The Eighteenth Annual Conference
of the
Theoretical Archaeology Group

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Programme and Abstracts

University of Liverpool
16th - 18th December 1996

TAG'96

Dept. of Archaeology, SACOS, University of Liverpool

Contents
as per timetable of events:
lists completed 12/11/96

TAG'96

Timetable For Sessions

Monday 16th December

Afternoon Sessions

Session: What's *Left* for archaeology ? The erosion of political discourse in archaeological theory

Organisers: James Merrick & Brian Boyd (University of Cambridge)
Chair/Discussant: Jamie Merrick (University of Cambridge)

2.00	**Brian Boyd**	*Responsibility and morality in archaeological writing*
2.20	**Eric Hobsbawn**	*The end of the 20th century: is the past relevant anymore ?*
2.40	**Philip Duke & Dean Saitta**	*An emancipatory archaeology for the working classes*
3.00	**Kate Soper**	
Tea Break		
3.50	**Ian McBride**	
4.10	**Anthony Giddens**	

Session: Identity, ethnicity and change in early Medieval Northern England

Organiser: Martin Evison (University of Sheffield)
Chair/Discussant: Dawn Hadley (University of Sheffield)

2.00	**Nick Higham**	*Race, ethnicity and the making of Northumbria*
2.20	**Gillian Fellows-Jensen**	*Ethnicity and the coining of names*
2.40	**Phil Sidebottom**	*Totem poles in stone*
3.00	**Ross Dean**	*Fields of ethnicity: changes in Dark Age farming practice*
3.20	**Andrew Tyrrell**	*Ethnic and biological identity from Early Medieval burials*
Tea Break		
4.10	**Surinder Papiha**	*Genetic variation and diversity among the regional populations of north-west and north-east England*
4.30	**Peter Forster & Martin Richards**	*Mitochondrial DNA and the origins of the English*
4.50	**Martin Evison**	*The English are Welsh after all !*

Session: Children in the past

Organiser: Joanna Sofaer Derevenski (University of Cambridge)
Discussant: Jenny Moore (University of Sheffield)

2.00	**Grete Lillehammer**	*The world of the child*
2.20	**Andrew Chamberlain**	*Minor concerns: a demographic perspective on children in past societies*
2.40	**Louise Humphrey**	*Growth, nutrition and disease in children*
3.00	**Lesley Beaumont**	*The social status and artistic presentation of adolescence in fifth century Athens*
3.20	**Koji Mizoguchi**	*The child as a node of past and future*
Tea Break		
4.10	**Joanna Sofaer Derevenski**	*Children, gender and material culture*
4.30	**Hannah Zawadzka**	*Children in the early Iron Age in Poland*

4.50	Liliana Janik	*The construction of the individual and the transmission of knowledge among North European fisher-gatherer-hunters in the Early and Mid-Holocene*
5.10	Blythe Roveland Brenton	*Footprints in the clay: impressions of Palaeolithic children*

Session: The archaeology of the everyday

Organisers: John Hawthorne & Mark Grahame (University of Southampton)

Group 1: *Everyday use of space*

>2.00	Mark Grahame	*Architecture and everyday experience*
2.20	Willy Kitchen	*Writing an archaeology of fields*
2.40	Joshua Pollard	*The life and times of everyday things and places*
X3.00	Tim Williams	*Rubbish disposal and urban space*
X3.20	Ben Armstrong	*Subconscious habits and conscious rituals: the archaeology of repetition in domestic space*
X 3.40	Robert Hosfield	*Old data, new perspectives: everyday behaviour over Pleistocene time*

Tea Break

Group 2: *Everyday objects*

4.30	Lynne Bevan & Ann Woodward	*The fabric of daily life: de-coding subliminal signals in prehistoric pottery*
4.50	Peter Ellis	*That vase*
5.10	John Hawthorne	*This day our daily bread: rewriting economic history as culinary history*

Group 3: *General themes in the archaeology of the everyday*

✗5.30	Kate Gregory	*Friends and neighbours*
✗5.50	Judith Toms	*Memory and the constitution of the self in the Italian early Iron Age*
6.10	Robert Johnston	*"How much more from us will those have changed ?": Canon Greenwell and an everyday image of the past*

Session: Spatial technologies and archaeological reasoning

Organisers: David Wheatley (University of Southampton) & Alicia Wise (University of York)
Chair/Discussant: Ezra Zubrow (SUNY, Buffalo)

2.00	Sally Exon, Vince Gaffney, Ann Woodward & Ron Yorston	*Going over old ground: a re-analysis of ritual monuments in the Stonehenge area*
2.20	Mark Gillings	*Sounds stinky (but feels quite nice) !: towards a more sensuous GIS*
2.40	Marcos Llobera	*Living and dying on a grid-cell: a discussion on the theoretical basis for a humanistic approach to archaeological GIS*
3.00	Chris Gosden & Gary Lock	*Emerging history: structure, landscape and GIS on the Ridgeway*
3.20	Herbert Maschner	*Fishing for theory on a digital river to nowhere: GIS and modern archaeology*
3.40	Paul Miller	*Is it time for GIS in archaeology...?*

Tea Break

4.30	Penny Spikins	*The role of sheep in the early to late Mesolithic transition: Aa cautionary tale about GIS applications*
4.50	David Wheatley	*The role of spatial technologies in theory building*
5.10	Alicia Wise	*Ethnographic encounters with Scottish Borderers: enhancing a GIS landscape analysis*
5.30	James McGlade	*Whither GIS ? Spatial technologies and the pursuit of archaeological knowledge*

Session: The familiar past ?

Organiser: Sarah Tarlow (University of Wales, Lampeter)

1: *Old familiar places ?*

2.00	Gavin Lucas	*The archaeology of the workhouse*
2.20	Kate Giles	*The 'familiar' fraternity: the appropriation and consumption of medieval guildhalls in early modern England*
2.40	Roger Leech	*The processional city*
3.00	John Carman	*Bloody meadows: the place of battle*
Tea Break		

2: *The sound of a voice that is still*

3.50	Harold Mytum	*Culture and context in Pembrokeshire pedimented gravestones*
4.10	Jon Finch	*Shop until you drop: consumerism, commemoration and the urban renaissance in C18th Norwich*
4.30	Sarah Tarlow	*Wormie clay and blessed sleep: death and disgust in later historic Britain*

3: *Strangely familiar*

4.50	Sara Pennell	*Good to eat and good to think: the material culture of food in early modern England*
5.10	Keith Matthews	*Familiarity and contempt: the archaeology of the modern*

6.45	**RECEPTION**	**Venue: Bar, Carnatic Hall of Residence**
	TAG Footie	

Tuesday 17th December

Morning Sessions

Session: Post-processual methodology at Çatalhöyük

Organiser: Ian Hodder (University of Cambridge)
Discussants: Mehmet Ozdogan & Stephen Moser

1. *Global Çatal*

9.00	Ian Hodder	*Globalising Çatal: towards post-processual methodology*
9.20	Tim Ritchey	*Constructing an interactive database and the non-fixity problem*
9.40	Burkhard Detzler	*Virtually real: integrating a database with VR models*
10.00	Dagmar Cee, Martin Emele & Lothar Spree	*Video-recording as part of the critical archaeological process*
Tea Break		
10.50	Carolyn Hamilton	*Faultlines: the construction of archaeological knowledge at Çatalhöyük in 1996*
11.10	David Shankland	*Çatalhöyük and its living context*
11.30	Ruth Tringham	*The use of hypertext in site interpretation*
11.50	Sue Thomas	*On-line hypertext: archaeological narratives on the Web*

2. *Interpreting Çatal*

2.00	Ronald Hutton	*Çatalhöyük and Mother Earth*
2.20	Linda Donley-Reid	*A Neolithic culture on the analytic couch*
2.40	David Lewis-Williams	*Constructing a cosmos: image, power and domestication at Çatalhöyük*
3.00	James Connolly	*Redefining the archaeological object*
3.20	Project Members	*Trashing Rubbish*

Tea Break
4.10	**Project Members**	*The culture of burning*
4.30	**Project Members**	*More than a pretty face: the place of decoration at Çatalhöyük*
4.50	**Project Members**	*Domestication and society*
5.10	**Mary Alexander, Shahina Farid & Roddy Regan**	*The excavation process at Çatalhöyük*
5.30	**Colin Shell**	*Visualising archaeology at Çatalhöyük: geophysics, topographic survey, excavation and digital reconstruction*

Session: Rethinking the Neolithic: a view from the North

Organisers: Richard Bradley (Reading University), Andy Jones & Kevin Taylor (University of Glasgow)
Chairs: Richard Bradley (Reading University) & Colin Richards (University of Glasgow)
Discussant: Julian Thomas (University of Southampton)

9.00	**Richard Bradley**	*The colour red*
9.20	**Kenny Brophy**	*Hooray for Holywood: a ritual cropmark complex near Dumfries*
9.40	**Andy Jones & Kevin Taylor**	*Casting light on Neolithic symmetry*
10.00	**Gavin MacGregor**	*If you could see what I can see !*
10.20	**Tim Phillips**	*Circular monuments in a linear landscape: the micro-topography of the Clava Cairns*

Tea Break
11.10	**Rick Schulting**	*Farming for beginners*
11.30	**Kevin Taylor & Andy Jones**	*The bicycle of stones*
11.50	**Aaron Watson**	*Listening to the stones*

Session: Archaeology and environmentalism

Organisers: Paul Graves-Brown (University of Southampton), Caroline Allward (LSE) & Pippa Pemberton (University College London)

9.00	**Barbara Bender**	*The politics of the past*
9.20	**Martin Brown**	*The archaeology of William Morris*
9.40	**Graham Fairclough**	*"...Now and in the future... - Archaeology's accommodation with sustainability"*
10.00	**Frances Griffith**	*Expanding perceptions of a diminishing resource.*
10.20	**Robin Grove-White**	*To be received*

Tea Break
11.10	**Simon Festing**	*Archaeology and roads*
11.30	**Rob Young**	*RESCUE : a suitable case for action ? Or join now while stocks last !*
11.50	**David Taylor**	*Sustainability*

A workshop session following up some of the issues raised in this session will be held between 1.30 and 3.00 pm. The venue for this session will be announced at the time of the initial session.

Session: The archaeological horizon - and beyond

Organisers: Ola Jensen & Håkan Karlsson (Göteborg University)

9.00	**Anna-Carin Andersson**	*The national right to prehistory - or the authority to interpret as a social phenomenon - a case study*
9.20	**Elisabeth Arwill-Nordbladh**	*The role of metaphors in the construction of gender*
9.40	**Fiona Campbell & Joanna Hansson**	*Natural borne strangers - ambivalent encounters with the interpretation of culture*
10.00	**Per Cornell**	*The URO by the Lake Titicaca - a conceptual archaeology*
10.20	**Anders Gustafsson**	*The history of archaeology, as history and as archaeology*

| 10.40 | Ola Jensen | *The meaning of the past - archaeology from an existential perspective* |

Tea Break

11.30	Hakan Karlsson	*Why are there artefacts, rather than nothing ? - archaeology's forgotten question*
11.50	Kristian Kristiansen	*The theoretical cycle - A discussion of some universal oppositions in historical interpretations*
12.10	Linda Lövqvist	*Metaphor of lost relations*
12.30	Marco Montebelli	*Can ethnic marks be recognised in prehistoric contexts ? An interpretative study on human behaviour*
12.50	Jarl Nordbladh	*History of archaeology - expansion not summary. Unending but full statements*
1.10	Anders Strinnholm	*Detective novels and intentional system - the use of abduction in archaeology*

Session: People, land and power: the archaeology of resistance in Britain and Ireland A.D.1550-1850

Organiser: Bill Frazer (University of Sheffield)
Chairs/Discussants: Mary Beaudry (Boston University) & Matthew Johnson (University of Durham)

9.00	Sarah Tarlow	*Reformation and transformation: symbols of Catholicism in Orkney after 1560*
9.20	Jane Webster	*On dressers - consumption, ceramics and Gaelic identity in the Outer Hebrides*
9.40	Bill Frazer	*Common recollections - resisting enclosure 'by agreement'*
10.00	Discussion	

Tea Break

11.00	Jim Delle	*Irish and British spatial definitions during the plantation of Munster, c.1570-1590*
11.20	Tom Williamson	*'Archaeologies of resistance' and eighteenth-century landscape design*
	Discussion	

Session: Archaeology and film

Organisers: Marek Zvelebil (University of Sheffield) & Don Henson (CBA)

Broadcast Category
Secrets of Lost Empires: *Stonehenge* (BBC 50 mins) 9.00am
Pharaohs and Kings: Programme 1 (C4 51 mins) 10.00am
Time Team, Series 2: *Tockenham* (C4 51 mins) 11.00am
Spirit of Discovery: *A Stick in the Mud* (HTV 25 mins) 12.00am

Non-broadcast Category
Quest for Kadesh (Ken Walton 20 mins) 1.30 & 3.00pm
History Trail: *Talkin' Roman* (English Heritage 20 mins) 1.55p. & 3.25 pm
Cathedral Archaeology (English Heritage 21 mins) 2.20pm & 3.50 pm
Discover Sutton Heritage (Summit Productions 12 mins) 2.45 pm & 4.15 pm

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Afternoon Sessions

Session: Critical theory and the history of archaeology

Organiser: Sue Content (University of Nottingham)
Chair/Discussant: To be announced

2.00	John Carman	*Towards a political history of archaeology*
2.20	Pamela Jane Smith	*Archaeological myth and reality - A case study: the take over of the Prehistoric Society of East Anglia*
2.40	Matt Tomaso	*Alternative (anti-) panacea: a dialectical approach to the mainstreaming of the New Archaeology*
3.00	Mark Pearce	*Is a historicist archaeology possible ? Benedetto Croce and Italian Archaeology between the Wars*

Tea Break

3.50	Michael Morse	*Matching methodology with purpose in the historiography of archaeology*
4.10	Tania Styles	*The politics of translation: King Alfred and the Paris Psalter*
4.30	Sue Content	*England and America: Anglo Saxon attitudes*
4.50	Daniel Mouer	*Enduring the fire: a controversy in Chesapeake historical archaeology*
5.10	John Barrett	*The status of structural histories*

Session: New studies in rock art

Organiser: Thomas Dowson (University of Southampton)

2.00	Thomas Dowson	*Introduction: the socio-politics of rock art research*
2.20	James Blackmore	*Outlining a 'new' region: the rock art of Omburo Ost, Namibia*
2.40	Susan Diamond	*Replicating rock art: the European appropriation of a Palaeolithic past at Lascaux II*
3.00	Simon Macartney	*Sailing into ecstasy: visions of the Noaide, shamanism and Scandinavian rock art*
3.20	Sarah Stuart-Nash	*Conflicting images on stone: archaeology and rock art in the colonial landscapes of the American West*

Tea Break

4.10	Robert Wallis	*Tombs for the living dead: Irish passage tomb-art and shamanism*
4.30	Richard Whittington	*Tourists, guides and stereotypes: visiting rock art sites in Namibia*
4.50	Yoelle Carter	*Rock art routines: method and interpretation in the study of Levantine rock art*

Session: Time resolution and Palaeolithic archaeology

Organisers: Dimitra Papagianni (University of Cambridge) & Paul Pettitt (University of Oxford)
Chair/Discussant: To be announced

2.00	Christopher Bronk Ramsey	*Time and probability*
2.20	Mark Lake	*The long and short of Lower Palaeolithic chronology*
2.40	John Gowlett	*Chronological concertinas: early hominid colonisations compared*
3.00	Francis Wenban-Smith	*Bringing behaviour into focus: bottlebanks, Boxgrove, and precise moments in remote time*
3.20	Tjeerd van Andel	*Thinking calendars*
3.40	Michael Richards	*A review and critique of Upper Pleistocene dating methods*

Tea Break

4.30	Paul Pettitt	*Putting Charlemagne on a motorbike ? The time resolution of Neanderthal extinction*
4.50	Paul Mellars	*Chronology, time resolution and the origin of anatomically modern humans*
5.10	Dimitra Papagianni	*Identifying regional variability in open-air sites of broad time resolution*
5.30	Nena Galanidou	*A few minutes and a few millennia: problems of timescale in Upper Palaeolithic palimpsests*
5.50	Geoff Bailey	*Seasonal variability and long-term climatic change: the*

<u>Session</u>: Teaching archaeological theory (Workshop Session)

Organiser: Anthony Sinclair (University of Liverpool)
Chair/Discussant: To be announced

From 3pm
Speakers will include: Duncan Campbell, Roberta Gilchrist, Yanis Hammilakis, Matthew Johnson, Mike Parker-Pearson, Michael Shanks, Anthony Sinclair, Julian Thomas, Rob Young.

TAG Footie Final

8.30   TAG '96 Party: Venue: Bar and Herculaneum Room, Carnatic Hall of Residence (bar
                                'til 1.00 a.m.) and including a Pub Quiz from 8.30 in the bar

Organisers: TAG'96 Committee
Discussants: Champion Chunes and, Fresh from their world tour of Euro-Wirral and the Mersey Basin, The LXs.
Contributors: TAG attendees

Wednesday 18th December

Morning Sessions

<u>Session</u>: Folklore and archaeology

Organisers: Amy Gazin-Schwartz (University of Massachusetts) & Cornelius Holtorf (University of Wales, Lampeter)
Chairs/Discussants: Robert Layton (University of Durham) & John Collis (University of Sheffield)

Part 1: *The 'dance of time': popular culture and ancient monuments*
Discussant: Robert Layton

9.00	Amy Gazin-Schwartz & Cornelius Holtorf	*On folklore and archaeology*
9.20	David Shankland	*Çatalhöyük: the anthropology of an archaeological presence*
9.40	Uta Halle & Martin Schmidt	*On the folklore of the Externsteine*
10.00	Diura Thoden van Velzen	*Superstition and tombs in Tuscany*
Tea Break		
10.50	Sissel Carlstrøm	*The mental aspects of ancient monuments*
11.10	Ingunn Holm	*Interpreting cairn-fields - the farmer's view and the archaeologist's*
11.30	Sara Champion & Gabriel Cooney	*Naming the places, naming the stones*
11.50	Miranda Aldhouse Green	*Vessels of death: sacred cauldrons in archaeology and myth*
12.10	John Staeck	*Of Thunderbirds, Water Spirits and Chief's Daughters: contextualising Aachaeology and Ha'cak (Winnebago) oral traditions*

Part 2: *The 'dances' between academic archaeology and popular culture*
Discussant: John Collis

2.00	Mats Burström	*Disciplinating the past: the antiquarian striving for interpretative supremacy*
2.20	Brit Solli	*The past is another place: on folklore and archaeology, identity and patriotism*

2.40	Lynn Meskell	*Feminism, paganism, pluralism*
3.00	Emma Blake	*Archaeologists on eggshells: coming to terms with local traditions throug ha Pragmatist philosophy.*
3.20	Phillip Segadika	*Archaeology and the politics of a folklore*
3.40	Julia Murphy	*Folklore as familiarity ? - Maintaining an academic distance from the megaliths of West Wales*

Tea Break

4.30	Martin Brown	*The last refuge of the faeries: archaeology and folklore in East Sussex*
4.50	Sara Champion	*Folklore, archaeology and the death of a reputation ?*
5.10	Kathryn Denning	*Apocalypse past/future: archaeology, destiny, and revealed wisdom*

Session: Old and new in Palaeoanthropology

Organisers: Patrick Quinney & Mark Collard (University of Liverpool)
Chair: Peter Wheeler (Liverpool John Moores University)
Discussant: Alan Turner (Liverpool John Moores University)

9.00	Peter Wheeler	*Introduction*
9.20	Dan Barnes & Alfred Latham	*Assessment of scientific-dating estimates for palaeolithic sites: implications for the temporal overlap of Neanderthals and anatomically modern humans*
9.40	Andrew Tyrrell & Andrew Chamberlain	*The neglected phene: morphometric approaches to modern human affinity, diversity and migration*
10.00	Jennie Hawcroft & Robin Dennell	*Neanderthal cognitive life history and its implications for material culture*
10.20	Steven Aldhouse-Green & Stephanie Swainston	*Palaeolithic research in Wales: strategies, objectives and results*

Tea Break

11.10	Garry Booth & Robin Dennell	*Archaeotaphonomy: a new branch of palaeontology*
11.30	James Steele & Nolan Virgo	*Geographical range expansion dynamics: integrating archaeological analysis with demographic modelling*
11.50	Steven Mithen & Melissa Reed	*Modelling the process of hominid colonisation*
12.10	Camilla Power & Leslie Aiello	*Seasonality and hominid social behaviour*

Afternoon session

2.00	Martin Porr & Thomas Dowson	*New perspectives on the Aurignacian mobiliary art in south-west Germany*
2.20	Stephen Leyland , Peter Jones, Pavel Dolukhanov & Thomas Dickens	*Communication, social complexity and human evolution*
2.40	Chris Knight & Catherine Arthur	*Ritual/speech co-evolution: a Darwinian model*
3.00	Timothy Taylor & Russell Hill	*Between love and war: sexual selection in human bio-cultural evolution*
3.20	Sarah Elton & Laura Bishop	*Theropithecus in the plio-pleistocene archaeological record*

Tea Break

4.10	David Bell & John Gowlett	*Stretching the stones to meat the bones: hominid behaviour, archaeology, and palaeoecology*
4.30	Sylvia Hixson & Peter Andrews	*An ecological paradigm for taphonomy and palaeoecology*
4.50 5.10	Daisy Williamson, Leslie Aiello & Robin Dunbar	*An assessment of the use of chimpanzees as models for early hominid behavioural ecology*

Session: The natural elements and the constitution of the world

Organisers: Jane Downes (University of Sheffield), Alan Leslie & Colin Richards (University of Glasgow)
Chair: Mike Parker Pearson

9.00	Colin Richards	*Recreating a world of stone: the origins of megaliths*

		in Brittany
9.20	Julian Thomas	*An economy of substances in earlier Neolithic Britain*
9.40	Jenny Moore	*Fire*
10.00	Chris Tilley	
10.20	Jane Downes	*Dangerous objects*
10.40	Richard Bradley	*Death by water*
Tea Break		
11.30	Pam Graves	
11.50	Alasdair Whittle	*Neolithic materialities: the shapes and strengths of stone*
12.10	Barbara Bender	
12.30	Trevor Kirk	
12.50	Alan Leslie	
1.10	Iain Banks & Tony Pollard	*All the worlds a stage: the elements of ritual at Halmie, Dunbeath*

Session: Writing horror: archaeologies of violence

Organiser: John Carman (University of Cambridge)
Chair/Discussant: To be announced

1. Warfare's effects on people

9.00	John Carman	*Introduction*
9.20	Carmen Lange	*Silent victims: women and children in warfare*
9.40	Joyce Filer	*An assault on head injuries: an examination of traumatic incidents*
10.00	Susan Bridgford	*Swords as weapons of war*
Tea Break		

2. Warfare and society

10.50	John Carman	*Warfare as a exclusively cultural phenomenon*
11.10	Paul Treherne	*The warrior's beauty*
11.30	Michael Shanks	*Warfare in ancient Greek society*

Session: General Session 1. Rock art, landscapes and making things

Organisers: TAG'96 Organising Committee
Chairs/Discussants: TAG Committee

9.00	Clive Waddington	*Rock art, land use and ideology in the Neolithic and Early Bronze Age of Northumberland*
9.20	Margarita Diaz-Andreu	*Gender in Iberianpost-Palaeolithic art*
9.40	George Nash	*Rock art, reading the pages of a book or music to the eyes: a discussion of panel form and imagery*
10.00	Pat Kent	*Shamanic animals: a re-interpretation of the Trois-Frères 'horned figure' from the published illustrations*
10.20	Gerard Ijzereef	*Inscriptions on megalithic stones: geography ?*
Tea Break		
11.10	John Robb	*Culture areas and regional habitus*
11.30	Angele Smith	*Landscapes of power: the archaeology of C18th Irish Ordnance Survey maps*
11.50	Martin Porr	*Understanding the handaxe*
12.10	Helen Loney	*Any old pot in a storm: an argument against progress in the study of ancient ceramic technology*
12.30	Katerina Skourtopoulou	*Experiencing craft skills: production of objects and the reproduction of social agency in the Neolithic of Northern Greece*

Session: General Session 2. Perspectives on archaeological theory

Organisers: TAG'96 Organising Committee
Chair/Discussant: TAG Committee

9.00	**Leo Hosaya**	*Archaeology of no theory: how to understand Japanese archaeology ?*
9.20	**Leo Hosaya**	*Seeds in action: the cultural and social role of plants in the Japanese agricultural transition*
9.40	**Alex Bayliss & Christopher Bronk Ramsey**	*Practising contextual Aachaeology in a processual manner*
10.00	**Ian Ferris**	*Entformung: fragmentation, metamorphosis and dissociation*
10.20	**Fiona Campbell & Joanna Hansson**	*Grasping the ineffable: mission impossible ?*
Tea Break		
11.10	**Peter Biehl**	*New perspectives in ethnoarchaeology ? Discussions of archaeological theory in Continental Europe*
11.30	**Tom Kiely**	*The Dead in the Med are always with us: cemeteries and settlements in the landscape of Bronze Age Cyprus*
11.50	**Maximilian Baldia**	*Megalithic tombs, Beowulf and other myths*

Afternoon Sessions

Session: Going too far: Feminisms and the post-feminist backlash

Organisers: Mary Baker (University of Wales, Lampeter), Julia Roberts, Maggie Ronayne & Lucy Wood (University of Southampton).
Chair/Discussant: To be announced

2.00	**Mary Baker**	*Post-feminism - just another penile tool*
2.20	**Julia Roberts**	*Nothing new*
2.40	**Lucy Wood**	*What is so recognisable about the Neolithic ?*
3.00	**Jayne Gidlow**	*Talking rubbish about feminisms: inescapable connections between sex, gender and material culture*
3.20	**Julian Thomas**	*On the awful dilemma of being a bloke and liking feminist theory*
Tea Break		
4.10	**Thomas Dowson**	*Excavating with Julian Clary, or 'Outing' Indiana Jones*
4.30	**Chris Fowler**	*Performing surfaces: masculinist metaphors and the enworlding of the past*
4.50	**Maggie Ronayne**	*We have never been neutral: on the ethics of doing archaeology*

Session: Boundaries and space in Classical times

Organiser: Graham Oliver (University of Liverpool)
Chair/Discussant: John Davies (SACOS, University of Liverpool)

2.00	**Teresa Chapa Brunet & Victorino Mayoral Herrara**	*Economic exploitation and political boundaries: difference between Iron Age and Roman models at the Iberian South East*
2.20	**Mark Grahame**	*The boundaries of power in Pompeii*
2.40	**John Pearce**	*The place of the dead - tombs and towns in Roman Britain*
3.00	**Graham Oliver**	*The demarcation of religious and economic space in the Athenian polis*
Tea Break		

3.50	**David Platt**	*Ephesos: a discussion of the negotiation of power relation in a Greek city under Rome*
4.10	**Nicholas Vella**	*Through the eyes of ancient mariners: perceptual space, cognitive place*
4.30	**G. Caraffa, C. Riva, S.Stoddart & A.Zifferero**	*The political and ritual boundaries of archaic Etruria*

Session: Maritime archaeology and the middle range

Organiser: David Gibbins (University of Liverpool)
Chair/Discussant: **To be announced**

2.00	**Ian Oxley**	*When the ship hits the fan: a review of the history of wreck site formation theories*
2.20	**Jonathan Adams**	*Site formation: unfashionably processual or interpretatively indispensible ?*
2.40	**Toby Parker**	*The winnowing harvest: the archaeology of shallow-water wreck sites*
3.00	**David Gibbins**	*Portholes in time: shipwrecks as fine-grained assemblages*
Tea Break		
3.50	**Discussion**	

Session: TAG'96 Workshop: Image and interpretation: the use and evolution of the archaeological illustration

Organiser: John Swogger
Chair: John Swogger

From 2.00pm

TAG'96

Session and Paper Abstracts

Monday 16th December

Afternoon Sessions

<u>Session</u>: What's *Left* for archaeology ? The erosion of political discourse in archaeological theory
Organisers: James Merrick & Brian Boyd (University of Cambridge)
Chair/Discussant: Jamie Merrick (University of Cambridge)

Session Abstract:
At a time when archaeological theory seems to be lacking any clear intellectual orientation, leadership or direction, this session addresses some fundamental political issues which need to be understood if we are to challenge many of the complacent assumptions currently operating within the discipline. Against a climate of fear and uncertainty - for jobs, university places, funding, publication or topic acceptance - is it possible for archaeologists to contribute to political debate within the wider social sciences ?

Why is there silence surrounding the politics of the routine working procedures of the discipline, whereas specific issues - such as, 'The Stonehenge Debate' - are seen as *safe* to react to ? Does (should) archaeological theory, *as the basis for writing histories*, have a place in the New Left ? What (and, who) is responsible for the erosion of political discourse in archaeological theory ? How can we have a sensitive and distinctive body of theoretical knowledge if archaeologists continue to re-act to, rather than initiate, political debate ?

Responsibility and morality in archaeological writing Brian Boyd*(Dept. of Archaeology, University of Cambridge)*.
No abstract received

The end of the 20th century: is the past relevant anymore? Eric Hobsbawn *(Birkbeck College, University of London)*.
No abstract received

An emancipatory archaeology for the working classes Philip Duke and Dean Saitta *(Fort Lewis College, Durango, Colarado & Denver, Colarado)*.
No abstract received

No title received Kate Soper *(University of North London)*.
No abstract received

No title received Ian McBride *(Dept. of History, University of Durham)*.
No abstract received

No title received Anthony Giddens *(Dept. of Social and Political Studies, University of Cambridge)*.
No abstract received

<u>Session</u>: Identity, ethnicity and change in early Medieval Northern England
Organiser: Martin Evison (University of Sheffield)
Chair & Discussant: Dawn Hadley (University of Sheffield)

Session Abstract
The histories of Gildas, Bede and Asser led us to believe in a Roman Britain overwhelmed by waves of armed migrants from Northern Europe: no sooner had the Anglo-Saxons settled down, it seemed, than further hordes were to descend from Scandinavia. Although subsequent research by archaeologists and historians has watered down images of genocide, notions of a morbid and destitute Britain shrivelling up against the expanding English are still commonly retained. Formerly rapacious invaders from Scandinavia have been rehabilitated though, and their numbers and destructiveness concomitantly diminished.

The anthropological archaeology of Northern England is in part a complex image of the events of that time. To what extent are movements across the North Sea during the Early Medieval Period reflected in place names or the

genetics of modern populations ? Are ideas of migration based on evidence or changing fashion ? What did the grand tide of history mean for the everyday lives of people of the Pennines ? How are continuity and change in identity and status reflected in landscape, burial, symbol and place ? What were the differing roles of men and women, the rich and the poor, the young and the old ?

The purpose of this session is to examine how continuity and change in identity and ethnicity can be interpreted during the Early Medieval period in Northern England, using evidence from archaeology, history, landscape, language, physical anthropology and genetics; and to encourage the inter-disciplinary discussion of the history and anthropological archaeology of the period.

Race, ethnicity and the making of Northumbria Nick Higham *(Dept. of History, University of Manchester).* Indicators used to assess the relationship between race and ethnicity in the C6th and C7th are of questionable value. Bede explained the creation of the English race - including the Northumbrians - by reference to mass migration. This enduring Anglo-Saxon myth offered valuable parallels with the Old Testament history of the Israelites, but Bede's rhetorical imperatives are transparent. More complex models should now be under discussion, which combine immigration with processes of acculturation and ethnic change driven by elite dominance. Literature occasionally reveals something of these processes, with control of estates passing to English aristocrats, but land being worked by a non-English proletariat. Christianisation of the elite removed one of the more significant indicators of the separate ethnicities within Northumbria and facilitated the making of a single people. Steep status gradients remained, however, and inheritance was probably the biggest factor determining the position of any individual within society at large.

Ethnicity and the coining of names Gillian Fellows-Jensen *(Institute for Name Research, University of Copenhagen).* Whilst it cannot be guaranteed that the coiners of the individual place-names of Northern England always started from scratch and formed the names out of the vocabulary of their daily language, the various linguistic strata in the place-nomenclature, if treated circumspectly, provide us with probably the best available indication of the distribution pattern of settlement of the various waves of incomers: Celts, Romans, Anglo-Saxons, Vikings and Normans. An attempt will be made to determine the significance of some groups of names which have been the subject of recent research and controversy.

Totem poles in stone Phil Sidebottom (Consultant Archaeologist with Peak Park, Bakewell). Anglo-Saxon crosses and their kindred monuments have long been seen as elaborate gravestones corresponding to "period fashion" between the C8th and the C11th. As such, the monuments have been regarded as expressions of art-history and as peripheral to Anglo-Saxon studies in general. The writer's research into the monuments of the north Midlands has regarded them as archaeological artefacts and
the evidence presents an entirely new interpretation for the rationale behind their erection and for their dating. Through a close examination of their decorative elements, almost all of the monuments can be shown to belong to specific regional groups which are territorial in their distribution. These regional groupings do not define ecclesiastical hinterlands as once thought, but correspond to secular identities which were likely to have existed during the Viking occupation of the north. In essence, the monuments present themselves as totem poles in stone.

Fields of ethnicity: changes in Dark Age farming practice Ross Dean *(Research School of Archaeology & Archaeological Science, University of Sheffield).* In the dim past of archaeological practice, distinct changes in the pattern of material culture on a site or across a geographical area was often read as an indicator of ethnically driven social change. Today we attempt a more subtle analysis. In north Derbyshire, sometime between the C5th and C11th, farmers apparently abandoned their small, rectilinear fields ('Celtic' fields) for open-fields. People left their small settlements and congregated in nucleated villages of surprising regularity. Older place-names were almost entirely replaced by those of Old English origin, leaving remnants of the earlier language skulking in rivers and hillsides. Is this evidence of ethnic replacement, political control, organic social transformation or a combination of all three ? Can landscape archaeology illuminate the Dark Ages ? All will be revealed in a twenty minute look at part of the White Peak of Derbyshire.

Ethnic and biological identity from Early Medieval burials Andrew Tyrrell *(Research School of Archaeology & Archaeological Science, University of Sheffield).* Modern scholarly interpretations of themes of identity in the early medieval period have in general been subject to the imposition of contemporary structuring principles and political mores. In this way, such works are no different to most interpretative archaeological discourse. However in a period which has been known for many years as the migration period this has a particular relevance, especially since there is at least as much uncertainty in the construction of a modern identity as there is in the reconstructions of those in the past. Many studies of early medieval burial (eg. Pader 1982; Harke 1989; 1990; 1992) have attempted to interpret ethnic identities from skeletal evidence and grave inclusions. Most have met with limited success, due in part to the confusion which arises over what it is that actually constitutes affiliation. The major theme of this paper is to use skeletal evidence and grave inclusions to show that biology and ethnicity are not the same, something which should surprise no-one, but which is rarely explicitly demonstrated. Surprisingly enough however, the converse: that ethnicity is the same as biology; is often tacitly assumed.

Genetic variation and diversity among the regional populations of north-west and north-east England
Surinder Papiha *(Dept. of Human Genetics, University of Newcastle).* Studies of place names, historical records and isonymy provide a great deal of evidence that the regions of north-west and north-east England were peopled by different groups of immigrants at different times. For example, frequent place names of Scandinavian origin

suggest Scandinavian predominance at one time in the region and recent history testifies immigration during the industrial revolutions to the region during the C19th and C20th, especially from Scotland and Ireland.

Can the contemporary populations of these regions be distinguished on the basis of genetic variation and their origin predicted ? To answer this question, Fraser Roberts (1953) used ABO blood gene frequencies and drew a line from east to west across the north of England and showed distinct genetic heterogeneity between the populations of the north-west and south-east regions of Cumbria. Within each of these regions the populations were genetically homogeneous. In a subsequent study by Kopec (1970), the ABO differences in the Cumbrian population could not be confirmed, however, her study showed distinct variation in the region of north-east England. Subsequently, similar variation among the regional populations of north-east England were also confirmed using other genetic characters such as skin colour, PTC testing and haptoglobins. Since then, technologically we have come a long way. Experimentally we can now analyse the genetic constitution of populations at vast numbers of protein coding and random DNA loci.

The present study therefore will present regional genetic variation of the populations of north-west and north-east England for several blood groups and protein loci and comment on the factors which could maintain the level of regional genetic differentiation.

Mitochondrial DNA and the origins of the English Peter Forster & Martin Richards *(Institute of Molecular Medicine, University of Oxford).* The question of mass migration versus elite take-over is a long-standing one in studies of the ethno-genesis of the English. We discuss a potential new approach to the problem, involving the analysis of genetic markers. A survey of mitochondrial DNA sequence variation (which is inherited maternally) in north-western Europe suggests that north-western Germany (Schleswig Holstein and Lower Saxony) has a distinctive mitochondrial composition, perhaps due to a founder effect after the last glaciation. The population in this area is characterised by a particular cluster of lineages which appear to have a common origin some 12,500 years ago. This cluster occurs at a frequency of around 25% in this region but at less than 5% elsewhere in northern Europe. It is rare not only in Wales and Cornwall, but also in southern and central England. This allows us to estimate an upper limit for the female genetic impact of north-western Germany on the post-Roman population of Britain.

The English are Welsh after all ! Martin Evison *(Research School of Archaeology & Archaeological Science, University of Sheffield).* Anthropologists realised fifty years ago that cultural patterns, language and biological heredity cannot be assumed to equate - although the idea that ethnicity, language and lineage are congruent is held by many in Western and non-western cultures; injunctions against intermarriage are not unusual. The genetic consequences of these social conventions are sometimes evident, but are rarely clear-cut. Issues of ethnic or local identity, which are difficult and complex enough to interpret in the present, are even more problematic in the past, where ambiguous and incomplete archaeological, linguistic and genetic traces are all that remain. Nevertheless, this evidence is all we have available. The aim of this paper is to explore ways in which it might be carefully mobilised to offer interpretations of community and identity, continuity and change, focusing on Early Medieval Northern England.

Session: Children in the past
Organiser: Joanna Sofaer Derevenski (University of Cambridge)
Discussant: Jenny Moore (University of Sheffield)

Session Abstract
Children, as a social category, have received little attention in the archaeological record. This session aims to explore what culturally and temporally specific notions of children and childhood might mean for studies of the past and to ask why and how younger members of past communities are important in the construction of archaeological knowledge. Contributors to the session cover several different periods and use a variety of theoretical and practical techniques to examine children in the archaeological record and how they might be included in representations in the past.

The study of children raises interesting issues of social production and reproduction which are vital to the construction of a social archaeology and for an understanding of change and continuity. Children are significant producers and consumers of material culture, learning about both the physical and conceptual world that surrounds them through interaction with material culture during work and play. The contribution of children is often vital to the economic survival of a community. Palaeodemography and an examination of burial practices may indicate past attitudes to children, while their skeletal remains are a potentially valuable source of information about growth, nutrition and disease. An examination of children and the meaning of the concept 'child' in the past may help in elucidating some of the problems we currently face in defining roles, responsibilities and attitudes to children in our own society.

The world of the child Grete Lillehammer *(Stavanger Archaeology Museum, Norway).* What is the 'World of the Child' ? It may be easier to discuss the concept theoretically as a mental construction for the archaeologist to play with than finding the children themselves in the material record. Based on the facts from the scattered archaeological evidence, past societies most probably held social communities consisting of relatively young people, short generations and many children. What would the impact of this be on the ancient society in terms of

cultural transference from one generation to the other, compared to the society of modern times ? Ten years have past since 'Children in the Past' was introduced as an academic subject in Scandinavian and in world archaeology. This paper aims to give an overview of some recent accomplishments in the field of the archaeology and history of children in Scandinavia. It discusses the definition of the 'Child's World' more thoroughly and points at some paths in approaching children in archaeology.

Minor concerns: a demographic perspective on children in past societies Andrew Chamberlain *(Dept. of Archaeology & Prehistory, University of Sheffield)*. In modern western nations about 20% of the population are children (defined here as people up to the age of 15 years). In some present-day developing nations, and in many pre-industrial societies, populations typically had low average life expectancy, often combined with high rates of population growth, and children contributed up to 50% of the population. Infant mortality is the main determinant of average life expectancy, and child deaths as a percentage of total mortality shows extreme varience between populations. In our own society, individuals have a very low risk of dying in childhood, whereas in the past childhood mortality may have exceeded adult mortality. However, it would beincorrect to infer from these data that children were under-valued in past societies. Ethnography of hunter-gatherer groups shows that the high risks of childhood mortality, particularly in the first decade of life, are well recognised and responed to actively by parents and other care givers. Archaeological practice does, however, demonstrably under-value the contribution of children to past societies. Children's graves and skeletons are often under-represented in cemetery samples, a finding that is too often attributed to past mortuary behaviour rather than to present day recovery methods and analytical techniques.

Growth, nutrition and disease in children Louise Humphrey *(The Natural History Museum, London)*. Archaeological samples can be used to establish cross-sectional patterns of human skeletal growth. Although the results of this kind of study differ in several important respects to those from longitudinal studies of living children, comparison of the growth patterns of different samples is a useful analytical tool with a range of applications. The present analysis uses identified skeletons to analyse the growth of different parts of the human skeleton, to look at the development of sexual differences and to examine the relationship between growth disruption and adult mortality.

The social status and artistic presentation of adolescence in fifth century Athens Lesley Beaumont *(British School at Athens)*. Although in ancient Greek there is no single word which conveys an equivalent range of meanings to that possessed by the term 'adolescence' as we use it today, there existed nonetheless in ancient Greek society the concept of a transitional and liminal phase of development between childhood proper, which ended with the onset of puberty and adulthood.

Taking as its focus C5th B.C. Athens, this paper begins with an examination of the iconography of youth in Athenian art observing that, in the case of female figures, it is sometimes possible to identify the occurence of an iconographic type to depict the phase between childhood proper and adulthood. For the male, however, there is no particular, recognisable 'adolescent' iconographic type, and it seems that youths passing through this transitional life stage may be represented in the guise of either a child or an adult.

In an attempt to understand this dichotomy and ambivalence in the iconography, the second part of the paper proceeds to examine the classical Athenian perception of the gender specific social status and identity of the transitional, youthful phase between puberty and the attainment of adulthood.

The child as a node of past and future Koji Mizoguchi *(Graduate School of Social & Cultural Studies, University of Kyushu, Japan)*. This paper will argue that through the mobilisation of the concept of the child and of the child as a physical substance (as either living or dead), adults in the past understood how they were located in the society, how they were related to the ancestors and how they would project themselves to the future. The argument will be supported by mortuary evidence from the Yayoi period (C4th BC to C3rd AD) in the northern Kyushu region, the period which witnessed the systematic introduction of rice agriculture in Japan.

In the early middle Yayoi period, the cemetery as a category of built environment was organised in the form of linear alignment. The bodily movement which the physical form of the cemetery made inevitable was procession. This procession was a mechanism which formed a sense of unity, as well as creating heirachical relations between individuals to lead the procession and those to follow. Power was legitimised through communal collaboration rather than by the symbolic signification of domination. Childrensí burials in this phase were characteristically inserted into adult grave pits some time after the burial of the adults. Calculations of the age at death of these adults indicates that they were not the parents, but probably the grandparents of the children who were buried in the grave pits. Through this type of deliberate deposition, a connection between the ancestors and the child as a symbol of the future was formed, creating a sense of continuity and eternity of the community.

In the late middle Yayoi period, children began to be excluded from the cemetery. Only a limited number of child burials were inserted into certain grave pits for adult burials, some of which formed spatial sequences which would have signified genealogical lines. Signifying individual social positions, rather than subsuming them in the community, became a dominant strategy, and discrimination between individuals in terms of social position was also imposed upon children. The child remained the symbol of the future, but in this phase was used to signify the fact that certain children were differentiated socially from other children. The future was made to appear predetermined even from one's childhood.

By analysing the child as a significant symbolic resource and how this resource was constituted and mobilised in a particular social context both as a conceptual category and as an individual, we can understand the unique nature of children as a socially created category.

Children, gender and material culture Joanna Sofaer Derevenski *(Dept. of Archaeology, University of Cambridge)*. This paper takes as its starting point the parallels between women and children as unknown 'other'. It goes on to examine the relationship between gender and age, challenging the assumption that gender is static throughout the lifecycle. Childhood can be understood as the stage in which gender understandings are acquired. Yet how are these understandings constructed and what role does material culture play in their development and mediation ? Through an examination of the concept of the 'active subject' and the interaction between children and objects, this paper aims to explore the role of material culture in constructing gender in past and present.

Children in the early Iron Age in Poland Hannah Zawadzka *(Dept. of Archaeology, University of Cambridge)*. This paper discusses the role of children within the group they lived and their burial rights when they were no longer part of the living community. Chest graves characteristic of the Polish Iron Age, usually interpreted as family graves, are the focus of this discussion. Cremated remains were deposited in urns and then placed in stone chest graves. The roles of children within the family and community structures are examined through the physical anthropological an alysis of the age and sex of the individuals buried together, related to the contents of grave deposits and the internal arrangement of graves.

The construction of the individual and the transmission of knowledge among North European fisher-gatherer-hunters in the Early and Mid-Holocene Liliana Janik *(Dept. of Archaeology, University of Cambridge)*. The construction of the individual as an independent social being and the transmission of knowledge are two themes of central importance in discussions of long term continuity and changes in social relations. I argue in this paper that the treatment of children played a significant role in the construction of social relations in fisher-gatherer-hunter communities in the past. The knowledge passed on to children about their social role can be traced archaeologically by looking at the tradition of burial practices as a long term process. I shall look at this problem in the context of Scandinavia and the south-eastern Baltic Sea region, namely the Mid-Holocence cemeteries of Vedbeck in Denmark and Zvejnieki in Latvia.

Footprints in the clay: impressions of Palaeolithic children Blythe Roveland Brenton *(Dept. of Archaeology, University of Massachusetts, USA)*. Children, no doubt, were significant members of Palaeolithic society. Yet while they have populated artist's reconstructions and museum dioramas, they are rarely encountered in the archaeological literature. One of the most common contexts in which Palaeolithic young people have been acknowledged at all is in discussions about their footprints preserved on cave floors. Frequently, initiation ceremonies have been proposed to explain small-sized footprints associated with Palaeolithic art. Children's painted handprints on cave walls and the possibility of their involvement in the creation of Palaeolithic art are sometimes raised as well. Other evidence of children mentioned in the literature includes burials and unskilled flintknapping. In this paper, a review of such cases is presented. Relevant approaches to the study of children in anthropology and other disciplines are examined as well. Also offered are reasons why a consideration of children's roles are essential in reconstructions of Palaeolithic societies and suggestions for further research on Palaeolithic children.

<u>Session</u>: The archaeology of the everyday
Organisers: John Hawthorne & Mark Grahame (University of Southampton)

Session Abstract:
No abstract received

Group 1: *Everyday use of space*

Architecture and everyday experience Mark Grahame *(Dept. of Archaeology, University of Southampton)*. Architecture is one of the most commonly experienced of all phenomena in sedentary societies. For this reason it has often been taken for granted by archaeologists. When architecture has been studied, it has usually been viewed as merely the unit of analysis or the 'context' for distributions of archaeological material, with the result that what happened in a space is seen as having been more important then the spatial divisions created by the architecture itself.

This paper seeks to reverse this by showing that architectural boundaries affect our perception of space; creating an altered sense of what feels 'close to hand', or 'far away'. This, it would be argued, has implications for the way in which social relations are constructed and maintained. It will be shown that complexity in architecture relates directly to social 'complexity' because architecture permits the construction and reproduction of social inequality. It is not just an expression of social power, but an instrument of it.

Writing an archaeology of fields Willy Kitchen *(Dept. of Archaeology, University of Sheffield)*. A number of recent works of British prehistory have highlighted the importance of movement among and between monuments situated in a particular landscape. Little attention, however, has been paid to the nature of more mundane encounters with place, and

interaction with others, inevitable in the course of routine practice. The catalogue of so-called field systems dating to the first two millennia bc continues to grow, yet we too often settle for straightforward description of features and a quick stab at the nature of agricultural practice evidenced by such remains, before moving on to map the next system. Drawing upon the rich evidence for bronze age activity on the gritstone edges of north-east Derbyshire, this paper explores the ways in which we might attempt a thicker description, combining fine-grained accounts of individual acts of cultivation and the shepherding of animals with a wider account of the landscape context within which such activities are set. We must entertain a number of different narrative styles in order to accommodate diverse, often conflicting interpretations of features encountered as people go about their daily tasks. It is proposed that the interplay of individual and collective memory may be one way in which we might vitalise our accounts of the organic development of such places.

The life and times of everyday things and places Joshua Pollard *(Dept. of Archaeology, University of Newcastle).* Few would doubt that if there is to be an archaeology of the everyday it should take a long hard look at the study of the routine and habitual activities enacted within the arena of settlements and worked landscapes. Despite this, archaeological studies of occupation often fail to engage with any sense of grounded past lived experience inherent in the places where people were born, lived, worked and died. Yet, it is in the context of everyday practices and everyday places that the practical skills and social values that constituted cultural structure were transmitted (it is in the realm of the routine that habitus is created). The material world is inextricably implicated in this, so the way in which we write/think about the routines of settlement and people should also account for the routines of objects and places - they had social lives after all !

Working with reference to experiential social time and place, and through a specific body of evidence relating to the southern British Neolithic, this is essentially a story about places of occupation and of everyday material things, their biographies and the consequences of their involvement in the human world. It takes as a starting point the premise that, being the product of routine human engagement with the world, both occupation sites and associated material remains may be understood to possess aspects of being, temporality and identity analogous to that of, and created through, the lives of people. Through the processes of its production, use and final discard, even the most mundane element of material culture may be seen to possess a specific identity, temporality and biography. It is within such a context that we can begin to consider the embedded, indivisible and reflexive relationship between people, things and places and the way that each helped to create and maintain the other.

Delving into the world of middens and occupation residues, the paper will look further at the manner in which the material consequences of occupation became implicated (intended or otherwise) in the creation, marking and remembrance of place; and as such took on new biographies - the residue of the everyday becoming inextricably implicated in the story of landscape, kinship, history and social identity.

Rubbish disposal and urban space Tim Williams *(Central Archaeological Service).* Archaeological excavations in Romano-British urban centres have been characterised by the discovery of pits, midden deposits and landfill containing a wealth of domestic and industrial debris. The objects and ecofacts have often been discussed and presented in their own right, but as assemblages these have seldom been explored as phenomenon of daily life and indicators of social, economic and political practices. Theories of rubbish disposal, the use of urban space and taphonomy, can be developed from these data sets to explore broader nature of urbanism. A case study for the movement of materials will be presented, based on Roman London. This will be contrasted with models developed for an Eastern Mediterranean classical city, Beirut, where recent large-scale excavations have produced a comparable data set suggesting very different concepts of use and reuse of material culture. Fundamental themes to be explored include:

- concepts of abandonment and urban space - the use of open space concepts of cleanliness, order and community
- disposal systems - organisation, economy and values
- value systems - beliefs, economy and social practise.

The potential for spatial and temporal analysis will be highlighted.

Subconscious habits and conscious rituals: the archaeology of repetition in domestic space Ben Armstrong *(University of Cardiff).* Ritual is often utilised as a broad classificatory term defining recurring special activity, a term defined by its opposition to the mundane domestic. This polarisation of ritual and domestic has recently been criticised by a number of scholars who have argued that ritual can also be functional or utilitarian. Can we really split domestic mundane life from ritual as a separate idea ? This paper hopes to address this question. It will be argued that the everyday, mundane aspects of life are ritual, routine and domestic. That they are not irrational. Secondly, it will be illustrated that the concept of ritual is dynamic within society, looking specifically at conscious and subconscious rituals and how ritual and domestic are temporally interchangeable. Finally it will be argued that the spontaneous reinterpretation of the everyday by successive generations has to be considered at a variety of spatial and temporal levels within our interpretations. It is hoped that this might lead to a revaluation of the interpretative tools that archaeologists carry with them when approaching problems in the past. Throughout the argument reference will be made to specific archaeological records and ethnological observations in support of the discussion.

Old data, new perspectives: everyday behaviour over Pleistocene time Robert Hosfield *(Dept. of Archaeology, University of Southampton).* The notion of the everyday has traditionally been ignored by Palaeolithic studies, both in Britain and abroad. Although research objectives have shifted away from artefact typology and lithic cultures, the

archaeology at numerous excavated sites represents unusual and intermittent events - the hunting and scavenging episodes at La Cotte de St.Brelade. Although exceptionally well preserved sites such as Boxgrove, Hoxne and Bilzingsleben have offered insights into everyday behaviour through *in situ* flint scatters and environmental data, such behaviour remains free-floating within the half a million years of European Palaeolithic time. To understand fully everyday hominid behaviour during the middle Pleistocene, a regional as well as a site-based approach must be developed. In northern Europe the secondary, water transported context of the majority of lithic materials has been cited against such an approach. This paper proposes that the derived assemblages can be manipulated through experimental studies and artefact abrasion data to identify zones of repetitive archaeological activity - those areas of the Pleistocene landscape within which hominids repeatedly undertook the activities demonstrated at the primary context sites. Only by providing a broader spatial and temporal context can the behavioural episodes identified at the site be interpreted in a valid framework.

Group 2: *Everyday objects*

The fabric of daily life: de-coding subliminal signals in prehistoric pottery Lynne Bevan & Ann Woodward *(Birmingham University Field Archaeological Unit).* In searching for evidence of 'ritual' in prehistoric pottery assemblages are we ignoring the complex roles played by apparently 'everyday' vessels which might have encoded a range of socially ingrained processes and values in their form, function and decoration ?

Using examples drawn from non-Western societies, this paper examines how certain vessels often fulfil many different functions and how the 'everyday' and the unusual or, in western eyes, 'ritual', are often indivisible.

Using this ethnographic data to provide an interpretative framework, the authors suggest that vessels previously considered in purely functional and economic terms in archaeological studies, were actually at the interface of the 'everyday' world and that of the ancestors, with aspects of their manufacture, usage, re-usage and final deposition encompassing the very totality of human existence.

That vase Peter Ellis *(Birmingham University Field Archaeological Unit).* The relationship of the particular and the general in human society is problematic. We have less trouble deducing the particular from the general than the other way round, and categories seem to lose their referential power when the particular is applied. The paper suggests a tension in humans between the desire to be and the desire to mean which occurs in everyday life. Is this reflected in the objects we use ? If so does this affect the seeming ease with which we infer the general from the particular when we look only at objects - or does looking only at objects clarify the particular/general relationship ?

This day our daily bread: rewriting economic history as culinary history John Hawthorne *(Dept. of Archaeology, University of Southampton).* Archaeologists have long been convinced that macro-economic changes over the *long durie* can be seen as changes in the ceramic record. Archaeologists have long been equally convinced that this same ceramic record can also be used to examine changes in the more pedestrian, day-to-day aspects of life, such as eating habits. Nobody seems to see any problem with this, perhaps largely because archaeologists who are interested in the first type of study tend not to get overly excited by the second, and vice versa. It is the aim of this paper to show that this complacency is profoundly misguided. To use pots in an attempt look at the international balance of trade between two countries without considering fully the ramifications of the fact that, regardless of whatever hermeneutic spin we may wish to put on them, pots are by and large vessels for eating from and cooking with, is to jump the gun. By ignoring this, some archaeologists may in fact have jumped right over the gun and may now find their economic theories shot to bits.

This is shown through an analysis of later Roman finewares in the Mediterranean, where a quantitative decline in pots which has traditionally been seen as a widespread economic collapse can now be seen to represent a change in dining practices, with the effect that less pottery was required. It is argued that this change was brought about by the rise of early Christianity, with its ideology-derived communal dining practices set in opposition to those of pagan Rome.

Group 3: *General themes in the archaeology of the everyday*

Friends and neighbours Kate Gregory *(Dept. of Archaeology, University of Southampton).* Who we know and how we relate to them is circumscribed culturally by the expectations, limitations and opportunities presented by the aggregate population from which we draw our friends and neighbours. Conversely, those constraining cultural biases are derived and sustained as the sum of individually-motivated actions and interactions. In archaeological circumstances we tend to detect social changes at a large-scale. Explanation requires an understanding of the social dynamics of how and why everyday, individually-motivated decisions and interactions compound to aggregate outcomes which are often unintended and unforeseen. Whilst making no claim to be able to recognise specific, real people in the past, application of individual decision-making causal models to archaeological circumstances, viewed from a social network perspective, can offer illuminating insights in explanation of observed social change. This is demonstrated by a case study drawn from the British Iron Age, examining the interesting variation in regional trajectories of change.

Memory and the constitution of the self in the Italian early Iron Age Judith Toms *(Institute of Archaeology, University of Oxford).* Memory plays a key role in the constitution of the self - each event and action draws on memories of past experiences, and people are constituted by their personal histories. It is not only cognitive memories that are important but above all those related to emotions. Proust's story of the flood of memory prompted by a madelaine has become something of a cliche simply because it is so resonant and accurate about the nature of memory.

The objects and events of daily life - the cups we drink from, our clothes, moving through our homes - are both rendered familiar by memories of similar past events, and create and modify memory and the sense of self, with each repetition or new experience. These ideas will be discussed in the context of the Italian Early Iron Age. Cemeteries of this date have yielded large quantities of coarse, hand-made pottery and bronze jewellery - objects which were used not only in daily life but also played a vital role in funerary ritual. They helped form the Early Etruscan sense of self but were also actively manipulated by those seeking to influence social relations.

"How much more from us will those have changed ?": Canon Greenwell and an everyday image of the past
Robert Johnston *(University of Newcastle)*. This is a paper about everyday practice, text and metaphor. The aim is to examine the everyday practice of archaeology through the discussion of an extract from Canon William Greenwell's *British Barrows*.

The extract is effectively an 'aside' in Greenwell's repetitive catalogue of barrow excavations. The writer pauses from his descriptive ('objective') text to consider the landscape around which he was working, and the histories and meanings which were invoked by the places he could see. However, Greenwell does not just consider the present landscape, he also reaches into the past striving to understand the meanings which were once held to be important.

This textual contrast between the objective recording of the barrows and the thoughtful portrayal of the landscape can be read in a number of ways. It is an example of how the emotions which can be evoked by working with the material residue of the past are suppressed in the 'scientific' language of archaeological discourse. It is also evidence for the perceptive interpretation of knowledgeable 'speculation'. Put simply, Greenwell's aside is an example of how the everyday practice of archaeology is often hidden by the rigid structure of objective text.

This is not an attempt to question the nature of archaeological discourse since this has been tackled by numerous authors. Rather, I wish to suggest the extract from Greenwell is a metaphor for everyday experience. Just as Greenwell realised that his routine actions existed within a meaningful and complex world, so everyday past human actions were constructed by similar meaningful experiences embodied within the routine 'text' of material culture.

<u>Session</u>: Spatial technologies and archaeological reasoning
Organisers: David Wheatley (University of Southampton) & Alicia Wise
(University of York)
Chair/Discussant: Ezra Zubrow (SUNY, Buffalo)

Session Abstract
In the last decade, a variety of new spatial technologies such as CAD and GIS have become widely used within archaeology. This session explores whether these spatial technologies are of any use to theoretical archaeology, or whether they are fondly thought of by hard core computer people and no one else. The papers in this session demonstrate that spatial technologies are being used by those from a variety of theoretical stances and particularly raise issues related to visualisation of the past, inclusion of time in archaeological analysis, building new theories from a techno-base, and the extent to which representations of archaeological landscape might become de-humanised.

Going over old ground: a re-analysis of ritual monuments in the
Stonehenge area Sally Exon, Vince Gaffney, Ann Woodward & Ron Yorston *(Birmingham University Field Archaeology Unit)*. The ritual landscape around Stonehenge embraces one of the largest data sets within prehistoric Britain, and despite the intensity of fieldwork within the area it is also one of the least interrogated. This paper presents a study of the monuments within the Stonehenge area using a variety of computer-based analyses and visualisation techniques. It explores the spatial relationship between monuments , and classes of monuments. The study also incorporates consideration of finds from excavated sites in a novel and critical manner. The interim results from this work demonstrate how great is the potential of such spatial data for landscape interpretation and our understanding of how people perceived and manipulated their environment.

Sounds stinky (but feels quite nice) !: towards a more sensuous GIS Mark Gillings. Recent debates within archaeological landscape studies have highlighted the relative theoretical impoverishment of much GIS based work. Here a normative and heavily reductionist tendency dominates, with past human activity foci restricted to the status of scatters of discrete dots, meaningfully patterned by primary functional and environmental considerations within an abstracted, external space. Characteristic of these more deterministic analyses is not only a non-critical acceptance of the nature of space and place but an implicit reinforcement of a perceived dichotomy between that natural and that cultural. Drawing upon recent developments in landscape theory, for example the experiential, phenomenological approaches advocated by researchers such as Tilley, a number of attempts have been made to overcome these limitations and begin to actively "re-humanise" GIS. These attempts have largely been focused upon GIS-centred approaches to viewscape and multiple viewshed based analyses.

It will be argued here that the utility of such approaches is limited by the inherent primacy afforded to vision, a criticism that can equally be applied to the practical archaeological application of Tilley's phenomenological approach. Implicit, though occasionally explicit within these studies is the direct equation of vision with human perception. In addition, far from moving GIS based studies away from the commonly criticised position whereby

the relative strengths and weaknesses of the computer systems themselves set the parameters for analysis rather than the unique nature of the archaeological problematic, the visualism inherent in many of these more theoretically informed applications once again relies upon a type of analysis that off-the-shelf systems undertake, if not quickly, then at least routinely.

Whilst acknowledging the utility and importance of these first useful steps, this paper will seek to build upon them by stressing the importance of synergistic notions of culture and nature within a more fully multi-sensual approach to landscape analysis. This will take as its starting point Rodaway's sensuous geographic enhancements to Gibson's ecological theory of perception, the latter as advocated by researchers such as Ingold (Rodaway 1994; Ingold 1992). By contextualising such notions within broader experience based approaches to landscape study, the enormous possibilities for landscape analysis of a more archaeologically responsive and theoretically informed GIS will be explored.

The approaches advocated will be illustrated through a re-appraisal of GIS based analyses undertaken firstly in the highly dynamic mid-Neolithic flood-plain environment of the Tisza river in north-east Hungary, and secondly within the densely occupied landscape of a classical Boeotian city.

[Rodaway, P 1994 *Sensuous Geographies: Body, sense and place*. London: Routledge.
Ingold, T. 1992 *Culture and the perception of the environment*t. In E. Croll & D. Parkin (eds) Bush Base: *Forest Farm*. London: Routledge].

Living and dying on a grid-cell: a discussion on the theoretical basis for a humanistic approach to archaeological GIS Marcos Llobera (Donald Baden-Powell Quarternary Research Centre, University of Oxford). The question of whether GIS is an atheoretical tool, or not, has been long debated by GIS practitioners in archaeology. This questions depends on whether GIS is considered as a (static) ready-made set of tools delivered to archaeologists, or as a (more dynamic) way of representing, storing, deriving and handling spatial information. According to this author both points of view are valid, though preference is given to the last one. If the latter view is adopted, GIS becomes subservient to any theoretical approaches we might choose to employ.

The following paper aims to describe the premises on which current and possible future applications of GIS in archaeology rest, as they attempt to transform the inert space of a grid-cell into a meaningful place.

Emerging history: structure, landscape and GIS on the Ridgeway Chris Gosden & Gary Lock(*Oxford University*). Sahlins' notion that history is culturally based and culture is historically based suggests that history can be seen as a series of relationships to the past. These exist not just as written history but also take tangible form through features of the landscape, material objects and relationships between the two. We attempt to derive a theory of how histories are constructed through the use of the landscape borrowing from theories underpinning emergent technologies, particularly Artificial Intelligence (AI) and Object Oriented approaches. On the Ridgeway we have a series of sites that were used in different ways at different times. By looking at the detail of changing temporal patterns and how they relate to everyday practice, history from the bottom up can be constructed through local interactions among decentralized components leading to overall patterns, itself a definition of emergent AI.

Fishing for theory on a digital river to nowhere: GIS and modern archaeology Herbert Maschner *(Dept. of Anthropology, University of Wisconsin-Madison)*. In recent years there has been a call for more theoretically based GIS applications in archaeology. Although the exact reasons for this call are unclear, much of this "theory" has been developed to appease our non-GIS using theory-inundated colleagues and to demonstrate that we too can play on the theoretical landscape. The result has been a series of GIS applications that, beginning with poorly formulated theory and unrealistic goals, produce outcomes that are uniformly less than interesting and result in reaffirmations of common sense. I argue that one must first take a realistic, problem oriented approach to theory before a suitable GIS can be implemented.

Is it time for GIS in archaeology...? Paul Miller. Archaeological adoption of GIS has grown at a remarkable rate over the past five years or so, but much of the impetus for this growth has been CRM-driven, through extensions to existing Sites and Monuments Records and similar projects.

As with GIS in other disciplines, the systems are well able to manipulate basic locational information, and are at least capable of mapping variations in the third dimension - elevation (or depth). In the vast majority of applications, however, the all important fourth dimension - time is rather inadequately bolted on top of an existing commercial package, resulting in complex temporal information being poorly displayed using ineffective techniques such as the common 'time slice' rather than more complex solutions capable of handling the complexity of temporal data.

This paper explores some of the problems inherent in mapping temporal data, and discusses a number of the solutions being explored, both within and without archaeology.

The role of sheep in the early to late Mesolithic transition: A cautionary tale about GIS applications Penny Spikins *(Dept. of Archaeology, University of Cambridge)*. Distinctive patterning in the location of upland Mesolithic sites has been noted since the beginning of the century (ie. sites tend to be located at a restricted range of elevations, on sunnier south-facing slopes and at valley heads with a good view). Early and late Mesolithic sites

exhibit the same preferences which have support from ethnographic analogies and argue for a continuity of landscape use through the period. Although the locational data is biased due to factors such as peat erosion there are significant clusters of sites in areas with only limited erosion and 'gaps' in some severely eroded areas. A GIS based predictive model of Mesolithic site locations in the Pennines, based on topographic variables has been produced. The model showed significant patterning which was not related to the extent of peat erosion and furthermore was supported by field survey data. However the model was misleading or put bluntly wrong and all because of sheep !

The role of spatial technologies in theory building David Wheatley *(University of Southampton)*. No abstract received

Ethnographic encounters with Scottish Borderers: enhancing a GIS landscape analysis Alicia Wise *(Dept. of Archaeology, University of York)*. 'Landscapes in Geographic Information System (GIS) coverages are a very colourful array of points, lines, polygons, and grid cells. These representations of the world are largely based on modern geographical data with the location of archaeological sites added in. Is this geographic information useful for studying past landscapes or how people interacted with their surroundings ? Yes and no. Yes, because the act of creating a GIS coverage requires careful thought about the region to be described and careful examination of existing maps and digital data sets, not to mention a lot of time working with this information and attention to its detail. The main drawback however is that people and their perspectives are still missing. Linking ethnographic information to these GIS coverages adds the human perspective for the modern period, and is a firm starting point for attempting a phenomenology of the past landscape. Here recent ethnographic work with Scottish Borderers is linked to a GIS of settlement patterns and landscape in the central part of the Tweed river basin. Valuable information about the meaning of landscape features such as forests, and the pace of recent landscape change is then dialectically tied back to the GIS database and the design of archaeological field work.

Whither GIS ? Spatial technologies and the pursuit of archaeological knowledge James McGlade *(Institute of Archaeology, University College London)*. This paper takes a critical look at the current status of GIS within archaeology and suggests that a number of problems with the GIS/archaeology interface arise from the historical role of GIS as a species of 'spatial technology'. An obvious response to this has been the recent call for a more theoretically aware GIS, one that can respond to the epistemological issues currently prominent in mainstream archaeology. In contributing to this debate, it is argued that GIS technologies are useful only insofar as they are situated within a larger analytical/interpretive frame of reference. Rather than existing as a separate self-sufficient research area, GIS technologies should be seen as an integral element in the construction of an Archaeological Information System (AIS), itself part of a larger scheme which might be termed an Archaeological Knowledge System (AKS).

A fundamental premise of such a schema is that there is no GIS Holy Grail - least of all one that is to be found in the exclusive guise of either positivist or phenomenological rhetoric. Indeed, discussions of spatial technologies in archaeology must avoid the traps set by an increasingly sterile processual/post-processual debate, which is as simplistic as it is misleading. If we are to engage in the production of archaeological knowledge as the basis on which a variety of interpretations can be founded, then we must recognise the importance of developing pluralistic schema for this purpose.

Operationally, the Archaeological Knowledge System facilitates an iterative research process within which interpretation functions as a continuous dialogic process. The production of archaeological knowledge is thus the result of the ability of a community of users to interrogate and operationalise a variety of data sets and model representations (formal and informal) and thus to construct alternative pathways or causal outcomes in response to a specific research orientation.

Session: The familiar past ?
Organiser: Sarah Tarlow (University of Wales, Lampeter)

1: *Old familiar places ?*

The archaeology of the workhouse Gavin Lucas. Drawing on recent excavations on the site of a Workhouse school at St. Mary's, Southampton, this paper looks at the architecture of this institution in its urban context and in terms of the interior space of the buildings. While only a general and very preliminary study, it nevertheless attempts to see this institution as part of a wider perspective which views the city as material culture and how the classification of space is linked to a classification of the body in the Victorian period. Simultaneously, this is placed within an historical framework which looks at how the spatial classification of a building altered (or not) according to a change of use - how the domestic space of a Georgian semi-detached house became a Victorian Workhouse school for girls and how a mid-Victorian Workhouse became a late C20th technical college.

The 'familiar' fraternity: the appropriation and consumption of medieval guildhalls in early modern England Kate Giles*(University of York)*. This paper will address the transition from the medieval to the early modern period through an explicitly archaeological agenda: the study of the appropriation and adaptation of medieval fraternity halls in the early modern period by trade and mercantile guilds.

This paper will address the need for an archaeological post-medieval agenda. However, it will suggest that despite breaking free from document-based historical research, archaeologists must engage with written and pictorial sources as material culture alongside archaeologcial evidence of the recursive practices of the past. It will also argue that we should be wary of drawing too distinct a division between the medieval and early modern periods; we should rather explore how material culture was used to structure and negotiate social, political, ideological and economic change.

It will therefore present a case study of three C14th and C15th fraternity halls in York. Archaeological stratigraphic and spatial analysis of building fabric may be used to establish changes in the use of these buildings during the late medieval and early modern period. Structuration theory may be used to understand the way in which trade and mercantile guilds - which developed from the medival religious fraternities - appropriated and adapted these buildings to reproduce ideas of continuity and stability. This consumption and appropriation of the 'medieval' past legitimated and reinforced the guilds' expansion of political, social and economic hegemony over the city.

The processional city   Roger Leech *(Royal Commission)*. This paper will explore changing social relations in Bristol 1550-1800 through the concepts of the "processional landscape" and the "walking city." The term "the processional city" is coined to develop more fully these notions in the context of changing social relations in late medieval to early modern Bristol. Archaeological, architectural and documentary evidence will be combined to analyse the changing patterns of social movement within the city, between home and places of work, leisure and worship, within a wider framework of changing social relations and residential zoning determined by wealth and individual preference.

Bloody meadows: the place of battle   John Carman*(Clare Hall, University of Cambridge)*. Battlefields are important places. They persist in modern memory through a number of devices: as dates and crossed swords on commercial maps; as sites with monuments placed upon them; as large-scale war cemeteries; in published gazetteers; through film and television reconstruction. As contemporary phenomena, they represent 'containers' of memory, landscapes where the great issues of history were decided. In the past - at the time of their creation as battlefields - they were locales where crucial issues were resolved (at least temporarily) in very material terms. The material was that of human flesh. The issues were all or any of: questions of political, moral, and legal legitimacy; gender; attitudes to life, death, place, landscape; identity; and social relations. These issues are implicit in the places where battles were chosen to be fought and the means chosen to fight them.

This paper will introduce a programme of research into the battlefield as a *material* phenomenon. Taking a long-term perspective it will study the kinds of places chosen as battlefields from the medieval to the late modern period. One focus will be on the little-noticed fact of the very gradual (and late) adoption of natural and human-made landscape features as important foci on the battlefield, and the change in attitude wrought in and represented by the highly mechanised context of World War One where such features were systematically obliterated along with the human beings they contained.

2: *The sound of a voice that is still*

Culture and context in Pembrokeshire pedimented gravestones   Harold Mytum*(Dept. of Archaeology, University of York)*.   Graveyard monument combine text and material culture, and are found in spatial association with each other and within a wider social and cultural setting. It is thus possible to consider the context of choices in text and monument type over time and space in a way rarely available in archaeological material. Pedimented gravestones of the C19th in Pembrokeshire will be used as a dataset to examine the role of monument type and text in the definition of social relationships both within families and wider communities. These are complex and relatively high status monuments in the region, with a range of distinct forms and at times long inscriptions. Individual and group identity will be explored within a specific set of cultural milieux reflecting Church of Wales and nonconformist communities in both English and Welsh-speaking areas. The origin, development and decline of the form can be analysed in terms of geographical, cultural and social contexts. Thus the significance and use of pedimented gravestones can be seen to vary according to context, and a simple analysis which did not recognise this would not detect some of the most important factors in their selection.

Shop until you drop: consumerism, commemoration and the urban renaissance in C18th Norwich   Jon Finch *(CEA, University of East Anglia)*.   This paper will seek to re-examine current methodological and theoretical thinking about consumption and the urban renaissance in the C18th. Much of what has been written on the subjects has been based around studies of particular urban areas or consumption in the private domain of the household. The historiography of these subjects has been determined by modern assumptions about the nature of consumption and leisure.

Funeral monuments provide a unique corpus of material culture in that their role, meaning and place in society has been relatively consistent over at least six centuries. By studying C18th commemoration within a much broader temporal and cultural context, new light is shed upon the sophisticated nature of consumption, status display, the development of social spaces in urban areas: all key areas in understanding the urban renaissance and post-medieval archaeology.

Wormie clay and blessed sleep: death and disgust in later historic Britain Sarah Tarlow *(St.David's University College, Lampeter)*. Why are the iconographic depictions of skulls and coffins, so popular on C17th and early C18th memorials in Britain, unthinkable in the C19th ? Why do epitaphs of the modern period eschew any mention of the 'wormie corps' and choose instead to talk about a blessed sleep? Why have we in Britain, over the last couple of centuries, chosen to use metaphor, euphemism and circumlocution instead of talking about he physical process of decay?

This paper examines the avoidance in the modern period of any explicit reference to the decay of the body in the context of commemoration. This process is linked to the development of a greater degree of individualisation in commemorative practice and to modern attitudes towards the self and the body.

3: *Strangely familiar*

Good to eat and good to think: the material culture of food in early modern England Sara Pennell *(Newnham College, University of Cambridge)*. Modes of food procurement, preparation and eating in the 'post-medieval' period remain puzzlingly peripheral in both historical and archaeological accounts of the C16th, C17th and C18th. Food occupies the area of quotidian consumption that historians have located away from the well-illuminated arena of emulatory acquisition. Moreover, while there is always a nutritional requirement to be fulfilled in eating, in early modern England, severe dietary inadequacy was in retreat for all but the most impoverished or geographically-remote of its inhabitants. Yet, notwithstanding the increasing sophistication of zooarchaeological and archaeolbotanical techniques in the archaeologist's armoury, and the attention that has been paid to food-related goods such as ceramics and cutlery by historians of consumption, material-historical investigation of food is still fraught by its ephemerality, and its 'parahistorical' status. This paper responds to the neglect of food as a key component of consumption culture through material cultural analyses of texts (published and manuscript collections), objects (kitchen equipment) and food events, such as meals and gifts of food. The discussion addresses the conceptual gap which exists between North American historical archaeological analyses of food-use and the lacuna in comparable English research. It draws upon doctoral research which incorporates probate inventory data from four sample regions with relevant archaeological and architectural material, surviving artefacts, and documentary resources such as domestic accounts, personal diaries and legal records. Three issues in the construction of the cultural and cognitive resonances of food in this period will be presented: consumption and consumerism; gender and food; and sufficiency. It considers the problems inherent in considering food through either an artifactual or a documentary lens, and also the difficulties of integrating qualitatively and quantitatively different archival sources. Consumption is presented as a set of choices effected in proportion to localised and personalised circumstances, not as aggregated emulatory behaviour. Whilst the material culture of food in early modern England is perhaps better furnished with artifactual and documentary resources (recipes, inventory appraisals, culinary equipment survivals and testimonies of the social mediations effected through and by food use) than earlier periods or other regions, the reassembling of the many levels of the experience of food in early modern England remain an ideal. Nevertheless, a greater sensitivity to the interleaving of such fragments is needed. It is in the activities of food preparation and consumption, rather than the object alone or prescriptions deployed that the ascription of consumer conduct, gender identities and their differentiation, and individuals' experiences of household and market-derived provisions should be sought.

Familiarity and contempt: the archaeology of the modern Keith Matthews *(Chester Archaeology & Dept. of Archaeology, University of Liverpool)*. Acceptance of post-medieval archaeology has been a long time coming but the patience of many field archaeologists seems to run out some time between 1750-1850. We are still prepared to shave off the Victorian and C20th deposits from our urban sites. The excuse given is that this period is so fully documented and understood that we do not need to 'supplement' the historical record with archaeology. This is nonsense. To deny that archaeology has a role in understanding modern societies is to deny that the discipline has a particular viewpoint in understanding any society. That role, for the recent past especially, should include helping people in the present engage with their past. This paper will look at how a socially relevant archaeology might be constructed. I will use data from the large-scale excavation of a slum courtyard and street-frontage terraced houses in Chester to illustrate the contribution of archaeological data to the social history of the Victorian and C20th city. The most fruitful areas of research in the archaeology of this period are those related to material culture: the use and value of possessions in a capitalist economy, the ordering of social relations through those of value-laden objects and use of space, and the changing patterns of work.

Tuesday 17th December

Morning Sessions

<u>Session</u>: Post-processual methodology at Çatalhöyük
Organiser: Ian Hodder (University of Cambridge)
Discussants: Mehmet Ozdogan & Stephanie Moser

Session Abstract
Post-processual attitudes towards the issue of methodology have been ambivalent. In the practice of digging Çatalhöyük it is possible to explore a range of themes dealing with contextuality in the interpretation of data. One such theme is the practical problem of operationalising a hermeneutic or dialectic process. Within such a process the aim is to define 'objects' relationally, and yet archaeological method has always relied on fixed objects (type series, context form, and the like). Possible ways of dealing with this conundrum are outlined. Another theme is the attempt to make information available in an open, interactive or 'global' database. Some of the problems and implications of this aim are discussed, including writing the past in non-linear formats. A final theme concerns the problems involved in simultaneously constructing and deconstructing accounts about the past. Throughout, the work being undertaken at Çatalhöyük is used an example, but the focus is on the methodological issues that are raised.

The session is divided into two parts. The morning **Global Çatal** session deals with aspects of the relationship between data construction and the various communities which might have an interest in that construction. If 'interpretation' is understood as not secondary but integral to the archaeological process, if it is pulled down to the level of the very definition of 'objects', how can we deal with the open flows of information that ensue ? Is 'authority' still an issue ? How can we engender global and local involvement simultaneously ? What responsibilities are involved ?

The afternoon **Interpreting Çatal** session deals with a range of interpretive issues regarding particular sets of data. Interpretations of the art at Çatalhoyük are deconstructed and then some radical alternatives outlined. 'Specialist' categories and taken-for-granted assumptions in the study of 'rubbish', 'burning', 'decoration' and domestication' are examined critically and contrasted with initial attempts to foreground contextualised interpretation and non-fixity, such that the contextualised 'whole' is more than the sum of its specialised parts. The response to this reflexivity and interactivity in the process of excavation is also evaluated.

1. *Global Çatal* - Morning Session.

Globalising Çatal: towards post-processual methodology Ian Hodder *(Dept. of Archaeology, University of Cambridge)*. Is a post-processual field method possible ? In attempting to explore this question in the first field seasons at Çatalhöyük, the main themes have been the following: (i) the problematising of categories and codes imposed from outside and developed within specialised disciplinary discourses: (ii) the construction of local and relational understandings at all points in the field and analytical process: (iii) the return from the local to participation in wider and multivocal debates. This tension between the global and the local is described as an example of general processes within a 'post' or 'high' modern era.

Constructing an interactive database and the non-fixity problem Tim Ritchey *(University of Cambridge)*. Advances in organisation and analysis of data, primarily in relation to the wide use of computer-based techniques have presented archaeologists with many new options when approaching site excavation. In other ways, this computerisation has lead to a rigidity in data collection which is in part an extension to the form based methodology used in the field, and the requirements of many database and statistical applications. In developing a new system of excavation recording, which includes not only standard excavation forms, but also more free-form expressions such as diaries and videos, the excavation team at Çatalhöyük was faced with a problem: how to developing a rigid enough system to provide consistency, while allowing complete flexibility ? The solution developed for the Çatalhöyük project was two-fold. First, the recording system for the excavation team is based upon a flexible hierarchy which can be used to create dynamic relationships between ands among excavation units. In addition, more free-form types of expression were made available through daily diaries and filmed video. This data is organised through a relational database which allows the user to select information from any one of several sources for analysis. It is hoped that information availability, and the flexibility of the recording system will provide both excavators and later analysts a more powerful tool in developing a picture of Çatalhöyük.

Virtually real: integrating a database with VR models Burkhard Detzler *(University of Karlsruhe)*. The virtual environment of Çatalhöyük constitutes a 3D-reconstruction of the excavation site. It is built upon a knowledge-based data structure, which not only integrates 3D-objects, but also video, audio, pictures and text. This database serves as an initial information layer, created to 'publish' the outcome on an in-house VR-computer, CD-Rom and on the Internet. The 'virtual tourist' can plunge onto a multiuser virtual environment (VR), a realtime simulation of this imaginary world, where he navigates and interacts with 3D-objects within it.

Video-recording as part of the critical archaeological process Dagmar Cee, Martin Emele & Lothar Spree *(University of Karlsruhe).* During the entire excavation period, students of the HfG-Karlsruhe, are filming an overall documentary, including not only the process itself, but also group discussions, special events, statements etc. The 'video mapping' of the on-going excavation and the resulting databases serves as a catalysator of critical reflection and analytical methodology for the excavators. Special sequences are included in and are the material for the 'virtual environment' (VE) of Çatalhöyük.

Faultlines: the construction of archaeological knowledge at Çatalhöyük in 1996 Carolyn Hamilton *(Dept. of Archaeology, University of Witwatersrand).* On August 29th 1996 Shahina Farid, supervisor of the Mellaart area of the Çatalhöyük excavation, drew the various teams and specialists conducting a tour of the progress of the excavation to three instances of faultlines on east walls of spaces 106 and 108. Reflecting the discussions of the excavators as they revealed these features, she speculated as to whether the faultlines were the result of an earthquake or of cases of brick slumping, possibly because they were still moist when removed from their moulds and placed on the walls.

As with the excavation, investigation of the Çatalhöyük project, is the various activities, methods and dynamics by means of which archaeological knowledge of Çatalhöyük around 6000 BC is produced, reveals interesting faultlines, the causes and implications of which might be useful to consider. Just as Farid drew the touring group's attention to the on-site discussions of the structural faultlines as they emerged, so too does this paper explore the explanations offered by project participants of the project faultlines. In doing so the paper seeks not simply to account for those faultlines, but to understand the recursive relations between them and the way in which features like the structural faultlines, are observed, discussed and turned in to archaeological knowledge.

Çatalhöyük and its living context David Shankland *(Anthropology Unit, University of Wales, Lampeter).* The Cumra Plain in which Çatalhöyük is situated is rich with the evidence of the past from many periods. Otherwise very flat, the landscape is dotted with mounds of varying sizes. These mounds vary from the extremely large to being no more than slight swells in the ground. As well as this more obvious evidence, there are large areas littered with pottery and tiles, and still more sites are being exposed every day by the continuous work on the implementation of concrete drainage channels.

Whilst archaeologists are now beginning to explore this heritage in a systematic way, they have so far completely ignored the relationship between the archaeological landscape and the villagers who still inhabit this area. This research project, which is now in its second year, aims to explore the role the diverse sites play in the life of the present day inhabitants of the plain, from both the natural and supernatural points of view. Evidence is mostly drawn from the neighbouring village of Kucukkoy. though in ultimately the project will be extended to consider the other local villages.

The use of hypertext in site interpretation Ruth Tringham *(University of California, Berkeley).* The impact of computer-generated imagery comprising rendered drawings of past landscapes and buildings that look like photographic images on the brains of people of all ages is immense. Archaeologists, artists and publishers are not all agreed, however, on how to capitalize on the impact of computer-generated reconstructions. In this paper I discuss the uses to which this imagery may be put and I present a demonstration of its incorporation into a computer designed non-linear hypermedia 'production' of linked texts, sounds and images, whereby it becomes the medium through which the concepts of the feminist critique and practice of archaeology may be expressed so that others can understand, appreciate and enjoy its complexities. In my view hypermedia products comprise one of the few media that goes beyond the de-construction that characterises much of feminist and post-processual archaeology and enables the construction of an engendered prehistory.

In this presentation I describe the creation of a non-linear hypermedia web - the Chimera Web - that provides access to and interpretation of the data of the Opovo Archaeological Project (OAP). The field research that forms the basis for the Chimera Web comprises excavations that I have carried out at Neolithic sites in south-east Europe during the last 15 years in the former Yugoslavia, particularly at Opovo. Such a hypermedia project is possible, however, in the interpretation of any archaeological site, including Çatalhöyük.

The Chimera Web takes advantage of the computer's multimedia technology, hypertext linking concept, and interactive (reader intentionality/participation) format. However, it is about much more than 'surfing' and 'navigating'. The interpretive Chimera Web is linked to the primary visual textual and numeric database of the OAP. The hypermedia 'web' acts as the mediator between the reader and the data, so that a reader can participate seriously in their interpretation. In this way the Chimera Web has not only the important function of archiving the archaeological database of the Opovo Archaeological Project and making it available in a format that can be kept current, but it also has the aim of engaging a wider audience than just a few professionals in its exploration and interpretation - high school and college students, professional researchers, teachers, people who want to do more than passively sit back and have knowledge and great discoveries fed to them.

On-line hypertext: archaeological narratives on the Web Sue Thomas *(University of Cambridge).* This paper will address the methodology of communicating archaeological narratives to varying audiences/readerships with differing needs and demands by using new technologies. It will explore the potential of hypertext applications to enable the production of multiple or non-linear narratives. Questions to be considered include the following: how

and whether such narrative forms may enable active readerly involvement in constructing accounts of archaeology: how such an approach affects the authority of professional archaeologists and the discipline in creating and accepting knowledge of the past: how enablement of multiple narratives relates to the responsibility of the archaeologist and of archaeology to produce knowledge and communicate it in narrative form: and, how initial interpretation can inform data classification and interpretation, with implications for the potential for 'alternative' interpretations.

2. *Interpreting Çatal* - Afternoon Session

Çatalhöyük and Mother Eart Ronald Hutton *(Dept. of Historical Studies, University of Bristol).* When James Mellaart excavated Çatalhöyük, he immediately interpreted its religious life in terms of the veneration of a Mother Goddess. This was wholly in keeping with a scholarly orthodoxy which had reached its fullest growth at the time that his excavation took place, and which had become so familiar by then that its origins had generally been long forgotten. In fact, its roots lay far in the past, among English Romantic poets and German philosophers, and its growth had been closely intertwined with some of the most important themes of European culture. This paper traces the outline of its story.

A Neolithic culture on the analytic couch Linda Donley-Reid *(University of California at Berkeley).* This paper explores the relationships between mental development and the external world. The interpretations presented are an attempt to integrate drive theory (Freud), developmental theories (Klein), ego psychology and object relations theory (Winnicott) and to apply this combination of theories to archaeological data (artifacts, images and architectural features). It is proposed that conflicts are "worked through" via the psychological uses of material culture.

Constructing a cosmos: image, power and domestication at Çatalhöyük David Lewis-Williams *(Rock Art Research Unit, University of Cape Town).* This paper draws on recent research on Upper Palaeolithic art and religion to argue that Upper Palaeolithic shamanic cosmology and symbols were transmuted at Çatalhöyük. The structures, particularly the shrine at Çatalhöyük were constructed exemplars of a typical tiered shamanic cosmology that had been developed in the limestone caves of western Europe and (apparently without a proliferation of imagery) in the caves of the Taurus Mountains not so far south of the town. Nineteenth century southern African San ethnography shows that the some shamans believed that animal spirit-helpers could become 'real' animals and thereby a manifestation of their status and power. It is argued that the domestication of wild aurochs at Çatalhöyük was implicated in comparable shamanic practices of control and status display.

Redefining the archaeological object James Connolly*(University College, London).*
Materially defined objects such as 'lithic', 'ceramic' or 'plant' are constructs that may inhibit, rather than facilitate our 'making sense' of the past through material culture. An arbitrary categorisation is immediately established that begins with the separation of the objects at time of retrieval and is maintained through the analytical and interpretative process. If we redefine the 'object' as a conceptual construct as opposed to material construct, in effect interpret rather than define objects, a certain blurring of categories results. They become contextual, and the relativity of relationships between things becomes central. This promotes alternative ways of thinking about data., Contextual objects such as 'rubbish', 'decoration', 'domestication' cross-cut traditional boundaries between material categories and as conceptual objects are greater than the sum of their material constituents. Examples of this form of analysis are provided in the next three presentations.

Trashing Rubbish Project Members. *Tell* formation intrinsically means that people and rubbish are in close proximity. 'Rubbish' can be defined as those things which leave the day-to-day sphere of being used or wanted, and hence change their meaning. Archaeologically we tend to define a deposit as rubbish if it is outside houses or in pits, has a high density of mixed finds, displays non *in situ* burning, and contains objects that are used up or broken. Implicit in this is an assumed distinction between clean and unclean, useful and not so useful. At Çatalhöyük, integrated analyses of all kinds of objects in 'rubbish', and a detailed examination of such deposits' contexts allows exploration of the life-cycles of objects and when they become rubbish, how people perceived their rubbish, and whether our assumptions of 'rubbish' remain robust.

The culture of burning Project Members. Fire transforms material by changing their appearance and physical make-up. At sites like Çatalhöyük traces of fire are therefore frequently visible and are one of the most commonly described past activities. Yet fires have different sources and vary in cultural significance that are often unstated. These range from conflagrations to daily cooking activities and ritual fires, some being intentional or unintentional, controlled or uncontrolled, natural or cultural. As part of the daily practice of on-site archaeology, individual Çatalhöyük team members have described a series of material signatures they commonly use to categorise burning sources. These working definitions often vary between numbers and have illustrated the potential for significantly contrasting interpretations of burned contexts. Continuous discussions at multiples stages of analysis about burned contexts and heat affected artifacts have led to reevalutions of burning. This has helped us to reconsider our traditional views of the activities and concepts linked to the evidence of fire on archaeological data.

More than a pretty face: the place of decoration at Çatalhöyük Project Member. Any discussion of decoration at Çatalhöyük transcends simplistic dichotomies between style and function. The famous wall paintings and reliefs depict a distinctive aesthetic but are clearly more than merely decorative. If these elements define particular

spaces, was a bucranium in fact considered just as integral to a building as the walls or roof ? What does the presence of art then imply about the valuation of different areas of the house ? And how does the elaborate architectural decoration relate to the portable objects used within the buildings - for example, do the plain, burnished pots represent items of lower value, or a different aesthetic appropriate for their own contexts of production and use ? Where do we then draw the boundaries of art ?

This paper aims to show that studying the concept of decoration across many types of context can shed new light on how the meanings of objects and places are constructed and expressed.

Domestication and society. Project Members. We are exploring the concept of domestication by adopting a more reflexive way of viewing our assumptions and definitions of domestication, and by contextual analysis of a wide range of data in addition to the study of plant remains and animal bone. We are studying the behavioural implications and effects of domestication, which include constraints and potentials of living in a complex settlement, management of animals and new ecological niches within the settlement as attested in coprolites and microfauna, domestication of new material such clay for pottery, and the relationship between and communal or ritual activities, and time.

The excavation process at Çatalhöyük Project members recorded in the field (Mary Alexander, Shahina Farid & Roddy Regan). How do those excavating at Çatalhöyük respond to the input of specialist information in the digging environment, and how do they respond to the film documentation and the anthropological enquiry and the critiquing of categories ? Is the process enabling or disabling in a context in which there is some financial and public interest pressure to uncover buildings quickly ? Is there a conflict between the emphasis on interpretation at the point of excavation and the need to move earth ? The balancing of different demands is played out in examples of decisions such as whether to dig in section or in plan, and in other examples demonstrated in the field context.

Visualising archaeology at Çatalhöyük: geophysics, topographic survey, excavation and digital reconstruction Colin Shell *(Dept. of Archaeology, University of Cambridge)*. The perception and representation of the archaeology at Çatalhöyük starts at the surface, in advance of excavation, and can end with the digital three-dimensional reconstruction of the excavated, long after the last mud brick and bucranium have been removed. The methodology and purpose of the topographic and (magnetic) earth force records will be discussed, and their potential contribution to the overall post-excavation process archaeology. Similarly, the methodology for three-dimensional recording and potential and purpose of subsequent digital reconstruction will be considered.

Session: Rethinking the Neolithic: a view from the North
Organisers: Richard Bradley (Reading University),
Andy Jones & Kevin Taylor (University of Glasgow)
Chairs: Richard Bradley (Reading University) & Colin Richards (University of Glasgow)
Discussant: Julian Thomas (University of Southampton)

Session Abstract
The Neolithic period has become one of the major foci of an interpretative archaeology, and one of the major influences on that work has been Julian Thomas's *Rethinking the Neolithic*. Although this paid special attention to the changing role of material culture, food production and the understanding of monuments, his cases studies were drawn from a limited part of Southern England with a distinctive but poorly preserved archaeological record. This session explores the impact of the same styles of interpretation in Northern Britain, where the material available for study is radically different. It illustrates the new perspectives that are now emerging. The session is structured around four papers from an institution in the north and four from a southern university. Both are currently conducting research in Scotland.

The colour red Richard Bradley *(Dept. of Archaeology, Reading University)*. There has been much discussion of the role of Neolithic architecture, and, in particular, the structural properties of megalithic tombs, but much of this has taken place at a very general level. This paper offers a reading of one specific group of tombs, located together within a small cemetery. It shows how the different components of the architecture, including the shape and colour of the stones, the distribution of carved rocks and the orientation of the tomb, acted together to link the remains of the dead into a wider symbolic system in which all of these elements played a part. In particular, it discusses the way in which the structure of the monuments 'raised' the dead above the domain of the living and integrated them with the movement of the midwinter sun.

Hooray for Holywood: a ritual cropmark complex near Dumfries Kenny Brophy *(Dept. of Archaeology, University of Glasgow)*. The archaeological significance of the area around the village of Holywood in south-west Scotland is shown by the presence of a large stone circle. More recently, other monuments have been found by air

photography. Together these provide evidence of an important ritual complex of the Neolithic and Early Bronze Age.

Aerial photography has revealed a series of monuments, including two rectilinear cursus enclosures, as well as a possible henge monument, a series of pit alignments and, further afield, a third ditch-defined cursus. To the west lies a mortuary enclosure. Although there are plans to excavate in this area, no such work has yet taken place. This should not prevent us from interpreting aspects of this complex. I shall consider the relationship of the cursus and henge monuments with the network of waterways within the complex, and through this suggest the sequence of development of the ritual complex. I shall also consider the symbolic role of the cursus enclosures in embodying both rivers and the wider cosmology of those who built and used them. Finally, I shall consider how the monuments within this complex were engendered.

Casting light on Neolithic symmetry Andy Jones & Kevin Taylor *(Dept. of Archaeology, University of Glasgow)*. There can be no light without shadow. Yet, despite the analysis of the calendrical significance of the rising and setting sun at Neolithic sites across Britain, solar events of this kind also represent points at which the longest shadows may be cast. This paper will explore the complementary aspects of darkness and light and the way they structured the experience of early Neolithic chambered tombs on Arran.

If you could see what I can see ! Gavin MacGregor *(Dept. of Archaeology, University of Glasgow)*. The stone circles of Aberdeenshire have had a long history of study during which a variety of interpretations have been suggested for their construction and use. Recent work on these monuments has looked at aspects of landscape, location and visibility. In particular, the importance of shifting perspectives at recumbent stone circles will be outlined as a means of understanding how different groups in society may have used and understood these fantastic monuments in the past.

Circular monuments in a linear landscape: the micro-topography of the Clava Cairns Tim Phillips *(Dept. of Archaeology, Reading University)*. The Clava Cairns present the paradox of a circular monument form within a landscape that constrains movement through valleys or along the fringes of low-lying wet areas: a 'linear landscape'. Two monument types, accessible but roofed passage graves and enclosed ring cairns open to the sky, appear to be placed in similar locations. It will be argued that these contrasts can be reconciled through studying monument location at the micro-level. The form of these monuments combines symbolic aspirations and functional considerations at a local scale, yet wider spatial and temporal concerns can also be glimpsed.

Farming for beginners Rick Schulting *(Dept. of Archaeology, Reading University)*. The presence of the late Atlantic period coastline in Scotland allows an investigation of the coastal settlement pattern across the Mesolithic-Neolithic transition. Numerous ethnographic and archaeological studies have shown that it is on the coast that we can expect the most complex socio-cultural configurations to occur. Thus the context in which certain features of the Neolithic 'package' were adopted can be fully explored in Scotland, whereas it is truncated over most of England.

The purpose of this paper is to examine some of the new interpretations being put forward for the Mesolithic-Neolithic transition in Scotland, with an emphasis on coastal situations. In recent years the Mesolithic of Scotland has been subjected to considerable revision. Much of the impetus for this new perspective has come from developments in anthropological archaeology (the advent of the 'complex' hunter-gatherer) and other fashionable theoretical trends (the 'phenomenology of landscape') rather than from new data. But how well do the data support these new models, and to what extent have they stimulated new fieldwork and/or new interpretations of older material ?

The bicycle of stones Kevin Taylor & Andy Jones *(Dept. of Archaeology, University of Glasgow)*. Although the words and sounds of the languages of prehistory are lost, does this really prevent a quest for prehistoric language and knowledge? After all, braille, sign language, hieroglyphics, morse code and so on, as well as the written and spoken word, are all representational systems of language conveying meaning in abstract form. By tapping into prehistoric representational systems can we begin to reconstruct fragments of lost knowledge ? The seven late Neolithic/Early Bronze Age stone circles at Machrie Moor on Arran may give us a starting point.

Listening to the stones Aaron Watson *(Dept. of Archaeology, Reading University)*. Sound has been integral to people in all times and places, yet it is a phenomenon often overlooked in prehistoric archaeology. While it has been accepted that megalithic architecture alters our experience and movement, interpretation has focused upon

such factors as the topographic setting of monuments or possible astronomical references. These elements have placed emphasis on purely visual perceptions, yet it could be argued that the articulation of sound was equally fundamental, especially if we are to consider how the structure of a site may reflect references to the social order as well as the natural world.

In modern times it has been acknowledged that in many instances sound has a more profound influence on people than visual information such as colour or form, and it seems likely that it was also employed to enhance experience in the past. These possibilities were explored at two contrasting sites in Scotland, a recumbent stone circle and a megalithic tomb, revealing that the elemental sonic properties inherent in each may have literally orchestrated encounters with the stones.

Session: Archaeology and environmentalism
Organisers: Paul Graves-Brown (University of Southampton), Caroline Allward (LSE) & Pippa Pemberton (University College London)
Chair/Discussants: To be announced

Session Abstract
In an article in *The Guardian* George Monbiot accused archaeologists of allowing environmental campaigners to do their job for them. This session is intended as a forum for archaeologists and environmentalists to discuss their respective concerns and, hopefully, to identify common ground. The session will have two parts; in the first we will bring together 4 archaeologists and 4 environmentalists to put their points of view. In the second part of the session we shall run a series of workshops intended to generate practical action (if this is not a contradiction for a theoretical conference!).

The focus of concern, in our view, is the role of culture and cultural heritage in development. What is required, as identified by the Rio summit, is a sustainable approach, but what is sustainability ? On the one hand environmentalists see the 'environment' as an object to be conserved, and yet it is in some sense the (continuing) product of human action. On the other hand archaeologists tend to see the archaeological record as something to be preserved, either *in situ* or by record. How, then, can archaeologists and environmentalists come to share a view of culture and cultural heritage, and how can they act together to promote a sustainable use of that cultural heritage ? Do archaeologists need to attend to the concerns of a broader community in their assessments and evaluations of archaeology ? Do environmentalists need to give greater recognition to the cultural character of the environment ? Hopefully this session will clarify some of these issues.

The politics of the past Barbara Bender *(Dept. of Anthropology, University College London)*. Archaeologists see themselves as the custodians of the past, and the past as a finite resource rapidly eroding under the conditions of contemporary land use. But we need to consider what sort of pasts we're talking about and whether they are not, often times, rather myopic. We focus on excavation, on sites rather than landscape, on linear sequence, deep history and origins. Our pasts are seemingly over and done with. But of course the very act of perceiving the past to be in danger is a recognition that it is both present and future. We need to enlarge on this perception and to recognise the political nature of our interventions. Recognising this we become a less specialised discipline, and more one amongst many players fighting for a politics of landuse and landscape that is both less destructive and more accessible.

The archaeology of William Morris Martin Brown *(East Sussex County Council)*. William Morris (1834-1896) has been much discussed, in this the centenary of his death. A large exhibition and numerous articles have considered the designer, poet and craftsperson. Rather less attention has been paid to his work as a pioneer of the conservation movement and to his socialism. Morris was one of the first to identify the importance of archaeology to society, some of his words have yet to be bettered and some of his ideas sound remarkably fresh.

But what is the relationship between a C19th polymath and the late C20th archaeologist and/or environmentalist ? By returning to Morris's words on the physical, present past we may consider his legacy and, from his words, look to our own time and to the future. Furthermore, we may discover that the role of archaeology in the lives of modern peoples can be an important issue since it creates an environment for life, provides an inspiration for work, gives hope for the future and encourages people to take their place in decision-making processes. Finally, does Morris have any thoughts to offer on the way ahead ?

"...Now and in the future... - Archaeology's accommodation with sustainability" Graham Fairclough *(English Heritage)*. Archaeology occupies an ambiguous position within environmentalism - which job does George Monbiot accuse archaeologists of leaving to environmental campaigners ?

Archaeologists have a keen awareness of the fragile and non-renewable character of their resource, which has led to the conservation ethic which underpins most archaeologists' work. All archaeological sites have inevitable trajectories of decay and archaeology cannot be preserved unchanged; to freeze a site in time is almost by definition un-archaeological. At the same time archaeology is first and foremost about research and discovery, and

particularly the study of change. Archaeologists need to use their resource - to "cash-in" assets in return for new understanding. This contradiction within archaeology, between keeping and using has been circumvented by the concept of "preservation by record", a near-oxymoron which exposes a "have your cake and eat it" attitude at the centre of archaeological conservation theory.

We could continue to juggle the issues in this way, but a more explicit theoretical basis is preferable. Sustainability offers one potential framework, but it is not a self-evident framework. Sustainability (the long term view that protects future rights as well as meeting current "needs", through financial metaphors of capital and asset) may seem suited to archaeology, but in practice it does not translate well to the cultural heritage. A different set of messages for us is emerging from sustainability. These focus on more widespread social participation and the relationship of archaeology to society. Central to this perspective is acknowledgement of local (rather than national) significance, of non-expert and non-scientific ways of valuing the historic environment, and of overall historic character rather than just 'highlight' sites. This is not a question simply of attending to other peoples' views however; the keynote is active participation. People can speak for themselves.

The archaeologist finally should not be conflated with the archaeological resource. In encouraging ownership of the historic environment by other groups, it is also necessary to acknowledge different opinions. Archaeologists should encourage archaeology to take its place within environmental politics (particularly as the environment is culturally constructed in a double sense), but they do not have a sole responsibility for deciding value(s) or striking a balance between conservation and development. Archaeologists have two agendas for the archaeological resource - exploitation and preservation. An archaeologist's response to development will not necessarily be the same as that of the wider community. It can be legitimate for archaeologists to regard the improved understanding which might come from excavation as a suitable return for a road scheme; for others, taking a different perspective, that might not seem an acceptable trade-off.

Expanding perceptions of a diminishing resource Frances Griffith *(Hon Secretary, CBA)*. Graham Fairclough, in these abstracts, states that "...in practice, sustainability does not translate well to the cultural heritage". However, CBA has found the idea of sustainability, and more particularly the concept of archaeological material as a non-renewable resource, to be helpful in the communication of archaeological issues both to our colleagues in other environmental disciplines and to the wider public.

Welcome though PPG16 was, it has driven the focus of conservation archaeology to concentrate on development threats. The attention that archaeology as a discipline has directed toward other media of destruction has, I believe, lessened over the last two decades, while the pace of loss has probably accelerated. At the same time, in the context of development, our understanding of what constitutes the 'historic resource' has expanded, while ideas of mitigation or compensation are now viewed by archaeologists and nature conservation people alike with increasing scepticism.

To be able to communicate to environmentalists, to developers and planners, and to the public at large, our concern not only for archaeological 'sites' but for the historic dimension of the rest of our landscape, rural or urban, we have to work out how to articulate our own ideas more clearly. This does not require the construction of ever more complicated scoring systems, but rather a way of recognising the different benefits, at different scales, of the chronological component of the landscape, both to us and to succeeding generations. When we can express this to ourselves as archaeologists, we might start to be able to explain it to other people.

No title received Robin Grove-White *(Director, Centre for the Study of Environmental Change, Lancaster University)*.
No abstract received

Archaeology and roads Simon Festing *(Friends of the Earth)*. The Newbury by-pass, which Friends of the Earth has consistently opposed, represents an important case study for the relationship between archaeology and environmentalism. In this paper I will stress the need for active campaigning to push archaeology up the political agenda. All too often archaeologists seem to get the short straw, being bussed in at the last moment to investigate a site just before the bulldozers move in. I shall argue, however, that through campaigning, networking and use of creative ideas, a better situation could be negotiated.

RESCUE : a suitable case for action ? Or join now while stocks last ! Rob Young *(School of Archaeological Studies, University of Leicester and Chair of RESCUE: The British Archaeological Trust)*. Since its foundation, RESCUE: The British Archaeological Trust has been at the forefront of campaigns to preserve, conserve and, in the last resort, prior to unavoidable destruction, properly record the archaeology of Britain. This contribution will examine the future role for an 'Archaeological Charity' which has always borne in mind the fragile, non-renewable nature of our archaeological heritage. Where and with whom might working alliances be built ? Has RESCUE as a body lost something of its original impact ? Has it become part of the establishment ? What are suitable actions for such a broadly based group ?

It will also address some of the paradoxes that confront archaeologists in the light of recent events such as the introduction of PPG 16 and competitive tendering and it will suggest how English Heritage and other statutory bodies, now undergoing government review, might contribute to a more holistic and socially inclusive approach to culture/environment relationships.

Sustainability David Taylor *(Green Party)*.   Increasingly, and at sites across the country, radical greens and archaeologists find themselves on the same side - whether it's at Newbury, Twyford Down or the countless lesser-known frontlines in the struggle for sustainability. And it's that word - sustainability - that lies at the heart of the debate about conservation, preservation, the economy and society.

Archaeology teaches us about society, culture and religion; about living sustainably, as part of the web of life rather than as its destroyer. It informs the future. What native plants can we eat ? How can local materials be used in construction, etc.?

Greens must learn from history, prehistory and myth. These are the foundation stones on which we can create an organic future, building social and physical structures that are in sympathy with each region's ecology. Archaeologists and political ecologists are natural allies. The priority is to find practical ways of working together to safeguard the future as well as the past - with apologies for the use of this loaded term.

Session: The archaeological horizon - and beyond
Organisers: Ola Jensen & Häkan Karlsson (Göteborg University)
Chair/Discussant: To be announced

Session Abstract:
This session is united by two circumstances. First, all participants in the session are contributing with texts to the forthcoming anthology *Archaeological Horizons* that deals with various epistemological and ontological questions of archaeological relevance. Second, all participants in the session are connected to the Dept. of Archaeology at the University of Gothenburg. From this follows that the purposes with the session are twofold: to present some themes or rather horizons of the forthcoming anthology, at the same time as presenting some epistemological and ontological themes that are emphasised as archaeological horizons at the department at Gothenburg. We believe that some of these horizons are important and relevant for the contemporary theoretical discourse within archaeology and therefore also of international significance when discussing archaeology and the archaeological identity.

The national right to prehistory - or the authority to interpret as a social phenomenon - a case study Anna-Carin Andersson *(Archaeological Institute, Göteborg University)*. Who has the ownership to the past ? Or who has the authority and right of possession to interpret the past? Professionals or amateurs ? The relationship between the public and the archaeologists has been widely discussed during the last decade. These questions and the previous discussions concerning these issues makes the fundaments for this paper. My intention is to discuss the crucial relationship between archaeologists and the public through a case study, taking my theoretical point of departure in the concepts and reasonings of the French sociologist Pierre Bourdieu. The objects studied are the discussions between Swedish archaeological authorities and the public concerning the geographical origin of the Swedish nation. Different interpretations are opposed, but which one has the right to be the official, and why ?

The role of metaphors in the construction of gender Elisabeth Arwill-Nordbladh *(Archaeological Institute, Göteborg University)*. The focus of this paper is the question of how material objects can be involved in the creation of new meanings, for example need in gendered social negotiations. In analogy with the creation of meanings by the linguistic metaphor, explored by Paul Ricoeur, the archaeological objects of a Scandinavian Viking Age grave is discussed. The fact that the grave is that of a woman, is also one of the focal points of the discussion.

Natural borne strangers - ambivalent encounters with the interpretation of culture Fiona Campbell & Joanna Hansson *(Archaeological Institute, Göteborg University)*.   To say the term 'culture' is complex. is probably the understatement of the century. It has been used in a variety of contexts for different purposes at different times. The 'concept of culture' discussions emerging in the late C18th are closely related to terms such as 'cultivation', 'civilisation', 'nature', 'progress', 'nation'. By the beginning of the C20th the concept of culture was recognised and applied by most academic disciplines but the content given to the form while attempting to pin 'culture' down highlights only too well the fluidity and complexities of such a term. But what is 'culture' in archaeological terms ? How have we constructed/defined prehistoric 'cultures' ? More importantly, why are they necessary ? In this paper we will be taking a look at the above mentioned issues. How the term 'culture' was introduced and assimilated into the archaeological discourse and the political, ideological implications of using such a term when discussing the past and the present. We will argue that it is time to go beyond 'culture' and ask that archaeologists find alternative ways to communicate encounters with otherness.

The URO by the Lake Titicaca - a conceptual archaeology Per Cornell *(Archaeological Institute, Göteborg University)*. In 1909 a group of young male Swedish students embarked on an expedition to north-western Argentina and southern Bolivia. The expedition covered different areas of research, but several participants dwelt considerably on archaeology and ethnography. This and subsequent expeditions played a central role in forming a map of the prehistory of the southern cone of South America. Their construction of defined objects of study, defined in terms of tribes or ethnic groups, has even been of some political and social significance in the C20th. The category of the URO will be discussed as an example, illustrating central problems in these conceptualisations.

Tracing the conceptual archaeology of the URO, some traditional ideas on ethnicity and social categories are questioned.

The history of archaeology, as history and as archaeology Anders Gustafsson *(Archaeological Institute, Göteborg University)*. The aim with this paper is to reflect upon, and to discuss, some fundamental issues dealing with the writing of the history of archaeology. One aspect is the history written as history, ie. as biographies, general overviews etc. The other one focuses upon the history of archaeology as a natural part of all archaeological activities. One fundamental point of departure is that these different forms of history function as different forms of legitimisation within the archaeological discourse.

The meaning of the past - archaeology from an existential perspective Ola Jensen *(Archaeological Institute, Göteborg University)*. Following Foucault (1970), man was established as the object as well as the centre of knowledge with the modern episteme. At the same time history became the main structuring principle of thought and knowledge. Foucault himself did not try to answer the question of why history, and consequently archaeology, attained such a tremendous influence in the C19th. Instead of perceiving this matter from a traditional progressive point of view, ie. as a natural outcome of societal progress, or from a perspective of conspiracy/conflict, ie. the use of the past in the battle of political and ideological interests, I propose an alternative explanation which is grounded in the changing existential conditions at the time. A condition which changed due to a new attitude towards death and immortality.

Why are there artefacts, rather than nothing ? - archaeology's forgotten question Hakan Karlsson *(Archaeological Institute, Göteborg University)*. The aim with this paper is to illuminate and discuss the above fundamental ontological and philosophical question which seems to be neglected and simplified in contemporary theoretical discussions within archaeology. From this follows, among others, that irrespective of what theoretical frames that set the order for these discussions our archaeological relationship towards artefacts is a simplified and anthropocentric one. Following the late reasonings of the German philosopher Martin Heidegger this simplified view of beings of whatever kind, and the neglecting of Being (the process that renders everything that is manifest), is a consequence of the anthropocentric approach that has been with us since Plato and Aristotle. An approach where the ontological difference between Being and beings, and the power of Being is neglected. From my point of view archaeology can only take benefit from starting to think about the form of thinking that is a consequence of this circumstance.

The theoretical cycle - a discussion of some universal oppositions in historical interpretations Kristian Kristiansen *(Archaeological Institute, Göteborg University)*. Within the last 10 years archaeology, along with other anthropological and humanistic disciplines, has witnessed attempts at deconstructing basic theoretical categories and their underlying premises, especially evolutionary and functionalistic/ecological paradigms. They have been replaced by contingency and historical particularism, by individualism and culturalism. It has to be realised, however, that this is neither unique nor to be understood within a purely academic rationality. The position offered in this paper implies that explanation and interpretation proceeds in a dialectical interaction between data and theoretical concepts enabling us to frame the evidence and link it to the underlying principles and historical dynamics producing it.

Metaphor of lost relations Linda Lövqvist *(Archaeological Institute, Göteborg University)*. To mark the difference between biological sex and socially constructed sex, feminists introduced the concept of gender. The idea was to get away from the biological determinism. But since the only gender categories used in most cases are men and women, I have found it somewhat contradictory and biased. Using the same traditional gender categorisations as our contemporary, will not help produce alternative views on past social life; they only repeat our own. Our views on men and women are permeated with prejudices, which are applied in gender research of prehistoric contexts. What I would like to propose, is to view gender from a different angle.

Can ethnic marks be recognised in prehistoric contexts ? An interpretative study on human behaviour Marco Montebelli *(Archaeological Institute, Göteborg University)*. This paper is an attempt to heightened the definition of ethnicity. Ethnicity, in contemporary world, usually, refers to an intrinsic component of the socio-political and religious realities of multi-ethnic states. The study is oriented toward the arena of symbolic communication. Culture is shown in people's social behaviour. Archaeologically this can be revealed only throughout the material remains of a society. Emphasis will, therefore, be given to the great aspect of theory and theoretical models of interpretation.

History of archaeology - expansion not summary. Unending but full statements Jarl Nordbladh *(Archaeological Institute, Göteborg University)*. An essay to open up the field of a History of Archaeology which is complicated on purpose, not restricted to ideas, professionals or winning strategies, aiming at understanding more than explanation.

Detective novels and intentional system - the use of abduction in archaeology Anders Strinnholm *(Archaeological Institute, Göteborg University)*. In this paper it is argued that the traditional polarisation between deductive versus inductive theory of research is a struggle between fictive combatants. Rather than to present idealised situations, it is far more fruitful to take a starting point in our daily practice, in our strategy of interpretation. Our work and knowledge is based on the semiotical readings of 'traces' and 'clues' that we call prehistoric remains and artefacts, and we must accept this interpretative proceedings if a epistemological

discussion shall have any chance to be fruitful. By examining what Carlo Ginzburg calls a 'evidential paradigm' and by discussing our interpretations of objects and 'intentional systems' it is argued that the theory of abduction from the philosophy C.S. Pierce is an alternative to the counter-productive polarisation between inductive and deductive theories of research.

Session: People, land and power: the archaeology of resistance in Britain and Ireland A.D.1550-1850
Organiser: Bill Frazer (University of Sheffield)
Chairs/Discussants: Mary Beaudry (Boston University) & Matthew Johnson (University of Durham)

Session Abstract
Too much of the historical archaeology of Britain and Ireland remains patently untheorised. During a period which saw the spawning of capitalism and the formation of social class, the increasing disciplinary tyranny of the English nation- state and the epidemic of imperialism, the dearth of sophisticated archaeological analyses which address the social and cultural circumstances of the vast 'lower orders' is glaring. At least two-thirds of the population of England consisted of poor husbanders, cottagers, household servants, labourers and itinerant 'vagrants' who owned no property and were consequently not considered even to be 'people' in the terminology of their day. In Wales, Scotland and Ireland, the situations of these folk were even more severe. Yet most traditional histories either portray them as a monolithic, quiescent mass capable only of sporadic, reactive 'mob violence' or ignore them altogether. There is little recognition of the tremendous diversity among such folk, in terms of both collective identities and personhood, and little acknowledgement of their fundamental role as social agents capable of both overt, performative and more subtle, quotidian resistance. In short, there is little recognition of them as people.

The papers in this session are concerned with constructing narratives of resistance which address the neglect of these lower orders in our histories and empower the 'faceless majority.' Some topics which we expect to discuss include: the use of relics to contest Protestantism in Orkney, the display of china as an indicator of social identity in Scotland, the combating of enclosure 'by agreement' in the south Pennines, the dialectical clash in Irish and British spatial definitions at Munster Plantation, and the concept of 'resistance' with regard to landscape design.

Reformation and transformation: symbols of Catholicism in Orkney after 1560 Sarah Tarlow *(University of Wales, Lampeter).* Historians of the Protestant Reformation have been engaged in lively debate about whether the Reformation was the result of popular revolt against the decadence of the Catholic church, or the destruction from above of a popular spiritual and institutional tradition. In fact, responses seem to have varied a great deal both regionally and individually. Many parts of Britain record a significant iconoclastic response to the Reformation (although even then we do not know who and how many the iconoclasts were). In other areas, however, there is evidence to suggest that material symbols of Catholicism, such as crosses and relics, were protected from iconoclasm either by hiding them or by transforming them into acceptable artefacts of Protestantism.

'Resistance' is perhaps not the best way to think of the popular response to the Reformation. Rather than a wholesale acceptance or rejection of the Reformers' agenda, individuals and communities transformed and appropriated the Catholic past within the constraints and structures of the post-Reformation church to construct their own spiritual way of being.

On dressers - tradition, modernity and ceramic display on the isle of South Uis Jane Webster *(Dept. of Archaeology, University of Leicester).* The wooden dresser was a standard furnishing of the post-medieval blackhouses of South Uist (Outer Hebrides), and continues to be employed for the display of ceramics in many older Hebridean households. By combining a study of the content of Hebridean dressers with the oral testimonies of dresser-owning households on the inheritance and acquisition of their ceramics, this paper examines such patterns of acquisition and display in South Uist households. What are the relationships (and the tensions) between consumerism, tradition, inheritance and Gaelic identity and nationalism encoded by Hebridean dressers ? Can a study of such relationships, as suggested by the dressers of C20th households, help us to understand the ceramic and social histories of blackhouses in earlier periods ?

Common recollections - resisting enclosure 'by agreement' Bill Frazer *(Dept. of Archaeology & Prehistory, University of Sheffield).* Through the enclosure of upland common 'wastes', an upwardly-mobile yeomantry and lesser gentry sought to shift the emphases of local economies towards agrarian capitalism and strove to establish tighter control over burgeoning rural industries. An examination of the township of Castleton in the Pennine uplands of Derbyshire, where the 1691 enclosure proceedings and survey still survive, demonstrates that the typical historical view of such (non-Parliamentary) enclosure 'agreements' is highly problematic. Confronted with the loss of customary commons rights, poorer Castleton tenants were compelled to enclose *selions* within the open arable fields in order to husband animals. But, by attempting to preserve routines of daily life, they also resisted enclosure - through the conservation of common rights and customary practices and through efforts to maintain 'continuity' in agricultural and lead extraction activities.

Irish and British spatial definitions during the plantation of Munster, c.1570-1590 Jim Dell *(Dept. of Anthropology, New York University).* During the Elizabethan conquest of Ireland, the English attempted to control Irish space on a previously unprecedented scale. This paper will examine English attempts to redefine Irish space and spatial relationships, and how the indigenous Irish and Geraldine Anglo-Normans resisted these attempts. The paper will focus on the Munster Plantation, a colonial episode that occurred in the final quarter of

the C16th in the south-west quarter of the island. The paper will be based on an analysis of various surviving manifestations of space, including documents, maps, and architecture.

'Archaeologies of resistance' and eighteenth-century landscape design Tom Williamson*(Centre of East Anglian Studies, University of East Anglia)*. This paper will examine the concept of 'resistance' in the archaeology of C18th landscape design. I will argue that while elite attitudes to 'the poor' are evident enough in the structure of designed landscapes, it is much harder to identify subversion of this hegemony by the lower orders. When the poor appear it is as participants in the dominant modes of design: indeed, some of the most prominent garden designers of the period (like 'Capability' Brown) came from relatively humble backgrounds. But simple models of social opposition between 'rich' and 'poor' are inappropriate in any analysis of the complex capitalist society of C18th England. Most aspects of landscape display were directed towards the propertied, and it is resistance by marginalised elements within this group which are most evident in both the archaeological and documentary record.

Session: Archaeology and film
Organisers: Marek Zvelebil (University of Sheffield) & Don Henson (CBA)

Eight films will be show during the day. Each was a finalist in Channel 4 Film/Video Awards 1996, part of the British Archaeological Awards. There are two categories of film: broadcast and non-broadcast. The latter cover films made for education, tourist information, museum display, university teaching or retail. The broadcast films will be shown in the morning from 9.00 am to 12.30 pm and the non-broadcast films in the afternoon from 1.30 pm, with a repeat showing of the winners in both categories from 4.30 to 5.45 pm. Notes about each film will be on hand and a member of CBA/BUFVC Audio-Visual Media Working Party will be present during the day to answer any questions about the awards or the Working Party.

Broadcast Category

Secrets of Lost Empires: *Stonehenge* (BBC 50 mins) 9.00am
Broadcast May 29th 1996: Producer/Director Cynthia Pale: Presenter Julian C. Richards
The film shows an attempt to re-erect a 90 tonne replica of one of the stones of Stonehenge, using possible prehistoric technology. It is an interesting record of how modern people from different backgrounds co-operate (or differ) to provide insight into prehistory. At the end, we are left with a profound respect for our ancestors abilities. The programme was the first of a five programme series.

Pharaohs and Kings: Programme 1 (C4 51 mins) 10.00am
Broadcast 3rd September 1995. Producer Belinda Giles: Director Timothy Copestake: Presenter David Rohl
This is David Rohl's critical view of currently accepted Ancient Egyptian and Biblical chronologies and how they might be modified. It is a thought provoking programme dealing with a subject that is guaranteed a large popular audience. Although it attacks the existing framework, opposing views are given. The presentation helps to make a complicated issue less difficult for a layman to understand. Two further programmes completed the series.

Time Team, Series 2: *Tockenham* (C4 51 mins) 11.00am
Broadcast 22nd Januray 1995: Producer Tim Taylor: Director Robert Marshall: Presenter Tony Robinson
The Time Team continue their innovative approach to presenting archaeology to the public with a visit to a parish church. A statue embedded in the wall leads to a new find of great interest for Roman archaeology. Showing how good archaeology depends on teamwork is the great strength of the series and is well illustrated in this programme.

Spirit of Discovery: *A Stick in the Mud* (HTV 25 mins) 12.00am
Broadcast 4th July 1996: Producer/Director/Presenter David Hammond-Williams
A film about the discovery and excavation of part of a 700 year old boat from the Severn estuary, at Magor Pill. This film will appeal to those who like mud ! The process of discovery and recovery of a section of the hull is recorded in some detail and the significance of the find is explained. It conveys the patient work needed both during excavation and during conservation. The final word belongs to a workman on the new Severn bridge who found the remains.

Non-broadcast Category

Quest for Kadesh (Ken Walton 20 mins) 1.30 & 3.00pm
Completed April 1996: Producer/Director/Presenter Ken Walton
This is a 'Super 8' video of the excavations at Tell Nebi Mend in Syria, the ancient Kadesh, in the Near East, by the Institute of Archaeology, London. It is a student's fly-on-the-wall record of the 1992 season, made on a limited budget. There is a real sense of the heat and dust, but also of the fascination with the past that makes people go to places far away from the tourist trail. It is intended to give a general introduction to archaeological methods for 1st year students and schools.

History Trail: *Talkin' Roman* (English Heritage 20 mins) 1.55p. & 3.25 pm
Completed 1996: Producer Mike Corbishley: Director Patrick Redsell: Presenter John Shuttleworth

The video seeks to explain Roman Britain to key stage pupils (ages 7 - 11) using a studio debate between historical personalities (including Queen Boudica) and a roving reporter looking at Roman Colchester. The past is presented in a lively and stimulating way. The facts and issues raised by our study of Roman Britain are put accurately but in a child-centred way. The video shows how presenting the past can be fun and exciting, as well as informative.

Cathedral Archaeology (English Heritage 21 mins) 2.20pm & 3.50 pm
Completed 1996: Executive producer Mike Corbishley: Director Alex West: Presenter Roberta Gilchrist
This looks at how archaeologists can extract information from the excavation and study of the standing fabric of our cathedrals. Canterbury and Norwich are the two examples used. Cathedrals are some of the most awe inspiring monuments from our past, yet to many people their study would not usually be associated with archaeology. However, they can be approached just like any other type of site and can yield a great deal of information while at the same time balancing the needs of conservation and use as sites of worship.

Discover Sutton Heritage (Summit Productions 12 mins) 2.45 pm & 4.15 pm
Completed May 1995: Producer Nigel Fairhurst and Jeremy Sherman
The London Borough of Sutton may not be on many people's distribution maps but, like many local authorities, it has remains of the past in its care. Making visitors and local people aware of these is the aim of this video, which uses the ghosts of the past to breathe life into four sites from different periods: Carew Manor, Whitehall (Chean), Honeywood and Little Holland House. It was produced as part of a HNC course in Audio-Visual Design with a limited budget and is designed for a looped presentation to the general public.

Afternoon Sessions

Session: Critical theory and the history of archaeology
Organiser: Sue Content (University of Nottingham)
Chair/Discussant: To be announced

Towards a political history of archaeology John Carman *(Clare Hall, Cambridge)*. This paper will argue that a history of archaeology is a history of politics and of political ideas rather than of science and scientific constructs. In this it shares close affinities with other social sciences and differs substantially from the natural sciences. It follows from this understanding that the application of approaches developed from the field of history of science (cf. Trigger 1989; 1993) cannot give a true picture of the development of the discipline and its contemporary importance.

Archaeology will be modelled as a field of science within which concepts, first developed in the realm of politics, are manipulated and reshaped to re-emerge into the political realm with new meanings and enhanced values. Thompson's *Rubbish Theory* (1979) will be drawn upon to develop this idea. Examples of prehistoric studies as politics will be provided from the C19th and C20th and the possibility of writing a political history of archaeology examined.

Archaeological myth and reality - A case study: the take over of the Prehistoric Society of East Anglia
Pamela Jane Smith *(Lucy Cavendish College, Cambridge)*. "I was always going over to Cambridge and talking to Grahame Clark and we frankly decided to take-over the PSEA and make it into the Prehistoric Society" (Piggott, in conversation with Julia Roberts, 1994). Piggott felt it would be better to take control of a society that already existed than to start from scratch. But did the Young Turks really "take over" the Prehistoric Society on a rainy night at Norwich Castle in 1935 ? From unpublished correspondence and from notebooks deposited at the Society of Antiquaries, the beginnings of the Prehistoric Society are reconstructed, separating myth from a known past.

Alternative (anti-) panacea: a dialectical approach to the mainstreaming of the New Archaeology Matt Tomaso *(Anthropology, University of Texas, Austin)*. Early processualist discourse and its contemporary and opposed forms of historical particularism have both structural and meaningful positions strikingly similar to those held by important theorists today. An examination of the co-optation of the early New Archaeology by a traditional and conservative form of behavioralist evolutionary ecology provides interesting lessons for archaeological theorists of the present as well as challenge. This co-optation was not a linear evolutionary continuum as it is often presented in histories of archaeology, but rather a severing and dismissal of disparate but historically intertwined threads in favor of a very traditional, if not reactionary, common ground. Contemporary discourses at times reflect recursive arguments and openly and actively hegemonic strategies deployed for intradisciplinary political aims. The value of alternative models for archaeological discourse, including the multivocality and intentional disunity of the Frankfurt school, is indicated.

Is a historicist archaeology possible ? Benedetto Croce and Italian Archaeology between the Wars Mark Pearce *(Dept. of Archaeology, University of Nottingham)*. Benedetto Croce, the historicist philosopher who dominated Italian culture between the wars, and to a great extent still does today, has been blamed for the loss of direction in Italian prehistoric archaeology after its strong beginning in the late C19th. This paper will examine the influence of Croce on archaeological thought, and the role of Giovanni Gentile, philosopher and fascist Education Minister. Since Collingwood was to a great extent a follower of Croce, some aspects of the British impact of historicism can be assessed and compared to the Italian case study.

Matching methodology with purpose in the historiography of archaeology Michael Morse *(Dept. of Anthropology, University of Chicago)*. In traditional historiographic discussions, histories of human sciences, and histories of archaeology in particular, are generally divided by means of two important dichotomies: presentist vs. historicist histories and externalist vs. internalist histories. Since the history of archaeology began appearing with some frequency at TAG sessions in the early 1980s, there has been a proliferation of presentist histories, which, like many of the papers in the current session, seek to use history in order to add to current theoretical discussions in the discipline. This paper examines these histories in light of the externalist vs. internalist dichotomy. Also, I will discuss my own work, which deals with the development of the idea of the Celts as ancient Britons, in terms of these divides.

Internalist histories have traditionally been linked more strongly with presentist approaches to history, which use a sequence of past 'pioneers' or 'great works' to legitimise current research programmes. Glyn Daniel's work perhaps best exemplifies this tradition. Externalist histories, meanwhile, have been more linked with social historians, whose use of external factors in explaining changes in scientific thinking helps bolster the very enterprise of social history. External history has therefore been linked with historicist approaches.

A more recent phenomenon in the history of archaeology is the trend toward explicitly externalist histories that are also presentist. This type of history forms the focus of this paper. In the end, it seems that externalist presentist histories can be explained as adaptations to new trends in theoretical archaeology, and are not pragmatically different from the internalist kind used by Daniel, whose main use of history was to warn against 'false archaeology'. What I hope to show with this analysis is that the shift toward externalist histories does not move away from presentism and is, therefore, subject to the same limitations as the internalist variety.

The politics of translation: King Alfred and the Paris Psalter Tania Styles *(Dept. of English, University of Nottingham)*. King Alfred the Great, styled as "the patron of English learning" and "the father of the English nation", has been appropriated in support of political causes throughout the history of this country. During the reign of Elizabeth I, documents were forged to prove him founder of Oxford University in its claim of greater antiquity than Cambridge. In 1847, a competition for paintings to hang in the newly built Houses of Parliament was won by G. F. Watts's depiction of *"Alfred Inciting the English to Resist the Danes"*.

This paper deals with the work most recently added to the canon of Old English translations that helped to earn Alfred his reputation for nationalism and learning... the prose version of the first fifty psalms, now preserved in the C11th Paris Psalter *(Paris, Bibliotheque Nationale, fonds Lat. 8824)*. A single psalm (number 45) will be placed in its historical, institutional, cultural and codiciological contexts, in an attempt to discover the motives and methods of translation in this text. In so doing I want to suggest that this rendition of the psalm can be seen as a clever piece of political propaganda, in which parallels are drawn between Alfred's struggle against the pagan Danes and the psalmist's, King David, defence of Jerusalem from the Philistines, a practice which also serves to link him with the Holy Roman Emperor, Charlemagne. If King Alfred can be seen to use myths of wise kingship to his own political advantage here, it would seem a nice kind of justice.

England and America: Anglo-Saxon attitudes Sue Content *(School of Education, University of Nottingham)*. Many strands of activity in the C16th and C17th were interwoven to form the basis for modern understanding of the Anglo-Saxons. The writers of national histories, particularly in the early C17th, used analogy as a method of recreating a past only recently discovered by the work of the humanists of the Renaissance. The difficulty with this method is that untested analogy can breed assumptions that may not necessarily be correct. In this paper I will look at one particular strand, that of the role played by the discovery of America, or more specifically, the discovery of the American Indian. The space/time confusion of the C16th and C17th allowed for analogy of distance and strangeness to be applied to the past, which was equally strange and distant. The non-Christian religion of the American Indian impacted widely on the traditionally Christian, European world, which had no experience nor background for understanding. I will show how C17th writers appropriated the new information, and by incorporating it, and their understanding of it, into their writings came to terms with the dilemma of absorbing the unknown. I will suggest that these writings have in turn laid down the basis for our belief in pagan Anglo-Saxons, and that the problem is less one of fact than of fiction.

Enduring the fire: a controversy in Chesapeake historical archaeology Daniel Mouer *(Virginia Commonwealth University)*. In the opening decades of this century, an overly-ambitious state bureaucrat, armed with Jim Crow and the Science of Eugenics, set out to exterminate the remaining traces of Virginia's Native American population, not with draconian military measures, but with the power of the pen and the rubber stamp. Many of Virginia's historians and archaeologists have unwittingly furthered a long-standing myth that there are no Indians in Virginia, and there haven't been for centuries. Of course, the Pamunkey, Mattaponi, Rappahannock, Chickahominy, Monacan and other native peoples have substantially different perspectives. Native American presence in and contributions to the course of Virginia's history and culture can be charted in the archaeological record of Colono-Indian Ware ceramics and so-called "Chesapeake" tobacco pipes. In recent years, however, these well-documented and ubiquitous artifacts have become the fuel of another controversy which threatens to deny Indians a rightful heritage in the Chesapeake. In this paper I describe the history and archaeology of Chesapeake pipes, which one colonial observer described as "very beautifully cut out and formed", and Colono-Indian pottery, appreciated by colonists because it could "endure the fire better than any crucible". These artifacts symbolise the many ways in which Virginia's Indians have for nearly four centuries "endured the fire" of southern race relations, and point to the vast potential of material culture as a source for critical historical interpretation.

The status of structural histories John Barrett *(Dept. of Archaeology & Prehistory, University of Sheffield).*
The idea of structural conditions operating in history is one which demands careful examination. Traditionally, structures appeal to the idea of real existing conditions which either determine, constrain, or act as a guiding resource for, people's actions. As such it remains a priority for the historian/ archaeologist to expose those structural conditions as a way of understanding the significance of the events, or processes, which they can observe as having taken place. It remains generally true that however much we emphasise agency as knowledgeable, that agency always appears to operate within structural conditions of which it was never fully aware. In this contribution I wish to distinguish between material conditions and structures. I will argue that whilst material conditions are certainly real and independent of people's knowledge of them, the form and scale of structures are none the less intimately bound into the scales of knowledge and perception through which agency operates. I will illustrate the case by critical reference to the concept of 'World System' as it has been applied to the ancient and modern worlds. In other words, structures are historically and culturally contingent.

Session: New studies in rock art
Organiser: Thomas Dowson (University of Southampton)

Session Abstract
The study of rock art is certainly growing in respectability. But many scholars around the world still despair and agonize over preconceived limitations in the data, particularly the lack of a firm chronological framework. In the last decade or so a number of new writers on rock art have started asking new questions of the art and developing new methodologies that enable researchers to think about the art along radically new lines. What is needed then is a recognition of these new methodologies. At Southampton University we have developed a postgraduate rock art programme that attempts not only to capitalise on rock art's growing popularity, but to produce new scholars who are equipped theoretically to make new contributions to the field of rock art research.

In the overall spirit of TAG '96, to encourage postgraduate student participation, this session is made up entirely of postgraduate students and their own rock art research. The papers are not only critically review existing material or present new material, they also quite clearly show that the 'interpretative' study of rock art imagery is intimately associated with many contemporary concerns. The studies range from questioning such issues and stylistic analyses and interpretation to the presentation of rock art sites and imagery.

Introduction: the socio-politics of rock art research Thomas Dowson *(Dept. of Archaeology, University of Southampton).* One thing rock art has enjoyed in the past is considerable popularity. But despite this popularity rock art, or perhaps more correctly the study of rock art, is marginalised in the broad arena of the social sciences. Why this is so is almost certainly a complex issue. But perhaps one of the most important factors is whether or not rock art is 'art'. Art historians have paid it little attention. Mostly they have concentrated on the cave art of Europe, and it is used as an introductory device for discussing the origins of western art. Because of the great antiquity, the study of rock art has been left to archaeologists. But like the prominence accorded to texts over images by historians, rock art continues to be overshadowed by the apparently more readable artefacts. The papers in this session strongly challenge this marginalisation.

Outlining a 'new' region: the rock art of Omburo Ost, Namibia James Blackmore *(Dept. of Archaeology, University of Southampton).* Southern Africa is well known for the richness of its rock art sites. Despite the success of the shamanistic approach there is a general unease amongst researchers with applying this approach to the many different rock art 'regions'. Approaching a largely unrecorded and unresearched body of rock art is then fraught with methodological problems. Certainly, no one wishes to impose an interpretative framework at the expense of the diversity of expression in Southern African rock art. But at the same time, there is no need to abandon an interpretative approach because it fits well in other areas. In this paper I explore a newly researched body of rock paintings from north central Namibia. I show that by highlighting the specific themes found in this region rather than imposing specific defining characteristics of Southern African shamanism I am able to produce an interpretation that is mindful of the diversity of artistic expression.

Replicating rock art: the European appropriation of a Palaeolithic past at Lascaux II Susan Diamond *(Dept. of Archaeology, University of Southampton).*
Images from the Palaeolithic site of Lascaux are perhaps the most famous rock art images in the world, certainly the images are the most frequently reproduced rock art images. A replica of part of the cave and some of the paintings, said to be reconstructed with "perfect authenticity" now attracts around two thousand visitors a day. In an area well known for its cave art this replica attracts more attention than any other site. Tourism is one of the major contexts through which the public comes into contact with the past. In considering the way in Lascaux II is presented to a tourist audience I question the messages that are being conveyed, not only about an artistic past but also about the artistic present.

Sailing into ecstasy: visions of the Noaide, shamanism and Scandinavian rock art Simon Macartney *(Dept. of Archaeology, University of Southampton).* Researchers are reticent to attribute a shamanistic origin and meaning to Scandinavian rock art although the images have been subject to prolific research. The art is demonstrated to emanate from altered states of consciousness and various lines of enquiry including mythology, ethnography and archaeology, support this evidence. This fresh approach to the rock art helps break down the restrictive barriers

created by the confusing division between the 'southern, Bronze Age agrarian fertility art' and the 'northern, Stone Age hunter-gatherer hunting art". Once this erroneous distinction has been broken down, a degree of fluidity is shown to exists between the rock art of the hunter-gatherer and agrarian communities. Specific emphasis is placed on the role of boars in the rock art.

Conflicting images on stone: archaeology and rock art in the colonial landscapes of the American West
Sarah Stuart-Nash *(Dept. of Archaeology, University of Southampton)*. Landscape and its landmarks form part of a cultural consciousness and identity. In colonial situations where land and interpretations of the past are contested the landscapes reflect a series of different, even diametrically opposed, point of view. Historical landmarks are used to assert identity, ownership, and political dominance, and it is necessary for the student of material culture to uncover and understand the forces that can simultaneously construct and deconstruct impressions upon the landscape. Using examples from the colonial situation of the American West, I concentrate on the rock engravings in the Lava Beds of northern California, home of the Modoc tribe until the Euro-American gold rush of 1849. The engravings have been joined by inscriptions from Japanese internees during the Second World War, and by more recent graffiti. With reference to other contested historical sites such as Mount Rushmore and Crazy Horse, I show how an understanding of the landscape and its construction reveals how the presence and interpretation of rock art is manipulated to fit a post-colonial agenda.

Tombs for the living dead: Irish passage tomb-art and shamanism Robert Wallis *(Dept. of Archaeology, University of Southampton)*. The once enigmatic motifs that make up Irish passage-tomb art have recently been identified as resulting from certain visual hallucinations experienced during altered states of consciousness. Continued problems with conceptualising the nature of hallucinations and shamanism, however, result in persistent misunderstandings of these images and their context. Most importantly there is a tendency to homogenise the tombs and rituals of the Boyne Valley which are best understood in terms of their uniqueness. In this paper, the motifs are examined according to their placement in the tomb structure with reference to the expediency of their production. I argue tomb architecture and the methods of image curation facilitate elucidation of a socio-religious cosmology focusing on shamanistic ritual and the ceremonial exegesis in the Boyne Valley tombs reflects diversity in shamanistic ritual activity. This encourages a deeper understanding of how altered states of consciousness were institutionalised in later Neolithic communities.

Tourists, guides and stereotypes: visiting rock art sites in Namibia Richard Whittington *(Dept. of Archaeology, University of Southampton)*. Rock art sites attract a large number of tourists in Namibia. But perhaps the more frequently visited is the engraving site of Twyfelfontein. Here visitors are led around the engravings by a group of guides, only some of whom have any form of training. While giving wrong and often conflicting information, these guides ironically reinforce apartheid's stereotypes about Southern Africa's indigenous communities and their art. The relationship between the indigenous, untrained guides with white, European tourists is explored. This relationship. particularly in a post-colonial context, has until now been largely overlooked. The presentation of rock art sites to tourists needs to be carefully considered so as to challenge rather than reinforce racist, Eurocentric stereotypes.

Rock art routines: method and interpretation in the study of Levantine rock art Yoelle Carter *(Dept. of Archaeology, University of Southampton)* Since the first publication of Levantine art two 'routines' have become firmly entrenched in the study of this rock art. The first is a methodological one and the second interpretative. For the last hundred or so years the approach to Levantine art has been essentially an empiricist one. The sites are described in a 'theory 'free' manner, typologies created and chronological sequences constructed. Following such a rigid routine has left little room for any interpretative advances in the study of the rock art of the Levant. Researchers believe that the meaning of these images are evident upon inspection and that they represent the 'routine;' of daily life, particularly the hunt. In this paper I abandon the empiricist research strategy and take up some of the methodological advances made in the study of rock art elsewhere. In particular I explore the possibility that the images are graphic metaphors that negotiate daily social relations as opposed to simple scenes from daily life.

Session: Time resolution and Palaeolithic archaeology
Organisers: Dimitra Papagianni (University of Cambridge) &
Paul Pettitt (University of Oxford)
Chair/Discussant: To be announced

Session Abstract
Time resolution is of vital importance for establishing the theoretical and methodological framework of any Palaeolithic research project. Most, if not all, Palaeolithic datasets represent palimpsests of remains of early human activity, with various degrees of temporal and spatial resolution. Yet, not enough thought has been put into the implications of time resolution in setting research agendas and designing research strategies. The contributions of related disciplines (eg. radiometric dating, climatic and environmental studies) may distort archaeological interpretations, if their applicability to archaeological analytical units is not fully appreciated. In addition, there seems to be a reluctance for palaeolithicists to explore datasets that do not fall within a preconceived notion of ideal time resolution, resulting in a large body of evidence being under- or un-explored.

A number of aspects will be explored:

1. Methods of absolute dating, problems in correlating dates obtained with different methods, correlating early with more recently obtained results and correlating absolute dates with archaeological stratigraphy.

2. There are basically three scales of Palaeolithic inquiry: the global scale, the site scale and, in between, the regional scale. We feel that on the global and the site scale there are a number of data sources and a number of established methodological strategies available (eg. deep sea cores, palynological studies, detailed excavations). Yet, these two scales of analysis have different time and space resolutions, and they are investigated by both archaeological and non-archaeological disciplines. There is a need for theoretical and methodological work on how archaeologists can establish a middle ground between them. This problem becomes much more apparent if one wants to study temporal environmental and cultural change on a regional scale (for example, in the entire area of south-western France). In this case neither of the two previous sets of data are readily applicable.

3. We conceive of temporal and spatial analyses as being interrelated, adding either of the two dimensions changes the other radically. We want to examine how the nature of this interrelation shapes potential research strategies. We think of this both in relation to the level of a single site (spatial analysis, what chronological resolution it requires, what could one do with less refined chronological resolution, refittings and what insights they provide in time resolution in either open or cave sites) and on the regional level (distribution of activities in the regional landscape, especially when the cultural/adaptional variability is 'contaminated' with chronological variability). We would be interested to see whether one would really have to 'trade' space with time, meaning that if one changes the focus from the site to the regional level, the time resolution becomes inevitably much less refined.

Time and probability Christopher Bron Ramsey *(Radiocarbon Accelerator Unit, University of Oxford)*. Very few statements we can make about the past are absolutely certain and so probability plays an important role in archaeology. In many circumstances it is unnecessarily pedantic and misleading to express this in a mathematical way. In the area of chronology, however, there are compelling reasons to do so: scientific dating methods usually give results in this form and the complicated nature of chronological information derived from, amongst other things, stratigraphy makes intuitive deductions difficult.

The archaeology of recent periods is fairly simple to deal with mathematically since dating is fairly precise, the amount of chronological evidence is large and so the deductions that we may are fairly independent of the underlying assumptions. This cannot be said to be true for the Palaeolithic. The formalism of the methods used emphasises how dependent we are on our general preconceptions and forces us to express these in a mathematical way. The benefits derived from doing this are threefold: first, we are forced to think again about the evidence on which our preconceptions are based; secondly, mathematics is ruthless in telling us we cannot make the deductions we are hoping for, and, finally, there is always an outside chance we might learn something we wouldn't have otherwise guessed.

The long and short of Lower Palaeolithic chronology Mark Lake *(Dept. of Archaeology, University of Reading)*. The Lower Palaeolithic archaeological record consists of occasional so-called moments in time floating as tiny islands in an ocean of material that may conflate behavioural episodes across tens or possibly hundreds of thousands of years. This paper asks what we can hope to learn from an archaeological record whose structure appears largely incommensurate with the ecological and social scales of analysis to which we are accustomed.

Chronological concertinas: early hominid colonisations compared John Gowlett *(Dept. of Archaeology, University of Liverpool)*. Our basic frame for hominid colonisation of the globe is determined empirically rather than theoretically: K-Ar dates show the presence of hominids at more than 2 million years ago in east Africa; and we know that modern humans have reached almost every corner of the world. Between these starting and end-points there has been very little reliable framework for modelling, as is proven by the major upsets which still occur. Dates of around 1.8 million years for early Homo in SE Asia were unexpected by some authorities and remain disputed. The same can be said for dates of 30,000 years in South America, or 176,000 recently claimed in Australia.

Colonisation problems in different areas have in common an element of controversy, but each tends to be treated separately and differently without a common frame of reference. Although it has had a theoretical bent for thirty years, archaeology seems to have done little to build a general methodology for dealing with uncertainty, especially where this stems from multiple sources - eg. dating limitations, sampling difficulties, exploration bias. Debate is the most common method of confronting uncertainty, but its polarisations sometimes just show a willingness to argue beyond the evidence, rather than to emphasise common ground. In each area, scholars argue in terms of high and low chronologies, but for very different reasons. Null hypotheses also vary, according to local academic rationale.

More explicit approaches may help us in handling uncertainty, ie. in working with ranges of values, and attempting to state them formally. This paper examines a series of regional Pleistocene examples of colonisations on varying timescales (years 10^6, 10^5, 10^4, 10^3). It attempts to analyse the nature and scale of the uncertainties, to break them down into components, and to assess their effect on interpretation of the data which we do have.

Bringing behaviour into focus: bottlebanks, Boxgrove, and precise moments in remote time Francis Wenban-Smith *(Dept. of Archaeology, University of Southampton)*. Undisturbed sites, perhaps reflecting 20 minutes of knapping activity or 10 seconds of bipedal motion, have become something of a Holy Grail in Lower

Palaeolithic archaeology. Roe (1980) poetically compared them to planets at twilight, shining dimly through the dusk of our ignorance. English Heritage (1991) has also highlighted them as one of the most valuable parts of the Palaeolithic archaeological resource. However, such small windows in a landscape may, although brightly lit, show too small a part of the behavioural whole for any insight into its broader patterning. If Palaeolithic behaviour is to any degree structured in the landscape, whether as a niche or cultural geography (cf. Binford 1984) then palimpsest horizons will provide a much clearer picture through the accumulated evidence of numerous short-term episodes. Paradoxically, Palaeolithic behaviour may come more sharply into focus as archaeological resolution becomes more blurred.

Thinking calendar Tjeerd van Andel *(Godwin Institute for Quaternary Research, University of Cambridge).* For almost half a century the prehistoric, geologic, palynologic, and palae-oceanographic chronology of the last 50,000 years has been tied mainly to uncalibrated 14C dates. The practice continues today, but good practical and fundamental reasons recommend a swift abandonment of this temporally flexible time-scale, and the availability of user-friendly calibration programmes makes that easy for the last 10,000 years.

Examples of the critical impact of discrepancies between calendrical and radiocarbon timescales abound, such as the post-Pleistocene rise of sea level which, when properly calibrated, is found to have begun much earlier and advanced more slowly that we thought.

More fundamental is the growing evidence for rapid, brief climatic changes first discovered in glacial Greenland ice cores. The climate history of the interval 40,000 - 20,000 bp thus seems to have been distinctly bipolar, switching rapidly from cold to warm and spending little time in intermediate states. The impact of this climatic instability on the Middle Palaeolithic may well be significant. Unhappily, these events have durations of the same order as the temporal distortions of the 14C time scale and of the confidence limits of such methods as TL or U/Th dating. Only accelerator radiocarbon dates have the necessary precision, but not until they have been converted into a linear timescale.

A review and critique of Upper Pleistocene dating methods Michael Richards *(Radiocarbon Accelerator Unit, University of Oxford).* In order to obtain absolute dates for the Middle Palaeolithic, archaeologists often have to rely upon Electron Spin Resonance (ESR) and Luminescence (TL and OSL) dating. Information as to the exact processes involved in these methods is rarely circulated, which makes it difficult for Palaeolithic archaeologists to be critical of the dates they receive. This paper highlights the limitations of these two techniques, and provides some examples of where they yielded incorrect or inconsistent ages. Some suggestions are made as to when it is appropriate to use such techniques, as well as some guidelines for evaluating the results obtained.

Putting Charlemagne on a motorbike ? The time resolution of Neanderthal extinction Paul Pettitt *(Radiocarbon Accelerator Unit, University of Oxford).* Time resolution is a factor crucial to our understanding of the extinction of archaic humans, their replacement by anatomically modern humans, and the concomitant Middle to Upper Palaeolithic transition. Many of the factors invoked to explain the nature of these transitions are contingent upon actual contact between the two human species, which is in turn reliant upon demonstrating the contemporaneity of archaeological deposits. What exactly is the nature of this 'contemporaneity' ? Much of our data for this period comes from cave and rockshelter sites, for which our time resolution is too poor to establish contemporaneity. Until we may do so (if ever) it is premature to discuss issues such as contact, gene flow and acculturation, and we remain in danger, to paraphrase Bordes, of putting Charlemagne on a motorbike. This problem is discussed using the specific example of Arcy-sur-Cure: Neanderthal fashion, or thousand year lag deposit ?

Chronology, time resolution and the origin of anatomically modern humans Paul Mellars *(Dept. of Archaeology, University of Cambridge).* Close time resolution impinges on studies of the origins and dispersal of anatomically modern humans in at least three ways. Current models of a progressive dispersal of anatomically modern populations and associated Aurignacian technologies across Europe hinge perilously on the precision and accuracy of radiocarbon dates in the 40 000-year time range, appearing to indicate a chronological cline from east to west. Models of a close coexistence of anatomically modern and final Neanderthal populations in many areas of Europe similarly depend heavily on the precision of 14C measurements: what may appear to be effective synchroneity of the two populations in one area may reflect simply a succession of territorial displacements, caused by the rapid ecological changes of isotope stage 3. Finally, any model of cause-and-effect relationships to explain the origins of the so-called 'Upper Palaeolithic revolution' (ie. interrelated changes in technology, society, economy, symbolism, etc.) depends critically on the relative sequence in which the different behavioural changes occurred. In all these spheres, high resolution chronology is essential to the resolution of the interpretative problems.

Identifying regional variability in open-air sites of broad time resolution Dimitra Papagianni *(Dept. of Archaeology, University of Cambridge).* In order to investigate variability in past behaviour, archaeologists often examine Palaeolithic data on a regional scale. The feasibility of such undertakings has been questioned, since they involve comparisons between data acquired by different projects, working with different research objectives and methodologies. The central issue is whether the resolution (chronological or spatial) of the existing archaeological evidence corresponds to the analytical units required for studying past behaviour.

All Palaeolithic datasets are effectively palimpsests of remains of early human activity. Preconceived notions on what represents a resolution appropriate for addressing behavioural questions are potentially misleading. There might be a need for acquiring new evidence, but there is also a need for developing research methodologies, appropriate for the analysis of archaeological data with broad time-resolution.

A case study is given, based on research on a group of Middle Palaeolithic open-air sites in north-western Greece, a dataset with broad time resolution.

A few minutes and a few millennia: problems of timescale in Upper Palaeolithic palimpsests Nena Galanidou *(Dept. of Archaeology, University of Cambridge).* The aim of this paper is to consider the problem of time resolution in Upper Palaeolithic sites within physically confined locations, where typically the palimpsest effect is found. Common approaches to spatial and temporal variation in caves/rockshelters are assessed and behavioural issues which may profitably be explored in these sites are discussed.

Seasonal variability and long-term climatic change: the problem of time resolution in studying regional land-use Geoff Bailey *(Dept. of Archaeology, University of Newcastle).* This paper will address the issue of long-term histories of land use at the regional scale, and the problem of how (and whether) we can establish comparative links between data on modern and Palaeolithic behaviour in the same landscape, given the vastly different scale of observation and resolution of data available in these different periods. The paper draws on fieldwork in Epirus which, in its most recent phase, has included ethnographic research on modern land use and perceptions of landscape as well as geological research on the nature of physical change in the landscape. The region is famous for an early attempt to inject some interpretation into Palaeolithic by means of an ethnographic analogy based on seasonal transhumance. The attempt has been widely criticised for its implicit environmental determinism and for ignoring social and cultural change. A more fundamental objection is that, like all ethnographic analogies, it attempts to project pattern regardless of context and regardless of scale. The paper will consider what sorts of patterned structure can be identified in the Palaeolithic record and how far these transcend the millennia.

Session: Teaching archaeological theory (Workshop Session)
Organiser: Anthony Sinclair (University of Liverpool)
Chair/Discussant: To be announced

Session Abstract

It is perhaps rather ironic, that in all the years of TAG's existence there has never been a session considering how theory should be taught, if at all. Teaching archaeological theory is not the easiest of tasks. Archaeological theory is a constantly changing field with links to most of the other arts and social science disciplines. Getting to grips with such a range of material and conveying it in a non-simplistic and relevant sense presents both great difficulties and challenges. An individual's familiarity with developing ideas will depend on their own personal interests and those most appropriate to their own research, whilst the structure of courses on archaeological theory offered to students is likely to vary considerably between universities. There is still no decent textbook for teachers and students alike.

The aim of this workshop session is to provide an informal opportunity for those teaching archaeological theory courses and those at the receiving end to learn how other people teach theory and to encourage discussion and cross-fertilisation of ideas about how this difficult subject might be taught. The proposed structure of the session is for brief presentation of how theory courses have been developed in other institutions, a structured debate on what makes a theory course followed by a general discussion open to all.

Speakers will include: **Duncan Brown** (Southampton Museum), **Roberta Gilchrist** (CEA, University of East Anglia), **Yanis Hamilakis** (Dept. of Archaeology, University of Wales, Lampeter), **Matthew Johnson** (Dept. of Archaeology, University of Durham), **Mike Parker-Pearson** (Dept. of Archaeology & Prehistory, University of Sheffield), **Michael Shanks** (Dept. of Archaeology, University of Wales, Lampeter), **Anthony Sinclair** (SACOS, University of Liverpool), **Julian Thomas** (Dept. of Archaeology, University of Southampton) & **Robert Young** (School of Archaeological Studies, University of Leicester).

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Wednesday 18th December

Morning Sessions

Session: Folklore and archaeology

Organisers: Amy Gazin-Schwartz (University of Massachusetts) & Cornelius Holtorf (University of Wales, Lampeter)

Chairs/Discussants Robert Layton (University of Durham) & John Collis (University of Sheffield)

Session Abstract

Once, antiquarians both collected folklore and investigated ancient monuments. As archaeology and folklore studies came to be defined as separate disciplines, the relations between the two became more and more distant. Yet, many connections between popular traditions and archaeology remain, in such forms as stories about ancient monuments, medieval literary accounts of artifacts and sites, traditional seasonal activities located at ancient sites, Native American traditions about homelands, and New Age beliefs about the antiquity of ritual practices. There is nowadays also a lot of folklore about archaeology as a discipline as well as a rich (predominantly oral) tradition that is transmitted by or about the very members of that discipline, eg. in the neighbourhood of excavations or at conferences - and now increasingly also by electronic mail and on electronic discussion groups.

The papers in this session will explore the relationships between folklore, in its broadest sense of popular culture (including traditions, stories, songs, myths, etc.), and all the practices of archaeology. They will consider the possibility of a dialogue between folklore studies and archaeology, and what each field may learn from the other.

Papers range from more concrete examinations of the information folklore may provide about ancient sites or material culture, to considerations of including aspects of contemporary popular culture in archaeological interpretations, to theoretical explorations of issues surrounding the ways different discourses construct the past and the dance of time which archaeology and folklore studies may dance, singly or together.

Part 1: *The 'dance of time': popular culture and ancient monuments*
Discussant: Robert Layton

On folklore and archaeolog Amy Gazin-Schwartz & Cornelius Holtorf *(University of Massachusetts, Amherst, USA & University of Wales Lampeter)*.

Çatalhöyük: the anthropology of an archaeological presence David Shanklan *(Anthropology Unit, Dept. of Archaeology, University of Wales, Lampeter)*. This paper examines a particular aspect of a research project aimed at examining the interaction between the villagers at Kucukkoy (the settlement next to the Neolithic site of Çatalhöyük, Konya, Turkey) and the excavators of the site itself. The overall remit of the investigation is to clarify the economic, social and cognitive pressures which the intrusion from outside brings to the local community, and to explore also the very diverse ways with which the two sides imbue the archaeological landscape with meaning. Within this overall approach, we find that folktales told by the villagers are a key way within which they link the mounds which surround their territory into their mental representation of the past of the area. The paper concludes by contrasting this type of representation with the overall, dominant Islamic cosmology within the villagers' lives.

On the folklore of the Externsteine Uta Halle & Martin Schmidt *(University of Münster, Germany & Archaeological Open Air Museum Oerlinghausen, Germany)*. Since the C19th, the natural and cultural monument "Externsteine" near Horn, Kr. Lippe, Germany has been a meeting place for all sorts of "researchers" studying the Teutonics, Gods and Ghosts. During the Third Reich, research work at the rocks escalated to a climax, when the National Socialists redeveloped the site into a Teutonic cult site". This *Germanenforschung* was initiated by the *völkisch* orientated "Friends of Teutonic Prehistory" around the former Reverend Wilhelm Teudt. The ideas of this group were similar to National Socialist ideology and it was hence supported by the Nazis. In this context archaeological fieldwork was carried out at the site, initially by the Amt Rosenberg and from 1935 onwards by the SS Ahnenerbe. The objective of the excavations was to find evidence for a "Teutonic cult site". Although no evidence for any use of the rocks by the Teutons was found, the archaeologists supported the ideological interpretation. Himmler however, stopped the publication of the excavation report. Since 1993 the material found at the excavations in 1934/35, has been studied anew by Uta Halle. Today the rocks are still a meeting place for various groups, from esoteric freaks to Neonazi groups. In this paper an overview will be presented of the excavations at the Externsteine as well as of the contemporary use of the rocks, which are frequented by ordinary tourists but also by Neopagans and Neonazis.

Superstition and tombs in Tuscany Diura Thoden van Velzen *(Hertford Street, Cambridge)*. The Etruscans provide a powerful source of inspiration to the popular imagination. Present day Tuscans claim to have Etruscan fingers, eyes and speak with Etruscan accents. Their grandmothers, they say, had an extensive repertoire of Etruscan ghost stories. Sometimes story telling borders on the world of superstition. Tomb robbers, for example,

seek contact with their Etruscan ancestors through the use of psychics. An C19th account speaks of incantations, spells and magical cures, through which the Etruscan gods could be invoked.

In this paper I will explore the importance of such beliefs in Tuscany in the past and present. Undoubtedly these ideas need to be interpreted within the context of contemporary processes, such as globalisation and the search for regional identities. Yet, such relatively short-term concerns do not account for the persisting appeal of such beliefs over centuries. A new interpretation needs to be sought, in which archaeological remains play a pivotal role.

The mental aspects of ancient monuments Sissel Carlstrøm *(Hemsedal, Norway)* . Do we need history ? Some thoughts on that aspect will be discussed before the matter in question: the mental aspects of ancient monuments. As scientists we are first and foremost occupied by the archaeological material - things and sites *per se* . But insolubly attached to the monument are the ascribed meanings we and generations before us, have given it - a multiplicity of meanings, ie. traditions, ideas, names, myths and explanations. Cultural phenomena have been given different interpretations throughout time. These interpretations are to be found, among others, in the oral traditions and in written sources from the C18th up to the present. The interpretations of the monument suggested in these sources are of a mental character. The insights these explanations provide, will add to the public's interest and heighten the value of the monument as a source for creating one's own history. It will also act as arguments in a discussion about preservation of the monuments, sites, things, etc. that these histories are closely connected with. The paper gives examples of stories told about archaeological sites in Hallingdal, Norway.

Interpreting cairn-fields - the farmer's view and the archaeologist's Ingunn Holm *(Ridabu, Norway).* In the paper I will present a case-study from Eastern Norway concerning the relation between the archaeologists' opinion about a certain group of ancient monuments and the local population's oral tradition. The ancient monuments under study are a type of cairn-field. In this case the local oral tradition was giving the right explanation of the cairn-fields. The archaeologists had either considered these cairn-fields as C19th clearings for grass production or as Iron Age cemeteries. The local tradition explained these cairn-fields as deserted fields for cereals, used prior to the Black Death. Archaeological studies during the last ten years have shown that these cairn-fields are fossil fields representing an agricultural system that has been in use from 800BC to AD1600. This system is not described in any written sources, but has survived in the folk tradition in certain parts of Norway and Sweden. After the desertion of the cairn-fields the local tradition tells that the "huldre"-people moved in. This is a subterranean people living a life parallel to ordinary people in deserted farms and fields. The young men of the huldre-people came courting the young girls that stayed in the summer dairies during the season. This case shows that archaeologists can learn a lot from listening to the local oral tradition concerning ancient monuments.

Naming the places, naming the stones Sara Champion & Gabriel Cooney *(Dept. of Adult Continuing Education, University of Southampton & Dept. of Archaeology, University College Dublin, Ireland).* The paper begins by examining the folkloric/mytho-historic elements associated with Irish prehistoric and early historic monuments as evidenced by their given names, eg. Labbacallee, Labbanasigha, Caheraphuca, or 'generic' names such as 'Finn's Fingers' and 'Dermot and Grania's Bed', tracing their earliest manifestations in text and/or map and the history of their usage. We then look at the related question of stories associated with such monuments, and their direct effect on the preservation of sites, using examples from our own (separate) work in Ireland to show two very different outcomes which may be linked to social and economic changes in the past 25 years. We explore the idea of polyvocality raised by folkloric interpretations of the meanings of monuments (and the possibility of its cynical endorsement by archaeologists in the interests of cost-free preservation); the nature of archaeologists' own story-telling (and its relevance for the 'users' of monuments); and the use of monuments, particularly megaliths, as media images in the promotion of Irish identity, and the relation of this practice to polyvocality.

Vessels of death: sacred cauldrons in archaeology and myth Miranda Aldhouse Green *(Centre for Border Studies, University of Wales College, Newport).* In this paper I intend to explore the nature of the link, if any, between the archaeology of cauldron deposition during the European and British Iron Age and the mythology of cauldrons as presented in the early vernacular historical texts of Wales and Ireland. An additional strand of evidence is contained within the comments of Classical writers on ritual practice in Northern Europe at the end of the Iron Age: in a sense, such testimony may itself be treated as a kind of folklore that is frequently associated with the observation of 'barbarian' by 'civilized' societies.

During the last few centuries BC, cauldrons were apparently the focus of repeated ceremonial activity, involving their deliberate deposition - sometimes filled with metalwork - in watery contexts, such as marshes, springs and pools. Evidence for such cauldron-deposits has been revealed in Ireland, Wales, Scotland and in Europe, at such widely separated places as Gundestrup in Denmark and Duchcov in Bohemia. Classical writers such as Strabo describe the use of cauldrons among North European tribes, such as the Cimbri, to catch and contain the blood of human sacrifices. The medieval mythic texts of Wales and Ireland, particularly the Welsh Mabinogi and Preiddu Annwfn and the Insular Leabhar Gabhála, contain references to cauldrons as instruments of both death and resurrection.

This paper posits the hypothesis that there may be a link between allusions to sacred cauldrons found in the early vernacular myths of Wales and Ireland and their mention in Classical texts or presence in archaeological contexts. The monastic redactors of the early mythic texts were well-educated and would be familiar with the writers of the Classical world. At the same time, these Christian clerics travelled widely and would have had the opportunity both to observe archaeological phenomena and to discuss folkloric traditions with members of local communities.

Just as, in my view, it is possible that early Christian monks were influenced in their writings by observation of old but still visible pagan iconography as they travelled in Britain and Europe, so they may either have seen ancient cauldrons either *in situ* or recovered from pools or spring-sites or they may have learnt about them through oral tradition. It is easy to understand how both familiarity with Classical literature and with the physical evidence of cult-practice could have fed into medieval mythic construction.

Of Thunderbirds, Water Spirits and Chief's Daughters: contextualising archaeology and Ha'cak (Winnebago) oral traditions John Staeck *(Anthropology Programme, Luther College, Iowa, USA)*. Analysis and revaluation of Paul Radin's turn of the century corpus of Ha'cak oral traditions opens substantive new avenues for interpreting the late prehistoric and protohistoric archaeological records of the Upper Midwest. Contextualization of these traditions within the archaeological record yields insights into previously inaccessible actor-specific experiences and world views. In turn, the concomitant contextualization of archaeological data within the oral traditions allows the development of new interpretive models for socio-political organization and development during the late prehistoric and early historic eras.

Part 2: *The 'dances' between academic archaeology and popular culture*
Discussant: John Collis

Disciplinating the past: the antiquarian striving for interpretative supremacy Mats Burström *(Dept. of Archaeology, University of Stockholm, Sweden)*. In Sweden the establishment of archaeology as a separate discipline during the second half of the C19th was closely connected with the introduction of the typological method and the construction of large-scale chronological schemes. The disciplinating of the past coincided with a general disciplination of the citizens in the centralized and industrialized nation that was taking shape. The scholarly status and ambition of archaeology grew considerably with the more solid chronological framework. With this as a foundation the antiquarians established a kind of interpretative supremacy and they started to consider the popular conceptions of ancient monuments as unlearned superstition. This created a cleavage between antiquarian authorities and the general public, which still exists. Today, however, there is gradual recognition that all meanings that have been ascribed to ancient monuments contribute to their cultural value. This realization motivates a renewed archaeological interest in folklore.

The past is another place: on folklore and archaeology, identity and patriotism Brit Solli *(Norwegian University of Science and Technology, Vitenskapsmuseet, Trondheim)*. The present paper will explore questions like these: from where do narratives of the past through material culture emerge ? Are some narratives of the past more valuable than others ? What's the difference between folklore and 'good' archaeology ? Can 'good' archaeology turn into folklore and vice versa ? And finally: why bother about the past anyway ? Is the past a question of roots ? Or, is the past a question of one foot stepping ahead of the other foot, ie. about movement ?

Feminism, paganism, pluralism Lynn Meskell *(King's College, Cambridge)*. Within a post-processual archaeology all voices are supposedly welcomed and a plurality of positions are considered necessary, especially when they encompass an engendered or feminist perspective. This post-modern, multivocal milieu is inclusive rather than exclusionary, since it seeks to provide a forum for previously silent groups and those who have social and political vested interests in the construction of archaeological knowledges. From this theoretical standpoint the voices of feminists, ecofeminists, archafeminists, goddess worshippers and pagans must all be considered as legitimate discourses and given validity alongside scholarly accounts of the past. While the intention is admirable, in theory, academia remains reticent to seriously consider, let alone publish alternative histories and New Age narratives. Pagans and Goddess worshippers maintain their own publications, journals and conferences: the end result is that little overlap or dissemination of ideas takes place in reality separate spheres are rigorously upheld. In this paper I argue that in reality archaeologists, post-processual and otherwise, are generally resistant to many alternative discourses and that their theoretical premises bear little relation to academic praxis. Furthermore, I argue that the central projects of feminism and paganism are often at odds with archaeology (each field is also internally fragmented). Essentially, these specific constructions of knowledge need to exist as separate entities, though cross-referencing is still inevitable. At present these narratives of difference cannot be reconciled within the current disciplinary framework of archaeology.

Archaeologists on eggshells: coming to terms with local traditions through a pragmatist philosophy. Emma Blake *(Dept. of Archaeology, University of Cambridge)*. Contemporary local discourses concerning sites put archaeologists in an uncomfortable position. Tutored in the notion of cultural diversity for some time now, they are used to insisting on multi-vocality and inclusion. However, the local life of monuments would seem to have no place in the modern archaeological project. The result has been for archaeologists to acknowledge the abstract 'validity' of these perspectives but to ignore them entirely in practice. This is unfortunate, as how these monuments are lived through now can inform their meaningful situation in the landscapes of the past. Pragmatism is a strain of philosophical thought that supervenes the problem of cultural relativism without sacrificing openmindedness and tolerance, thus permiting an incorporation of these non-archaeological approaches.

Archaeology and the politics of a folklore Phillip Segadika *(University of Botswana)*. The paper considers the development of a folklore on the Tswapong landscape in east-central Botswana. Linguistic evidence, early missionary writings and archaeological data seem to suggest that what appears on the surface as a superstitious fable is in fact what remains of the socio-political history of late C19th: the folklore reflects the conflicts between the Batswapong and their Ngwato subjugators. However, interpretations such as this are an insult to the

Batswapong who would rather that archaeologists accept their popular knowledge as it has been passed on over the years. This paper therefore, also looks at the complementary educational role of folklore and archaeology in an African set-up of today.

Folklore as familiarity ? - Maintaining an academic distance from the megaliths of West Wales Julia Murphy *(Dept. of Archaeology, University of Wales, Lampeter).* I will start with a case study of Pentre Ifan, a megalith in Pembrokeshire, Wales, and construct a picture of the monument from the variety of writings about it. I have chosen this monument because it is already familiar to quite a few people as its image is often used as an example of a portal dolmen, for example on leaflets from the Council of British Archaeology. So already, certain narratives have been constructed about it, and certain meanings have been applied to it. And this is not just from the archaeological side. I would argue that in the case of describing, explaining and promoting such a monument, the boundaries between folklore and archaeology are not at all clear, as each discipline has learned from the other, and fed from each other, so that Pentre Ifan as a local site is explained by a mixture of folklore and archaeology. It is only when the site is not taken on its own merits, ie out of its context as a monument in the landscape today, that there is a tendency to see only the archaeological aspects. An example of this is when it is used as just a name and a picture in some distant journal, when it is used as a quotation to emphasise a particular argument, and the important aspects of it then become its height, its width, its facts and figures.

Therefore I suppose one could say that the further away from the monument one goes, in terms of familiarity with place, situation, feeling, and so forth, then the more there is a tendency to rely on the archaeological interpretations than the elements of folklore. This then raises some very interesting questions about the nature of archaeology, and the way the discipline is perceived, or even the way its practitioners believe it is perceived. Examples of this include its status as a "science", where measurements are seen as the starting point for all (if any) interpretation, and also the neutrality of a discipline that has no emotion or passion. But just look at the contradiction of archaeology as it is portrayed as a science, and archaeology as it is portrayed to the public, as something romantic and exciting. Do we really want archaeology to be so bland ? We cannot all be familiar with monuments such as Pentre Ifan, but why should the folklore and therefore familiarity about the site be brushed away so that the only thing remaining is a pile of statistics ? After all, one could just say that it's only a pile of old stones, because without any imaginative insight this is what it is reduced to.

I will develop this argument by outlining different types of folklore associated with similar monuments in different places, and highlight the role that folklore might play in illuminating our understanding, along the same lines that ethnography is imported into the "discipline" of archaeology.

The last refuge of the faeries: archaeology and folklore in East Sussex Martin Brown *(East Sussex County Council).* As mysterious landscape features archaeological monuments have probably attracted folk stories for more years than they have attracted scholarship and the tales and songs are important factors in the monument's continuing histories. However, the development of modern archaeology, with its emphasis on fact and evidence, can all too easily dispel the past which makes up the present of a monument. Indeed, it could be argued that scientific archaeology should dispel the shadows of unreason. This paper will contend that folklore is an important factor in a monument's life. It will consider some of the folklore rich sites of East Sussex and consider an initiative to bring archaeology and folklore together to create complementary landscape histories.

Folklore, archaeology and the death of a reputation ? Sara Champion *(Dept. of Adult Continuing Education, University of Southampton)*. Margaret Murray's strong interest in anthropology and folklore emerged almost as soon as she had begun a career in archaeology, and can probably be traced back to her upbringing in India and the influence of her enlightened parents. At an early stage in her career she wrote papers about 'unpleasant subjects', and from the early 1900s until her death in 1963 at the age of 100, she was deeply involved in the Folklore Society and its concerns. Her espousal of certain ideas which married folklore with history and anthropology (such as her controversial work on witchcraft) ran sometimes uncomfortably alongside her career in archaeology and Egyptology, though the cross-fertilisation of work in these different fields of interest frequently gave her archaeological research and writing an interesting and unusual emphasis. This paper explores the possibility that her involvement in folklore was directly responsible for the continued misrepresentation of her work in archaeology, and the virtual disappearance of her reputation as a pioneering archaeologist.

Apocalypse past/future: archaeology, destiny, and revealed wisdom Kathryn Denning *(Dept. of Archaeology and Prehistory, University of Sheffield).* In many recent best-selling 'fringe' books related to archaeology, such as *The Mayan Prophecies* (Gilbert and Cotterell 1995) and *Keepers of Genesis* (Bauval and Hancock 1996), there is a common theme - the idea that in the remains of 'extinct' civilisations, there are not only clues to the fate which will befall our own society, but sources of ancient wisdom which, if interpreted correctly, may help us to avoid cataclysm. Certain themes within these writings may be traced to Judaeo-Christian apocalyptic literature, and comparison of the two forms yields interesting results, in much the same way as Misia Landau's (1991) analysis of narratives of human evolution demonstrated a correspondence to the structure of traditional "hero tales", as outlined by Propp in his *Morphology of the Folktale* (1928). Moreover, comparison of the contexts can be provocative. For example, early Judaeo-Christian apocalyptic writings may be interpreted as a literature of resistance - and of solace - composed by the subjugated, while these modern writings can also be regarded as a form of protest.

Apocalyptic/revelatory threads also run through more 'orthodox' writings in archaeology. The idea that peoples of the past can tell us something crucially important about our own future has always, arguably, been in the background of much archaeological research, but in this time of environmental degradation, instability, and rapid social change, such themes have begun to appear in more specific forms, and in sharper relief, provoking questions about the use of the past in the present, and about archaeologists as tellers of stories.

Session: Old and new in Palaeoanthropology
Organisers: Patrick Quinney & Mark Collard (University of Liverpool)
Chair: Prof. Peter Wheeler (Liverpool John Moores University)
Discussant: Alan Turner (Liverpool John Moores University)

Session Abstract
This session takes a broad-based view of palaeoanthropological research in the UK but with a unusual twist: each paper has been co-authored by an established researcher and a post-graduate research student. The aim of the session is to document recent developments in four broad areas of palaeo-anthropology - physical anthropology and skeletal biology, primate cognition and behaviour, palaeolithic archaeology, and temporo-environmental reconstruction. We hope that this collaborative effort between established workers and post-graduate researchers will generate new perspectives on human evolutionary studies.

Introduction Peter Wheeler *(Liverpool John Moores University)*.

Assessment of scientific-dating estimates for palaeolithic sites: implications for the temporal overlap of Neanderthals and anatomically modern humans Dan Barnes & Alfred Latham*(SACOS, University of Liverpool)*. Much of the debate between proponents of the 'Multi-regional Evolution' hypothesis and the 'Out of Africa' hypothesis hinges on the acceptance of a temporal overlap between Neanderthals and Anatomically Modern Humans (AMH). Crucial to the recognition of this supposed overlap are early dates for AMH sites in the Near East, from South Africa, and possibly from western North Africa. Most of the estimated dates from these sites have come from U-series, thermoluminescence (TL) and electron spin resonance (ESR) methods on a variety of materials and entailing various corrections and model assumptions. From which side of the debate, the user of this age information, therefore, needs to know about the reliability of the estimated ages in terms of accuracy, precision, sensitivity to model assumptions and concordancy. Here we discuss how the quality of these ages have been, or can be assessed, and we present a synthesis of the important ages published so far and how it affects the Neanderthal-AMH debate.

The neglected phene: morphometric approaches to modern human affinity, diversity and migration Andrew Tyrrell & Andrew Chamberlain *(Dept. of Archaeology & Prehistory, University of Sheffield)*. Recent discussions of the origins and relationships of populations of Anatomically Modern Humans (AMH) have been dominated by population genetic analyses of haplotype and DNA sequence data. The results of these genetic studies have eclipsed traditional approaches to human diversity that rely on comparative analysis of morphological evidence. However, measures of genetic propinquity, such as FST, can be applied equally to genetic and phenotypic data.

Aspects of the dynamics of AMH populations (such as bottle-necking, migration and even effective population size) can be calculated from phenotypically-based studies of diversity. Indeed, not only are such studies more feasible from a paradigmatic stand-point, there is some evidence that they may be more reliable (Cheverud 1988; Roff 1995) in terms of the estimates of genetic correlations. The implications of this work for models of human and hominid population size and migration rates will be explored.

Neanderthal cognitive life history and its implications for material culture Jennie Hawcroft & Robin Dennell *(Dept. of Archaeology & Prehistory, University of Sheffield)*. This paper will introduce the concept of cognitive maturation and expansion in juvenile primates, particularly the great apes and modern humans, by discussing previous work on mental development in humans, and the authors' own experiments with modern primary-school children. Data gathered so far from these experiments will be presented. A proposed link between rates of cognitive maturation and material culture of great apes and humans will be explained. A likely pattern for Neanderthal mental development will be suggested on the basis of Neanderthal material culture and comparative studies.

Palaeolithic research in Wales: strategies, objectives and results Steven Aldhouse-Green & Stephanie Swainston *(Dept. of Archaeology & Prehistory, University of Wales, Newport)*. The current active phase of research into the Palaeolithic of Wales began in 1978. Sites involved range from Pontnewydd Cave to Paviland, where research was initiated early in 1996. Wales is an area which has been laid waste by glacial ice on more than one occasion, and so presents problems of interpretation of the evidence at the level both of synthesis and site. We will focus on the interpretation of the Palaeolithic settlement of Wales in its wider context; on two key sites (Pontnewydd and Paviland); and on the information-value of artefact assemblages from those sites.

Pontnewydd is the most north-westerly site in Eurasia and so has implications for the process of colonisation of the Earth and for the pattern of settlement and resource-exploitation in north-western Europe. Paviland is the richest

Early Upper Palaeolithic site in Britain. A research team is now tackling the definitive publication of the site and new fieldwork is planned for 1997.

Archaeotaphonomy: a new branch of palaeontology Garry Booth & Robin Dennell *(Dept. of Archaeology & Prehistory, University of Sheffield)*. When Efremov coined the term 'taphonomy' in 1940, he was in many ways pre-empting the New Archaeology of the 1960s. Through experimentation, an attempt was made to produce laws which govern the formation of archaeological sites. The original definition, 'The Laws of Burial', or the study of all aspects of the passage of organisms from the biosphere to the lithosphere, was innovative for its time. However, in the modern sphere of archaeological research it may be that the term is no longer suited to cover the myriad of experiments performed in its name. If this is so, is the term responsible for the loss of most of the literature produced within the modern scope of the field ?: The description no longer fits the work. We therefore argue that the term should be re-defined to cover this variability. This paper offers the term *Archaeotaphonomy*, giving a broader definition than Efremov's original, in an attempt to draw the literature together.

Geographical range expansion dynamics: integrating archaeological analysis with demographic modelling James Steele & Nolan Virgo *(Dept. of Archaeology, University of Southampton)*. There is an increasing interest in the determinants of species-range area, and also in the dynamics of species range expansion and contraction in response to climatically-induced habitat changes. In this paper, we report work done by members of the Southampton research group on Palaeolithic Colonisation Processes, using the Paleoindian colonisation of the Americas as our case focus. This work - funded by Southampton University in 1994, and latterly by an NERC grant in 1995 - includes archaeological analyses of the radiocarbon and artefact records, palaeoecological reconstruction of large-scale habitat change 15,000-9,000 BP, and demographic simulation using a lattice model ('cellular automaton') which takes account of the effects of habitat variation on hunter-gatherer demographic processes.

The mechanics of the simulation model and the results of the radiocarbon analyses have been reported at various meetings and working groups since 1994, and in 1995 the paleovegetation maps of the Americas were made available to other researchers on the WWW. Here, we shall focus on reporting the uses of the simulation model in elucidating the pattern and process of Paleoindian expansion into the New World. We have used it successfully to evaluate competing theories of colonisation routes, and also to evaluate models of population growth rates in different habitats and in successive phases of early human occupation. This report will set the context for work on more specific topics currently being undertaken by our own and by other research groups, such as that on predator-prey dynamics and the fate of the megafauna reported at this meeting by Mithen and Reed.

Modelling the process of hominid colonisation Steven Mithen & Melissa Reed *(Dept. of Archaeology, University of Reading)*. The timing and processes by which hominids colonised the globe is an issue that appears at several critical junctures of prehistory. These include the initial movement of *Homo* out of Africa, perhaps 1.9 million years ago, the colonisation of Europe by modern humans resulting in the demise of Neanderthals, and the dispersal of modern humans into Australia and the New World. New discoveries, dates and debates during the last five years, such as Longuppo Cave or Pedra Furada, have focused interest on the process of colonisation with particular regard to the rates at which hominids can disperse over continental areas. This paper argues that computer modelling can make an important contribution to understanding global colonisation processes. It illustrates this argument by using a cellular automata model for the colonisation of North America, which includes the simulation of human dispersal, palaeoenvironmental change, and human influence on pre-existing ecological communities. The paper suggests that similar type models could make a significant contribution to early *Homo* dispersal into Asia, and modern human dispersal into Europe and replacement of Neanderthal populations.

Seasonality and hominid social behaviour Camilla Power & Leslie Aiello *(Dept. of Anthropology, University College London)*. Female reproductive synchrony can function to increase male investment since it reduces philandering opportunities. But, for evolving female hominids, with high infant mortality, strict birth synchrony would be a costly strategy. A simple model (varying inter-birth interval, female reproductive life span, infant mortality rates) is used to assess the costs of synchrony to females. A strategy of seasonally based synchrony incurs low costs, while reducing payoffs to males of philandering. A second model (varying groups size, male rank, IBI and infant mortality) assesses costs to males of pursuing fidelity or philandering strategies where females randomise or synchronise (within birth season) their reproductive cycles. Seasonal cycling by females would have a significant effect of reducing variance in male fitness among Pleistocene hominids. It should promote increased male care after impregnation, especially among higher-ranked males who are inclined to provide no more than mating effort. Once a male's partner is impregnated, no other cycling females are available until the following season. Where females cycle at random, reproductive differentials among higher-ranked males are wider. Even where infant mortality becomes severe, it will not pay these males to invest longer periods of dedicated care in female partners. With a seasonal pattern, reproductive differentials are reduced, and in circumstances of high infant mortality, increased investment may begin to pay higher-ranked males.

New perspectives on the Aurignacian mobiliary art in south-west Germany Martin Porr & Thomas Dowson *(Dept. of Archaeology, University of Southampton)*. In the summer of 1931 Gustav Riek excavated the Vogelherd Cave in south-west Germany. From the Aurignacian levels he recovered a number of small mammoth ivory statuettes. Similar statuettes have subsequently been recovered from other archaeological sites in southwest Germany. In all there are 17 carved figurines, which include horses, bears, mammoths, bison, felids, as well as a so-called lion-man anthropomorph. Not surprisingly these objects, like European Palaeolithic art in general, have

been used to reinforce widely accepted misconceptions about the evolution of art, as well as the role of 'art' in 'culture' and 'society'. In the last decade or so there have been certain interpretative developments in the study of European Palaeolithic art as well as some interesting new sites discovered. In this paper we re-examine the Aurignacian mobiliary art of south-west Germany in light of recent research, in an attempt to place these statuettes in an acceptable socio-political context.

Communication, social complexity and human evolution Stephen Leyland , Peter Jones, Pavel Dolukhanov & Thomas Dickens *(Dept. of Archaeology, University of Newcastle, School of Cultural Studies, Sheffield Hallam University & Dept. of Speech Sciences, University of Sheffield).* The process of human evolution may be seen as an information process, in which course, the transmission of biological (genetic) information is increasingly supplemented by that of a socio-cultural one (SCI).

SCI is transmitted in the form of mutually comprehensible encoded/decoded messages between individuals and social groups, both vertically (from generation to generation) and horizontally (from peers to peers). It may be distinguishable in terms of channel (or medium): non-verbal/verbal/iconic, the former being the dominant in terms of its value (discrete/continuous), inner structure (grammar) and intensity. It may be shown that human evolution took the form of an increasing structural diversity of information, as a function of social complexity.

Previous investigations suggest that the early forms of tool-making hominids (including *Homo sapiens neanderthalensis*) lacked the ability to produce a liable range of sounds compatible with speech. Although this has been contested by recent research, there is little doubt that both verbal and iconic channels (media) started fully functioning only with the emergence of *Homo sapiens sapiens*, archaeologically identifiable as Upper Palaeolithic cultural assemblages, thus marking an important socio-cultural and intellectual watershed in human evolution. According to some theorists, verbal communication (language) was a necessary consequence and an irreducible integral component in the process of the emergence of modern humans: generated within collective activity as a productive force and form of social intercourse, language penetrates and reconstructs the entire social organism, permitting the full possibilities of socially organised existence.

Already at an early stage, communication transmitted via verbal and iconic channels increasingly performed the functions of cultural self-identification, task-related division of labour, and social stratification, acting in spatially constrained socio-cultural and mating networks.

Ritual/speech co-evolution: a Darwinian model Chris Knight & Catherine Arthur *(Dept. of Anthropology & Sociology, University of East London).* Studies of energetics of hominid encephalisation suggest that human females in kin-based coalitions balanced their energy budgets by increasingly exploiting the muscle-power of males as mates. A coalition strategy of compelling males to bring meat "home", on pain of exclusion from sexual relations, would generate anomalously high levels of in-group co-operation. In view of the costs of deception, very high levels of in-group trust and co-operation would have to be established before there would be selection pressures favouring reliance on a purely conventional system of communication, such as speech. Signals indicating "No sex" to out-group males would be predicted to encounter high levels of listener-resistance. We would expect these signals to be negative counterparts of the standard signals of female "courtship ritual". This yields, instead of "RIGHT sex/species/time", "WRONG sex/species/ time". Costly ritual signals of this kind, directed externally, would generate intense in-group solidarity, sufficient to underwrite internal reliance on conventional signals. Any conventional vocal label attached to the displaced construct "WRONG sex/species/time" now qualifies as a word. In uttering it, joint attention is focused outside personal space and time. Connecting back via further signals into the real world of physical existence IN space/time is now for communicators a novel challenge, driving the elaboration of tense marking, case marking, and grammatical complexity in speech.

The model is testable in predicting rock-art motifs which ought *not* to be found associated with cultures of late Pleistocene anatomically modern humans. While ochre pigmentation, gender solidarity, gender ambiguity, shamanism, therianthropy, and woman-animal associations are expected, evidence of a ritual focus on female fertility in the context of heterosexual pair-bonding or marital sex would falsify the model.

Between love and war: sexual selection in human bio-cultural evolution
Timothy Taylor & Russell Hill *(Dept. of Archaeological Sciences, University of Bradford: Dept. of Psychology, University of Liverpool).* In the *Prehistory of Sex* (1996) Taylor has argued that accounts of both hominid speciation and of modern racial diversity should take greater account of Darwinian sexual selection (female mate choice and inter-male competition). The pace of hominid speciation probably reflects polygamous reproduction. Here it is argued that inter-group competition and inter-male, within-group competition developed in tandem, through the mechanism of organised war. Conflict can isolate gene pools to promote racial (eventually species) differences, but can also allow elite males to indirectly remove subordinates (as casualties) from the breeding pool. Ultimately this fosters types of inter-elite solidarity, with diplomatic marriage exchanges forming a 'lateral' ethnic gene pool. While there are good later prehistoric examples, we believe that there is evidence to support the existence of such a pattern during our evolutionary emergence.

Theropithecus **in the plio-pleistocene archaeological record** Sarah Elton & Laura Bishop *(Hominid Palaeontology Research Group, Dept. of Human Anatomy & Cell Biology, University of Liverpool).* At African Plio-Pleistocene sites, one genus of fossil baboon, *Theropithecus*, is commonly found in the same geological horizons as hominid fossils and artefacts. While the associations between hominid remains and stone tools in the

archaeological record have long been contemplated, the association between other taxa and stone tools has most often been viewed in the context of predation. This paper examines the relationship in the archaeological record of the theropithecines, the hominids and the stone tool industries to see if the evolutionary history of *Theropithecus* can illuminate the relationship between hominid species and stone tools.

While several hominid taxa are often synchronous, only one species of *Theropithecus* is present at any particular time (except at the Omo, where *T.oswaldi* and *T.brumpti* were briefly contemporaneous). *T.darti* occurs with *A.africanus*, whilst *T.brumpti* co-occurs with *P.boisei* and *H.habilis*. *T.oswaldi* is found with *P.boisei*, *P.robustus*, *H. erectus*, *H.habilis*, and unidentified *Homo* species. This presents a pattern of high hominid diversity with low theropithecine diversity. Preliminary analysis on the correlation between different industries, hominid and theropithecine species show us that whilst each hominid species and *T.brumpti* only correlates with one type of industry, *T.oswaldi* occurs at both the Oldowan and the Acheulean sites. At Olduvai, *T.oswaldi* survives the transition from Oldowan to Acheulean technology.

Stretching the stones to meat the bones: hominid behaviour, archaeology, and palaeoecology David Bell & John Gowlett *(Dept. of Archaeological Sciences, University of Liverpool).* Within the discipline of palaeoanthropology, one of the most actively researched areas of focus is Hominid Palaeoecology, with its attempt to model the environmental and ecological setting of early hominid species. This multi-disciplinary field draws on a variety of historical records, including the cultural, palaeo-environmental, floral and faunal. These records have been combined with observational models of economic behaviour culled from the anthropological and ethnographic record of the past 150 years to 'reconstruct' hominid lifeways.

An examination of the nature of these constructs reveals a fundamental flaw in the generation of the 'environments' within which the behavioural patterns are set, and thus, by extension, in the interpretation of these patterns in modelling 'Hominid Palaeoecology'. In reality, well understood methodological problems exist in each of the component parts of the constructs. For instance, a lack of suitable analogues for faunal associations found in the record, the time resolution problems thrown up by a palimpsestal archaeological record often of landscape scale, and the lack of control over the nature of the sample availability in all of these areas. The problems are numerous, yet the easy option of simple analogue transfer is most often used as the basis of environmental reconstruction with little or no regard being given to matters of bias and the shaky foundations and assumptions on which a number of these disciplines are based. This lack of reflexivity and critical assessment must stop if we are to retain any measure of credibility. Dropping the term 'palaeoecology' would be a positive first step on the road out of story-telling-land.

It is not all doom and gloom, however, as work is being done which aims to address the problems involved in understanding complex systems in the past, by making explicit the assumptions made in their formulation, and by testing them in the real world. A series of critically appraised case-studies presented here, suggests that this is the way forward.

An ecological paradigm for taphonomy and palaeoecology Sylvia Hixson & Peter Andrews *(Dept. of Anthropology, University of California at Berkeley: Dept. of Palaeontology, Natural History Musem).* We are proposing a new paradigm for the study of taphonomy and palaeoecology based on niche theory and utilising structural components of the ecological niche that can be identified in the fossil record. For mammals these include variables relating to body size, spatial and trophic niches. The patterns formed by the distribution of these variables are directly associated with vegetation patterns independent of the species composition of the faunas under examination. Using matrices comprised of eco-morphological data on extant species, we have applied rarefaction models to modern faunas in order to model catastrophic and attritional processes. Two complementary models were used. The first employs rarefaction of ecomorphological variables to obtain those factors which contain the strongest ecological signals. The second reduces extant communities by predetermined taphonomic criteria to levels comparable to depauperate fossil assemblages. These transformed distribution patterns for modern community ecology structure ultimately provide the basis for comparison with archaeozoological and palaeontological assemblages.

An assessment of the use of chimpanzees as models for early hominid behavioural ecology Daisy Williamson, Leslie Aiello & Robin Dunbar *(Dept. of Anthropology, University College London: Dept. of Psychology, University of Liverpool).* Much of the focus of modelling hominid behavioural ecology has been derived from studies of extant great apes. Chimpanzees are frequently used as a referent species for reconstructing hominid behavioural ecology. The use of chimpanzees has been justified for two primary reasons. Firstly, on phylogenetic grounds, that chimpanzees are the closest living relative to modern humans, and by inference the extinct hominids. Secondly, on ecological grounds, since there is increasing evidence that the early hominids occupied both forested and Savanna-mosaic habitats. However, simply using chimpanzees as analogues ignore the primary focus of behavioural ecology, which is to focus on the function of behaviour. Models drawing on evolutionary ecology are advantageous, since they return to evolutionary first principles. Behaviour is flexible in response to environmental conditions, analogical models do not reflect variance and are static reconstructions.

In this paper we firstly review the use of chimpanzees as referential models, emphasising the limitations of this approach. We then go on to develop a series of 'conceptual' models, based on evolutionary ecology, using long-term data on extant chimpanzees to make inferences about aspects of early hominid behavioural ecology. We shall

use these models to investigate such issues as; group size, home-range, day-range, territoriality, and diet in the early hominids.

Session: The natural elements and the constitution of the world

Organisers: Jane Downes (University of Sheffield), Alan Leslie
& Colin Richards (University of Glasgow)
Chair: Mike Parker Pearson (University of Sheffield)

Session Abstract
No abstract received

Recreating a world of stone: the origins of megaliths in Brittany Colin Richards *(Dept. of Archaeology, University of Glasgow)*. Megaliths have always been a popular area of study but more recently much attention has been placed on accounting for the origins of megaliths in Brittany. This is because these monuments appear to be the earliest constructed. It is noticeable that these projects have tended to concentrate on long mounds (and to some extent passage graves) but have neglected to account for the menhirs. Here the materiality and form of megaliths is reconsidered and it is suggested that an alternative view which admits the ontological elevation of particular substances or 'elements' in cosmogonies may provide a greater insight into the imagery and materiality of the earliest megaliths in Western Europe.

Death by water Richard Bradley *(Dept. of Archaeology, University of Reading)*. This paper is chiefly concerned with the Bronze Age carvings of ships found in Bohuslan, western Sweden. Many of these are located along former shorelines but they present the paradox that they date from a period when the sea level had already fallen and the newly exposed valley soils were used as grazing land. Many of the carvings are located around the base of rocky hills on which mortuary monuments were built. Similar cairns are found on islands off the coastline.

Building on the work of Jarl Nordbladh, I shall argue that the drawings of ships were used to evoke a barrier of water separating the settlements of the living from the burials of the dead. In that way the rock carvings extended the pattern of islands to inland areas which had long been vacated by the sea and superimposed a mythical landscape on the landscape of everyday activity. The carvings of footprints crossing the decorated surfaces between the lowland and the higher ground might refer to the passage of the dead between the world of the living and the world of the ancestors.

An economy of substances in earlier Neolithic Britai Julian Thomas *(Dept. of Archaeology, University of Southampton)*. While archaeology has generally accepted that material culture can have a symbolic or cosmological significance, there has been a tendency to study monuments and portable artefacts separately from one another. In this contribution, I will suggest that in the earlier Neolithic of southern Britain much of the significance of particular material things derived from their condition as parts of the material world in general. Acts of construction, circulation and deposition might then be conceived as a means of engaging and forging relationships with the world, rather than as an alienation from 'nature'.

Neolithic materialities: the shapes and strengths of stones Alasdair Whittle *(School of History & Archaeology, University of Wales, Cardiff)*. The paper begins with a collage of historical and ethnographic examples of the importance of natural materials, especially wood and stone. The central role of analogy in interpretation is briefly discussed; the distinction between formal and relational analogies is rejected, in favour of the multiple starting points which all analogies can potentially provide. The notion of recurrent materialities is then united with the context of the British Neolithic, and with the textures and forms of its artefacts and monuments. Particular attention is given to tilted capstones and bevelled- and pointed-top orthostats. It is suggested that these may have carried notions of the earth and ancestry into the heart of Neolithic shrines.

Dangerous objects Jane Downes *(ARCUS, Dept. of Archaeology & Prehistory, University of Sheffield)*. The creation of bronze objects involves removing raw materials from the earth, and transforming them by the utilisation of fire, air and water. Transformation is almost invariably fraught with danger, or at best is ambiguous in nature, and may require propitiatory acts at any stage of the process. Bronze smelting and working demands specialist knowledge of materials which are not easy to obtain. The way in which bronze objects are created is central to the interpretation of the way in they are perceived, used, stored and disposed of.

No title received
Alan Leslie *(GUARD, Dept. of Archaeology, University of Glasgow)*. **No abstract received**

No title received
Chris Tilley*(Dept. of Anthropology, University College, London)*. **No abstract received**

No title received
Pam Graves *(Dept. of Archaeology, University of Durham)*. **No abstract received**

Fire Jenny Moore *(Dept. of Archaeology, University of Sheffield).*
"...we cannot but marvel at the fact that fire is necessary for almost every operation. It takes the sands of the earth and melts them, now into glass, now into silver, or minium or one or other lead, or some substance useful to the painter or physician. By fire minerals are disintegrated and copper produced: in fire is iron born and by fire is it subdued: by fire gold is purified: by fire stones are burned for the binding together of walls of the houses.... Fire is the immeasurable, uncontrollable element, concerning which it is hard to say whether it consumes more or produces more."

In this emotive statement Pliny encapsulates fire as the transformer, but also the destroyer. Fire has more significance to past societies than a set of binary oppositions and is imbued with meaning above and beyond the practical. In addition, fire can have specific gender associations, a factor which needs consideration in evaluating the structuring of societies.

All the worlds a stage: the elements of ritual at Halmie, Dunbeath Iain Banks & Tony Pollard *(GUARD, Dept. of Archaeology, University of Glasgow).*
No abstract received

No title received Barbara Bender *(Dept. of Anthropology, University College London).*
No abstract received

<u>Session</u>: Writing horror: archaeologies of violence
Organiser: John Carman (University of Cambridge)
Chair/Discussant: To be announced

Session Abstract
This full day session derives from the coming-together of individuals with a common approach to warfare at the Durham CITEE Conference held in March this year. Those organising the session hold the view that warfare is an entirely *cultural* phenomenon, with no underlying biological cause other than a human capacity for violence that is as 'natural' as human capacities for co-operation, self-sacrifice and peace. We proceed from the understanding that any explanation for warfare that relies on 'innate' factors in human genes or on forces beyond direct human control serves to *naturalise* warfare and thus render it outside of the sphere of legitimate moral judgement. If we are to treat human violence as a *moral* problem (which is how many in archaeology, not just the organisers of this session, see it), then it must be firmly located in the moral realm of culture. Accordingly, the aim of this session is to show the kinds of contribution archaeology can make to discussing human violence without recourse to non-cultural factors.

To those students of warfare who favour socio-biological models (whether the early simplistic ones or the more sophisticated current variants, such as that focused on such concepts as 'inclusive fitness') we lay down the following challenge:

since the use of socio-biological models as an interpretive device is inadequate to prove the truth of their position, that they must show from the archaeological evidence how warfare creates selective advantage.

To those who favour environmental/demographic stereo models to explain warfare, we lay down the following challenge:

simply to show that some or even most warfare takes place at the same time as environmental degradation or a rise in population is inadequate to establish this as universal cause for war; it is necessary to show this is the case in all wars, and also the direct casual link between these environmental conditions of existence and the resort to violence.

By contrast with these rival approaches, the focus of in this session is on the *consequences* of warfare rather than the search for spurious non-human origins. Warfare has consequences for human beings - frequently extremely unpleasant ones. It has consequences for societies - which are more difficult to evaluate because evaluations rely on cultural norms for their force. Both these sets of effects are retrievable from the archaeological record. This session thus offers a way forward - out of the squeamish, over-analytical and rather anodyne treatments warfare usually receives in the archaeological literature. By focusing on the experiential aspects of warfare in the past, it puts archaeology at the forefront of the action. It gives us as archaeologists something that only we can say to the world on an issue that really matters.

1. *Warfare's effects on people*

Introduction John Carman *(Clare Hall, University of Cambridge).* This introductory paper will outline approaches to the examination of warfare as an exclusively cultural phenomenon. It will seek to challenge alternative schemes by putting forward a radically different way of understanding the relationship between the violence of warfare and other forms of violence prevalent in societies from those usually assumed. It will also outline the role of an archaeology of warfare and its specific contribution to general considerations of violence as a human phenomenon through a consideration of archaeology's distinctive strengths as an academic discipline.

Silent victims: women and children in warfare Carmen Lange *(London)*. Using modern socio- and ethnographic studies, this talk will concentrate on the effects and results of warfare on women and children in archaeological terms, suggesting comparisons and possible reasons for the continuance of war to the present day. Wherever possible, historical texts, such as Near Eastern law codes, will be used to show that the comparisons between modern findings and ancient warfare remain relevant and applicable to the forgotten socio-economic aspects of war.

An assault on head injuries: an examination of traumatic incidents Joyce Filer
(British Museum). Head injuries are particularly useful in understanding human behaviour. Whilst the causative factors resulting in injury to the post-cranial skeleton may or may not be accidental, those leading to injuries of the face and skull are more likely (but not exclusively) to be the result of intentional assault. Injuries to the skull are a commonly observed phenomenon in archaeological material. patterns of head injuries tend to concur between ancient societies, even those widely separated temporally and spatially. This paper will examine these patterns of head injuries with reference to: place of injury on the skull, direction of assault and the frequency of occurrence of such injuries on male and female crania. It is also possible to make some comment on the types of weapons implicated in different types of injuries. Whilst this paper will concentrate mainly upon material from ancient Egypt and Nubia, reference will be made to comparative examples from other world cultures.

Swords as weapons of war Susan Bridgford *(University of Sheffield)*. Bronze slashing swords are the first weapons uniquely designed for war. Many weapons are more effective for killing people but few are as useful in a melee. They are not at their best in single combat and they have no alternative practical use. Their invention implies that group combat, far from being a surprise, was already the norm.

Swords are very hard to make - their makers, were well trained specialists, working to specific designs, often with magnificent painstaking. Did they, like warriors, have a vested interest in war as a way of life ? Were their lives circumscribed by and steeped in ritual practices ? Their efforts certainly do not appear to be those of forced labourers.

The symbolic significance of swords is clearly shown by the means of their destruction, deposition and their presence in funerary rites. Their role in ritual speaks volumes for the cultural sanctioning of their use - though cultural ambivalence is also implicit in their treatment.

2. *Warfare and society*

Warfare as a exclusively cultural phenomenon John Carman *(Clare Hall, University of Cambridge)*. Drawing on and developing the first half of the session, which emphasised the effect of war on individuals, this appear will outline approaches to the examination of warfare as an exclusively cultural phenomenon. It will seek to challenge alternative schemes by putting forward a radically different way of understanding the relationship between the violence of warfare and other forms of violence prevalent in societies from those usually assumed. It will also outline the role of an archaeology of warfare and its specific contribution to general considerations of violence as a human phenomenon through a consideration of archaeology's distinctive strengths as an academic discipline.

The warrior's beauty Paul Treherne *(University of Cambridge)*. Warfare is a topic often neglected by theoretical archaeologists, despite its profound implication in the course of European socio-political. A *leitmotiv* of the later prehistoric and early historical periods is the growth of a professional warrior aristocracy and specifically the relationship whereby a leader gathers a retinue of fighting companions into his household, rendering them hospitality in return for military service. In this paper, however, I wish to draw attention to the cultural ethos animating this institution, through an exploration of the lifestyle of the Later Bronze Age warrior (c.1600-1700 BC). In particular, discussion will encompass the multifaceted nature of masculine beauty as it pertains to the warrior.

Warfare in ancient Greek society Michael Shanks *(Dept. of Archaeology, University of Wales, Lampeter)*.
No abstract received

<u>Session</u>: General Session 1: Rock art, landscapes and making things

Organiser: TAG'96 Organising Committee
Chair/Discussant: TAG Committee

Rock art, land use and ideology in the Neolithic and Early Bronze Age of north Northumberland Clive Waddington *(Dept. of Archaeology, University of Durham)*. A symbolic system such as the long-lived cup-and-ring tradition provides a suite of metaphors through which communities can express their beliefs about the world they inhabit. By inscribing natural features of the landscape (ie. outcrop rock), these carvings serve to presence ideological and mythological realities in the living physical world as part of the natural (non-cultural) domain. The exposure of these symbols in open-air situations implies they served as constant

reminders of the order of things - an apparently indelible statement of the relationship between people and their notions of being in the world, or alternatively, the manifestation of the collective cerebral understanding of the world and the role of humans within it. It is through that understanding, however achieved, that the 'realities' of the world and the order of things become constituted and embedded in the psyche and its outward display, as manifest in social/ritual practices. As the embodiment of those realities, the coalescence of the social, ideological and mythological order, the cup-and-ring symbols become powerful signifiers which are intimately bound up with the perpetuation and transformations in the ordering of Neolithic life. As such, changing characteristics of the tradition, as witnessed by different contexts of use, act not only as reflections of continuity/change, but also as active agents involved in the bringing about of continuity/change. Consequently, it is the aim of this paper to demonstrate that, by considering the changing contextual circumstances of cup-and-ring deployment over time, a pattern of continuity and change can be traced extending from the early Neolithic through to the early Bronze Age.

Building on a previous paper by the author delivered at TAG'93, when an early, fairly crude and less sophisticated study tracing the changing role of the cup-and-ring tradition through time was presented, this paper aims to describe a broad three-fold developmental sequence of the cup-and-ring tradition. These broad episodes have been characterised as follows:

Constituting the 'Neolithi	(earliest Neolithic)
Appropriation	(mid to late Neolithic)
Expropriatio	(early Bronze Age)

Tracing this sequence forms the principal contents of this paper.

Gender in Iberian post-Palaeolithic art Margarita Diaz-Andreu *(Dept. of Archaeology, University of Durham).* Iberian post-Palaeolithic art refers to a broad range of art comprising paintings in open-air shelters of different styles, paintings and engravings in megaliths, engravings on outcrops, symbolic ceramics, and the so-called idols, either on plaques or on bone. Research has mainly focused in each of these particular sets of art, without trying to establish links between all of them. In addition, studies on the relationship of art with other areas in the archaeological record have not been satisfactorily carried out. Finally, the bulk of investigation has been undertaken from a historic-cultural perspective, and an innovative revision of the material under new perspectives is needed.

My aim in this paper will be to compare how gender is represented in Iberian post-Palaeolithic art, linking not only the different art expresions but also these with the archaeological record. Human representations are abundant in Iberian post-Palaeolithic art, either as figures which represent a complete human form or part of it. However, only a few figures can be identified as male, and far fewer as female, the remaining ones being ambiguous. This article will explore the potential of this ambiguity in the interpretation of Iberian post-Palaeolithic societies.

Ambiguity will be considered in this article as a social strategy. The question to be posed will not be why women were not clearly portrayed, but whether the interest in ambiguity was a searched strategy, one that allowed a male appropriation of the representational world, converting the semantic meaning of the symbol 'human' to that of 'man'. This approach will be contrasted with the Iberian archaeological record, in which gender inequality grew at the time this rock art was produced, mainly the fourth and third millennia bc.

Rock art, reading the pages of a book or music to the eyes: a discussion of panel form and imagery George Nash *(Dept. of Archaeology, St David's University College, Lampeter).* Over the past ten years, rock art has come of age. Many new ideas concerning especially the cosmology of art have been the main focus of interpretation. Recently, Christopher Tilley has suggested that the art, although ambiguous, reads similar to a text. The text/panel thus becomes a narrative. From this, the reader is able to deconstruct the text and make assumptions.

Arguably, however, the panel narrative is, in many cases incomplete: some of the pages appear to be missing. Therefore, is the text/narrative put forward by Tilley still readable ? More importantly, does this approach require modification ?

In Tilley's *The Art of Ambiguity,* a number of underlying rules concerning structure appear as the main criteria for deconstructing the art. One of these underlying rules is that of power and rhetoric. Within this paper, I wish to discuss rhetoric as a means of drawing the 'reader' in order to interpret the art not as an orchestrated universal series of designs, but as a personal text. To reinforce this idea, I wish to apply the rhetoric of performance, in particular, the structure and rendition through the medium of music. Here, a text can flow irrespective of panel form. A syncopated code is established whereby the audience is able to create its own narrative. The artist too, can innovate accordingly on a structured melody. Indeed, similar to orally transmitted stories, additions, omissions and elaboration can be made while the main theme of the story is retained. The panel 'score' can thus be read as a series of notes, rests, accents and verse - rock art then becomes a performance art.

Shamanic animals: a re-interpretation of the Trois-Frères 'horned figure' from the published illustrations
Pat Kent *(12B Campbell Close, Uckfield, East Sussex).*
The Trois-Frères 'horned figure' is frequently cited as an example of a shamanic representation, however this interpretation is based upon an out of context published illustration in which the figure is shown in isolation. Reference to the illustration in D. K. Bhattacharya *Palaeolithic Europe, a summary of some important finds with*

special reference to Central Europe (1977) shows the figure in a better context. If this is examined and taken as a reasonably faithful copy of the original it is possible to identify a number of animal engravings from the complex, at a variety of orientations. From this it will be argued that the shamanic figure is comprised of a palimpsest of animal engravings, and that the figure is an illusion created by superimposition. The animal engravings overlapping to form the figure are sufficient to account for the shape with no necessary representation of a shamanic figure.

Inscriptions on megalithic stones: geography ? Gerard Ijzereef *(University of Amsterdam).*
No abstract received

Culture areas and regional *habitus* John Robb *(Dept. of Archaeology, University of Southampton).*
Archaeological "culture areas" like the Anasazi or the Linearbandkeramik are empirically observable phenomena in search of theoretical referents. They do not generally or necessarily represent ethnic groups, polities, linguistic groups, interaction spheres, or communication networks. But treating them merely as empirical complexes of archaeological traits reduces culture to behavior, and limits our ability to understand how such complexes are formed and change by socially meaningful processes rather than by passive replication.

Every behavioral trait pre-supposes cultural structures, and (through archaeological and ethnographic examples), I argue that it is useful to conceptualize culture areas as zones of shared generative logics, somewhat akin to Bourdieu's notion of *habitus*. Such principles may include abstract cosmological axioms, key symbols, gender and prestige structures, and shared knowledge of normal practices and beliefs. Such a conception is implicit in recent archaeological analyses of symbolism, and does not necessarily imply a totalizing or hyper-unified model of culture. It can be useful in coming to grips with past cultural systems, gender and prestige dynamics, and patterns of regional variation and long-term change and stability.

Landscapes of power: the archaeology of C18th Irish Ordnance Survey maps Angele Smith *(University of Massachussetts, Amherst).* Through critical examination of early Ordnance Survey maps, this paper looks at the history of archaeology in C19th Ireland, paralleling the developments of mapping the landscape with mapping the past. Maps are social artefacts that represent cultural perceptions and choices relative to the land, society and history. They communicate powerful messages through visual representation of archaeological artefacts of pasts on the landscape. However, maps are seldom critically examined for their role in controlling and manipulating messages about people and pasts. In the C19th, the contrast between British colonialism and Irish nationalism for control of the land, the people and their past is played out through these maps and the archaeological images of Irish pasts.

Understanding the handaxe Martin Porr *(Dept. of Archaeology, University of Southampton).* The Lower Palaeolithic has until recently been neglected by post-processual theory and, as a consequence, early hominids are largely perceived in an adaptionist and ecological framework. This situation is unsatisfactory not only in respect to recent primate studies, but also in respect to the archaeological evidence itself.

The paper presents a post-processual approach to Acheulean handaxes and an attempt to view society and social action in the Lower Palaeolithic in an active and dynamic way. The handaxe is seen as crucial for our understanding of the transition from primate to human society. The major development was the introduction of tools into dialectical relations of social competition, which lead to their materialisation and signification. Consequently, this view also sheds new light on our concepts of form, style and function in early stages of human evolution.

Any old pot in a storm: an argument against progress in the study of ancient ceramic technology Helen Loney *(Dept. of Archaeology, University of Edinburgh).* Traditional processualist approaches to ancient ceramic technology have emphasised the constraints placed on the potter by the environment, by economic necessity and by changing politics. Currently, anthropologists and archaeologists such as Lemonnier, Pfaffenberger, Mahias and van der Leeuw, however, point out the increasing ethnographic, historical and archaeological evidence that the individual has more control over what choices are made in the process of developing and implementing technologies than previously credited. They emphasise an active as opposed to a passive interaction of societies and individuals in the development of technologies. This paper will build a theoretical argument against the traditional models of ecological ceramic theory and propose a re-humanization of the study of ancient technologies, based on the author's own research into the manufacturing variability of Italian Bronze Age ceramics.

Experiencing craft skills: production of objects and the reproduction of social agency in the Neolithic of Northern Greece Katerina Skourtopoulou *(Dept. of Archaeology, University of Cambridge).* Using the reconstruction of chipped stone stages of production and complementing this with similar evidence for other common crafts such as pottery, ground stone and bone tool production, I intend to move into a hermeneutic discussion on why and how different types of knowledge are assigned to the practices arising from each kind of production, and how they lead to the creation of social meaning through the interplay of recognised people's activities.

Session: General Session 2: Perspectives on archaeological theory
Organisers: TAG'96 Organising Committee
Chair/Discussant: TAG Committee

Archaeology of no theory: how to understand Japanese archaeology ? Leo Hosaya *(Fitzwilliam College, University of Cambridge)*. As more Western archaeologists become interested in and discuss Japanese archaeology, claims by Japanese archaeologists that their archaeology is not correctly understood by those people have become more conspicuous. Partly such claims are a result of the Japanese characteristic mentality of a heavy desire to emphasise their cultural uniqueness but on the other hand it is a fact that much mis-understanding arises through the application by Western scholars of too simplistic or inappropriate analogies to Japanes archaeology. For example, the Japanese hunter-gatherer economy (10,000 - 400 BC.) and its shift to an agricultural one tends to be explained as an orthodox North-west Coast Indian analogy and just one variation of Western agriculturisation theory, even if the Japanese version had a quite unique structure.

The problem is caused partly by the absence of Japanese research written in English, but a much greater factor must be the lack of systematic theories to explain Japanese prehistoric culture comparable to its Western counterpart. This absence of theory should not be understood just as 'a lack' as many Western scholars tend to do, but is a result of the specific nature of Japanese archaeological thought based on empirical science, which is rooted in post-War Japanese history. Added to this is the funding system for excavations. Without consideration of this, the factors which condition Japanese archaeological data and research in their own ways and the real uniqueness of Japanese prehistoric culture cannot be explained in international terms.

In this presentation I shall analyse this problem through looking at Japanese Neolithic studies and the following points: (i) the 'beginning of agriculture', what Japanese archaeologists have aimed to reconstruct, and which kinds of data and methods have been chosen for this; (ii) the excavation policies; (iii) the nature of interdisciplinary research with botanists etc.; and (iv) the relationship of Neolithic studies to mass-media and its effect.

Seeds in action: the cultural and social role of plants in the Japanese agricultural transition Leo Hosaya *(Fitzwilliam College, University of Cambridge)*. All plants which are exploited by humans are given cultural and social meanings. People's decisions about which plants to use and how intensively to procure them are made not only on their physical attributes, such as taste and nutrition, but equally, on those 'meanings'. Such 'meanings' are given by a society, sometimes as a political strategy, whilst at the same time the meanings themselves can influence society and its structural evolution. In this sense, plants are always 'in action', contributing to social history.

The transition from a hunting-gathering to a agricultural economy is especially the time where the cultural meanings of plants must have been 'active', leading a society towards structural transformation. To understand such an 'active' role for plants, archaeobotany is one of the most effective techniques available. This is a discipline which aims to reconstruct a cultural sequence through human-plant relationships based the on analysis of botanical remains, as long as rigorous methods are used.

With respect to using material culture in it 'active' role in the agricultural transition in Europe, Ian Hodder's *Domestication of Europe* (1990) and other contextual studies have developed a successful research framework. However, still few scholars research from a view that has appreciated the value of plant remains. Thus the purpose of my research is:
> 1. The development of archaeobotanical methods to reconstruct plant's social and cultural roles in relation to other material culture, combining methodology with contextual archaeology.
> 2. Applying the methods of the Japanese agricultural transition, which supposedly went through different structural social changes from that of its European counterpart, but which has not been explained as a systematic theory. In particular, the role of rice, which was introduced with other agricultural techniques into Japan and became the main cultivant must have be an important event.

The first results of this work will be discussed in this presentation.

Practising contextual archaeology in a processual manner Alex Bayliss & Christopher Bronk Ramsey *(English Heritage & Oxford Radiocarbon Accelerator Unit)*. Research has been continuing into the application of Bayesian methodology to archaeological problems for much of the 1990s (C.E.Buck *et al Bayesian approach to interpreting archaeological data*. Chichester 1996). The radiocarbon analysis and interpretation program 'OxCal' (C.Bronk Ramsey *Radiocarbon calibration and analysis of stratigraphy: The OxCal program. Radiocarbon* 37.1995.425-430; http://units.ox.ac.uk/departments/rlaha/) was made publicly available in August 1994. For the first time this has enabled the routine use of such methodology for a particular class of archaeological problem - the interpretation of radiocarbon results together with other dating information.

English Heritage, in collaboration with project archaeologists and radiocarbon scientists, now has over two years experience in the application of such methodology; analysing over 50 projects and 500 radiocarbon determinations. During this period we have learned much. Some illustrations of the advantages of such routine analysis are given, and our experience of the limitations and problems encountered during widespread application of the techniques are raised.

***Entformung*: fragmentation, metamorphosis and dissociation** Ian Ferris *(Field Archaeology Unit, University of Birmingham)*. Underpinning the theoretical basis of the art of collage, as defined by Kurt Schwitters, was the process that he called *Entformung*, a process involving, through assembly, both the metamorphosis and the dissociation of fragmentary or fragmented objects and materials.

Collagist theory, and indeed a number of modernist approaches to the use and definition of the significance of the partial image, would appear to have considerable relevance to both the study of the formation of certain archaeological contexts and of their interpretation.

This paper will examine case studies where it can perhaps be argued that the active manipulation of the fragment created a new whole, and in doing so stressed the indivisibility of the present from the past but acted as a metaphor for their conscious dissociation.

Grasping the ineffable: mission impossible ? Fiona Campbell & Joanna Hansson *(Archaeological Institute, Göteborg University)*. Have you ever wondered if there is room for feelings and imagination, the more elusive aspects of sociation usually deemed indescribable, indefinable, within the archaeological discourse ? It might be argued that emotions, feelings and fantasy exist outside the boundaries of the academic world, that we should keep separate that which is academic/non-academic, that there are tangible differences between 'high culture' and 'low culture'.

In our attempts to order the world into neat ontological packages, we try to control the de-controlled, differentiating sense from sensibility and leave behind that which is ambivalent, ambiguous. But the ineffable of identity does not just go away. There is potential in that which cannot be pinned down and we would like, in this presentation, to discuss the potential of the incomprehensibility of everyday life. Our discussion then will deliberate questions related to the identity of 'archaeologists' rather than the identity of 'archaeology'.

New perspectives in ethnoarchaeology ? Discussions of archaeological theory in Continental Europe Peter Biehl *(Dept. of Anthropology, University of California, Berkeley)*. The constant dialogue concerning 'post-processualism' reflects one thing: consensus in archaeological theory is far from imminent. Perhaps discussions could be opened and potentially advanced if Continental European literature were included. For example, German scholarship has been practically ignored since World War II and the 'Kossinna Trauma'. Part of the reason for this is that since that time, archaeologists have been bogged down in positivism and empiricism and mired in rigourous typological and chronological analysis. However, in the 1990s, things have changed and archaeologists have begun to combine archaeological and ethnographic data with theoretical frameworks to aid interpretation. This paper begins with an introduction to this new trend. It then proposes a new approach, based on attribute analysis and analogy. Next, it examines differences in the goals and assumptions of continental, processual and post-processual ethnoarchaeological studies, and evaluates selected symbolic studies in terms of methods and presentation in order to identify weaknesses in the current approaches. The paper concludes by criticizing itself. It examines the limitations inherent in the ethnoarchaeological method and the use of empirical ethnoarchaeological data in archaeological inquiry.

The Dead in the Med are always with us: cemeteries and settlements in the landscape of Bronze Age Cyprus Tom Kiely *(Institute of Archaeology, University of Oxford)*. In traditional landscape studies, the organization of human space is often seen in functionalist terms, with the physical landscape acting as a determining backdrop to human action. However, recent writers such as Bender, Thomas and Tilley have discussed how human groups actively construct their surroundings, whose meaning and significance changes with the groups themselves.

This paper examines the use and transformation of human space in the Bronze Age of Cyprus (c.2500 - 1000 B.C.). Despite its natural resources and location, Cyprus was a latecomer to the tradition of complex, urban societies in the Near East. In the absence of both settlements with long occupation histories and explicit landscape monuments, cemeteries of collective chamber tombs provided a focus for the restless human population. After c.1600 B.C., urbanization is accompanied by a change in burial practices. Discreet cemeteries are replaced by individual tombs under and adjacent to houses in settlements. Separate cemeteries reappear only at the end of the Bronze Age. As conventional indices of social complexity and spatial organisation are not always apparent, these changes must be examined in terms of the long-term relationship of burial groups, as represented by cemeteries, to the social and physical landscape. The study of subtle variations in placing the dead over time contributes to an greater appreciation of how ancient Cypriots created meaning and order in their surroundings.

Megalithic tombs, Beowulf and other myths Maximilian Baldia *(Institute for the Study of Earth and Man, Southern Methodist University, Dallas)*. Careful analysis of some of the most beloved early Anglo-Saxon, Irish and Scandinavian myths and tales provide surprising insights into the knowledge and perception of Megalithic tombs of Northern Europe. These insights range from, what appears to be, the earliest reasonably accurate descriptions of a complex Danish passage-grave to an explanation for the construction of Irish cairns and monoliths. Much of this early understanding of megalithic tombs was later replaced by irrational fears of devil worship, probably fostered by the Christian church in its struggle with paganism.

Afternoon Sessions

Session: Going too far: feminisms and the post-feminist backlash

Organisers: Mary Baker (University of Wales, Lampeter), Julia Roberts,
Maggie Ronayne & Lucy Wood (University of Southampton).
Chair/Discussant: To be announced

Session Abstract

What kinds of gender theory are relevant to archaeological interpretation ? Despite initial interest in 'finding' gender in the archaeological record, feminist theory is still treated with suspicion within the discipline. In the 1980s, feminism exposed the flaws in any attempt to 'find' social constructs in the 'record' which suggested the need for a reconceptualisation of archaeological evidence. While this has been attempted by a few theorists, some feminisms practiced now are seen as 'extreme', 'relativist' or 'esentialist', too close to an 'identity politics'. In other words, feminists have 'gone too far'. It appears to some that our work no longer bears any relation to reality. Apparently, it has little relevance to the practice of archaeology, which has now appropriated and depoliticised the issue of gender in relation to the past.

These attitudes within the profession are drawing upon the broader discourse of post-feminism in popular culture. 'Post-feminism' is a term which has been invented by the media to empower a cultural deception, namely that feminism has achieved equality of the sexes, and is therefore superfluous. The discourse of the New Right, with its emphasis on freedom, choice and diversity, draws on 'post-feminism' in acting to deny oppression and marginalisation. In this context, phallocentrism is only said to exist as a construct of the feminist imagination with the purpose of maintaining their otherwise 'untenable position'.

In both academia and the wider world, this masculinist concept has been very powerful as a political device. The net result has been that feminist archaeologists and those critical of the domination of masculinist ideologies have found their work undermined by the 'post-feminist' package. The oppression of the feminine, which gave rise to feminist politics and discourse in the first place, is reproduced by the normalisation of discussion on not only gender, but also sexuality, race, class and ethnicity. These papers will discuss such ideas from a range of perspectives on feminism, including identity politics, cultural theory and critique of language, representation and archaeology, social histories, academia and masculinities.

Post-feminism - just another penile tool Mary Baker *(Dept. of Archaeology, University of Wales, Lampeter).* For an exciting moment back in the early 1990s we feminist archaeologists had a space in which to follow our theoretical perspectives. Suddenly and unexpectedly, we were led to believe that our political struggles to be heard and to be taken seriously were paying-off. We were, for a short time, able to concentrate on our research instead of defending our embodied locations. I, with many others, spent this time working on ideas of gender.

There is evidence that this period of hope actually happened; there are the "gender publications", and the term gender is still used by many archaeologists. But, paradoxically, this "evidence" is now taken as proof that, "those feminists went too far". The insidious values of "post-feminism" have hit archaeology. We entered the post-feminism era at a point when archaeology had not yet gone beyond "fitting male structures", we had not addressed the destructive nature of masculist academic discourse, and we had allowed our politics to be subsumed in the dominant phallocentric values. In short, "gender" was engaging in a conciliatory way with archaeology, instead of a more subversive engagement with the potential to change the grounding of the interpretive framework.

As a gender theorist this has meant that my subject has been locked into its early theoretical position, the meaning of "gender" has been set in the history of archaeology. The cost to archaeology is enormous. The gender perspective as active critical theory offers archaeologists ways to think very differently about the material culture; but "gender" as it has been frozen in the fear of feminism can only be tokenism.

Post-feminism is another masculist lie. The academic discourse is again sanctioning phallocentric value systems.

Nothing new Julia Roberts *(Dept. of Archaeology, University of Southampton).* In this paper I intend to examine the history of the idea that feminism is no longer tenable and relevant political concept. The idea that superficial changes in the legal position of women have meant the end of their oppression has been used regularly to justify restrictions on any further changes. This repeated pattern in history should not, however, lead us to be complacent about the damage being done by its present incarnation as 'post-feminism'. The history of archaeology shows clearly the catastrophic effect that these ideas have had. I wish to look at how ideas of what archaeology was, what an archaeologist was, and how past societies operated, were constrained and represented by a set of male attitudes. Such attitudes have been given a spurious universality and presented as neutral history, neutral archaeology.

What is so recognisable about the Neolithic ? Lucy Wood *(Dept. of Archaeology, University of Southampton).* The Neolithic, as archaeologists have constructed it, is still a reassuringly familiar place in time. It embodies all those qualities of Britishness that we know and love such as farmsteads, hearths and families, crops and domesticated animals, stability and healthy hard work. The image is thought to be neutral through its familiarity. It is taken for granted that there is no other way of viewing it because in the modern world we are British, sedentary and organised around the family. Or so we think....

This paper will attempt to identify the assumptions that have lead to various images of the Neolithic, and look at the reasons behind them, such as nationalism and popular culture. Why have these images been allowed to dominate the scene for so long ? Why haven't alternative views such as feminisms been considered ? Is archaeology as a subject inevitably exclusive to what it sees as marginal and oppositional theories ?

Talking rubbish about feminisms: inescapable connections between sex, gender and material culture Jayne Gidlow *(Dept. of Archaeology, University of Southampton)*. Engaging with feminist thought is vital to producing informed archaeological writing. By utilising the theoretical tools that feminist thought offers, archaeologists can, and can continue to, de-neutralise norms about material culture and its relationship to the social world. By positively taking on board feminist understandings of difference, it becomes possible to create alternative networks of meaning between people and material culture. The intention of this paper will be to demonstrate how feminist thoughts and writings contribute to the study of rubbish. Such an investigation reveals other knowledges about dirt and cleanliness, insiders and outsiders, value and non-value; helping to make sense of a cultural practice that is as deliberate as many other aspects of our social lives.

On the awful dilemma of being a bloke and liking feminist theory Julian Thomas
(Dept. of Archaeology, University of Southampton). It is beyond question that feminism has provided one of the most important contributions to philosophy and social theory over the past three decades. Male scholars - both in archaeology and elsewhere - stand to lose a great deal if they ignore this work. However, one of the reasons why feminist ideas are so powerful is that they have emerged from the lived experiences of women in male-centered societies. One of the features of the so-called 'post-feminist' era has been the way in which feminist ideas have been co-opted by 'malestream' researchers, and in the process neutralised. Without professing to present any definitive answers, this paper will discuss what might be the appropriate relationship between male academics and feminist theory.

Excavating with Julian Clary, or 'outing' Indiana Jones Thomas Dowson*(Dept. of Archaeology, University of Southampton)*. Archaeology is far from entering what some call a 'post-feminist' phase. As many contributors to this session point out, post-feminism is nothing but a continuation of the masculinist hegemony we all, including males, suffer under. It may come as a surprise to some, particularly those who feel that archaeologists have found women,and in some cases even queers, to hear that archaeology has not progressed in any substantive way. The emphasis on an empiricist methodology, but more specifically on excavation, ensures that archaeology remains an essentially conservative discipline. Certainly, excavation is responsible for many of the popular misconceptions and gung-ho stereotypes about archaeologists and their work. This practice inevitably excludes both women and some men. Unless it can be excavated, archaeologists believe they are entering the realms of speculation. Not a manly thing to do! Where women have been excavated and subsequently incorporated into archaeological discourse it has been to reinforce masculinist domination in a heterosexual world. Instead of taking responsibility for homophobia, its origins are 'excavated'; much like the search for the origins of sexism. We are told by some that Neolithic society is to blame for our homophobic tendencies today, rather than current disciplinary practices.

Far from wishing to excavate or search for the prehistoric queer or even 'out' Indiana Jones, I argue that a new way of thinking about the past can rid our discussions of that past, as well as our current practices, of the binary oppositions that force us to continue telling the conservative, masculinist lies a lot of us are tired of hearing and in some, no many, cases having to tell to keep in with the boys.

Performing surfaces: masculinist metaphors and the enworlding of the past
Chris Fowler *(Dept. of Archaeology, University of Southampton)*. Gender theorists and feminist theorists working within a post-structuralist tradition have made us aware of the struggle between the Same and the Other. This has had a profound effect upon critical studies of the distinctions we make between aspects of our world, such as the straight and the queer, the European and the native, the present and the past.

These relationships of otherness are often expressed through the use of heavily ingrained metaphors of distance, yet each of these Others enjoy close relationships within each of our lives. The political nature of these metaphors of proximity, of closeness, can be examined to reveal the eurocentric and masculinist biases of our discipline, but can also be extended to subvert those biases and bring about stronger relationships between different political positions. As these metaphors are prevalent in the bases of archaeological inquiry it is vital that archaeologists address the relationships of Other positions, including the relationship between other masculinities and the 'norm', within the dominant phallocentric discourse.

One area in which metaphors induce and express closeness is in the exploration of the archaeological 'depths', with metaphors of revelation, of the hidden. Using theories based upon and understandings of how we perform the surface of our world into being (eg; from the work of Judith Butler), I aim to discuss the ways in which different metaphorical constructions affect archaeological investigation, including excavation.

We have never been neutral: on the ethics of doing archaeology Maggie Ronayne *(Dept. of Archaeology, University of Southampton)*. I will address the ways in which feminist philosophies of difference can make visible the series of relations between the discourses which inform archaeological representation. These discourses construct disciplinary identity, produce certain kinds of persons as archaeologists and, using the past, offer particular understandings of cultural identities in the present. They include nationalism, colonialism, rationalism,

religion, race, class, temporality, spatiality, ethnicity, sexuality and gender. I will suggest that fields such as these operate in excluding the Other or reducing it to a masculinist Same. This is an ethical question but one which has not been addressed and does not, now, seem to be allowable within gender theory. This is because the feminine and what it comes to stand for are implicit negatives in our means of representation. Feminist critique shows that archaeological narrative in its current form does a violence to the Other which renders this narrative useless as a response to political uses of the past by various groups. Yet archaeologists continue to advocate an ethics of authoritative knowledge for the discipline, displacing blame for 'mis-use' of these narratives onto other groups. Indeed, the ethics of authority, 'neutrality' and 'normality' appear to speak through archaeological language.

I want to question the reasoning behind the perpetuation of a crippled 'archaeological imagination', one which draws only from a masculinist imaginary. From this point, I will discuss the possibilities that feminist philosophy offer to us on practising an ethics and politics of responsiblity to difference.

Session: Boundaries and space in Classical times
Organiser: Graham Oliver (University of Liverpool)
Chair/Discussant: John K.Davies (SACOS, University of Liverpool)

Session Abstract
The physical remains of the Classical civilisations of Greece and Rome have remained testimony to their cultures for 2000 years and have occupied an important place in the development of western culture. Our understanding of ancient society is constantly changing, and the recent development of interest in the use of boundaries and space in the ancient world has enabled academics to re-examine the evidence of the past. Ancient culture can be better understood by considering more deeply the environment in which the people of the past operated. The use of space in an ancient state, city, village, town, rural area is often organised in a way which symbolises cultural activity. Indices of how that space was used are all too evident in the archaeological record: the presence and location of monumental buildings, the position of memorials to the dead, the layout of streets, the inter-relating functions of certain urban areas, the role of buildings and the ways in which they determined daily activity. Such markers are not confined to 'built-up' areas. The countryside, the coast, even the sea, was bound into a systematised manipulation of space in the ancient world. The papers in this session, aim to advance the appreciation of how we perceive social and political organisation in ancient culture.

Economic exploitation and political boundaries: Difference between Iron Age and Roman models at the Iberian South East Teresa Chapa Brunet & Victorino Mayoral Herrara *(Departamento de Prehistoria, Universidad Complutense, Madrid* Very often natural boundaries become ethnic and territorial ones. This is not a deterministic appreciation, but a consequence of the political use of space. When, like in south-eastern Spain, circulation is severely restricted by geography, some privileged strategic places constitute critical points of interaction between distant areas, developing different administrative and economic purposes.

In our particular case study, the Higher Gualdalquivir Valley, this counterposition is analysed through late Iberian and early Roman times. This spatial and chronological transition shows how in territorial and economic terms, the activity of landowner groups as a ruler class continues, controlling transformations in land and trade dependence system. In a different sense, such changes reveal also the importance of ethnic boundaries (eg. the Bastetanian area against Oretania).

The significance of specifically Roman historical factors is also considered (with the exploitation of mineral and agricultural resources and the introduction of tributary measures), stressing the active role of Iberian aristocracy in ensuring their survival as the municipal oligarchy of Roman towns.

The boundaries of power in Pompeii Mark Grahame *(Dept. of Archaeology, University of Southampton)* This paper asks what the significance is of the complex pattern of architectural boundaries found in a Roman city like Pompeii. The idea that architectural boundaries simply serve to delimit different activities would be examined and rejected on the basis that this approach 'depoliticises' space. By this it is meant that individuals do not have the flexibility to use space to negotiate their social positions. Instead it will be argued that architectural boundaries help regulate patterns of social interaction. This enables certain patterns of interaction to come into being, while constraining others. It will be argued that this permits control of knowledge and it is through the control of knowledge that social inequalities may be maintained. Using these ideas the spatial layout of Pompeii will be discussed.

The place of the dead - tombs and towns in Roman Britain John Pearce *(Dept. of Archaeology, Durham University)* Contact with and incorporation within the Roman empire introduced a certain form of planned urban formation to north-western Europe. The diversity of civic life in difference provinces within the framework of this form has been increasingly acknowledged. However our understanding of the relationship of the cemetery to the city has yet to be investigated. We retain the view of greater or lesser adherence in the provinces to the idealised, static form of the Roman urban cemetery, of the street of tombs framing the approach to the town. However recent study of the funerary inscriptions, art and architecture has shown the changing relationship of the tomb to the street frontage and to public life, and the changing use of funerary display by different groups in the cities of Italy and elsewhere in the Mediterranean. Through the evidence of funerary inscriptions, art and architecture, this paper

therefore explores the relationship of funerary space to other urban spaces and to civic life within Romano-British cities.

The demarcation of religious and economic space in the Athenian *poli* Graham Oliver *(SACOS, University of Liverpool)* The archaeologist, ancient historian and epigrapher have known about boundary stones - or *horoi* - in Athens for many years. More recently extensive and intensive fieldwalking has flourished in the past thirty years and following in the footsteps, sometimes literally, of Eugene Vanderpool, John Traill, Hans Lauter, John Camp, Greg Stanton and, in particular, Merle Langdon have discovered over 60 'new' rock-cut inscriptions. Almost all of these rupestral inscriptions contain only four Greek letters, which translate as 'boundary'. They have appeared around the Attic countryside, on low hills, in more remote areas running in series along ridges, encircling hills, and even close to the centre of the city of Athens. Although their precise function is not clear, the study of these rupestral boundary inscriptions can be advanced if we consider the more general use of 'boundary' markers in the Athenian polis as a whole. Boundary stones demarcated and defined different areas of space within the *polis* and this process was not confined to the 'urbanised' centre. This paper will examine why the Athenians had developed such an extensive use of boundary markers and suggest that boundary-markers mirror the complex inter-relationships of religious and economic operations within different groups of Athenian society.

Ephesos: a discussion of the negotiation of power relation in a Greek city under Rome David Platt *(Institute of Archaeology, University College London* This paper will look at how power relations in a Greek city under Imperial Rome were negotiated through the construction of architectural and social space.

Its theoretical basis can be found in Veyne's work on *euergetism* ('gift-giving' to the *polis*), Bourdieu's idea of *habitus* and Gramsci's conception of an ongoing 'war of position' between different special interest groups in society. These competing groups - theoretically clearly visible to us in Graeco-Roman society (eg. full male citizens, women, freedmen, slaves, *collegia* etc.) - were constantly writing and rewriting the landscape through euergetistic and other acts. The most perceptible were the *Domi Nobiles* (local aristocracy) and they used a broad monumental 'vocabulary' which includes Rome and the Emperor, a sense of 'Greekness', the city 's past and links with Artemis, the body, religious and civic space. Such was this symbolic assemblage's strength that the *Domi Nobiles* succeeded in determining the way social relations were negotiated.

The *embolos* (a processional avenue/street) is chosen for discussion as it was a central part of Ephesos and connected several varied spatial types: domestic commercial, a bathing complex, a library, monuments and ritual space. Simultaneously, the arrangement of statues suggests to those moving through it that it is a distinct structure. Certain sites with the greatest visual impact were chosen to place the most important people's 'gifts'.

This was not 'static' space. Different types of space are experienced in different ways at different times. For example, processions moved through regularly (cf. G. Rogers' *The Sacred Identity of Ephesos*.. 1991), carrying *eikons*/statuettes which used the same vocabulary' (reinforcing the civic ideology), forcing participants to experience the city in a proscribed manner. There is the potential for continued social negotiation through urban unrest, malingering, petty acts of vandalism etc. (taking a neo-Foucauldian line). The paper will conclude by asking how effective these would have been as acts of 'resistance'.

Through the eyes of ancient mariners: perceptual space, cognitive place Nicholas Vella *(Dept. of Archaeology, University of Bristol)* This paper is concerned with the symbolic construction of geographical space and boundaries as defined by certain natural topographic features that line the Mediterranean coast. It is often argued that archaeologists have a limited perspective of maritime space. This is perhaps linked to our use of a mode of transport which is divorced from an experience at sea. The space we are accustomed to is 'cartographic' defined by medians and parallels, longitudes and latitudes. Classical geographers, on the other hand, described a space as seen through the eyes of a participant, that is lived and experienced, talked about and invested with collective symbolic meaning. In ancient *periploi*, as in medieval *portolani* or modern pilot books, the participant is a mariner at sea, who describes the topography of the coast and its prominent features: promontories and mountains, rivers and anchorages. Promontories, in particular, are interesting they are sacred, dedicated to various gods (eg. Hermes) and have temples built at their tip; the are political boundaries in times of war, landmarks for the navigator, and as points of conflicting gales dangerous to navigation.

It is argued that the choice of ritualising prominent points along the coast is connected with spatial cognition of the maritime landscape and with the practical logic of navigation. Diverse pieces of evidence from the Phoenician, Punic and Classical worlds will be presented to support the argument proposed.

The political and ritual boundaries of archaic Etruria. G. Caraffa, C. Riva, Simon Stoddart & A.Zifferer *(Department of Archaeology, University of Cambridge)* The paper will explore the detection of political boundaries in Archaic Etruria. Mathematical models of dynamic boundaries will be presented. These will then be analysed through the study of different classes of material culture. In particular, the ritualisation of these boundaries by the placing of sanctuaries and cemeteries will be investigated. Other distinctions measurable in the archaeological record, such as food consumption, will also be considered.

Session: Maritime archaeology

Organiser: David Gibbins (University of Liverpool)
Chair/Discussant: To be announced

Session Abstract

In recent years TAG has included several maritime sessions with broad themes, such as the maritime cultural landscape, which have sought both to extend the brief of maritime archaeology and to integrate maritime research within the wider theoretical purview of archaeology. A logical outcome would be the erosion of maritime archaeology as a coherent subdiscipline, other than in terms of specialised field techniques. However, this development would be to deny, or to overshadow, issues of interpretative methodology which are peculiar to wreck investigation, and which continue to have a distinctive theoretical aspect. The purpose of this session is to focus attention again on what has been termed the 'maritime middle range'. Primarily this concerns methodologies for assemblage characterisation and site formation analysis; other areas include wider questions of archaeological representation, notably the meaning of ship assemblages as phenomena and of wrecks as archaeological contexts. The speakers at this session will address these methodological issues in relation to the types of questions currently being asked of maritime archaeological data.

When the ship hits the fan: a review of the history of wreck site formation theories Ian Oxley *(Scottish Institute of Maritime Studies, University of St Andrews)* From time to time various archaeologists throughout the history of shipwreck investigation have speculated about the nature of wreck site formation. Theories and models have been put forward only to be largely forgotten, and there has been long periods of little systematic progression of analytical thinking in this area. This paper is intended to provide a foundation for a re-appraisal of shipwreck formation studies with particular attention to its relation to general developments in archaeological theory.

Site formation: unfashionably processual or interpretatively indispensible? Jonathan Adams *(Dept. of Archaeology, University of Southampton)* As underwater excavation and recording procedures were rapidly redefined during the late 1970s and early 1980s, an interest was generated in stratigraphy and site formation processes. In Keith Muckelroy's work on wrecking and formation processes there are broad parallels with the emphasis placed on site formation in terrestrial contexts by people such as Michael Schiffer. In hindsight, the concern with methodology, reliable data, site formation, and scientifically sound reconstructions are indicative of a positivist phase in maritime archaeology. However, the adoption of the New Archaeology was highly selective in this area. Most maritime researchers remained stubbornly historiographic in perspective, and processual approaches were generally rejected or ignored. In a post-processual environment where more maritime workers are contributing to theory as well as practice, this paper will assess the contribution made by research into formation processes and argue that it must remain prime consideration in any research design, whatever its theoretical hue.

The winnowing harvest: the archaeology of shallow-water wreck sites Toby Parker *(Dept. of Archaeology, University of Bristol)* The interpretative problems of shallow-water wreck sites, which are often highly dispersed and disordered, have been the main stimulus behind the development of site formation studies in maritime archaeology. The recovery of ceramic sherds and other artefacts from shallow-water Mediterranean wreck sites shows that there is a sorting process in the active formation phase of such sites. This has implications for the survival of artefacts elsewhere, including prehistoric wrecks on Atlantic coasts.

Portholes in time: shipwrecks as fine-grained assemblages David Gibbins *(SACOS, University of Liverpool)* A distinctive feature of shipwrecks as archaeological assemblages is their uniformly fine grain, defined in terms of high resolution and integrity. This has allowed the development of methodologies for wreck interpretation, including site formation analysis, which are applicable irrespective of the purpose or cultural context of the ship, or the circumstances of archaeological deposition. Wreck assemblages also allow an unusually precise insight into material culture and thus behaviour at a particular moment in time. Elsewhere in archaeology the increasing refinements of dating technique have brought into focus the theoretical relationship between 'fine-grained' and 'coarse-grained' archaeology. This paper will explore the meaning and implications of this relationship in terms of wreck assemblages.

Session: Image and interpretation: the use and evolution of the archaeological illustration (Workshop session)

Organiser: John Swogger (Unversity of Liverpool)

Session Abstract

Archaeological illustration lies firmly at the core of the archaeological toolkit with which the profession records and interprets the physical and abstract material generated from a study of the past. It is not only a primary means by which archaeological information may be stored for reference by other archaeologists, but it is also a primary means by which archaeological data may be presented to a wider public audience of non-archaeologists.

The tradition of the archaeological illustration - part art, part science, part record, part interpretation - dates back several centuries. During that time, archaeologists' own understanding of what makes and what does not make an archaeological illustration has changed dramatically, affecting not just the form, style, etc. of the illustrations themselves, but - more importantly - affecting the way in which these illustrations are used both within and outside the profession.

For archaeologists, there is a practical and theoretical need to understand and appreciate these changes, and to understand and be able to evaluate their presence within the already existing corpus of archaeological records, as well as their on-going effect on present and future records.

This workshop will be based around an outline history of the use and production of the archaeological illustration from its earliest forms until the present day, discussing how the methodology and interpretation of the archaeological record by successive generations of archaeologists and illustrators both affect and are affected by these images. The discussion will then move to embrace the newest tool available to the archaeological illustrator - the computer and attempt to assess how its increasingly frequent and common usage within and outside the profession - in schools, museums and in the media - might affect future archaeology. This part of the discussion will be linked to other portions of the workshop presented by other participants.