and the institution in which the original objects are displayed or stored. In order to tackle these issues, it is imperative to define and theorise the nature of the digital object itself, the processes and factors of its creation. Such examination will allow further investigation of issues of democratisation/participation; of education and access (including social inclusion issues) by virtual audiences; the politics that are inherent in the creation of digital objects; the personal, emotional, cultural and social values that digital objects can emerge and their institutional interdependence.

Session papers:

Introduction

Kalliopi Fouseki (Open University, kf3247@tutor.open.ac.uk) and Kalliopi Vacharopoulou (University of the Arts London, k.vacharopoulou@lcc.arts.ac.uk)

Pixels of the Past

Ross Wilson (University of York, rossjwilson@googlemail.com)

As a number of heritage institutions move towards digitizing their collections, providing online, virtual exhibitions, to support actual displays or programmes, the need to understand the domain of digital heritage becomes ever more pressing. Educational institutions have responded to this growing trend by providing vocational qualifications to enable the growth of digital heritage but the ways in which the medium shapes and informs notions of heritage receives relatively little assessment. Too often the process of digitization is assumed to lead to democratisation, as collections both obscure and familiar can be accessed and studied.

To provide a framework to understand the process of digitizing heritage this paper forwards the view that the medium of digitization offers a way to comprehend how digital heritage is produced. Online collections are provided through computer programming and web design which construct the object in an analogous manner to the way digital heritage is constructed by heritage institutions. Examining how the medium and the message are intertwined ensures a new perspective on the role of digital heritage.

Objects, archaeobjects, museobjects, digi-objects in museum contexts: themes and thoughts towards a digital museobject-oriented theory.

Georgios Papaioannou (Ionian University, Corfu, Greece, gpapaioa@ionio.gr)

In the world of archaeological and museum practices, an object of the past (object) is sometimes discovered by the archaeologist (archaeobject) and then it hopefully ends within a museum collection (museobject) and constitutes the source of digital representations (digi-objects). The original object comprises a single entity. Then it gets added views and values by archaeological theory and practice, museum exhibition patterns, interpretation, conservation and presentation schemes, researchers, visitors, the museum staff and the wider public. Archaeobjects/museobjects carry the products of different perceptions, ideas, beliefs, thoughts and works. When digital representations come into play (digi-objects), this inevitably results in many more views and much more information.

Several relevant questions often emerge during digitisation practices on museobjects: how many digital views are needed, and what for? How many are worth getting? What kind of instructions should we give to the digital record producers?

These practical questions demand a theoretical basis for answers. Is there a museobject-oriented theory behind digitisation practices, which can help? And should there be one, even many? This paper aims to address these issues, focusing on specific examples (CIDOC CRM, MLA sector) and personal experience.

Digital objects or digital voices? The politics of digital objects

Kalliopi Fouseki (Open University, kf3247@tutor.open.ac.uk)

This paper will investigate the political role of 'digital archaeological objects'. The role of archaeology in reinforcing political statements or fulfilling political goals is well known and thoroughly researched. On the contrary, the role of 'digital archaeo-objects' is under-explored since 'digital objects' are often viewed as rather neutral or objective. This paper will argue that digital technologies constitute a powerful means to transform a 'neutral' digital object into a powerful political statement. Not only this, but also the political character of digital objects is occasionally more dominant than the power of archaeological objects that are displayed either in their physical space or within a museum setting. This paper will demonstrate the above argument using the case study of 'digital classical objects' that are displayed in the virtual space of the New Acropolis Museum in Athens. A comparison also of different digital interpretations of the same objects in other websites will illuminate how digitisation can be used as a tool for transforming a physical object into a 'digital' political statement.

Digital Images and Archaeology: the 5 Ws

Kalliopi Vacharopoulou (The Bridgeman Art Library and London College of Communication, University of the Arts London, k.vacharopoulou@lcc.arts.ac.uk)

In this paper I will be discussing the 'w' questions (who, where, what, why, when and how) raised by the digital records of archaeological objects employed in teaching and learning. The use of visual material is inherent in archaeological teaching while learning theories ascertain visual learning as a powerful process for individuals. Now, at the time of the 'digital' society, the use of visual materials has been revolutionised. Images in books, transparencies

and slide projectors have given way to digital image resources and to the use of a range of digital objects. Discussions on digital images, particularly two-dimensional ones, revolve around numerous issues: How are these digital objects used? How should they be used? What are the benefits? What are the drawbacks? Further debates on online databases argue that the digital objects should serve the needs of a defined user community. But who forms this user community? What are the levels of usage and the different subject domains? What are the diverse learning needs and roles of the users? Additional concerns, such as the availability of digital images and legal and copyright restrictions make the question of digital resources much more complicated. I am exploring these issues as they relate to archaeology through a pilot study which assesses the use and usefulness of digital images in the field. This study is conducted alongside archaeologists who teach and undertake research in the UK and internationally. Their comments, based on accessing and evaluating a particular digital image resource (Bridgeman Education), aid my investigation into the uses of such resources and the needs for images in archaeology teaching and research.

Virtual Reconstructions in Archaeology: Producing Simulacra or Interpretation? Reconstructing the Minoan Cemetery at Phourni, Crete
Constantinos Papadopoulos (University of Southampton, cp5v07@soton.ac.uk)

Virtual reconstructions are powerful tools used in archaeology in order to visualize the archaeological knowledge and provide a comprehensible way to understand complicated scientific issues. Although, many archaeologists have rightly criticized the tendency of computer-based visualizations to be driven by the need to demonstrate advanced graphics techniques, rather than by archaeological considerations, virtual reconstructions can be used in a variety of ways providing alternative ways of interpreting the archaeological data, not usually available through conventional means.

Attention should be stressed on the fact that virtual reconstructions as well as any secondary representation of reality are images without the substances or the qualities of the original. The simulacra produced can never replace the past reality, and repeated copies or interpretations of the archaeological evidence definitely change the image of the past, bringing new data or leaving other behind. However, the prospects of virtual reconstructions for archaeological research outweigh the adverse criticism, and should not be underestimated. The aim of this paper is to use the virtual reconstruction of the Minoan cemetery at Phourni to examine the potential of computer graphics, while discussing the extent to which virtual reality is a sufficient way of producing original knowledge rather than a sterile way of yielding archaeological simulacra.

Digitalizing archaeological boat timbers. (Re)presenting the past objects or new technology?

**Tori Falck (Norsk Sjøfartsmuseum/ Norwegian Maritime Museum,
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There are a number of good reasons for changing the method of documenting archaeological boat timbers from pen on folio to digital 3D. Some of these reasons might also be questioned, but once caught up in the digital tools, it feels like the door back is shut. It could be claimed that as long as the documenting of archaeological objects remains a required enterprise for the museum (as is the case in Norway), the digital path is too persuasive not to follow. But if not the only opportunity, it is a way of utilizing and exploiting the opportunities that technology unquestionably offers. At the Norwegian Maritime Museum we chose to walk this path in 2007. We then purchased our first CMM (Coordinate Measuring Machine), a FARO 3D measuring arm. The paper will briefly present the essence of the method of measuring and documenting. The various opportunities it offers will be discussed, comparing it to the original method as mentioned above. Essential to this discussion will be the issue of closeness or distance to the objects, concerning both the

measurers themselves, potential researchers, and the public. Is it possible not to make the digitizing the motivation itself?

Digital objects and haptics – can ‘virtual touch’ provide a means of touching the untouchable?

Linda Hurcombe (University of Exeter, L.M.Hurcombe@exeter.ac.uk), Mark Paterson (University of Exeter), Ian Summers (Glasgow University)

Objects form a tangible connection with the past, yet most museum objects will never be touched by the public. Some organic objects are so fragile that even researchers and curators will not touch them. This paper presents the results of a collaborative project investigating the prospects for ‘virtual touch’ by means of digital mixed media involving user interaction with a visual screen display and haptic device to create the sensation of touch. The theoretical and practical issues have been diverse but have included understanding the sense of ‘touch’ as multiple haptic sensations, ensuring that the original object is the primary focus of engagement, thinking about new ways to promote public understanding of archaeological materials and objects, and a consideration of sensory cues versus sensory precision. The work has focussed on prehistoric textiles since these are amongst the most fragile archaeological remains where public access presentation and are the most challenging.

Theorising Early Medieval ‘Towns’ (c. 700-1200 AD)

Organised by: Letty Ten Harkel (University of Sheffield, a.ten-harkel@shef.ac.uk); Abby Antrobus (Suffolk County Council Archaeological Services, abbyantrobus@googlemail.com); Dawn Hadley (University of Sheffield, d.m.hadley@shef.ac.uk); and Andrew Agate (University College London, andy@andyagate.com)

Supported by: The Society for Medieval Archaeology

Session abstract:

The archaeological study of early medieval ‘towns’ is arguably one of the least theorised aspects of medieval archaeology in Britain and Europe, despite the fact that they were relatively densely occupied spaces, which in many cases have produced closely dated stratigraphic sequences, good spatial data, significant evidence for manufacturing activities, and large artefact assemblages representing various activities including rubbish disposal, landscaping activities and occupation.

Although the establishment of a correct definition of the ‘town’ has generated significant (theoretical) debate in the course of the past decades, this session does not aim to return to that issue. Instead, it accepts the working definition that early medieval ‘towns’ were relatively densely occupied settlements that had a number of different functions and a

complex identity that set them apart from the surrounding region, and may include, in the case of Britain, Anglo-Saxon wics and burhs and Anglo-Norman civitates, as well as certain monastic sites.

This session focuses on the period c. 700-1200, and invites papers that explore the ways in which the information retrieved during the excavation of such sites lends itself to the development, enhancement and testing of new and existing (post-) processual theories, with the dual aim to increase our understanding of life within these settlements, and the role of these settlements within their wider social, political or economic contexts. Themes that may be addressed include concepts of time, space, identities, social relations (including gender and age), social processes (including production and consumption), and artefact biographies.

Session papers:

Part I: Urban Social Lives

Introduction

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Medieval Life is Rubbish

Hal Dalwood (Worcestershire Historic Environment and Archaeology Service, HDalwood@Worcestershire.gov.uk)

'Rubbish' is a fundamental feature of medieval urban archaeology in the UK. Material culture studies and environmental archaeology have blossomed, based on the rich variety and complexity of data excavated from medieval towns since the 1970s. Evidence for crafts, trade, diet, animal husbandry, cultivation, household economics (and so on) have contributed to the social and economic archaeology of medieval towns. The evidence has on the whole been analysed within interpretative frameworks established by social and economic historians, and a largely untheorised approach has prevailed. This paper will seek to show that the evidence for processes of rubbish deposition and sewage disposal in medieval towns has been interpreted in a simplistic fashion by urban archaeologists, and that the common descriptive category 'rubbish pit' did not exist. More sophisticated analysis of the archaeological evidence for urban disposal practices within a multi-disciplinary framework can lead to a more dynamic understanding of medieval attitudes to consumption, ownership, cleanliness, and the recycling and use of 'rubbish'. This paper will argue that the enormous excavated data sets resulting from disposal in medieval towns can no longer be analysed only within the broad framework of medieval economic history. An outline will be made of potential new approaches to interpreting rubbish in medieval towns.

The Importance of Home in Early Irish Urban Places

Rebecca Boyd (UCD School of Archaeology, University College Dublin, rebeccaiboyd@gmail.com)

The Viking Age is credited with the development of towns and urban ways of life in Ireland. Whilst discussion continues over the urban nature of early monastic sites, Dublin is the first site where there is clear evidence for a “relatively densely occupied settlement” with “a number of different functions and a complex identity” separate from its surroundings. More than 400 structures have been excavated in Dublin and this paper explores the role the houses themselves played in the ordering of daily life in Viking-Age towns. New issues must have arisen as society adjusted to this new way of life, from coping with neighbours, to noise and odour pollution, privacy issues, the introduction of new languages, or the expansion of social networks. This paper will particularly focus on the importance of ‘place’ and will explore the importance of ‘home’ as seen through the establishment of ‘place’. The discussion will expand out into the other Irish towns which have similar levels of archaeological preservation – Waterford and Cork. These towns are comparable with Dublin’s eleventh and twelfth century evidence, but parallels for the sparse ninth century evidence will have to come from other contexts – York and Kaupang.

‘A Nether World of Dungheaps(?)’: Conceptualising England’s Early Medieval Suburbs.

Andrew Agate (University College London, andy@andyagate.com)

Art and academia have traditionally theorised early medieval suburbs in negative terms and, it will be argued, this view has impacted upon how archaeologists interpret their evidence. As a prelude to the paper ‘Suburban development in Anglo-Saxon-Norman England’ this paper will examine and question traditional characterisations of suburbs over time and space. It will suggest that suburbs have been long overlooked and that preconceived and imbedded characterisations of suburbs as ‘negative’ social spaces requires reassessment and revision.

Categories of Pots and Categories of People: A Case Study from Hamwic (Mid-Saxon Southampton)

Ben Jervis (University of Southampton, bpj106@soton.ac.uk)

The main pottery types in Hamwic (as identified through fabric analysis) have marked distributions. I contend that this is related to patterns of production and supply, and that groups of people developed around this exchange network. Established pottery types have cultural salience from this perspective, but are they still relevant through use and deposition?

I consider whether ceramic use follows this patterning, or whether more widely prescribed or more localised patterning occurs. By demonstrating the fluidity of ceramic categories, I propose that the population of Hamwic can be categorised in a fluid manner, based on the practices which they engaged in. Secondly, I examine whether these groupings continued through the deposition of ceramics. Was rubbish created through certain activities treated in a particular way, or was pottery classified as generic ‘waste’ and how did social groupings develop through depositional practice? By demonstrating that pottery categories are fluid and develop through the life of a ceramic vessel, I will argue that the ways in which people engaged with material culture created groupings, which are equally transient. Pottery’s disposability meant that people belonged to several groups simultaneously, bringing about notions of self and belonging through participation in, and memory of, social activity.

One Size Doesn't Fit All: Pottery Use, Identity and Cultural Practice in Early Medieval Oxford, AD900 - 1100

Paul Blinkhorn (Freelance Pottery Specialist, paul.blinkhorn@ntlworld.com)

The city of Oxford, from its creation as a burh in the early 10th century, was in many ways a frontier town. Located on the border between Wessex and Mercia, it also appears to have had a large Scandinavian population. Maureen Mellor noted that, in the early years of the burh's existence, the distribution of the two main pottery types in the town, St. Neots Ware and Oxford Shelly Ware, suggested that they were generally consumed by two different cultural groupings within the settlement, and that this pattern continued in the 11th century, when Oxford Shelly Ware was generally replaced by Cotswolds wares.

This paper will build on Mellor's observations, specifically by examining the patterns of pottery jar ('cooking pot') consumption. Similar consideration will be given to a further new pottery type, Oxford Ware, which was introduced after the end of the St. Neots ware tradition in the immediate aftermath of the Norman Conquest, and discuss how these patterns reflect the social identities and practices of the population of Oxford in the first two centuries of the city's existence.

The Buddhist Ceramics of Suburbia: Identifying social differentiation and Urban Form in Early Historic Sri Lanka

Christopher Davis and Keir Strickland (University of Durham, christopher.davis@durham.ac.uk; k.m.strickland@durham.ac.uk)

This paper examines the utility of the concept of the "suburb" within Early Historic South Asia, and sets out an artefactual methodology that might be used to identify such residential areas using the city of Anuradhapura, Sri Lanka, as an illustrative example. Although South Asian urbanism is different in form to the classical Western gestalt of the "city", the concept of "urbanism" has been an apposite tool in the study of Early Historic South Asia. Texts from this period, such as the Arthashastra and Mahavamsa, advocate social zoning in and around cities – potentially not dissimilar to modern concepts of "suburbia". However, while these texts have been used by scholars as evidence for the presence of social spatial differentiation, this has never been explicitly examined from an archaeological perspective. On the premise that social differences are visible through variability in material culture, this paper utilises the ubiquitous but often ignored coarseware ceramics to attempt an artefactual reading of social differentiation across space and time at the Early Historic city of Anuradhapura.

Part II: Urban Social Landscapes

Introduction

Letty Ten Harkel (University of Sheffield, a.ten-harkel@shef.ac.uk); Abby Antrobus (Suffolk County Council Archaeological Services, abbyantrobus@googlegmail.com); Dawn Hadley (University of Sheffield, d.m.hadley@shef.ac.uk); and Andrew Agate (University College London, andy@andyagate.com)

Chan Chan: expressing ideology through urbanism

Mark Oldham (independent researcher, Oldham.md@googlegmail.com)

Chan Chan was the capital of the Chimú empire (900 to 1470 AD), the largest coastal society of the pre-Colombian period in South America. In this paper, I will investigate the relationship between the architectural style of the urban centre and the Chimú royal ideology. The analysis will be based on both archaeological and ethnohistorical evidence,

and will pay particular attention to the concept of the oikos as a factor in determining the nature of architectural expression and shaping elite ideology. Furthermore, I will consider the effects of such a clear expression of ideology on the suburban, non-elite population, and also those living in provincial urban centres. Is the city of Chan Chan a beacon for a national ideology, or rather an enclave of an elite ideology?

The freedom of the city: social complexity and rural-urban relations in the development of Norwich AD 700-1100.

Edward Oakley (University of Nottingham, acxeho1@nottingham.ac.uk)

When Michael Postan described medieval towns as 'non-feudal islands in the feudal seas' he was looking to explain how the liberties and extra-feudal privileges, as expressed in charters, operated against the apparent restrictions of feudal control (Postan 1975: 239-240). He saw how the merchant collective sought to exempt themselves from the 'sway of the feudal regime' (ibid.) and distance themselves from the established elite hierarchy. This mainly economic perspective masks the complexity and range of identities and actors in urban life and doesn't consider the role of regional rural sites in supporting urban growth.

This paper aims to trace the origins of such liberties through the examination of identities in late-Saxon Norwich, which became one of the major urban centres of medieval England. The freedom of the inhabitants of Norwich is hinted at as early as the tenth century, when the Liber Eliensis states that Norwich 'possessed of such great freedom and dignity that if anyone bought land there, he did not require sureties' (Fairweather 2005: 122). Archaeological evidence is used to illustrate identities in late-Saxon Norwich and explore how the interaction of complex social groups and freedom developed a landscape of competitive display by the time of Domesday. Rather than seeing a development model which sees an origin in a middle-Saxon secular or ecclesiastic centre, it will be argued that Norwich enjoyed a less controlled place in the settlement hierarchy, which contributed to the pre-conditions of such free status in later periods. This paper will also explore the role of the rural hinterland in contributing to the development and propose the involvement of the rural elite, who sought to benefit from social and economic freedoms of the town.

Challenging foundation myths: exploring the complex beginnings of English burhs

Matt Edgeworth (University of Leicester, me87@leicester.ac.uk)

Many English towns have foundation myths, inherited from Anglo-Saxon and medieval chronicles, which tend to be accepted uncritically by historians. It is common for chronicles to state that such-and-such a town was built by this king at a specified date. But what happens when stories about town origin are subjected to detailed archaeological scrutiny? Wallingford is one of the best preserved of the Anglo-Saxon burhs. Situated on an important crossing of the River Thames, it retains an almost complete circuit of ramparts and grid of medieval streets. Like many of the Wessex burhs, the town was reportedly founded from scratch by King Alfred the Great in the late 9th century. This paper draws from recent investigations by the Wallingford Burh to Borough Research Project - a joint collaboration of the Universities of Leicester, Exeter and Oxford - to show that what actually happened may have been much more complex than the foundation myth suggests. The answer to the crucial question - 'what was there before?' - is not a simple one. Could town foundation myths perhaps perform other functions, as well as the conveyance of a partial historical truth?

The Norman Imposition: The medieval castle and the urban space, 1050-1150
Michael Fradley (University of Exeter, mgf204@exeter.ac.uk)

The construction of castles within the existing urban space of the medieval English town is widely perceived as one of the most dramatic and visible manifestations of the Norman Conquest. Their common interpretation as culturally distinct and oppressive elements within the urban space belies their contribution to the settlement, as well as their archaeological potential for entering into an investigation of towns in both the pre- and post-Conquest periods.

Through reconsideration of the urban environment as one in a constant state of change and renegotiation over a range of scales it is possible to engage discussion of the castle as one element of change within a perpetually developing townscape. Instead of considering the castle as a blunt cultural tool it can be viewed as a vibrant setting in which groups and individuals engaged. This perspective also challenges existing models of medieval urbanism for the period c.900-1150 which often emphasise the origin of urban settlements, particularly in southern and central England. Due to the nature and conditions of data collection and the wider historiography of medieval archaeology, such static models are frequently reinforced without question. The legacy of this situation and the acceptance of an inert framework will also be considered.

Suburban development in Anglo-Saxon-Norman England
Andrew Agate (UCL, andy@andyagate.com)

Traditionally the study of towns in the English landscape has focused upon their defensive circuits and internal layouts. This is no more apparent than in the many plans of burh sites and county towns which have appeared in publications since the early 1970s. Such plans emphasise containment, with the primary topographical elements of interest being defences and intramural layouts. More recently such places have been recast, and are better understood, not as 'islands of authority' but as nodal points in a multi-layered administrative and defensive system that included communications and signalling networks. Both approaches leave suburban settlement peripheral to the focus of interest.

Meanwhile, medieval suburbs and their inhabitants are traditionally characterised in negative terms. This stereotypical and static view is entrenched in literary and academic sources. However, such characterisations are constructed using later medieval documentary evidence and may not be applicable to the earliest English suburban settlements.

Against the wider theoretical context of state formation and urban development this paper challenges the stereotypical characterisation of suburbs and examines the role, pace and impact of suburban settlement around major early medieval urban centres between the 9th and 12th centuries. Finally, a new theoretical model of suburban growth will be presented which suggests that planned suburban settlement presages the 'privatisation' of town foundation that predominates from the late 12th century.

Discussant
Martin Carver (University of York, moc1@york.ac.uk)

Theorising Imagery in Past Societies

Organised by: Amanda Wintcher (Durham University, amanda.wintcher@durham.ac.uk) and Daisy Knox (University of Manchester, daisy.knox@postgrad.manchester.ac.uk)

Supported by: the Biography of Artefacts Research Grouping, Dept of Archaeology, Durham University.

Session abstract:

The study of imagery in past societies, including rock art, wall paintings and objects such as figurines or decorated ceramics, has been the subject of much discussion. Although traditionally labelled as 'art', it is now widely agreed that judging this material in terms of 'quality' or 'skill' is inappropriate. Instead, more recent approaches emphasize their relationship to the overall archaeological record. What was 'art' has become 'data', and discussions of beauty and skill have been replaced by measurements and statistics.

Nevertheless, the newer methods used to investigate such imagery, and the interpretations of their meaning, function and significance are often strikingly similar to those offered by more traditional approaches. Interpretations are focused on ritual or economic considerations, ignore the influence of history, and remain divorced from verifiable archaeological reality. Yet, such objects remain, in part, visual media: their appearance was often an integral part of their design and social importance, and as such must be taken into account.

This session invites consideration of the following: Is it possible to reconcile aesthetic aspects with more data- and socially-oriented theoretical approaches? Can we ever justifiably label any prehistoric object 'art' in the modern sense of the term? Is there any advantage to doing so? Are new theoretical approaches actually different from traditional 'art' perspectives, or are they simply the same ideas expressed with new vocabulary? If different, why do they lead to such similar methods and results? How can we make the differences between theories, and their attendant methods, more explicit?

Session papers:

Introduction

Amanda Wintcher (Durham University, amanda.wintcher@durham.ac.uk)

Schematic Rock Art in the province of Zamora, NW of Spain.

Jose Sastre (University of Granada, Spain, josesastreb@hotmail.com)

Schematic Rock Art is a very important remnant from the Bronze Age in the province of Zamora. Actually we have many problems in the interpretation about these paintings, because usually there is not a clear archaeological context for this Rock Art. In the province of Zamora we are working on the interpretation of these images in relation to the hillforts, the landscape, the rivers and the different groups of representations.

We are working with different methods of investigation of the paintings, principally with new photographic methods, such as Infrared (IR) for the discovery of new images under

calcareous adhesions. The Geo-Radar is a new method for investigation of the different remnants in the places where the Rock Art is situated.

The situation for Schematic Rock Art in the province of Zamora is very complicated in some cases. The principal problem for conservation is the protection against human and natural attacks. Landscape investigation is aimed at finding new Schematic Rock Art sites. We are working on different lines of inquiry: correct interpretation of the paintings, relationship with the landscape, new technologies applied to the Rock Art, survey of the landscape, conservation, and the distribution of these Schematic Rock Art sites.

Areas of contention in the study of figurative art of the Temple Period in pre-historic Maltese culture

Catherine Simpson (Durham University, c.j.simpson@durham.ac.uk)

The study and interpretation of figurative art in prehistory has tended to follow established themes. On the one hand interpretation has focused on trying to identify their possible functions by assigning gender or placing them within an economic and religious system. In contrast others have chosen to interpret the figurines in a scientific manner and have placed the emphasis on the collation of statistics. Both methods have their short comings with the former offering little substantial evidence to back up their theories and the latter failing to interpret or recognise failings in their data. The aim of this paper is to reassess areas of contention surrounding figurines by focusing on the figurative art of the temple period in Malta in order to shed new light on issues of interpretation. These include the existence of a social hierarchy, the existence of priestly elite, the use of figurines in the rituals of the living and the dead, gender and the significance of obesity. It also aims, in line with more recent arguments by Douglass Bailey and others, to assess the sensory impact they would have on their makers and users. The question being; rather than focusing exclusively on their function should we instead focus on what they can tell us about their sensory impact on the society?

Interpreting Rock-Art at Wyndham, Mirzapur, Uttar Pradesh

Ajay Pratap (Banaras Hindu University, apratap2002@gmail.com)

Wyndham Falls is a beauty spot in the Mirzapur district c. 80km east of Varanasi, located in a rocky outcrop of the Vindhya mountain range. The water cascades westwards from a plateau thick with vegetation in an area which forms part of a national park conserved by the Forest Department of Uttar Pradesh. Rock art was first discovered in Uttar Pradesh by A.C. Carlyle, D.H. Gordon, Robert Bruce Foote and F.R. Allchin (Morhana Pahar) (Allchin et al.1997), and has been subsequently investigated by Vidula Jayaswal (1982) and Rakesh Tewari (2000). Jayaswal undertook an excavation of one rockshelter at Leheriahdi which brought to light microlithic assemblages chronologically associated with the paintings. Tewari has carried out a reconnaissance survey of a number of painted rockshelters in the mirzapur region (although not Wyndham) and has reported on the main motifs found and the results of the analysis of the paint used most commonly in them - a red ochre known locally as Geru. Meanwhile S.K. Tiwari (2000) has listed at least 250 painted rockshelters in the Mirzapur region alone and has attempted an analysis of them by using iconographic methods. In this study he has chosen to break down the painted icons in terms of taxa, if they are animal figures, and specialized icons depicting humans, abstract designs or other types of non-animal figures. However his study does not incorporate the narrative aspects of Indian rock art. It is the purpose of this paper to engage with the issue of interpretation of Indian rock-art focussing particularly in their narrative content, which needless to say, also makes it imperative to take into account the context of such paintings.

The danger of using “big historical theories” as the starting point in the search for the history roots: deconstructing the “Hydraulic Civilization Theory” in C-ware pre-dynastic Egyptian pottery

Ana Navajas (Oxford University, anainavajas@hotmail.com)

In 1995 the scholar Jonathan Van Leep wrote an article entitled “Evidence for Artificial Irrigation in Amratian Art” (JARCE, 32, 1995). The aim of it was to demonstrate, through some images developed in C-ware pottery (about 3800-3500 b.C), the idea that in the Naqada I period existed already a “sophisticated” artificial irrigation system, with all the social and economic consequences that this implies. He not only used a “big historical theory” as starting point of the research (i.e. the Hydraulic Civilization) but he used concepts such as “the conservatism inherent in Egyptian art” as a valid method to compare artistic productions distant in the time as far as 2000 years.

Taken the arguments of this article and using a “deconstructing” theoretical approach method, in this paper we would like to explore some questions. a) It is possible to interpret iconography of a given period of time without having decoded before the rules that the signs encode? b) Do all the images of a civilization mean exactly the same through the time? c) What happens if the “big theory” has disappeared as theoretical explanation framework of a given historical phenomenon articulation? d) It is possible to reconsider the aesthetic aspects of C-ware pottery used by Van Leep into the light of new historical evidences of the Naqada I culture itself?

The fate of a thinking animal

António Batarda (Bournemouth University, batarda@hotmail.com)

While much has been debated on the justness of calling (pre-historic) ‘art’ to other non-modern and non-Western cultural expressions and more recent approaches highlight the usefulness of imagery in trying to systematically understand past societies, new avenues of research could prove more fruitful in understanding past imagery. Archaeology in itself is an account that engaged professionals tell each others at the present about the past, like a story that unfolds. It is time to try to see beyond traditional (yet useful) approaches of aesthetic qualities vs. raw data collection and treatment.

(Prehistoric) imagery possesses manifold and often ‘superimposed’ meanings, some only fully accessible for the original creators, some totally reinvested by present day researchers. Some are the conscious expressions of the mind of an artist in a given time while others reflect the idiosyncrasies of an entire community. I propose that past imagery conveys more data regarding the role of images in human evolution than it is usually recognized. Although original creators were (admittedly) unaware of the fact, past imagery can be seen diachronically as a mere ‘by-product’ of our evolution and human hegemonic appropriation of the planet. Ancient images, namely rock art, may provide, at this unconscious level of analysis, multiple new implications when considering their full scope: marking and seizing the landscape; seeing, understanding and placing ourselves above the natural world while exorcizing uncertainties and fears arising from its aggressive ‘temperament’; developing tools (writing systems, for instance) to enhance and fully accomplish our domination of the world; spiritual conceptualizing our own ‘uniqueness’ and superiority or sublimation of death thus providing of a sense of depth and sense to our large-scale history...

Theorising ‘Art’ in the context of Ancient Egypt and the Near East

Kathryn E. Piquette (UCL, k.piquette@ucl.ac.uk)

This paper explores, among others, the question of whether new theoretical approaches offer further insight into past forms of ‘art’ as compared with traditional perspectives, or whether they simply express the same ideas with new vocabulary. Often, the characterisation of imagery is strongly influenced by aesthetic or linguistic anachronism

deriving from Western canons of representation. I discuss the extent to which investigators draw on traditional hind-sighted perspectives in distinguishing artistic media from other types of archaeological evidence and how these categorisations may limit interpretation of the functions and status accorded past artistic media. Beyond the Platonic-Aristotelian theory of art as imitative, even the notion of art as representational runs the risk of overlooking meanings and phenomena that, in the past, may have been seen as inherent or 'presented' in the physicality of the image or object.

As Genette (1994) argues, "...art cannot be reduced to its object of immanence, because what it is, is inseparable from what it accomplishes." This view, that artistic media embody an ongoing oscillation between process and outcome, aids the discovery and explanation of what 'art' is, as well as how it works in a given context. However, theories that promote a wider view of artistic media as complex entities that can be analysed from a multiplicity of perspectives result in, at certain levels of analysis, the blurring and merging of the boundaries of 'art' with other cultural forms. This is especially the case when we consider two-dimensional imagery. The distinction between types of graphic imagery which do, or do not, form part of a writing system is a particularly fraught question for early 'art' from the Nile Valley (c.3200 BCE). How then do we develop a theoretical discourse that recognises the mutual constitution of 'art' as a physical object and what art objects accomplish in past contexts without losing the particularity that is essential for study in the present? An answer may lie in the clearer methodological explication of where analytical and phenomenological perspectives diverge (see Morphy 2009: 6).

A tale of three 'bodies': understanding technique and aesthetics in representational technologies.

Sheila Kohring (University of Cambridge, sek34@cam.ac.uk)

The question of what is art and how to address it in socially situated ways has returned to the forefront of archaeological discourse. The edited work by Morphy and Perkins (2006) has reignited the debate, but it has been the influence of Gell (1996; 1998) that has truly sparked the potential for thinking around the concept in a much more constructive manner – art as agent, art as aesthetic, art as technology. This paper does not rehash a Gell-ian approach, but builds upon the discourses revolving around technical engagement and aesthetics in order to understand the dialectic social processes involved in producing human images that too often get lumped into a modern constructed category of art.

The case study draws on current fieldwork analysing three prehistoric human representations located on the Island of Guernsey, Channel Islands. The three images are linked and, similarly, separated by various connective strands including media, technique, gender of the representation and chronological period. Rather than categorising all three images as "art" and addressing them as a whole, our fieldwork explores the technical links and choices made between media and representational imagery. The aesthetic qualities of material and technological practices are highlighted as fundamental to how images were constructed, understood and created conceptual categories on prehistoric Guernsey.

"The mind's eye": the origin of art as a side-effect of an advantageous evolutionary advance in neural structure and function.

Gillian Morris-Kay (University of Oxford, gillian.morriss-kay@dpag.ox.ac.uk)

I propose that the origin of art required changes in the brain that enabled early humans to "see" invisible objects. This ability enabled tool-makers to create specific forms from irregularly-shaped pieces of stone, and hunters to know that their quarry was not lost when it disappeared over the brow of a hill or behind a rock. The same ability has allowed artists and sculptors, from the Upper Palaeolithic or earlier to the present day, to visualise the finished product when faced with a blank canvas or solid piece of marble. This ability to "see with the mind's eye" would have had evolutionary advantages in hunting success and would also

have led to advances in tool-making. Since creating "art" requires the same neuromotor functions and visual imagination as these activities, I suggest that it arose as a side-effect of evolutionary changes that had biological survival advantages. An aesthetic sense would have been important for the creation of finely-crafted tools before it was deployed in the creation and appreciation of art.

Twenty years after the wall came down: theoretical archaeology in central, eastern and south eastern Europe

Organised by: John Chapman and Bisserka Gaydarska (Durham University, j.c.chapman@durham.ac.uk; bisserka.gaydarska@durham.ac.uk)

Supported by: the History of Archaeology Research Grouping, Department of Archaeology, Durham University.

Session abstract:

One of the key geo-political changes in the second half of the AD twentieth century was the collapse of the Soviet Union in the face of internal perestroika and external revolt. The creation of political and economic conditions stimulating new liberties and self-expression in the countries of the former Warsaw Pact led to chain reactions inside other non-Warsaw Pact nations. It is inconceivable that political changes of this magnitude did not have the profoundest effects on archaeological theory and practice in these parts of Europe. Yet the history of these changes has hardly been written. We define two major themes for exploration:

(1) to what extent have theoretical developments originating in Western Europe and America taken root in the countries of C/EISE Europe and changed those archaeologies? Have these theoretical movements filled the vacuum caused by the under-theorisation of archaeology in Socialist times? In this first part of the session, the diverse theoretical positions of archaeologists in C/EISE Europe will be compared and contrasted to give a new and up-to-date picture of the state of the art in the late noughties.

(2) in which ways have archaeologies been adopted and exploited by the new nation-states, political groupings, nationalist parties and other stakeholders to provide new identities? What effects have these uses had on the character, content and quality of those archaeologies? In the second part of the session, the focus will shift to the theorisation, in their political contexts, of current uses (?exploitations) of archaeological narratives and sources.

Session papers:

Introduction

John Chapman (Durham University, j.c.chapman@durham.ac.uk)

In this brief introduction, I wish to set the 'Fall of the Wall' and the later revolutions in historical and political context, thereby showing its vital importance to those living within / behind The Wall. While the events of 1989 – 1991 had different causes, showed different trajectories and had different endings / beginnings in each nation-state, the cumulative effect – the overthrow of an unjust, totalitarian system – showed that profound historical changes of global importance could still happen in Europe. But what was the effect of these revolutions in academe? - in archaeological circles? - in ways of approaching archaeological theory? Are the years 1989 – 91 now seen in terms of intellectual liberation or the re-emergence of the theoretical version of the ancien régime? In this session, we invite a group of archaeological colleagues from Central / South East and Eastern Europe – all of whom lived through these changes – to share their experiences of the development (or its lack) of archaeological theory in the last two decades.

Between 'Ukraine-aratta', 'Hyperborea' and prehistory: archaeology in Ukraine after 1991

Mikhail Videiko (Insitute of Archaeology, Kiev, Ukraine, videiko@gmail.com)

The use of archaeological evidence for the justification of state ideology was widespread in the former USSR. A new phenomenon in independent Ukraine is the use of archaeological evidence by different political parties. At present, there are two extreme examples: the nationalistic parties and parties favouring the links with Russia/ pro-Russian parties. The former use archaeology to propogandize the idea of national uniqueness (one of its form is the concept of Ukraine-Aratta), while the latter altogether deny the existence of Ukraine and Ukrainians. Neither groups find serious support among specialists or professional archaeologists and therefore look for evidence in "alternative science" created by themselves and characterized by the unchecked circulation of scientific data and mystical and occultist tendencies. In between these two groups are the oligarchs, who are using the work of the various scientific institutions to consolidate their own prestige and positions.

In this complex process of Ukrainian state formation, the position of "official science" became weak. As a consequence, the infiltration of pseudo-scientific concepts developed in school and university programmes. Although recently various professional archaeologists have realized the danger of the present situation, their efforts to address the problem are not yet united.

Who needs archaeological theory in post-communist Romania?

Nona Palincas (Institut of Archaeology, Bucuresti, Romania, palincas@gmail.com)

While the rate of change in post-communist Romanian archaeology is by far and away not that most of us would wish for, the fact that changes took place is undisputable. These are more important in administration and fieldwork, more modest in archaeological theory and insignificant in higher education for archaeologists.

In this talk, I attempt to: a/ Account for the position of archaeological theory in the general context of archaeological practice in Romania (who is interested in theoretical developments and why?); b/Characterize the local variants of processualism and post-processualism (which are the topics of interest? how do the local products compare to those from their places of origin? etc.); c/ Assess the future of archaeological theory in Romania in the circumstances created by the most recent legislation: the Bologna and Valetta Conventions

The analysis will be based, among others, on a questionnaire answered this year by almost 10% of Romanian archaeologists.

Before and after the fall – what really happened? A Bulgarian case study.
Bisserka Gaydarska (Durham University, b_gaydarska@yahoo.co.uk)

In many ways, developments in post-World War II Bulgaria did not differ tremendously from the regimes established in the other countries of the so-called 'socialist block'. And yet, the level of underlying anti-communist social unrest never took the proportions of Hungary 1956 and Prague 1968, perhaps due to our geographic closeness to the "Big Brother" or the over-exploited historical links with Russia. The absence of such unrest is at first sight unrelated to archaeology but, in fact, prevented the development of critical archaeological thinking - not least theory - both before and after the fall of the 'Berlin wall' in Bulgaria. The initial debate over archaeological theory in other socialist countries ultimately stemmed from the political events of 1956 and 1968. Although huge changes have taken place in Bulgarian archaeology since 1989 in terms of education, field investigations, public outreach, etc., very little has changed when it comes to the creation of archaeological theory or its integration into mainstream archaeological practices.

Timor Theoriae – The Case of Serbia
Staća Babic (Beograd, Serbia, sbabic@f.bg.ac.yu)

The close of the twentieth century in Serbia was marked by the collapse of former Yugoslavia, civil war and general political, social and economic turmoil. Contrary to the countries of the former Eastern Europe after the fall of the Berlin wall, Serbian society suffered a grave setback in every respect. The long tradition of reluctant attitudes towards developments in theoretical archaeology, established from the very inception of the discipline, as argued elsewhere on several occasions, became even more emphasized in a self-contained environment. Inevitably, this led to notable cases of abuses of archaeologically-based narratives. Over the last couple of years, some systematic institutional efforts have been made to overcome the traditional timor theoriae of the Serbian archaeological community and its devastating consequences.

Twenty years into transition in former Yugoslavia: Archaeology and contemporary myths of the past revisited
Bořidar Slapřak (Ljubljana, Slovenia, bslapsak@yahoo.com)

At a TAG conference which took place in the first year of the long and turbulent breakdown of the Yugoslav federation, we pointed at identitarian strategies and revisionist historical narratives involving archaeological pasts, which prepared the ground for, and accompanied, the secession and war. In this paper, we intend to review some further developments and new phenomena, which took place later in the process, within newly independent post-communist post-yugoslav nation-states. We would like to propose three possibly relevant points of reflection here. First, new identitarian narratives, most often developed on the fringes of academia and among lay people, are part of a wider revisionist discourse of the past, very much facilitated by widespread problematization, locally and internationally, of the authority of academia in »communist« countries / institutions, notably in the fields of the humanities and social sciences. Also, there appears to be a meaningful correlation between policies of promotion, locally and internationally, of the nation-state as the magic formula for the troubled region, and the (differential) acceptance / acceptability of identitarian discourses involving archaeological pasts in single parts of the region. Finally, related to but not solely dependent on that, we can observe different degrees and forms of involvement of academic and state institutions in embracing and promoting identitarian discourses related to archaeological pasts in single parts of the region.

Social and cultural patterns in theoretical thought in the national archaeologies in SE Europe

Predrag Novakovic (Ljubljana, Slovenia, predrag.novakovic@ff.uni-lj.si)

The archaeologies of SE Europe have long been considered as the 'periphery' of the so-called 'German' or, better, Central European culture history approach, and as such considered as atheoretical and playing a minor, if any, role in theoretical discussions in recent decades in European archaeology. This may well be true only if the discourse in question is simplified or reduced to a 'western' perspective of the frequent interplay between processual and postprocessual. However, a thorough analysis of the developments in SEE archaeologies and their social and cultural matrix may reveal different image. Though the SEE archaeologies, indeed, have not strongly participated in the Western theoretical agenda, they were not without theory and tradition in this field at all. This is a common mistaken assumption of the 'western' view; another such mistake is their quest, at any cost, for Marxism in the archaeologies of former socialist bloc.

The very fact that most of national archaeologies underwent several radical changes in their disciplinary and national frameworks in a period no longer than a life span of a person inevitably required theoretical reflexion for adjusting to new conditions. The theoretical horizons and frames of reference were simply not the same as was (is) the case with 'western' archaeological schools, and frequently it was not explicitly defined as 'theoretical', but, nevertheless, as seen in the last two decades, it still enabled vivid discussions and openness to western theoretical discourses. To appreciate these efforts, one has to be reminded that great efforts were needed for tearing down two major barriers: the (eastern) Berlin wall and the (western) archaeological Siegfried line.

The last decades in Hungarian archaeology: deeds, visions and gaps in between

Eszter Bánffy (Institute of Archaeology, Budapest, Hungary, banffy@archo.mta.hu)

During the decades of socialism, both processual and post-processual trajectories were practically unknown in the Eastern bloc, and in Hungarian archaeological research, partly due to isolation, partly to lack of interest. Theory was something to be preserved for highly academic persons, little to do with fieldwork or the processing of excavation material. After 1989, the sudden freedom reaching the country caused at least three main changes in archaeology: the intensive but often casual introduction of hard scientific investigations and theoretical strands; facing and coping with an unexpected amount of large-scale infrastructural projects (e.g. motorway constructions); and, in contrast to the previous picture dominated by the distinct gap between professionals and amateurs, the unexpected and aggressive spread of fringe archaeological ideas - often ultra-nationalistic and often claiming to compete with professional research. The paper not only presents these problems but also seeks some strategy, in order to benefit from the changes, for the sake of protecting our cultural heritage and conducting/teaching archaeological research, according to 21st century European standards.

Theoretical archaeology in today's Poland

Arkadiusz Marciniak (Adam Mickiewicz University, Poznan, Poland, arekmar@amu.edu.pl)

The paper aims to discuss major developments and challenges in archaeological academic research, in particular its theoretical underpinnings, in today's Poland. As the archaeologies of the 21st century do not develop along any single axis, the paper presents Polish archaeology as a highly heterogeneous entity and discusses the way in which it incorporates elements from various research traditions, schools, paradigms, and practices.

Furthermore, the paper intends to scrutinize the impact of some recent transformations that changed Polish archaeology over the last twenty years on the developments of archaeological theory and the way it is practiced. In particular, I will discuss consequences of some developments such as contacts with outside world, emergence of contract archaeology, commercialization, funding policy, large scale investments, and standards of good practice on its character, content and quality.

Everlasting Innocence: the place of new ideas in the old-fashioned costume of Polish archaeology after 1989

Włodimir Rączkowski (Adam Mickiewicz University, Poznań, Poland, wlodekra@amu.edu.pl)

The phrase 'the loss of innocence' describes a breakthrough in thought about archaeological research practices and the recognition of the role of theory in archaeology. In Anglo-Saxon archaeology, this change occurred in the '60s and '70s. During that same time, attempts to introduce Marxism as a theoretical platform in Polish archaeology did not lead to a 'loss of innocence'. This means that Polish archaeology persisted in a 'state of innocence' in the '90s. Many factors have been indicated as being decisive in this situation. They include: political isolation, social relations, the undemocratic system, the economic situation, etc.. Today, changes have taken place in all these factors. But has Polish archaeology yet suffered the 'loss of (its) innocence'? I am afraid that it still is 'innocent'. This may be observed on many different levels - from theoretical discussion (if there is such a thing) to excavation practices. I would like to present this issue, using attempts to introduce aerial archaeology into research practices in Polish archaeology as an example.

Discussant

Tim Taylor (University of Bradford, timftaylor@googlemail.com)

'Us and them'? A critical examination of public participation in archaeology today

Organised by: Don Henson, Dan Hull, Richard Lee and Suzie Thomas (all from the Council for British Archaeology. donhenson@britarch.ac.uk; danhull@britarch.ac.uk; richardlee@britarch.ac.uk; suziethomas@britarch.ac.uk)

Session abstract:

Increasingly, archaeological organisations place emphasis on encouraging participation in archaeology by the wider public, with what some have described as "the rise and rise of community archaeology". Moreover, post-processual strands of theoretical debate, such as reflexivity, not to mention the postcolonial discourse, have led to the greater consideration of non-professional and indigenous interfaces with, and involvement in, archaeological interpretation and fieldwork. As the effects of the economic downturn take further hold of archaeology wherever it is practiced, many will also see opportunities for greater participation as a way of justifying their continued funding from the public purse.

Yet, the landscape of participation is changing. Some of the more traditional means to engage with archaeological developments, such as through continuing education departments in the UK, are in a state of decline. This is in spite of apparent enthusiasm, demand and even theoretical arguments for inclusivity. On the other hand, community archaeology has developed rapidly, and often in surprising and stimulating ways, throughout the UK and many other parts of the world.

This session aims to discuss the current extent of public involvement in archaeology, in the UK and beyond. Is it still a case of 'us and them', or are there more complex nuances and spectra of involvement to analyse? To what extent can we usefully speak of 'public' participation any longer, if community involvement has blurred the boundaries of the discipline and embedded archaeology more thoroughly within society? Theoretical and ethical contexts are analysed, along with the impact of current political and economic agendas. Ultimately the question is asked: what is the future likely to hold for public participation initiatives in archaeology, and why should we care?

Session papers:

Perception versus Reality: Recent approaches to archaeology and public participation in the Manchester area

Mike Nevell (University of Salford, m.d.nevell@salford.ac.uk)

This paper will discuss some of the expectations of local groups and individuals generated by the concept of public participation in archaeology. It will also look at some of the tensions and contradictions archaeologists have faced over the last 10 years whilst undertaking such projects. Two strands of public archaeology in the region will be briefly looked at: the continuing education tradition which has been under threat from dwindling central government funding for at least 10 years; and community archaeology which has been growing in scope and popularity over the same period. Amongst the continuing education group the most common expectation is for semi-formal talks in class-room situations as opposed to community archaeology where the expectation, particularly from community groups, has been of hands-on excavation experience. This faces the professional and volunteer archaeologist with a number of strains; excavation versus other types of survey; risk to the archaeology versus experience of discovery through excavation; pretty slide shows as opposed to classroom-based projects; when to step back as a professional or when to hand-hold. And above-all convincing Universities and central government that such activities are perceived as worthwhile by a variety of local groups and individuals.

Crossing the Divide

Richard Lee (Council for British Archaeology, rl01@o2.co.uk)

Lord Mandelson's recent maiden education speech suggested that the UK needed to introduce something like continuing education for the benefit of learners. Simultaneously his department was in the process of placing the final nails in the coffin of what is left of the continuing education provision. As part of the CBA's Engaging with the Historic Environment research project, archaeology's decline in continuing education became painfully clear, and that decline shows no sign of abating. One of the outcomes of the research was the break in the link between higher education and community archaeology groups. For many years this link would have been taken for granted, but it is now quite unusual, perhaps even rare. The decline of continuing education takes place against the expansion of community archaeology groups. Continuing education once provided practical training and fieldwork opportunities to groups who otherwise had no recourse to this provision. This created a bridge between

academic and avocational archaeology, broke down barriers and created partnerships that are now endangered, and in many cases already severed.

This paper will examine the decline of continuing education and the effect of that loss of on a large segment of the archaeological community. Is the 'Us and them' divide widening? Are new future pathways now essential?

Getting to know you, getting to know all about you: volunteers and archaeologists at Prestongrange

Cara Jones (CFA Archaeology, cjones@cfa-archaeology.co.uk) and Phil Richardson (Archaeology Scotland, p.richardson@archaeologyscotland.org.uk)

The Prestongrange Community Archaeology Project focused on the important archaeological and historical remains at Prestongrange Industrial museum, East Lothian, Scotland. The project aimed to foster community interest and participation by taking a bottom-up-approach; the volunteers being central to both project decision making and research area. The volunteers formed 'task groups' and were given training in excavation, historical research, oral reminiscence, cartographic regression and field reconnaissance survey techniques in order to meet this ethos.

Although the project was 'archaeologically' successful how do we go about evaluating our other aims? As Simpson and Williams (2008) have recently argued in evaluating such projects there has been an over emphasis on quantitative methods and not enough on how such projects actually affect the volunteers and professionals involved.

To this end we have taken an ethnographic perspective, in order to evaluate how, and if, the 'outreach' aims of the project were met. Through interviews with participants we will begin to trace what worked, what didn't work and fundamentally what the professionals and volunteers gained from the experience. The key aim is to learn the lessons Prestongrange has to teach us and attempt to improve our approach for next time.

Heslington East; a template for the future?

Steve Roskams (University of York

spr1@york.ac.uk) and Cath Neal (University of York, cn123@york.ac.uk)

An innovative project by the Archaeology Department, University of York seeks to integrate commercial assessment, academic research and fieldwork training with community participation and engagement as part of the planning requirement for the development of a new campus site. The project aims to enhance archaeological knowledge and widen participation, combining the complementary but diverse strands of investigation possible on archaeological sites. This paper will review the mechanisms by which community involvement has been sought, the barriers to participation and discuss some of the challenges presented by this type of approach.

Ultimately the intellectual and ethical issues to overcome involve the meaningful integration of the community participants within the interpretative and analytical phases of the project, the extent to which academic research outputs are influenced and whether any shift in the control over the production of archaeological knowledge takes place.

This approach to commercial development has the potential to provide a more complete, nuanced and didactic archaeological assessment. Although the project promotes community participation we accept that the research agenda has been set by a combination of statutory requirement and academic enquiry. The degree to which community participants can influence the development of research agendas will be discussed.

Positioning voluntary sector organisations so they can help develop their local archaeology

Andrew Hutt (Berkshire Archaeological Society, andrew_hutt@talktalk.net)

Since the 1980s, archaeology in Berkshire and across Britain has been dominated by archaeological professionals employed by universities, archaeological companies, and local authorities; this has left groups and individuals with an interest in archaeology finding it difficult to contribute to the development of their local archaeology. This paper shows how the use of business analysis methods has enabled voluntary sector groups to understand how their local archaeology is developing and to establish themselves in active, effective and interesting roles to help develop archaeology in and around Berkshire.

Using this approach led the Berkshire Archaeology Research Group to specialise in non-invasive field work and test-pitting techniques and to lead a successful community archaeology project based on the village of Peasemore, West Berkshire. It led the Berkshire Archaeological Trust, to recognise that, while there were lots of PPG16 funded excavations in and around Berkshire, none of the professionals had the time or resources to evaluate all the available evidence. As a result the Trust used agency theory to develop a narrative for the Iron Age in an around Berkshire and is working to make it available to the public via a lecture series, a book, a travelling exhibition, and a website.

Old archaeology camouflaged as new and inclusive? Archaeology in the 21st century

Ndukuyakhe Ndlovu (Newcastle University, ndukuyakhe.ndlovu@ncl.ac.uk)

There have been significant changes in the political landscape in southern Africa. Political independence brought about a need for an immediate consideration of community or public archaeology to be part of mainstream archaeology. Prior to independence, archaeologists enjoyed financial support of the previous governments and hardly realised the importance of community archaeology. They were the experts, and knew better what was required for the management of heritage resources. Legislation founded on non-African principles was their shield to protect resources against vandalism. With the shift in political power, there has been a shift in archaeological ideologies. Archaeologists have seemingly been more 'tolerant' of local communities. In the case of South Africa, the current heritage legislation now requires that social consultation be part of heritage resources management. These changes were effected under the new democratic government. The dawn of the democratic era has not always brought about the promotion of public archaeology. In these cases, changes have happened because of the persistence of local communities rather than the change of governments, as in the case of Domboshawa in Zimbabwe. While public archaeology might be considered to be ideologically appropriate, the definition and terms of reference for social consultation are still unilaterally defined.

Who are the public?

Sarah Dhanjal (UCL, s.dhanjal@ucl.ac.uk)

The increase in public participation in archaeology in the UK has been subject to theoretical consideration in recent years. However, there are a number of issues which require further discussion. We make implicit assumptions when we use the word 'public'. The concept glosses over the difference inherent in human society and creates a homogenous mass. Who are this nebulous public? What diversity is hidden beneath this disguise? The UK's population is becoming more ethnically diverse with 12.5% of people in the 2001 census defining themselves as an ethnicity other than White British. The Joseph Rowntree Foundation suggested in 2007 that the gap between rich and poor is the largest in 40 years. Our population is also increasingly based in urban areas. In this context, I will explore some of the definitions that the 'public' has been given. I will question what we, as archaeologists, mean when we say 'public'. I will demonstrate through the example of Southall, West

London, that the public, albeit in a local area, cannot be viewed through superficial classifications. I will finish by suggesting that diversity should be dealt with in a more holistic manner.

Involvement, interaction and the Internet: understanding the role of 'community' today

Dan Hull (Council for British Archaeology, danhull@britarch.ac.uk) And Suzie Thomas (Council for British Archaeology, suziethomas@britarch.ac.uk)

The term 'community archaeology' has been used with increasing regularity and enthusiasm in recent years. It conveys notions of inclusion and 'ground-up' decision-making, while simultaneously implying a sense of enjoyment in the process of striving, usually unpaid, to discover, protect and manage archaeological heritage. The Council for British Archaeology (CBA) has always aimed to champion the role of the volunteer, and recently has invested in a new programme of support, working with groups to help them achieve more in working with local archaeology. However, a major challenge in designing and disseminating the programme lies in understanding what 'community archaeology' is. Has recent enthusiasm for the term created a convenient catch-all, obfuscating a complexity of interactions, tensions and barriers? What about when communities migrate – and even form anew – online? Human interaction changes significantly in the virtual world: discussions and presentational techniques alter, and consensus is reached in different ways. Understanding what contemporary community archaeology is, and how 'communities' operate and interact online, is crucial if the CBA is not to miss the mark in supporting the voluntary sector effectively.

This paper assesses our progress to date, offering reflections on an intensive programme of research examining what community groups are 'out there', what they do, and how they engage with both each other, and with the archaeology around them.

Public participation in archaeology – differentiating between community archaeology and public archaeology.

Rob Isherwood (Community Archaeology North West, rob.isherwood@communityarchaeology.com)

Within this paper, I will seek to challenge the melancholic view of the state of contemporary archaeology suggested in the abstract for this session. I will argue that community archaeology, rather than blurring the boundaries of the discipline, has extended the boundaries of the discipline and advanced the discipline in terms of its relevance to society. I will draw on ethnographic evidence from recent community archaeology projects to show how such projects can serve to advance a sense of community through project activities that not only rediscover and retell stories of a place's past but create new stories and memories. Indeed, the newly created narratives become the collective memories of the future and are central to the construction of community.

Because community archaeology is concerned with local issues of identity, ownership and belonging, its relevance will be broadly based at a local level. Place is central to community archaeology and the connection between people and place is the key to participation. I will suggest, therefore, that public archaeology should be seen as distinct from community archaeology with public archaeology having archaeology at its centre, its participants being drawn from those who share an interest in, and fascination with, the past.

The Politics of Utility: Putting Archaeology at the Service of 'Community'

John Carman (Birmingham University, j.carman@bham.ac.uk)

As the fangs of the 'Audit Society' bite deeper into all areas of life, archaeology as a field of endeavour is increasingly required to justify its existence. Schemes such as that of 'Public Value' – designed to provide a model of the values accruing from cultural activity – are

couched almost entirely in utilitarian terms, focussing upon the measurable outcomes of heritage work. In similar vein, a recent report by the AHRC has provided an outline of the practical economic benefits of research in the arts and humanities, including archaeology, which can be used by those providing 'impact statements' as part of research proposals. We are all required to justify ourselves in terms of the use-values we provide and accordingly, the whole point of archaeology as we enter the second decade of the 21st century is to be useful. The primary beneficiaries of that use-value is generally held to be something called 'community'.

It is frequently asserted that the post-processual reaction to the perceived scientism of the New Archaeology has led to the rise of 'community archaeology'. This paper will challenge that assertion, to outline the nature of archaeology – public interaction and how (contrary to commonly-held assumptions) Public Archaeology contributes to archaeological theory rather than the reverse.

Water as Sacred Power

Organised by: Sarah Semple, Pam Graves and Tom Moore (Durham University, s.j.semple@durham.ac.uk; c.p.graves@durham.ac.uk; t.h.moore@durham.ac.uk)

Sponsored by: the Institute of Advanced Studies, Durham University and supported by the Landscape Research Grouping, Dept of Archaeology, Durham University.

Session abstract:

Water has held an emotive role within the beliefs and religions of societies world-wide, from prehistory to the present. Since the earliest documented accounts of human society, water has served as a component in rituals; a medium for disposal of the dead; a place for offerings; a source of oracles and a home to deities and supernatural powers. Across religions world wide, water can be shown to draw ritual actions such as votive deposition and temple building. Rivers, lakes, pools, wells and springs as well as river mouths and intertidal locations, have provided a foci for ritual practices and structures, or even the presence of ritual specialists, hermits and monastic/ religious communities in the past and present.

This session will explore the different ways in which watery environments provide a forum for religious or ritual action and how such places are enhanced and developed as media for the power of individuals, communities and ideas. With examples ranging across time and space, a range of different methodological and theoretical approaches to this topic will be presented to explore whether broader theoretical perspectives can be established in the ways in which water has been used to mediate sacred and temporal power in the past.

Session papers:

More than sacred? Watery places in indigenous South-Central California
David Robinson (University of Central Lancashire, DWRobinson@uclan.ac.uk); Fraser Sturt (University of Southampton, F.Sturt@soton.ac.uk) ; Gregory Tucker (The British School at Rome, g.tucker@bsrome.it)

Watery places within indigenous South-Central California, such as springs, ponds, and perennial streams, are ethnographically documented as supernaturally dangerous places, often thought of as having ambiguous beings inhabiting the waters. In addition to oral histories which tell that these places were to be avoided, the same places often were embellished with enigmatic and beguiling rock paintings, likewise attributed with inimical supernatural potency. This has led some researchers to suggest that the paintings were made by lone specialists, and that due to the various ambiguous agencies dwelling there, the sites were avoided both recently and in the deeper past. However, ongoing archaeological and environmental work clearly shows that much more than isolated painting was going on at these watery locales. Indeed, the story of watery places in South-Central California challenges simplistic notions of the term sacred as necessarily separated from other aspects of lived experience.

In this paper we argue that understanding the longer term hydrological history of the landscape, considered within indigenous terms, allows new insights into how these locales attained, maintained, and perhaps lost, their importance. The results gained through our research suggest that these sites, along with their attendant art, were something in addition to, or even other than, sacred.

The Watery Way to the Other World: the "Trou de Han" at Han-sur-Lesse, Belgium.

Eugène Warmenbol (Université Libre de Bruxelles, Belgium, ewarmenb@ulb.ac.be)

The sub-aquatic finds recovered from the river Lesse in the cave of Han-sur-Lesse, belong to very different time-periods and date as late as the seventeenth century AD, when the inhabitants of the nearest villages hid there from the French and Spanish troops. The quantity and quality of the objects dating to the end of the Neolithic and the end of the Bronze Age, but also finds of the Roman period, show that the cave was used in more sacred ways in the past. The topography of the cave and the nature of the discoveries (those from the river as well as those from the dry galleries) show that, at least in the Bronze Age, visitors to the cave most probably experienced the place as a 'gateway to the underworld'. Exotica play a major part in our interpretation of the site.

Still waters run deep - new thoughts on the deposition of Bronze Age metalwork in southern England

Richard Bradley (University of Reading, r.j.bradley@reading.ac.uk); and Dave Yates (University of Reading, dtyates@dtyates.freeserve.co.uk)

In recent years specialists on Bronze Age metalwork have been content to distinguish between the artefacts found on dry land – principally tools – and those recovered from watery environments – particularly weapons. This paper reviews that distinction in the light of two recent projects: a programme of fieldwork at hoard sites in central southern England; and a new analysis of bronze finds from the south-east Fens informed by the results of the Fenland Survey and those of developer-led archaeology. Both suggest that the distinction between 'wet finds' and those from dry land is too simple. Many of the hoards were directly associated with springs and watercourses, whilst in eastern England different kinds of metalwork were associated with different kinds of water: fast-flowing rivers had one set of associations; still water had quite another, whilst a significant number of finds were in artificial ponds and wells and others were close to burnt mounds. In most cases these

deposits were made in relation to water, and there is a need for a closer analysis of their original contexts.

Re-focusing Stonehenge: the River Avon and its monuments
Mike Parker Pearson (University of Sheffield).

Research since 2003 along the Stonehenge riverside has produced a wealth of new discoveries concerning the social, economic and religious significance of this stretch of the River Avon from the Mesolithic to the Early Bronze Age. This paper will examine how previous landscape perspectives largely ignored the role of the river in this period of prehistory. It will also assess the changing significance of this stretch of water for those past societies.

Crossing to the other side: Representing the journey of life in Neolithic Shetland

Simon Clarke (Shetland College, simon.clarke@shetland.uhi.ac.uk)

The isthmus of Mavis Grind links Northmavine to the main body of the Shetland Mainland and separates the North Sea from the Atlantic. The area therefore enjoys an important position in the islands' communications, an important land route, but more importantly the only place where place where boats could be easily dragged a short distance over land to avoid a long detour north or south. Throughout the pre-modern period movement by boat was a more effective means of travel than by land, so this will have had important practical consequences to the area's place within Neolithic society. Crossing over however also had obvious metaphorical symbolism, which this paper will explore by looking at the placement of the Islesburgh Neolithic chambered tomb, house and enclosures within their landscape setting. Not only do the tomb and enclosure designs appear to embody the local landscape, but placement appears to have been carefully designed to facilitate and restrict the view to different bodies of fresh and sea water.

Wading Places: The meanings of waters in a Viking Age mentality
Julie Lund (University of Oslo, Norway, julie.lund@hf.uio.no)

The paper throws light on the diverging roles of waters in the Viking Age cognitive landscape. In general, waters are presented as liminal places in the landscape. By combining analyses of acts depositions of weapons, jewellery and tools with studies of place names and the role of water in the Old Norse sources, an attempt is made to distinguish between different types of liminality and different roles of bodies of waters, watercourses, bridges and banks of lakes in Viking Age Scandinavia – as a divider between living and dead, as a mediator between humans and gods and as a material metaphor for warfare. This potentially gives new insights into spatial aspects of the world-view and mentality of the Viking Age.

Washing, Weeping and Drinking in the Book of the Dead
Nathalie Andrews (Durham University, djedra.nat@gmail.com)

The Ancient Egyptian Book of the Dead describes a ritualised journey into the Afterlife. Despite its otherworldly context, descriptions of the deceased frequently portray them as an embodied individual, vulnerable to the same threats and subject to the same physical experiences as they were in life. Washing, weeping and drinking all occur in this post-mortem landscape. Taking a phenomenological perspective, this paper posits that there pertain human experiences of water that are universal and cross-cultural. Washing, weeping and drinking are three of these. Yet it is the manner in which different cultures interpret these experiences that imbue them with significance. By investigating the part that they play within

the context of the Egyptian Afterlife, this paper examines how mundane and universal experiences can take on greater significance within a sacred milieu. Furthermore, by revealing the way in which water is treated in these religious texts, it may be possible to reconstruct certain Ancient Egyptian rituals, which were based around water, and begin to interpret them in the light of this understanding.

Ebb and flow: an examination of ancient and modern ritual activity on the River Thames

Nathalie Cohen (Thames Discovery Programme, nathaliecohen1972@hotmail.com)

For millennia, the waters of the Thames and its tributaries have served as a repository for a huge range of artefacts and as a focus for religious and ritual activity. This paper will examine the evidence collected over a hundred years of investigation of London's foreshore: from the Victorian antiquarian to the modern day archaeologist, and will consider a variety of artefact types, waterfront structures and the disposal of human remains in watery contexts. The aim of this paper is to range widely across both space and time in order to examine human interaction with the Thames both far into the past and into the present day.

Living with the Witham: the legacy of past inhabitation as an influence on votive deposition

Jim Rylatt (Manchester University, jim_rylatt@yahoo.co.uk)

Frequent discoveries of metalwork and other archaeological materials have demonstrated that the River Witham was the focus for profuse 'watery deposition', another instance of a phenomenon practiced throughout much of Northern and Western Europe during the Late Bronze Age and Iron Age. Artefacts indicate these practices continued, in some form, until the fifteenth century AD. This atypical continuity suggests that local concerns and processes heavily influenced the adoption, maintenance and evolution of these votive practices. An examination of the available evidence for human activity from the Mesolithic to the Iron Age, in combination with the changing environmental context, creates a landscape biography that demonstrates the central role of the river in the socialisation and inhabitation of this landscape. It will be argued that this provides a basis for identifying the specific cultural influences which unpin the character of votive deposition in the valley and its hinterland. This, in turn, suggests that the practices undertaken at any particular wetland site or river represented a unique combination of elements selected from a broader Pan-European 'vocabulary' of ritual and religious behaviour in watery contexts.

Water & Ritual Power in the Casas Grandes Regional System.

Jeremy J. Cunningham (The University of Lethbridge, Alberta, jerimy.cunningham@uleth.ca)

The Casas Grandes phenomenon in what is now Chihuahua, Mexico has been interpreted as a politico-religious regional system, or 'shamanistic cult', based at the site of Paquimé. Recent research by the Proyecto Arqueológico Chihuahua has focused on the comparatively unknown Santa Clara Valley on the system's south eastern periphery. In 2008, PAC researchers identified a ballcourt and platform mounds in association with a unique spring-fed marsh in the valley. While field research is ongoing, the findings suggest that springs may have been a key focal point for ritual in the southern zone. The importance of springs throughout the valley also suggests that ritual authority was at least partially legitimated by the exigencies of production and that local landscapes played a key role in defining ritual power.

Wrapping objects

Organised by: Susanna Harris (UCL, susanna.harris@ucl.ac.uk) and Laurence Douny (UCL, l.douny@ucl.ac.uk)

Session abstract:

Archaeologists are able to identify objects that have been wrapped, but what is the significance of wrapping? As a cultural and technical act, wrapping may be used to conceal and reveal, camouflage or highlight, transform and exhibit, conserve and preserve. Wrapping and unwrapping objects can be investigated as intentional acts that change the object in a physical, transforming and symbolic process. Existing theories in anthropology suggest ways to investigate the concept of wrapping as a means to imbue objects with powers and life (Gell 1998;144) or to conceal emotion and content (Hendry 1993).

Archaeologists may explore these concepts through wrapping materials and objects that have been wrapped. Wrapping materials such as textiles, skins, fur, clay, leaves, earth, or thin metals have properties and efficacy that act on the objects and people's perception of them. Objects that are wrapped raise questions of what is being covered or contained and why, as for example in objects wrapped in hoards and burials. We may also consider how surface patterns, architectural structures, conservation processes or writing act as forms of wrapping.

The aim of this session is to explore the theoretical and material implications of wrapping objects in specific times, places and contexts through empirical data.

Session papers:

Introduction

Susanna Harris (UCL, tcrnsm4@ucl.ac.uk), Laurence Douny (UCL, l.douny@ucl.ac.uk)

Wrapping the body: Inuit dolls as fields of real and metaphorical play

Peter Whitridge, (Department of Archaeology, Memorial University of Newfoundland, peter.whitridge@yahoo.ca)

Thanks to excellent organic preservation in the North American Arctic, wooden dolls are ubiquitous finds at precontact Inuit sites of the past millennium. Typically highly stylized, they lack faces and have stubs for arms and foreshortened legs. Beyond occasional incised details, such as a pubic triangle or amulet straps crossed over the chest, they are unadorned, but ethnographic evidence suggests they were made to be clothed with tiny hide garments. Young girls played at a variety of domestic activities with dolls, doll clothing, and miniature utensils, while boys typically played at hunting with miniature weapons and boats (genderless toys and games are also common). While their primary function may be relatively straightforward, dolls were clearly complex objects, condensing multiple social discourses on gender, age, the body, play, dress, and magic. They help draw a series of significant contrasts which, through repeated wrapping and unwrapping, are made the objects of a playful reiteration: naked/clothed, indoors/outdoors, body/artifact, work/play,

surface/depth. The doll's miniature clothed body was a key field of engagement of Inuit children with the construction of the symbolic world.

Chumash Cache Caves: All wrapped up in meaning?

Wendy Whitby (University of Central Lancashire, wwhitby@uclan.ac.uk)

Chumash cache caves seem to demonstrate the practice of 'wrapping' at multiple levels. Objects, often with ritual associations (for example, feather skirts), are cached in nooks and crannies in inaccessible or well-hidden caves in remote canyons. These objects are either contained within baskets or are wrapped in tule matting with sticks and/or grass often providing an additional wrapping layer. The presence of forked sticks set into the ground ('witch-sticks') may be offering a further layer of protection or 'wrapping'. These caves, in the interior zone of south-central California, are situated in an extremely arid environment meaning that there is exceptional preservation of organic artefacts. This provides us with a unique opportunity to consider the deposition, storage and 'wrapping' practices of the indigenous Chumash population. Most of the cached material is of unknown date, but at least some of the objects can be firmly ascribed to the Spanish colonial period, thus providing a glimpse of native practices and beliefs during this tumultuous phase. This paper will consider the Chumash cache cave phenomenon using a number of theoretical approaches in combination with the rich ethnographic and material record.

Wrapping metal and clay – technical styles on the Peruvian North coast

Kirsten Halliday, (The British Museum/UCL, k.halliday@ucl.ac.uk)

This paper explores the technical act of wrapping as a production method - rather than a treatment - and its role in the creation of objects and imagery in different media. The focus is on the use of clay, metal and cloth within Chimú craft production on the late pre-hispanic Peruvian north coast (c.AD1000-1530). The earlier Moche culture had developed a sophisticated set of metal and clay-working techniques which can be considered to centre on the manipulation of planar sheets of material. The Chimú period saw refinement of this technical suite in an enormous output of sumptuary and utility craft goods, developing a strongly 'laminar' format of creating imagery. This included the transfer of images from one surface to another, as in the hammering of metal sheet around wooden matrixes to create effigy beakers and in the pressing of sheets of clay into moulds to shape vessels and endow them with iconography. The act of wrapping then, may be thought of as a technical style founded in a specific set of motor habits, cultivated in such processes as the hammering out of sheet metal, working clay, and in beating out raw cotton during the early stages of processing this material prior to yarn production.

Unveiling clay and bronze, Contexts and uses of Mesopotamian textile wrappings

Agnès Garcia-Ventura (Institut Universitari d'Història Jaume Vicens Vives, Universitat Pompeu Fabra, Barcelona, Agnès.ventura@gmail.com)

Textiles are one of the less studied archaeological remains. On the one hand, in contexts like Mesopotamia in the second millennium BC, few textile remains have been preserved because of the climatic conditions. On the other hand, textiles have been ignored in places, like Egypt, with abundant remains, because they have been considered secondary archaeological remains in comparison with the discoveries which are found next to the textiles. This last circumstance could be explained because textiles have often been used as wrappings for people or for goods; thus research has given priority to the study of contents versus the containers. In this paper we focus on textiles that are good containers, especially those from the Third Dynasty of Ur. The study of the materials includes the contexts and possible uses of the wrapped goods, such as cuneiform tablets or foundation

figurines. Starting from these examples, we propose reflecting on the relationship between content and container, the perception of materials as perishable and the value of archaeological textiles as such wrappings.

Wrapping the Body in Ancient Egypt

Christina Riggs (University of East Anglia, c.riggs@uea.ac.uk)

Since the public 'unrollings' of the 19th century, Western fascination with mummies has focused on unwrapping and scrutinizing the dead body. In the process, investigators damaged or discarded the hundreds of metres of linen used as wrappings. Yet the ritual act of wrapping the body in linen was the nexus of a series of interrelated practices. The shrouded carapace produced by wrapping the human (or animal) corpse imbued it with regenerative powers and created a smoothly contoured form associated with representations of the gods and, through hieroglyphic writing, such concepts as images, statues, and power. Further, many other 'bodies' were wrapped in linen or depicted as shrouded. Cult statues were draped in fresh linen twice a day, as part of a ritual concerned with renewal and rebirth, and the statues themselves were shut away in shrines, in the inner rooms of labyrinthine temples – an architectural 'wrapping' of space. Votive offerings and objects in burials could also be wrapped in linen, with a precision indicating that something more than protection from dust or damage was at stake. In certain contexts, sculpture depicted kings and élite men wearing cloaks that envelop and conceal the body, and which in turn create a surface that could be 'wrapped' in texts and imagery. This paper argues that all these instances of wrapping are significant for exploring concepts of personhood, secrecy, and the sacred in ancient Egypt.

Fibres, containment and wrapping in Southern Morocco

Myriem Naji (UCL, myriemnaji@yahoo.co.uk)

This paper is based on data collected during my Phd fieldwork in the Sirwa, southern Morocco between 2003 and 2004. I focus on objects manufactured out of animal skin or wool to explore the link between weaving and leather through a processual and embodied approach. I argue that such an approach allows us to examine the common properties of skin and wool and to link them with the animal they have covered/wrapped. This allows me to examine how the material characteristics of these artefacts afford some specific symbolic values and perceptions about containment and wrapping.

Buildings that wrap objects and objects that wrap buildings

Lesley McFadyen (FLUP, lesley.mcfadyen@mac.com) and Ana Vale (FLUP, ana.m.vale@gmail.com)

There is an understanding within archaeological discourse, and many examples from prehistoric worlds easily come to hand, of how architecture wraps, covers or contains objects. Often these situations are explained in terms of their 'special' significance, and sometimes they are described through the practice of everyday life. But what about when material culture wraps architecture? This paper explores both kinds of situation by discussing several contexts from the Chalcolithic enclosure sites of Castelo Velho and Castanheiro do Vento, in the Alto Douro region of Portugal. From the details of these materials we hope to suggest that there are other ways of understanding relations between material culture and architecture.

Wrapped up for safe keeping
Margarita Gleba (UCL, mgleba@hum.ku.dk)

During the Early Iron Age (first half of the first millennium BC) central and southern Europe sees the development of stratified societies, manifested among other things in sumptuous burials of the elite members of society. These so-called princely burials provide important information regarding ancient funerary rituals and beliefs in afterlife. One of the curious phenomena documented in these assemblages is the practice of wrapping in textiles and skins not only the body of the deceased, whether inhumed or cremated, but also various burial goods. The practice is well exemplified by the evidence from the princely burial at Hochdorf, in Germany, where all objects were carefully wrapped in cloth. It is unclear whether this phenomenon had a ritual significance in funerary context or represents a regular practice of safekeeping of precious, particularly metal objects. The finds indicate that such wrapping was common throughout Italy, Greece and the Alpine area, suggesting that the practice had a wide, pan-European significance. The paper examines the different ways of wrapping and their possible meaning.

POSTERS

The poster session will be in the morning of Saturday 19th Dec. Poster authors will be requested to be in the poster area (room 229 in the Earth Sciences building) and talk them through.

Is it a Castle?
Matt Blewett (Exeter University, mrb206@ex.ac.uk)

Pengersick Castle in Cornwall is a useful case study in which to explore current themes in castle research, including the ongoing debate of what constitutes a castle. Beyond demanding just a "military" or "symbolic" theoretical basis for their siting and construction, castles need to be studied holistically using interdisciplinary approach to understand their history. Pengersick's physical remains can be studied as a reflection of its social history, as much if not more so than its military architecture. However, the site's military architecture also sits in a tradition, however brief, that challenges preconceptions of "backwardness" usually applied to the south west in general, and Cornwall in particular. This poster demonstrates how a synthesis of archaeological, architectural, document and folklore sources produced a deeper understanding of this difficult site and contextualised it. Here is an instance of "becoming", where a domestic site is given fortifications in a transformation into a castle-by-acclamation.

In the mood for mud?
Maria Correias-Amador (Durham University, maria.correias-amador@durham.ac.uk)

Despite being rapidly replaced by modern alternatives in recent years, mud has traditionally been regarded as a reliable, efficient building material in Egypt. Mud buildings are unique in that they fully belong to the natural environment in which they are erected. For this reason, they can play a key part in shaping the individual's relationship with the land and his identity

as part of a settled community. The organic nature of their materials means that these buildings behave in a responsive way to both the environment and their owners' progressive needs, giving the impression of being very much 'alive'. The connection with the land and the flexibility that these materials offer favours the development of a relationship 'dwelling-dweller' which is established through virtually all human senses.

While this knowledge is embedded in rural Egyptian communities, are you familiar with the feel of mud? Could you tell what type of mud is best for building just from its smell? Does a certain sound or song evoke a certain building tradition for you? This poster aims to challenge sensory perceptions of mud as a building material through exposure to sensorial experiences associated to it in Egyptian communities.

Underwater archaeology as a theoretical endeavour: A Case Study of George Fletcher Bass

Marina Fontolan (State University of Campinas, Brazil, mar_azul852@yahoo.com.br)

This research aims at studying the work of the American underwater archaeologist George Fletcher Bass, considered one of the pioneers in the field for the innovative techniques used for excavating scientifically a shipwreck entirely on the seabed in 1960. Considering the methods in the history of the discipline, as stated by such scholars as Thomas Patterson and Margarida Díaz-Andreu, the research considers those works as historical discourses and will consider in particular continuities and breaks in the discipline. In theoretical terms, underwater archaeology has been subjected to a series of epistemological discussions. It started as an activity linked to diving. This led to theoretical mixed features: some argued it was first a diving discipline, others emphasised leisure and treasure hunting. From the start though, pioneer archaeologist George Fletcher Bass took a firm theoretical stand in favour of the properly archaeological statue of the discipline, as the study of underwater material culture. To explore these theoretical discussions, the research has been structured as a series of interviews with George Fletcher Bass, comprising six different themes, regarding his own experiences at Archaeology's field, treasure hunting, his own work, identity issues and public Archaeology. Through an analysis of George Fletcher Bass's work and his contemporaries, this case study will enable us to systematize the history and the theory of this new Archaeology subfield. The first steps start with the firsts archaeological excavations during the decade of 1960s. As the 1970s begin, it is notable the institutionalization of this discipline, as an archaeological endeavour, through the opening of the Institute of Nautical Archaeology and the graduation course at Texas A&M University, in the USA. In the 1980s, we notice the beginning of the recognition of this new Archaeology's subfield, through the debate of underwater archaeologists versus treasure hunters.

Revealing Identities

Sarah Janes (University of Glasgow, smj@crisp-pds.co.uk)

Mortuary ritual is a vehicle for social expression, and burial practices reveal more about the living than they do about the dead. It is the very nature of death that the social order that follows will differ from the social order that came before. Moreover, mortuary behaviour alters in response to changes in the social and political environment. At burial the living physically and symbolically enact the renegotiation of personal and societal identities, thereby creating or maintaining social and political control. What we witness in the material record, therefore, are the remains of attempts to re-present social reality in a manner that conforms to the needs of the living. This poster clearly illustrates this theoretical standpoint using data from Palaepaphos-Skales, an Early Iron Age (EIA) burial area in south-west Cyprus. The data for the EIA on Cyprus are almost entirely mortuary-based, causing a perceived lack of material evidence and a scholarly reluctance to deal with complex, disparate mortuary remains. Consequently, the island's socio-political trajectory has been significantly misinterpreted. This poster demonstrates that through the employment of a

carefully considered theoretical framework, in combination with a fresh approach to presentation that exploits the flexibility of computer applications, this period can be truly illuminated.

Archaeology: understanding, explanation and later use in society

Judit López de Heredia Martínez de Sabarte (Universidad del País Vasco- Euskal Herriko Unibertsitatea, University of the Basque Country, jlzdeheredia@gmail.com)

In this poster I intend to analyse how Archaeology has been understood in the past and how this is understood today, both by archaeologists and by society as a whole. Likewise, I will show how historical discourse is used by politicians. The purpose of this poster is to compare these different viewpoints. As a concept, Identity is built around History, therefore historical discourse is very important, especially if our audience is society in general. One element can be seen in a number of different ways, depending on the theory used or how I interpret the archaeological evidence. For example, the Palaeolithic, Iron Age and Middle Ages are idealised by the most nationalistic historiography, which continues today. However, historiography has changed. The intention here is to try to understand the past without being influenced by romantic ideas. I attempt to compare these theories and then contrast these with society and how it understands History and Archaeology.

Different strategies of wet deposition in the Scheldt basin from the Bronze Age to the Early Medieval period.

Guy De Mulder & Jeroen De Reu (Ghent University, Guy.demulder@ugent.be; Jeroen.dereu@ugent.be)

In this poster we try to present the different social strategies and the long term history behind the deposition practices in the region of the river Scheldt. Around 1500 BC the deposition of bronzes is increasing spectacularly. This phenomenon continues in the Late Bronze Age while bronze objects are missing from the urnfields. A complex social strategy is behind this finding.

After the disappearance of this ritual during the Early Iron Age, limited sets of weapons on certain specific locations in the Scheldt during the Late Iron Age testimonies of the martial character from these depositions. Another intense period of deposition takes place during the Merovingian period. Engendered funerary gifts are well documented from the Merovingian cemeteries. Among the dredging finds only weapons are recorded. The lack of female associated objects in the river points to the martial association of the Early Medieval finds in the river. A relation between the deposited weapons and warfare is assumed.

In this long period, especially objects, whose cultural biography was associated with martiality, were selected for deposition in wet contexts, pointing to the specific symbolic meaning of water. In the Merovingian period different biographies exist for the same type of object which results in a different way of deposition.

Missing links: demic diffusion and the spread of agriculture to Iran

Jenny Lee Marshall (Durham University, j.l.marshall@durham.ac.uk)

The application of theory in Near Eastern archaeology is often perceived as laudable. My research addresses this issue by considering theoretical models for the development and spread of agriculture and how these can be applied to the Neolithic of Iran. Broadly speaking there are two paradigms for the development of agriculture: Demic diffusion - the spread of farming through the movement of farmers themselves; and Cultural diffusion - where materials and knowledge were passed among local groups without the geographical replacement of groups. The two paradigms are not mutually exclusive and a third model can be proposed of mixed cultural and demic diffusion, where 'intermarriage' occurs between hunter-gatherer and food-producing groups.

My approach in assessing the validity of these competing theories to the Iranian Neolithic is twofold: mapping of the spread of early farming through Iran using published dates from the earliest levels of Neolithic sites; and excavation and survey work on the Central Iranian plateau. In achieving these objectives I demonstrate an approach in which archaeological theory, research design, and on the ground archaeology can be combined to give a more informed reading of the archaeological record.

Behind the Scenes at the lost “Hittite Gallery” (1931-1941): A Post-Colonial Reading of the Construction of British Identity in Liverpool Public Museum
Françoise P. Rutland (University of Liverpool & National Museums Liverpool, F.Rutland@liverpool.ac.uk)

Through a post-colonial theoretical perspective I will evaluate the construction of Turkey as the “Oriental other” that the Museum proffered to mid-20th century British society. To do this, I will use undocumented archives and the remaining artefacts from Garstang’s Hittite collection at National Museums Liverpool (NML) to re-interpret the original Hittite Gallery’s design. I shall also explore the presentation of Hittite casts, displayed alongside Aegean artefacts, as ‘inferior’ artistic precursors to what was understood by contemporary British society to be the pinnacle of artistic achievement – the Classical Greek culture that had been adopted by Britain as the paradigm for its own colonial identity; popularly reinforced nationally through various media, including exhibitions such as this, and internationally through neo-Classical architectural design.

I shall do this by outlining my thesis research relating to the life and work of John Garstang and his establishment of the Hittite Gallery at the Public Museums, Liverpool (now NML). Archival and archaeological evidence in the collections of the University of Liverpool’s Garstang Archaeology Museum and NML will be used as a basis to analyse, evaluate and assess the contribution that this Gallery (lost in the July 1941 Blitz) made to the public. Academic reception of Hittite archaeology in Britain and of the newly-formed nation-state of Turkey following the abolition of Ottoman rule in 1923 will also be considered. This research will place the Hittite Gallery’s contents and displays within their archaeological, cultural and intellectual contexts.

Continuity and discontinuity of rituals in Estonian Middle Iron Age wealth depositions

Ester Oras (University of Tartu, Estonia, ester.oras@ut.ee)

This poster aims to bring forth the importance of contextual approach in ritual studies. Two separate traditions in Estonian Middle Iron Age (AD 450–800) wealth depositions emerge only by virtue of using contextual approach in the analyzes of the material. Contextualizing the finds helps to point out and even affirm the different characteristics in spatial and temporal terms. The significant features for discovering variant traditions are obtained when looking at the physical contexts of an object (in the sense of wealth deposit). As a result, a clear geographical borderline strikes an eye: one area, though small in number and expanse, shows a long-term and more or less unchangeable practice of ritual deposits; the other represents numerous differences and transformations in the main characteristics of ritual deposits. On the other hand, an interpretation for explaining the reasons behind such different traditions of ritual wealth depositions are to be associated with social and cultural structures of past societies, their stability and modification i.e. with cultural and historical contexts of the object. The significance of contextualizing research material in various possible ways is emphasized.

Identity in Late Iron Age and Roman Britain: A re-examination of glass beads in the Tyne-Forth

Elizabeth M Schech (Durham University, e.m.schech@durham.ac.uk)

This poster re-examines Iron Age and Roman period glass beads found in the Tyne-Forth region of Britain (not examined since Margaret Guido's 1978 publication). This study sought to understand how beads were used to communicate identity in Late Iron Age and Roman Britain, a period of increasing artefact deposition in the archaeological record (especially those of personal adornment and hygiene), suggesting that identities varied and needed to be re-established during this dynamic period of change. Individual and group identity expressed with glass beads was explored through artefact biography, colour, and function.

In search of identity, a bead database was developed to analyse several aspects of beads including distribution and colour. The results suggest that the frequency of glass beads were densest at 'Roman military' sites; however they occurred at a greater number of 'native occupation' sites. Colours described as blue, green, blue-green, and turquoise were the most frequent bead colour, however this could reflect manufacturing technique or access, rather than identity. This study has revealed that there is not a clear division between 'Iron Age' beads and 'Roman' beads and that much can be learned about Late Iron Age and Roman period identities through glass bead studies although future studies have considerable room to develop.

***Interpretative implications of the "material culture/society" relationship
conception in the construction of historical discourse***

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Archaeology shares with social science its interest in the study of the social reality and processes. However, in archaeology, the difficulty inherent to any knowledge process of any social reality becomes more complex due to the nature of the object under study (past society), preventing us from observing this directly. Therefore, in Prehistory, the archaeological record is the only way we can access that reality.

Taking the example of the lithic industry, this poster sets out to offer a reflection on the nature of the relationship between the object (material culture) and society and its social processes. To do this, I have analysed the theoretical and methodological tools used in the study of lithic assemblages, showing the different conceptions that have been held concerning this relationship (from the chronological-cultural paradigm, processualism, historical materialism, structuralism, and so on). Based on this survey and in order to complete this, I have considered a number of tendencies from both the anthropological (anthropology of technology) and sociological viewpoints (the theory of structuration and practice theory), used more widely in this field. Finally, I conclude by presenting the main interpretative implications of these views in the construction of historical discourse.

Micheldever Iron Age Banjo Enclosure: A New Approach to Old Burials

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The majority of human remains recovered from the excavations at Micheldever banjo enclosure during the mid 1970s were infants under 1 year. The high incidence of child burials was noted with the suggestion that adults may have been buried or cremated elsewhere. Thirty-five years later, a new method of analysis, a synergistic approach combining forensic taphonomy, osteology, archaeology and anthropology has reinterpreted both the stratigraphic and osteological evidence. The results show that fifteen infants were recovered. Some of which were buried in multiples of twos and threes within the same burial context and stratigraphic layer. Interestingly, all were much younger than originally thought. Age-at-death was determined to be perinatal, from c.35 to 42 gestational weeks. This re-evaluation provides the opportunity to explore concepts such as multiple births, infanticide and exclusion as well as fertility, life, death and regeneration ceremonies in the Iron Age.

Heritage Tourism and Nationalism in the History of Archaeology. Mexico as a Case Study

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Tourism and nationalism are two factors, external to archaeological practice, that have had an important impact on the development of the discipline. The massive increase in tourism in the middle to late 20th century, with the resultant increase in tourism-based incomes, together with the development of the nation state and the political requirement to bolster the state, has provided both governments and private organisations with major motivation for developing archaeological sites and archaeological practice. As a consequence, governments and private organisations in a range of countries have promoted the public display of archaeological artefacts and other discoveries. This has contributed to the raising of the public profile of archaeology, and developed and reinforced both archaeological research and the infrastructure supporting it. The aim of the research presented for my PhD is to conduct a focused investigation into the connection between both heritage tourism and nationalism in relation to the development and practice of Mexican archaeology.