



THEORETICAL ARCHAEOLOGY GROUP

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ABSTRACTS

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The Public Face of Archaeology in Britain (Part 1)

Session Organisers: Jenny Moore and Jim Symonds (Sheffield University)

How public is archaeology? The general public are hugely interested in archaeology as evidenced by the popularity of Time Team, but whose responsibility is it to make archaeology accessible? Even with this kind of media coverage, archaeology is still regarded as elitist and exclusive. With proscriptive language and site hierarchy archaeology is not truly being communicated to the public. Engaging public interest in, and support for, archaeology could be critical to our future as a profession. It seems however, that only a few enlightened individuals consider this a necessity when conducting excavations, and even fewer when placed in the position of communication, either verbal or written. We need to keep in mind that archaeology is about building pictures of people in the past. The people whose past it is should be made to feel it is their archaeology and their past. The papers in this session will examine what we, as a profession, are doing to communicate archaeology to the public, and how this may be improved upon.

Peter Hinton, (Institute of Field Archaeologists, University of Reading, Whiteknights, Reading RG6 6AH)
Public Archaeology and the Public Interest

This paper looks at the revolution in archaeology over the last 25 years. Campaigns of the 1970s for investigation of archaeological sites being destroyed had broad-based public support, and led to archaeologically sensitive government planning guidance and increased funding from those perpetrating the destruction. But in the 1990s we also have an archaeological industry which largely excludes the general public whose interest provides the professionals' *raison d'être*.

Against a shaky legislative framework and in a culture of intense competition, the professionals' organisation - the IFA - is codifying and promoting best practice. Late 20th-century free market ideology dictates that the growing professional demand for regulation can only be satisfied lawfully if public interest arguments are won. Public interest? The paper will discuss how professional archaeologists must re-involve the public in the process and products of discovery - to protect the mechanisms for protecting our heritage, and to permit the evolution of effective self-regulation. Commercial and public archaeology are not incompatible: they are interdependent for their future well-being.

Richard Morris (CBA, Bows Morrell House, 111 Walmgate, York YO1 2UA)

What the Papers Say

The CBA keeps oversight of archaeology's press coverage throughout Britain. This lecture will examine ways in which stories do, or do not acquire a public face, the face itself, and some trends in press attitudes.

Andrew Selkirk (*Current Archaeology*, 9 Nassington Road, London NW3 2TX)

Archaeology and the Middle Market

The market for archaeology needs to be segmented and analysed like any other market. Attention today is focused almost entirely at the lower end, the general public and schoolchildren. This paper will analyse the reasons for this, and will suggest that we should concentrate more on the middle market, where archaeology is losing out badly to its competitors, the treasure hunters and the lunatic fringe.

Sara Champion (Department of Adult Continuing Education, University of Southampton, Southampton, SO17 1BJ)

Lifelong Learning: Adult Education as Mediator Between the Profession and the Public

Archaeology classes have always been successful in liberal adult education, and spin-offs like local radio series reach many more of the general public than actually enrol on classes, as shown by some unusual work in the Southampton region. The formal structuring of such courses into accredited awards has in many ways enhanced the nature of this public participation: more people are willing to engage with new and challenging ideas when they are presented as part of the attraction of the discipline, by tutors encouraged to develop innovative approaches to their interaction with this section of the public. Participants in turn act as mediators of these ideas, reaching a wider public audience of family, friends and colleagues. This paper shows ways in which new approaches in archaeology, from post-modernism to an appreciation of the changing political and social context of the discipline, can be disseminated to an eager public, and how the presentation of archaeologists as lifelong learners themselves can help modify the image of an elitist profession.

Peter Stone, (Department of Archaeology, University of Newcastle, Newcastle NE1 7RU)

Lotteries, Devolution and Education

The relationship between archaeology and formal education has never been a straightforward one. Professionals and practitioners from both disciplines have commonly failed to communicate with each

other and, where they have collaborated, have frequently misunderstood each others aims and objectives. Both disciplines have also been played as political - and nationalistic - pawns. Partly as a result of the above, the position of archaeology, and especially prehistory, within the various school national curricula of counties in the UK is strikingly different. At the same time, official encouragement for archaeologists to take education seriously is sadly lacking, as is the scope for funding long term educational work with respect to heritage and archaeology through the National Lottery. Yet, Lottery guidelines are under review as are the national curricula. Do we stand on the edge of a real opportunity?

Keith Ray, (Plymouth City Council, Environment and Planning, Civic Centre, Plymouth PL1 2EW)

The Past in Many Voices: Local Authority Archaeologists as 'Resource Managers' or as Cultural Animators

The social constituency of archaeology in Britain cannot be assumed to be other than multi-vocal, even in the setting of shire counties. In cities, the range of voices is so great that it is easy to form the view that we cannot hope to comprehend the diversity, let alone respond to it. We have tended to adopt therefore the stance of a quasi-scientific neutrality, as if our judgements about historic and archaeological resources are value free. In attempting to break out from this position, however, we face a number of dilemmas: not least among which is the question of how we gauge the validity of competing claims.

In this brief contribution, I shall look at this question in reference to some specific instances in the city of Plymouth, not all of whose 250,000 inhabitants are aware that an archaeological service they pay for exists. This is told from the perspective of 'Plymouth's archaeology officer'. The instances are themselves diverse, including national myths, local traditions and the burgeoning impact of the Heritage Lottery Fund.

People, Places, Buildings and Society (Part 1)

Session Organiser: Dr Margaret Cox (Bournemouth University - TAG Organizing Committee)

Professor T I Alexeeva (Institute of Archaeology, Moscow, Russia)

Modern methods of physical anthropology in Russian Science

Craniological and osteological materials originated from various grave-yards during long time were used as a base for the studying of people origin, their development, demographic and metizational processes, the expanding of a human along oikumena, adaptation to the geographical and social environment of habitation and interrelation with this environment. Methodical approaches used in the investigations of anthropological data are rather various. It is the researching of the skeleton morphology and his internal structure, the determining of the mineral contents of bones, and reconstructing of the character of physical activity, nourishment and diseases. In this paper I consider some aspects of formation of population of the Eastern Europe from the Mesolithic period to the mediaeval times on the base of the complex anthropological materials. The results of anthropological studies are co-ordinated with the correspondent archaeological data.

Dr Igor Kamenetsky (Institute of Archaeology, Moscow, Russia)

Family structure among Metsk tribes

The north-western Caucasus, the basin of Duban river, during the VIII century BC - III century AD were inhabited by tribes known under the general name - the Meotes. They were agriculturists and a part of them was included into the Bospor kingdom. A small group of the Meotes migrated to the mouth of the Don river. Polemon told about the Meot woman Turgatao. According to this source the Meotes practised the monogamy patricoccal marriage. There were permitted divorces and secondary marriages as for men so for women also. The author investigated at the Podazov site the rests of 34 dwellings. Only 11 preserved well and therefore it was possible to reconstruct their arrangement. There were only two dwellings with large ovens for the 'baking of bread'. Consequently, such oven was exploited by inhabitants of 5 - 6 dwellings and we can suppose the existence of an extended family, consisted of 5 - 6 married pairs, for whom the food was prepared in one of the dwellings.

Dimitri Korobov (Institute of Archaeology, Moscow, Russia)

Distinguishing local groups among early medieval catacomb cemeteries in the North Caucasus

The first step of the investigation was distinguishing the local groups of catacomb cemeteries. It was made by means of a cluster analysis of 100 cemeteries on the base of two variables (longitude and latitude). The analysis leads to the conclusion that it is possible to isolate 11 local groups of cemeteries. They include 1070 flat and barrow catacombs of different chronological periods. Next step was the investigation of the difference between burial rite characterizing flat graves and barrow burials and between catacombs of different periods among these two main classes. At last there was a study of the difference between catacombs of various local groups. The study was based on the comparison of burial constructions and of burial rite by means of descriptive and multivariate statistical methods.

This work was supported by the Research Support Scheme of the OSI/HESP, grant No.: 693/1996.

S Gusev (Research Institute for Cultural and Natural Heritage)
Environment, space and settlement of Asian Eskimo (eastern Chukotka)
Ancient Eskimo cultures in Bering strait region specialized on marine resources (whales, walrus, ringed seal). Their economy determined their settlement system. On the base of data from 16 sites, one may see the main factors influencing on location of settlements: distance from seashore; height above the sea surface; way to the seashore; type of beach; opportunity of observation; lagoon; type of soils; climate; available of main marine resources (ways of whale's migration, rookeries). Because of changing of seashore, the sites of first century AD situated 13 - 14 m above sea surface, the latest sites situated 3 - 4 m above sea surface. Dwellings were settle down along seashore, making a single line. Main exploited resources differed from one settlement to another, it might be walrus, ringed seals or whales, but all settlements were situated on places, where maximum number of resources were observed and available. Seacoast of Chukotsky peninsula has a small number of localities which were useful for such settlements, so there were a lot of sites, containing deposits of all ancient Eskimo cultures (Okvik, Old Bering sea culture, Punuk, Bimirk and Western Thule).

Nick Thorpe (King Alfred's College, Winchester, SO22 4NR)
The Archaeology of the Undead
Much attention has been given to social status as a factor in the treatment of the dead. Less consideration has been afforded to the dead after death, except for the benign role of 'ancestors'. A significant, but generally overlooked, facet of the dead is the fear engendered in the living through the "undead". The undead are best known through vampires, and historical and archaeological evidence indicates a belief in vampirism in eastern Europe until recently. More widespread was a generalised belief that the dead continued to play an active, malevolent, role in the community, demonstrated by archaeological evidence from the iron Age, especially bog bodies, to the medieval period.

Acceptance that belief in the undead was a potent factor in communities' attitude to the dead at all levels, from location of burial to body treatment, enables a better understanding of the relationship between people, places and the dead.

Dr M Kozlovskaya (Institute of Archaeology, Moscow, Russia)
Biological adaptation in the ancient Euroasian Eskimo society
Asian Eskimo is the most ancient aboriginal people of the Arctic coast. The archaeological investigations of the ancient sea-mammal hunters are connected with the important problems of the prehistoric man. Eskimo paleopopulations are using as a models of the hard surrounding adaptations. For these problems solution it is very important the Ekwen cemetery research. This ancient Eskimo site is situated on the north-eastern Chukotka seashore. Recent radiocarbon dating led us to conclude that the most early burials appears at the I-II cc. BC and last ones are concerning about the XV - XVI cc AD. Investigation of this site is very significant both for the funeral ceremony reconstruction and for the ancient biological adaptation research too. The comparative anthropological investigation of the ancient and modern Eskimo populations have demonstrated similarity of the adaptive peculiarities. The main processes consisted in organism's energy system optimization, blood-building intensification, oxygen assimilation improvement.

Stephanie Koerner (Department of Anthropology, 3H01 Forbes Quadrangle, University of Pittsburgh, Pittsburgh, PA 15213, USA)
Human Environmental Relationships in the Pre-Columbian Venezuelan Savannas (900-1400 AD) and Neolithic Denmark (3500-3100 BC)

Archaeologists have developed considerably more sophisticated procedures for investigating human-environmental relationships than they once possessed. Multidimensional approaches are illuminating areas of epistemological confusion created by duellist paradigms, which treat nature and culture as ontologically antithetical domains. Rich information on a previously unimagined diversity of past social ecologies is renewing interest in comparative projects. This paper examines a multivariate model to understand the roles of ceremonial feasting, specialist crafting, and networks of trade and exchange in the ecological histories of pre-Columbian Venezuela (900-1400 AD) and Neolithic Denmark (3500-3100 BC). A motivating hypothesis is that these activities figured centrally in relationships between the techniques people employed to utilize resources and deal with environmental perturbations; socio-political processes; and the ways people metaphorically objectified their social and physical surroundings. Examining this hypothesis against comparative data may contribute to discussion of new ways to avoid dualism in accounts of social ecologies based on archaeological data.

Malin Holst (Op'n Kamp 25, 2587 Hamburg, Germany)
The Battle of Towton: Analysis of a Medieval Mass Grave
In September 1996 part of a mass grave, dating from the battle of Towton (1461 AD) was uncovered during a rescue excavation. A 3D computer image of the grave and the relationship of the individuals within it was created in order to understand the sequence of burial. A minimum number of 45 individuals were recovered who all show evidence for trauma, which is particularly concentrated on the skull region. There is evidence for healed lesions as well as peri-mortem trauma consisting of three types of injuries:

blunt force and sharp force trauma and projectile injuries. The excavation and analysis of this site has allowed for an insight into the brutal nature of medieval warfare. While documentary sources can tell us why wars were fought, and the surviving weaponry can show us with what wars were fought, it is only through the individuals who partook in the conflicts that the true nature of warfare becomes apparent.

Theory and World Archaeology: Japan - Archaeology of Power: Kinship, Ritual and Ideology Revisited

Session Organiser: Koji Mizoguchi (Kyushu University, Japan)

Post-processual archaeologies have developed various ways in which representational devices of power and means of constituting and legitimising power can be captured and described by drawing upon elements of contemporary social theories in a selective manner. However, the existence and the nature of power itself is taken for granted and the character and content of social systems upon which the operation of power based tend to be ignored.

In Japan, drawing upon its unique tradition of Marxist archaeology, archaeologists have attempted to capture and interpret the ever-changing nature of interdependence between the operational elements and the representational/legitimising elements of power.

By illustrating the nature of this unique theoretical development and the socio-historical background of this development and comparing it with the characteristics of post-processual approaches to issues about power it is hoped that a fruitful and truly international discussion about the desirable shape of archaeological theory in contemporary society will be materialised.

Koji Mizoguchi (Graduate School of Social and Cultural Studies, Kyushu University, Japan)
Can Marxist ideas still play a role in archaeology in the late Modernity
Intentions of grasping the totality of society has been covertly discouraged in the discourse of post-processual social archaeologies. This seems to result from the recognition that the investigation of totality inevitably leads to 1) teleological explanations and 2) the ignorance of the significance of the practice of the agent in the constitution of society. This dismissal of social totality goes hand in hand with the desire of being sensitive to contextual uniqueness. However, locating sole emphasis upon individual contexts and human practices conducted in them ironically prevents the proper explanation/understanding of the historical uniqueness of practices and material traces left by them from being materialised: by dismissing the necessity of being aware of causal interdependency between different social communication fields such as that of kinship, economy and politics and by trying to understand the uniqueness only in terms of the function of ideology, discourses created out of the tradition of post-processual social archaeologies have ironically become universal.

This paper will argue that the appreciation of the historical uniqueness of archaeological evidences can only be achieved by locating individual contexts in the web of causal interdependency among various social communication fields and in social totality which the nature of systemic interdependence among micro communication fields constitutes. It will be argued that implications of the way Marxist traditions have attempted to deal with social totality have to be looked into carefully at this maturing stage of post-processual archaeologies.

Shozo Iwanaga (Nara National Cultural Properties Research Institute, Japan)
State formation processes: from a integrative perspective
The formation processes of early states in Japan and Europe north of the Alps are comparable as the examples of secondary state formation under strong influence from the pristine empires, although the nature of influence appears to have been different. This paper will investigate the character and impact of external influence upon the transformation process of socio-political organisations towards the formation of the early state from general comparative perspectives by analysing the case of Japan.

Founders of Marxism argued that state formation process in Europe and in East Asia were quite different: in Europe, they argued, the destruction of tribal orders based upon communal institutions resulted in the formation of early states. In contrast to that, tribal organisations not only survived but also played some key roles in the formation of Asiatic states. However, this hypothesis, as well as such new/relatively new frameworks as neo-evolutionism, neo-Marxism and arguments on chiefdoms/early states has not been fully examined its validity in terms of interdependence between the formation of state institutions and the transformation of social systems.

The thesis that Japanese early state emerged upon cognatic decent-based social organisations with influence from Chinese empire is popular among Japanese historians and archaeologists. Nevertheless, how such key state organisations as bureaucracy, standing army and the mechanism of taxation were formed while institutions characteristic in primitive societies were still in place has never been given satisfactory explanations. By concentrating on the role of kinship systems which served as the

fundamental framework for basic social institutions was constituted, as Tanaka's contribution to this session will illustrate, would provide us with clues with which to solve this issue.

It shall be emphasised that totalising frameworks such as that of Marxist which accommodate systemic interdependence between distinct social organisation fields is invaluable for the consideration of such important issues as state formation in which both micro- and macro-social processes played equally important roles.

Yoshiyuki Tanaka (Graduate School of Social and Cultural Studies, Kyushu University, Japan)

Kinship, ritual and ideology in state formation: the case of Japan

This paper will investigate the co-transformation of kinship systems, mortuary rituals and social ranking/stratification in the formation process of Japanese early state. Kinship systems constitute the basic conditions upon which social systems are reproduced, hence are closely related to the mode of the relations of dominance. Rituals also ideologically mediate the functioning of the relations of dominance. Those distinct fields of social communication are interdependent and are inferred to have co-transformed in the process of state formation.

Present speaker's investigation into biological kin ties among skeletons from mortuary contexts and their archaeological backgrounds has revealed that a ranked society based upon cognatic descent systems transformed to a stratified society with the systems of patrilineal descent at the later part of the 5th century AD. The mode of rituals also transformed concurrently and the image of collective ancestorship was replaced with the clearly recognised individual family ancestors. This transformation in the remembrance of the dead enhanced and legitimised the dominance of lineal kin members over lateral kin members.

By illustrating the above the paper will attempt to show the fruitfulness of investigating micro social contexts such as mortuary practices in connection to macro social processes such as state formation.

Mike Parker Pearson (Department of Prehistory and Archaeology, University of Sheffield, Sheffield)

Archaeology and Marxism in Britain

Marxist archaeologies have been reduced to one of those -isms which are briefly reviewed and then passed by in undergraduates' courses in archaeological theory. With many social theorists eschewing Marxist ideas for a 'radical centerist' political position, the only voices left are the shrunken political groups of Trots, Stalinists and others on the extreme left. Political extremism has largely deserted the left in favour of animals and countryside - very British obsessions which turn a blind eye to the huge wealth and power schisms between first and third world and the plight of the world's poor. Within this complacent political climate, dedication and motivation for those aspects of Marxism that remain relevant today are most likely to come from archaeologists in countries other than Britain and those of western Europe and North America. This paper examines the potential for a new perspective on archaeology's relationship with Marxism which redresses current self-obsessed concerns with the body, landscape phenomenology and the constitution of the self.

Body matters

Session Organiser: Mary Baxter (Cambridge University)

We are all by our very nature as people embodies, and experience and interact with the world through our bodies. BODY MATTERS aims to look at the representation of body and soul in archaeology. Papers range from prehistoric burial practices and their interpretation to bodies in art and archaeology in both prehistory and the present. Such a span of topics within an underlying theme should provide a stimulating experience.

Mary Baxter (Department of Archaeology, Cambridge University, Downing Street, Cambridge CB2 3DZ)

Dismembering secondary burial

Mortuary practice in Neolithic Britain has long been a subject of debate: were bodies excarnated and selected bones interred in a tomb, whole bodies interred and later re-arranged or bones removed after a time, to be moved across the countryside? Much of the theory behind these ideas stems from texts written in the early part of this century. Recent research indicates that it may be time to think again.

C Malone, S Stoddart, & M Tommony (Antiquity Office, New Hall, Cambridge, CB3 0DF and

Department of Archaeology, Cambridge University, Downing Street, Cambridge, CB2 3DZ)

Articulating disarticulation: a Maltese experience

The Maltese islands are well known for their prehistoric temples. Less well known are their funerary remains since, until recently, the prime mortuary site, Hal Saflieni, was an empty architectural framework without any knowledge of the bodies it once contained. Recent excavations at the Brochtorff Circle at Xaghra have provided insight into these bodies by uncovering a comparable site. Here, various

combinations of skeletal remains, animal bones and figurative art provide intriguing evidence of the prehistoric concept of the body in these central Mediterranean islands. Early results of the computerisation of these large deposits will be presented in a broader framework of the cultural organisation of the Maltese islands in the fourth and third millennia BC.

M Pearce, D Garton & A Howard (Department of Archaeology, University of Nottingham, University Park, Nottingham NG7 2RD; Trent and Peak Archaeological Trust, University Park, Nottingham NG7 2RD; Wolfson College, Barton Road, CB3 9BB)

Dumping the dead in the late Neolithic

The paper will discuss the results of recent excavation at Langford Lowfields (near Newark, Notts), a gravel beach along an abandoned channel of the River Trent, where an accumulation of brushwood had entrapped a selection of skulls: 13 human, 3 sheep, 1 aurochs, 4 domestic cattle, 1 deer and 2 dogs; plus a small selection of post-cranial material and 5 large antlers.

It will be argued that the site is best interpreted as evidence for mortuary practice involving excarnation and a ritual emphasis on skulls, both human and animal. The site may offer a clue to the treatment of those dead who were not interred in round barrows.

J Robb (Department of Archaeology, University of Southampton, Southampton SO17 1BJ)

Fragments of the prehistory of violence in Italy

Violence is many things: a way of constructing social relations, a cultural icon, a constraint on economy and settlement, a physical hazard. In this paper I bring together four disparate sources on violence in prehistoric Italy: (1) architecture, (2) artifacts and their contextual use, (3) iconography, and (4) skeletal evidence. Interestingly, these often do not agree. For instance, the Neolithic, which lacks weapon iconography and artifacts, has high rates of skeletal trauma and defensive architecture; in the Copper Age the situation is the reverse. As this suggests, we cannot assume that symbolisms of violence imply that violence was also practised. In the Italian case, there are varied sociological reasons why the rise of violence symbolisms coincided with the fall in violence rates.

T Saetersdal (Institute of Archaeology, University of Bergen, H.Sheteligsplass 10, 5007 Bergen, Norway)

The body as cultural symbol

This paper will be concerned with the socio-cultural context of body art, such as scarification and mutilations. It builds on ethnoarchaeological research carried out in Tanzania and Mozambique among the Maconde population. The aim is to discuss the role of body art in social and cultural reproduction and the implications for archaeological interpretations both on a general and particular level. This type of material culture has a very wide distribution in time and space and is used to express cultural specific ideas and beliefs. Even though there is no connection in the specific meaning content of these symbols, the very act of subjectifying the body, making it both an object and a subject, is a near universal tradition. This case study looks at how decoration is applied to children's bodies as they are transformed into adult members of society through elaborate initiation rituals. This transformation is manifested in a decorated body. The body is a multivocal symbol bearing messages both to living humans and spirits of long gone ancestors. The bearer of the symbolically embellished skin is protected and cured while fertility and good fortune is enhanced. The changing symbolic meaning content will be seen in relation to a social context of rapid cultural change and re-production.

L Janik (Newnham College, Cambridge CB3 9DF)

Visual perception of the body in Palaeolithic and Mesolithic figurative art

This talk explores the way the human body was presented by the prehistoric artist. I explore the variation in and similarities between figurines and the way the image was constructed, as well as the visual dimensions of particular figurines. I look at the shape, dynamism and movement of the figurines. I relate the prehistoric images to the figurative art in the antique period, Classicism and modern art to relate the possible similarities and differences in visual perception in prehistory, historical period and contemporary age.

The Palaeolithic and Mesolithic figurines from Russia, Lithuania and Latvia are going to be discussed in this paper.

A Kaniari (Wolfson College, Barton Road, CB3 9BB)

The physical self exposed: exhibiting the body as/in art and archaeology

This paper will explore the transformation of the human body from concept of a physical entity containing the self into object- exhibit in two contexts- categories: Art and Archaeology.

Attitudes, objectives and products will be analysed comparatively using theory and examples coming from specific exhibitions: Peter Greenaway's "The Physical Self", the work of specific artists and "archaeological" approaches to the human body as reflected in archaeological museums' exhibitions.

Visual representations of the prehistoric, "primitive" human, ethics of exhibiting human relics, the use of manequines and the authority-granting photographs of the archaeologists and anthropologists

exhibited next to their representations-reconstructions of past humans will be juxtaposed with the body in the arts: the body as art object and the body as process (performance art).

Issues of ownership, authority, subjectivity/individuality, identity and the place of the self, as well as the physical quality of the body during the process and as a product of the exhibiting attitudes of the two categories-art and archaeology, will be discussed and evaluated in the light of the question: Which is the relationship, if any, of these bodies-products with the living and thinking individuals of the 20th century.

S J Reeve & A M Dorse (UNCAL. c/o Department of Archaeology, Cambridge University, Downing Street, Cambridge CB2 3DZ)

As dead as a dildo: drawing on the non origin of heterosexuality

Key words: dildo, heterosexuality, phallogocentric, politics, textuality, violence.

Developing from existing models for the Origin of human sexual behaviour, this paper logically erects a deconstructed psychoanalytical critique of the Self and human sexuality. In drawing through a combined weaving of personal experience and ongoing archaeographical and ethnographical field research, we attempt to demonstrate the instability of the teleological, metaphysical and phallogocentric tradition of heterosexuality-and its derivatives (e.g. bi-sexuality, homosexuality) upon which [behavioural] evolution is necessarily grounded.

Offering a radicalisation of dis-engendered sexuality, our research posits an always already political violence at the core/corpse/cause of all heterosexual-activity: of which, archaeology is inseparably a part. This brief exposition attacks the all too often social ambivalence that inhabits and inhibits the above. Out-lining a libidinal textuality of pragmatic desire, we hope for a solicitation of the denial used to protect archaeology's onoristic and missionary like position.

The TAG Debate: History, Prehistory and Archaeology

Session Organiser: Duncan Brown (Southampton)

Is archaeological theory generally applicable to all archaeology or do we expect certain theoretical approaches to be applicable to particular periods or areas of discipline? Also, if archaeological theory is supposed to be generalising, how are we to view the continuing period divisions which operate in contemporary archaeology? These points seem to represent more than a simple reflection of specialised knowledge which express differences in intellectual and working practices.

We view with dismay the ways in which prehistory and historic archaeology continue to appear as two distinct disciplines that utilise different theories, methodologies and idioms in producing narratives that are not complementary. The result is a fragmented archaeology. We believe it is time to expose such fragmentation and questions its necessity.

This session seeks to explore the gap between prehistoric and historical archaeology. There will be two speakers only. John Barrett is a prehistorian, Duncan Brown is a medievalist; each will speak about the other's period of interest. We are not sure what we are going to say or how we are going to say it but we will each speak for about fifteen minutes and leave plenty of time for discussion. Both speakers will be positive in bringing out points of comparison and areas of technique and thought which are of mutual benefit to students of the prehistoric and historic past. The aim is to re-discover a common purpose for archaeology through a shared understanding of the potential of the evidence and our attitudes towards it.

Duncan Brown (University of Southampton, Southampton)

Prehistory as the home of theory

John Barrett (University of Sheffield, Sheffield)

Looking at theory applicable to all periods

The Public Face of Archaeology in Britain (Part 2)

Session Organiser: Jenny Moore & Jim Symonds (Sheffield University)

Judith Winters, Graham McElearney, Kathryn Denning (Archaeology and Archaeological Science Research School, University of Sheffield, West Court, 2 Mappin St., Sheffield S2 4DT)

Meeting in the Middle of Nowhere: Sharing Archaeology with an Audience in Cyberspace

The WWW is a powerfully versatile medium for communicating archaeological information. Importantly, we need not consider the Web as a vehicle for either public outreach or formal academic publication; a single presentation can be meaningful to a diverse audience, from professional archaeologists to curious schoolchildren. The flexibility inherent in hypertext means that websites can be layered in complexity, allowing the reader to customise their viewing experience.

Basic websites are very simple to design - for newcomers, we will demonstrate the creation of a basic hypertext document. Drawing from the experience of founding *Assemblage*, we will describe how a team of Sheffield graduate students launched a much visited electronic journal, showing that a site need not be complicated or exclusively dedicated to 'the public' to find a wide readership.

For the more technically inclined, there is enormous potential for more elaborate sites which integrate complex visual materials (e.g. from GIS and QTVR) as both presentational and analytical tools, as examples based on current landscape archaeology projects in the Peak District will show.

Martin Evison (Department of Forensic Pathology, University of Sheffield, Medico-Legal Centre, Watery St., Sheffield S3 7ES)

Public Faces

Archaeological facial reconstruction exhibits feature in a number of British museums and have proved popular with the public. Portrayal of forensic facial reconstruction on television and in film, in relation to crime also captured the public imagination. Whilst this presentation will clarify the limited scientific basis of facial reconstructions, a basis which is all too often overstated, it will also emphasise the positive aspects of the technique. A carefully produced facial reconstruction can create empathy with individuals whose lives we hope to portray. Its popularity may also be cautiously used to encourage the development of a broader interest in archaeology. Facial reconstruction, and advanced 3D graphical simulation methods which lie behind computerised reconstructions, are archaeological techniques which have valuable applications inside and outside the discipline.

Rachel Clough (Kilmartin House Trust, Kilmartin, Argyll, Scotland PA31 8RQ)

'We're Quite Interested'. An Enquiry into what the people who live in one of the richest archaeological landscapes in Britain feel.

Kilmartin House is a new archaeological museum in one of the richest archaeological landscapes in Britain. It was built up over a four year period in a community which was uncertain about the value and meaning of archaeology and doubtful about what interpretation of landscapes could contribute to local communities.

Now open, Kilmartin House is a focus for debate on matters of central importance in archaeology: the balance of the cultural and economic in the landscape, the destiny of artefacts, the care of monuments and the pitch of interpretation. The results of a survey on how people react to the presentation of archaeology, both at Kilmartin House and elsewhere, will be given.

Ian W.F. Baxter (Sidney Sussex College, University of Cambridge, Cambridge, CB2 3HU)

From Concept to Country House

In characterising heritage management as a 'product' within a suite of wider environmental initiatives, analysis of its various components and model-building using a strategic management perspective gives some clarity to an already complicated and important subject area. It may also allow re-integration with the academic discipline of archaeology, and as a product able to be ever more accountable when drawing on government or public support.

Tim Schadla-Hall (The Firs, Main St., Houghton-on-the-Hill, Leicester LE7 9GD)

No Longer Can Objects Speak For Themselves

Despite the enormous success of museums in the UK in attracting rising numbers of visitors in recent years, it is clear that at least some of the public remain resistant to entering museums. This is despite museums being recognised as publicly accessible resource centres to the past, and huge changes in display - often away from object filled cases and into the field, in 'out of hours' activities, or through interactive and user friendly approaches. Museums have provided innovative approaches to excavation accessibility, to landscape studies and to (even!) collections. The value of museums will continue, and expand as the Treasure Act comes into force. Hopefully, this will introduce a wider public to the

importance of objects and records. Objects are increasing in importance in the popular press as regional and national disagreements over the final resting place of archaeological finds develops. Possibly one route is to encourage people to identify with the material from their past, and 'keep it local'.

Mick Aston (Department of Continuing Education, University of Bristol, 8-10 Berkeley Square, Bristol BS8 1HH)

Making Time Team

Mick Aston is the Time Team 'team leader'. It is hoped that Tony Robinson will be able to join him, and they do a joint presentation. The key points covered will be:

1. How the Time Team series has evolved
2. The key elements in each programme
3. The philosophy guiding Time Team
4. Examples from the recent series, plus the world's first ever 'live' dig
5. Personal appraisal
6. What next for Time Team and archaeology generally

The Rise of the Modern: Behavioural and Biological Perspectives on the Evolution of Humanness (Part 1)

Session Organiser: Patrick S. Quinney (Liverpool University)

During the past 150 years archaeologists and palaeoanthropologists have been prepared to include artefactual assemblages, and the hominids that produced them, within the boundary of 'modernity' or 'modern humanness', whilst excluding synchronic, often sympatric, populations from this designation. The case of *Homo neanderthalensis* versus 'anatomically modern' *Homo sapiens* is a prime example. All too often the reasons for this inclusive and exclusive labelling are unclear and poorly defined.

Today it remains a valid question, that, when viewing the hominid bio-cultural record, just what constitutes 'modernity'? In order for prehistoric populations to qualify for membership of humanity, should we adopt historical notions of modernity such as the production of cave art, blade technology, evidence for spoken language, or 'anatomically modern' morphology? The refined chronostratigraphy of the Middle and Upper Pleistocene record indicates that these criteria are not constant through time, often disappearing from the record for tens of thousands of years. Did humans stop being human as a result?

Or, should we view modernity in a different light, encompassing criteria such as the use and control of fire, the ability to plan and structure economic time, the realisation of mortality and of the self, the construction of physical habitation structures, the ability to colonise and culturally adapt to a wide range of environments, or the loss of the australopithecine-like body plan? Should we view modernity as beginning in the Upper Pleistocene or the Upper Pliocene? Can modernity be applied to pre-Holocene hominids in a biologically and culturally meaningful way? Should we view the adoption of modern behaviours as a gradual transformation, or as a saltation event? Can we, or should we even try to, define what it is to be 'modern'? This session will address these ideas.

Patrick S Quinney (Hominid Palaeontology Research Group, Department of Human Anatomy and Cell Biology, The University of Liverpool, New Medical School, Ashton Street, Liverpool L69 3GE)

Contingency, Convergence and the Status of Anatomical Modernity

'Anatomical modernity' is a concept that has, at least superficially, a specific biological meaning - to be an anatomically modern is to be a member of the taxon *Homo Sapiens*. However, in recent years, both the definition and constitution of the fossil hypodigm of our species has been shown to be less clear, *vis-à-vis* the on-going 'Out-of-Africa' versus 'Multi-regionalism' debate. This paper discusses the roles of historical contingency and convergent evolutionary processes in determining the pattern of phylogenetic trajectories and taxonomic diversity observed in the hominid fossil record during the Middle and Upper Pleistocene; specifically, how these processes have been undervalued in attempts to pigeon-hole hominid fossils into the rigid constraints of the biological species concept (BSC). I suggest that whilst late-Middle and Upper Pleistocene *Homo Sapiens* are reproductively isolated from their synchronic congeners, *H. neanderthalensis* and *H. erectus*, they cannot be viewed as species in the strict sense of the BSC, and as 'modern' humans in any biologically meaningful way. Instead, they are the result of a unique series of environmental and bio-cultural selection pressures which have no ontogenetic counterpart in today's post-glacial world. In the light of this, the status of biological 'modernity' and implications for hominid taxonomic diversity will be discussed.

Kate A Robson-Brown (Centre for Human Evolutionary Research, Department of Archaeology, University of Bristol, Woodland Road, Bristol, BS8 1TB)

Conflict and Continuity in Hominid Phylogeny: Implications for the Definition of 'Modernity'

Over a century of research into hominid systematics has produced a rich and varied set of phylogenetic hypotheses. Within this field the concept of 'modernity' is very specific in meaning. This meaning may be challenged if reticulate evolutionary processes, such as convergence, hybridization or introgression, are taken into account. To investigate this suggestion, a phylogenetic analysis of 14 hominid taxa is demonstrated in which reticulate relationships may be accounted for. The method employed is continuous track analysis (CTA), which searches for graphs with the minimal number of connections and where most character states have distributions or tracks across taxa that are continuous. The results show that reticulate relationships are important in human evolution, and that our concept of phylogenetic 'modernity' should take account of this.

Marcel Otte (Université de Liege, Service de Préhistoire, Place du XX Août 7 bât A1, B-4000 Liege, Belgique)

Anatomical Modernity as a Cultural Product

The 'modern' aspects of present-day humankind are the result of a phenomenon of convergence which has acted on all primitive humanities by highlighting their cultural components as evolutionary factors. The progressive replacement of anatomical functions by behavioural functions acts as an evolutionary trend which manifests itself through common and correlative features: cerebral development, facial reduction, aptitude for manipulation, running, throwing, etc. Operating in every place and at every time, this 'cultural selection' produced morphological analogies (present-day races) on an already unified anatomical substratum, more than a million years ago in a single biological species. The process is still underway. The Illusion of a 'modern' stage is a result of three non-scientific conditions: 1) A late migration of populations from outside Europe; 2) The history of sciences founded in Europe has been given this circumstance a universal value, and ; 3) This opposition between primitive animality and accomplished humanity satisfies and reinforces our contemporaneous mentality, just as the Bible did in earlier times.

Jennie E Hawcroft (Research School of Archaeology, Department of Archaeology and Prehistory, University of Sheffield, West Court, 2 Mappin Street, Sheffield S1 4DT)

A Wide Range of Human Humans: Against the Notion of Humanness as a Phylogenetic Criteria

The intriguing thing about Neanderthals is that they are so tantalisingly similar to extant humans (20th-century ones and their Upper Palaeolithic ancestors), yet there are notable differences which prevent the two types being as classed as one species. In the context of this session, I propose, using Neanderthals as a case study, that we should not attempt to define or even conceptualise modernity or humanness. I shall demonstrate that Neanderthals fulfil the behavioural and neuro-anatomical (brainsize) qualifications that might be laid down for humanness, yet they are clearly behaviourally and genetically different to *H. Sapiens*. I shall further discuss the notion that current humans have no experience of humanness outside of realm of *H. Sapiens*, as we are currently in the phylogenetically atypical situation of being the lone extant hominid. I will argue that in our limited experience, humanness is something diagnostic of *H. Sapiens*, so it is impossible for us to comment on something as intuitive as humanness in other species of hominid. I will conclude that the inclusion of some hominid species and exclusion of others in the group with which we ally *H. Sapiens* is detrimental to our understanding of human evolution and primatology, and that such "species-ist" approaches should be discouraged.

Tim Ingold (Department of Social Anthropology, The University of Manchester, Oxford Road, Manchester M13 9PL)

Picasso in the Palaeolithic? Art, Humanity and Modernity

In a recent review of the book *Chauvet Cave*, which documents the paintings produced at the site by Cro-Magnon people some 31,000 years ago, Stephen Jay Gould argues that while we are right to admire the artistic excellence of the paintings, we should not be surprised that art of such sophistication appeared at so early a date. Our surprise, he maintains, is an index of our lingering commitment to an outmoded evolutionism which insists that our culturally 'primitive' forbears could have managed only the most rudimentary kinds of artistic expression. Yet the people who painted at Chauvet were 'modern humans'; they were 'fully us, with all our foibles and potentialities'. We should therefore expect art of fully human sophistication. In this paper, I show that the attempt to populate the past with people like ourselves, equipped with the same capacities and dispositions, betrays a form of presentism that is deeply rooted in modern Western thought. Against Gould, I argue that the people of Chauvet were not like us at all. Far from revealing a universal, innate competence - a capacity for art - that marks its possessors as fully human, their paintings called for embodied skills and sensibilities generated within the context of a form of life unlike anything known to us today. The 'modern human', I conclude, is a creature of the modernist imagination, and its characterisation does more to legitimate the present than to illuminate the past.

Margherita Mussi (Dipartimento di Scienze dell'Antichità, Università di Roma, Via Palestro 63, 00185 Roma, Italia)

In Search of Palaeo-Shamanism

Shamanic beliefs are widespread amongst contemporary hunter-gatherers, especially in Siberia and America. They imply that the cosmos is structured in different layers, inhabited by ordinary people and beings, as well as spirits. Special people learn how to gain access to different and non-ordinary levels, travelling there to negotiate with spirits the killing of animals, to rescue the souls of endangered or sick people, and the like. We will examine the Palaeolithic record, including burial customs, portable and parietal art, and other evidence, to assess if a shamanic perspective to life can be taken as already established during the Pleistocene, and, in case, if it underwent discernible changes through time. We will also discuss the impact of a structured system of beliefs on the life of hunter-gatherers, and its relevance in the definition of humanness.

Mark Roberts (Institute of Archaeology, 31-34 Gordon Square, London WC1H 0PY)

Boxgrove and Schöningen: Examples of Modern Human Behaviour in the Middle Pleistocene?

The site at Boxgrove in the south of England has revealed evidence for the hunting and butchery of large size-class mammals, such as rhinoceros and horse. There is also evidence for making bone and antler tools, and co-operative behaviour. The site at Schöningen has yielded wooden artefacts, including spears and hafts for stone tools. This paper examines whether these finds are really indicators of 'modern' behaviour, or if they form part of the normal behavioural repertoire of Middle Pleistocene hominids.

Steven Mithen (Department of Archaeology, University of Reading, Whiteknights, PO Box 128, Reading RG6 6AA)

Want to Make a Hand-axe? Well, Just Say the Word!

The relationship between the evolution of Palaeolithic technology, cognition and language is a matter of considerable debate. One particularly question concerns the cognitive/linguistic implications (if any) of the appearance of technically demanding, symmetrical bifaces in the archaeological record. Are these a reflection of modernity in thought and behaviour? A trend during the last decade has been to think not to think that the Acheulean is a reflection of a very different, and probably non-linguistic, mentality and behaviour to modern humans. This question is explored by drawing on recent research in evolutionary and developmental psychology. I consider whether proto-language involving the naming of physical entities in the world was indeed essential for manufacturing handaxes. Perhaps it was literally by saying the word that the separate mental modules which together constituted technical intelligence could be adequately fused together.

Social Worlds of Knowledge: Aspects of technology and the social

Session Organisers: Andy Jones and Eland Stuart (Glasgow University)

Material culture has typically been considered either as the result of functional expediency, or in purely symbolic terms. In the first instance the form of the material object is everything, in the second instance the form of the object is secondary to what it signifies. Although there has been a recent focus on the materiality and physicality of material culture, there has been less interest in how the physical nature of material culture is actually shaped by aspects of the social and cultural. In focusing on technology an emphasis is placed not only on the physical form of things, but also on the sequence of activities which lead to this form, technology is then seen as shaping not only what things look like, but how things are made.

The contributions to this session set out to explore these broad ideas in the context of both artefactual material, as well as field monuments and landscapes. Studies range from the Neolithic to the Post-Medieval, and are concerned with ceramics, metalwork, the form of chambered tombs, burial cists, brochs and field systems.

Robert Squair (Department of Archaeology, University of Glasgow)

Beyond Utility: symbolic aspects of pottery manufacture, use and deposition

The prevalence of the assumption that pottery is a utilitarian container, an indispensable piece of domestic paraphernalia, ensures that ceramic manufacture, use and discard are perceived as exclusively technical or functional processes. Ceramic ethnoarchaeological accounts demonstrate that these assumptions obscure the many symbolic concerns that are known to pervade pottery use. This paper emphasises the capacity of pottery to facilitate and sustain symbolic understanding. The inception of pottery in the Neolithic of Britain and Ireland is explained with recourse to its symbolic potency rather than

domestic utility. Aspects of the production, use and deposition of Early Neolithic pottery in these areas are examined to demonstrate the plausibility of this argument.

Rick Peterson (Department of Archaeology, University of Southampton)

The Material Histories of Neolithic Pottery: structure and contingency

This paper will argue that many of our understandings of Neolithic pottery are unhelpful because they view material as simply reflecting social relations, however those social relations are imagined as working. This distances us from the material history we are trying to understand, and reduces any patterning we see to a single pre-determined cause.

I will argue instead that we can use the evidence for social activity during the 'life' of this pottery; its production, use and deposition, to build a history from the bottom up. A pot has the meaning it has because of its contingent history and associations. By looking at the detail of the 'lives' of pots I will explore the history of these meanings at both a site and regional level.

Andy Jones (Department of Archaeology, University of Glasgow)

From the Womb to the Tomb: Pots, Metaphors and the shape of technology

Pots are made, used and broken by people on a regular basis throughout their lives, yet the influence of the social bears little relationship on the production and use of pots in many conventional analysis of archaeological ceramics. Pottery does not exist in a cultural vacuum, rather its material production and use is shaped by a series of cultural ideas concerning its place in the social world, indeed the particular nature of these ideas will influence the precise way in which this technology is conceptualised.

This paper will explore the way in which those metaphors concerned with the personification of objects are instrumental in determining the shape of technology in relation to different categories of vessel and the way in which these metaphors influence the specific biographies and identities attached to pots. This paper will focus on a specific case study which centres on the production and use of Late Neolithic Grooved ware at the settlement site of Barnhouse, Orkney.

Sue Bridgford (Department of Archaeology and Prehistory, University of Sheffield)

Artefacts and Technology: bronzework-ritual and practical production

Technology as a distinct concept post dates the industrial revolution and its uncritical use has done much to hinder comprehension when dealing with the material culture of prehistoric society. Through an analysis of bronze swords and spears of the Later Bronze Age, this paper seeks to underline two essential aspects of the culture which produced them. Firstly, the inseparability of ritual and practical aspects of all acts related to material culture, from manufacture to deposition, and secondly, the continuous nature of the interrelationships between form, function and the symbolic significance of objects.

Aaron Watson (Department of Archaeology, University of Reading)

The Architecture of Sound

We live in an environment full of sound, yet prehistory has tended to remain a silent world. While people were able to generate noises in the past, the degree to which material culture can reveal the role fulfilled by sound in Neolithic Britain remains unclear. Monuments have been increasingly understood as visual and physical expressions of the social order which could direct movement and perception. This investigation has sought to extend these possibilities by considering whether some architecture may also represent a technology for the creation and manipulation of sound.

While it seems unlikely that prehistoric communities possessed an intimate knowledge of acoustic science, it may be possible to determine whether their structures incorporate features which appear to exploit any physical principles of sound. Drawing upon research conducted on megalithic tombs over the past year, it is suggested that the design of many monuments is suited to the generation of unusual acoustic effects. This may contribute a further dimension to our understanding of monuments in the Neolithic, and in particular our awareness of the range of social processes and decisions which culminated in the construction of specific architectural forms.

Eland Stuart (Department of Archaeology, University of Glasgow)

The Technology of Decay

This paper examines the creation of particular material forms and the social implications of the technology involved in their manufacture. Drawing on examples of cists and similar stone-built structures in later prehistoric Orkney, this paper will involve an interpretative reading of these structures arising from the excavation of a specific cist. As a result, an argument is advanced which explores the possibilities of a whole range of social meaning being embodied in their construction.

Andrew Baines (Department of Archaeology, University of Glasgow)

Brochs: Dry Stones and Society

The broch is a monumental architectural form, presenting an almost seamless and apparently impenetrable face to its surroundings. It has therefore seemed natural for archaeologists to ascribe a defensive function to these forbidding structures, to view them as impermeable stone containers for the protection of people and things in troubled times. Whilst there are good empirical reasons to question a purely defensive interpretation of the brochs, the concept of 'defence' itself is theoretically weak in this context; it fails to account for the architectural complexity of these structures and the ways in which their meaning may have been created through routine practices, including those involved in the processes of building and reconstruction. Using material from sites in Caithness, this paper will argue that, far from being a monumental, unchanging reflection of the isolationist and warlike tendencies of their builders, the brochs were implicated in interpretative social strategies of permeability and exclusion, involving the re-working and elaboration of social spaces through the technology of dry-stone architecture.

Hannah Sackett (Department of Social Anthropology, University of Edinburgh)
Improving their Minds; Technological and Social Aspects of the 'Improvements' in Nineteenth Century Orkney.

The technologies employed in farming Orcadian land underwent a fundamental change in the wake of the agricultural 'improvements' of the mid-nineteenth century. As the term 'improvements' implies, these changes were seen to be evolutionary; a natural progression from the inefficient combination of small farms, crofts and common pastures to the organized and productive system of enclosed fields and large farms.

The aim of this paper is to demonstrate that these changes were neither evolutionary nor purely economic, and that social and cultural beliefs were integral to the technologies which shaped the Orcadian landscape both before and after the 'improvements'. An examination will be made of the conflicting beliefs and practices of tenants and landowners, and of the effect which the physical changes made to the landscape had on its inhabitants. The discussion will centre on the island of Rousay, where the survival of an early nineteenth century field system allows comparisons to be made with the surrounding 'improved' landscape.

Martin Porr (Institut für Ur- und Frühgeschichte Schloss, University of Tübingen, Tübingen, Germany)
Space and Material Culture: Dimensions of Causality in the use of a Tropical Forager Rockshelter
The study of hunters and gatherers is traditionally dominated by functionalist and ecological approaches. This applies equally to examinations on a micro level (inter-site) and on a macro level (inter-site). In the former case site and location use is examined in relation to the practical necessities of refuse disposal and economic tasks, in the latter case the relation of sites to each other is often explained as a function of optimal acquisition strategies. The role of material culture in forager societies is usually conceptualised in the same terms.

Ethnoarchaeological research might be a useful way to overcome such simplistic concepts and to examine material culture and its patterning as a product of social and cultural practice. A possible approach to the problem is illustrated by the analysis of a rockshelter campsite of the Semang-Negrito foragers of Southern Thailand.

People, Places, Buildings and Society (Part 2)

Session Organisers: Mark Maltby and Bruce Induni (Bournemouth University, TAG Organizing Committee)

Dr Alexey Sorokin (Institute of Archaeology, Moscow, Russia)
Zamoste, Moscow Region, Russia: A wet landscape

The methods of aerial and space examination are successfully applied in archaeology to pre-excavation investigations of monuments. The most remarkable results were obtained at the studies of monuments dated from the Bronze Age up to the Middle Ages. The detection of the Stone Age monuments as to aerial and space photographs has the number of special features. The reason is the considerable modification of natural conditions and relief for last millenniums.

It is known that the monuments of the Stone Age had distinct fastenings to the definite peculiarities of relief. Therefore the main objective aerial survey of Zabolotskoe paleolake and surrounding wet lands in Serviev-Posad district of Moscow region was the reconstruction of paleorelief. The idea was to mark the areas that are the most perspective for surface archaeological surveys. It was suggested to carry out computer processing of aerial photographs and to check the obtained results by traditional methods of surface archaeological surveys.

The result of the computer processing of imageries was the definition of some paleorelief objects (ancient islands and rivers), which ancient settlements may be connected with. But a field checking showed, that these objects concerning belated ancestry and they have no direct traces of the monuments of the Stone Age. The more ancient objects of relief are superseded by powerful belated deposits and meanwhile are not recognised on aerial photographs. Nevertheless we believe, that combination of the methods of the computer

processing of imageries with surface archaeological surveys and with drilling will give the opportunity to distinguish features connected directly with the most ancient (post glacial) relief of investigated area.

Dr Alexander Smirnov (Institute of Archaeology, Moscow, Russia)
Geomorphological aspects of landscapes with reference to Neolithic sites in the central part of Russia
The Central European Russia relief developed at the beginning of Holocene. The relief predetermined in many respects the areas of settling, the economy specific character and the migrations that predetermined the cultural specificity. These features one can see evidently on the border of vast ethno-cultural areas connected with watershed areas. One of such areas is the Volga-Dnepr watershed at the region of the two largest European Russia rivers sources. Here Volga and Dnepr form two vast valleys which are separated by Smolensko-Moskowskaya height and Srednerusskaya one. The river valleys are bound up by Br'ansko-Djisdinskaya lowland. This lowland breaks the elevated landscapes of Srednerusskaya height.

During the Neolithic period (V-III millennium BC) the sites were situated on the high places in flood-land and on first linchets upper the flood-land. It happened because of the specificity of hunters and fishermen economy. On the south one can see the confusion of the forest and forest-steep areas population. The archaeological sites of Desna Neolithic culture located in the Desna-river basin. To the west there were the sites of the Upper Dnepr Neolithic culture. These are located in the basin of Sodg-river which is the large Dnepr tributary. These two cultures were separated from each other by Desna-Sodg watershed. It is the sites which display very close cultural similarity that were located at the territory linked by Desna and Sodg old river valleys. The country between two rivers of Desna and Oka was the natural border that separated Desninskaya culture from the archaeological sites of L'alovskaya culture located in the country between Volga and Oka rivers. Population of Desninskii look occupied the territory where the Desninskaya lowland bound up the Volg-Oka basin

Dragos Gheorghiu (Department of Design, Academy of Art, Bucharest, Romania)
The Domesticated Nature: Animals and Landscapes in East-European Eneolithic

Among the East-European eneolithic cultures, the Cucuteni culture with its polychrome ceramic is one of the most impressive compared to its contemporaries. In its final phase "B", the abstract decorative drawings are replaced by some iconic narrative scenes with animals or human silhouettes.

One of the narratives depicts animals in split representation or drawn alone in horizontal frames. Each of these images have small triangles positioned on the inferior register of the image, which could be taken for images of mountain ridges.

Another narrative depicts several animals following each other. I believe to have identified here a hunting scene with horses and dogs chasing a stag or a roe-buck. In this image the mountain landscape is very comprehensible, under the shape of twin mountains painted as small triangles positioned at the foot of the animals. The image of the horse and a dog chasing the game is an argument in favour of the existence in the Cucuteni culture of a hunting (ritual) on horseback with pack as described by Herodotus. The hunting, "over mountains and valleys" is a foundation myth frequent in folk cultures.

This narrative presents two instances of domestication: that of animals (the image of the domesticated horse is one of the earliest in Eastern Europe) and that of the (geometrized) landscape.

One can see in the Cucuteni example one of the oldest interpretations of landscape in prehistory. The landscape, like the domesticated animals, is controlled by rhythm, symmetry and perspective (dimension). If, because of its structure, the hunting image is asymmetrical, the landscape rhythms and confers to it a mythical-geographic dimension.

Frances Peters (40 Sunningwell Road, Oxford, OX1 4SX)

Round barrows in their landscape: A new interpretation of Bronze Age funerary ritual as two separate traditions, Conspicuous and Inconspicuous Barrows

The placement of the Bronze Age barrows of southern England in the landscape is best understood in terms of two traditions; Conspicuous and Inconspicuous. Conspicuous barrows are large and prominently located, with a wider range of grave goods, including exotic materials; while Inconspicuous barrows are smaller and less strikingly placed, with funerary urns as the main grave goods, and a stronger association with agricultural land.

The Inconspicuous barrows were designed to honour the dead without altering the world of the living. They would not have established a new ritual landscape, and their grave goods are few, traditional and domestic. This may reflect a system of land-ownership based on a tradition of respect for the world of the ancestors. The same people may have been farming the nearby land and burying their dead in the local Inconspicuous barrows.

The Conspicuous barrows show a desire to change the landscape with new monuments. Both the grave goods and the barrows were expensive and spectacular: the Conspicuous barrow tradition represents an individualistic ideology in which access to exotic objects was important.

Dr Valerij Gulyev(Institute of Archaeology, Moscow, Russia)

Earliest urbanism: structure and functions of a city in some primary civilizations (Mesopotamia and Mesoamerica)

For the solution of the problems of ancient cities it is particularly important to analyse materials from the primary areas of urban civilizations (Mesopotamia and Mesoamerica), where the process of emergence and development of urban settlements was progressing in its "pure form", without any outside influence of more developed cultures. It would be noted at the same time that these were the earliest and most archaic examples of cities in general.

These cities were unlike to the modern ones. Economically they were based on agriculture, crafts' specialization and trade (external in a major part). However the main thing in the understanding of an essence of an ancient city is a hierarchy of communal structures; extended patriarchal family, village community (inside of a city - "ward", "district", "block") and a group of united village communities transformed in a process of the merging in the qualitatively new whole - a city.

During the époque of early antiquity city is usually as a centre of a small state (city - state). There were located a residence of a ruler (king) of this state and a temple of the supreme deity.

All earliest cities of Mesopotamia and Mesoamerica were primarily polyfunctional; they had politic-administrative, ideological, economic, military-defensive (refuge) functions.

Steve Dobson(University of Leicester, University Road, Leicester, LE1 7RH)

Flour power: A Marxist-systems approach to the contextual preservation of industrial buildings

Whilst physical preservation helps to retain the architectural appearance of a building, its context can become eroded and eventually lost by the increasing urbanisation and modernisation of its immediate surroundings. The artefact, in this case, is not removed from context - context is removed from the artefact. An industrial building can be visualised as a product of change, or political conflict, in an inter-connected framework of society. The preservation of its meaning, therefore, relies on the understanding of its context which can be achieved through the study of, not just the building, but its place within the landscape of industry. This raises the question of whether it is always the case that the physical preservation of a single site should be more important than the investigation of its regional and social context. Although the underlying theme can be applied to any archaeological site, the water power sites of the River Nene, Northamptonshire provide the main case study for discussion.

A Zagoruiko(Research Institute for Cultural and Natural Heritage, Russia)

Domestic architecture and sedentism among prehistoric and historic inhabitants of Eastern Chukota

Ancient Eskimo cultures (Okvik, Old Bering sea, Punuk, Bimirk and Western Thule) occupied the coastal areas of Chukotka from I-II century BC until XV century AD. Their economy mostly based on marine resources (hunting on sea mammals: walrus, whales, seals, ringed seals). So settlement strategy of ancient Eskimos was oriented to sedentary occupation of certain places on seacoast. The houses of ancient Eskimo were semisubterranean, their supporting constructions were built from logs of driftwood or whale bone, roof was covered by walrus skins and pieces of turf. Although, Eskimo dwellings had some similarities with constructions of other maritime cultures of Northern Pacific (ancient Karyak culture, ancient Kerek culture), but they differed in such features as : supporting constructions (the main supporting poles were situated in the corners of floor or along walls; two central timbers); absence of hearth; building materials (stone and whale bones). Development of house constructions, which are traced from simplest forms (Kaniskak, Seshan sites) to complex one, concerned with degree of sedentarization and periods of occupation of each ancient Eskimo site.

Robin Harland (School of Conservation Sciences, Bournemouth University)

The re-building of the choir of Canterbury Cathedral

The rebuilding of the choir of Canterbury Cathedral in the late 12th century took place in a specific historic context and was exceptionally well recorded in the chronicle of the monk Gervase. It is thus possible to look at the relationship of landscape, monument and society in this case through a contemporary record.

The concepts of signification, domination and legitimation derived from Giddens (1984) offer a way of analysing the relationship, and can themselves be related to early mediaeval theory and concerns.

Although the monument visually dominates its urban setting and rural surroundings, the role of landscape in the rebuilding was economic and thus concerned with domination through the ownership and allocation of resources. As a resource it provided stone, timber, metals and minerals, most of which were not local. These and other construction costs were paid for by funds derived from the ownership of land by the monastery and other donors. Landscape appears to have had little or no value as signification.

The monument was built because the previous choir had burnt down. Four years after the fire, Archbishop Thomas a Becket was murdered in the cathedral, so the new building would also have to house the tomb of a potential Saint. Thus the monument has many levels of signification. It is arranged both for existing religious purposes and for the new role of pilgrimage to a shrine. Religious signifiers are built in: the windows, for example, provide several iconographic schemes. The shrine, though, has more than a spiritual meaning. It is solid and visible reminder of a range of social issues, many concerned with legitimation.

In an age which saw a fist-fight between the Archbishops of Canterbury and York it is not surprising that the social issues concern conflicts of legitimation not only between institutions - Church/State, Papacy/Monarchy, King/Archbishop - but within them. Giddens' underlying concept of duality of structure is well displayed in the insecurities of the holders of apparently secure offices. The same duality can be demonstrated within another social system, that of the building trade, whose role is described in details which are checkable against the monument.

The paper will conclude with the notion that sound explanatory concepts can be of value over extensive historical periods. Giddens' model helps to explain, rather than simply describe, the rebuilding of Canterbury choir.

Nick Bridgland (Historic Scotland, Edinburgh)

Conserving Artefacts in the Wild: Issues in Building Conservation

Historic buildings face problems which differ from those faced by historic artefacts and require different treatment. The difference in the physical, environmental conditions in which they are preserved is closely bound up with the perceptual difference between these two categories of man made thing, a perception based on immobility, place and context. This has hidden both a difference in approach to building conservation and artefact conservation and a difference in context which has helped mould these approaches. This paper concludes that the museum context is so different from that of historic buildings *in situ* that, while the principles of artefact conservation are relevant to the care of buildings, their concentration on physical material has important limitations. It also concludes that an approach which addresses both the physical and intangible qualities of historic buildings is of interest to museums for its contrast with the museum context.

Artefacts in Archaeology III: Round up the usual suspects?

Session Organisers: Paul Blinkhorn and Chris Cumberpatch (Sheffield)

Following successful sessions based around the theme of artefacts in archaeology at the Durham and Bradford TAG conferences, the authors propose a third session, somewhat wider in scope than the previous two. While artefacts in the conventional sense of the term will be covered (albeit from angles intended to represent the innovative and novel), a number of the papers are designed to demonstrate that a concern with the material nature of the encounter with the past does not end with the recovery, interpretation and presentation of archaeological material in its restricted sense. Once we move beyond the realms of the imagination and of oral narration, our contact with the past is, above all, a material one, experienced through the medium of the world of objects (to be considered inclusively from the single artefact to the widest landscape). That such encounters are necessarily situated and contextually specific is now widely acknowledged and it is hoped that this session will demonstrate that this fact offers the opportunity for further investigations of human relationships with the physical world.

Duncan Brown (Southampton)

My Mum's House and other stories

This paper compares the evidence for pottery use in a 20th century English context with that for medieval society. I shall be looking at the range of rooms within which pottery is used within three dwellings. These are the houses of my mother, who lives alone in a rural bungalow, Victoria and Simon who live with their two year old son in a Winchester town house; Frank and Tobie who live in the country with their three children. The pots in each room are classified by vessel type and function and have been counted. The data for each dwelling is compared and this will lead to a consideration of the implications for interpretations of archaeological evidence. Similar data from medieval excavations and historical sources will be presented as a contrast and the conclusions will dwell on the archaeological lessons we can learn from our own experiences.

Chris Cumberpatch (Archaeological Consultant, Sheffield)

Some observations on the concept of 'embedded' and 'disembedded' economies in archaeological discourse.

As part of a continuing attempt to situate the domain of 'the economy' as a significant arena of social action and discourse, the author will present some observations on the use of the terms 'embedded' and 'disembedded' to describe the characteristics of institutions associated with the production, circulation and consumption of material culture. The extent to which economic activity can ever be said to be disembedded will be questioned with reference to recent work in economic sociology and the implications of this for archaeology will be discussed.

Jonathan Bateman (Sheffield University)

Film and Fetish: Imaging the materials of excavation

Archaeological excavation is a performance rooted in its social and material occupation of space. The histories created by those who work at and visit excavation sites are mediated through their interactions both with others on the site and with the material presence of the 'dig' as constructed by archaeologists. This is the story of a photographic exploration of the ways in which the social relations of the site can be manifested both in personal physical space and how they might be reflected in or derived from the material culture of archaeological practice. The use of photographic images in archaeology is bound up with their perceived role as objective records of a physical reality. This paper offers new ways in which images can be used to illustrate the interaction that excavators have with their material surroundings as well as laying photographs alongside the tools and products of excavation as the fetishised accoutrements of archaeological practice.

Alex Norman (Sheffield University)

The Art of Fine Archaeology

The nature of our contact with the past is a material one. That is to say, the evidence of past life is a material residue which we come into contact with as the artefact. However, what is it that actually defines the nature of an artefact? If we understand the artefact as being our link with the past, it follows that this will include anything that we in the present share with the past. In its broadest sense, the landscape can be considered in these terms. Just as we inhabit and create our environment, so too did people of the past inhabit, use and understand their environment ... a landscape that we can see today. How was this past landscape understood? We can not begin to think about this question without first attempting to understand our own experience and situation within the landscape. Part of the art project carried out at Gardom's Edge in Derbyshire (concurrently with a programme of archaeological excavation and survey) is an attempt to visualise this understanding, and so to encourage people to think in terms of their own situation in the landscape and thus the archaeology that surrounds them. To make a contemporary understanding of our place in the landscape explicit necessarily leads to an encounter with past understandings.

Gabor Thomas, (Institute of Archaeology, UCLondon)

Late Saxon Strap-Ends and Dress Accessories: A Window into Social and Regional Identities in Mid-Late Saxon England

Late Anglo-Saxon strap-ends (in this case, spanning both the mid and late Anglo-Saxon periods, c. AD650-1050) are valuable for both art-historical and artefact studies of the period.

Thanks to recent archaeological and metal-detecting activity, the number of these objects has increased in excess of ten-fold in the last 35 years, and this paper will present some newly-identified regional groupings. It will be argued that there is evidence for the existence of workshops that manufacturing strap-ends which were tailored to local tastes and fashions, and the products of these will be compared with types which had a much more widespread popularity and circulation, unrestricted by political and geographical boundaries, not only reflective of economic factors such as craft-specialisation, but also of social factors such as increasing national identity.

Jon Humble (English Heritage)

Cleansing the Doors of Perception -

This paper will consist of a consideration and critique of some of the methodologies presently utilized in the analysis of prehistoric flint assemblages, and suggest some alternative ways to approach the material.

David Howlett (The Bodlean Library, Oxford).

The Dark Ages. Not. -

This paper will comprise a survey of literary and epigraphic evidence of the use of classical Latin as a medium of intellectual discourse. An examination of the work of three major fifth-century Romano-British writers, Pellagius, Patrick and Fautus of Riez will be followed by a survey of British stone inscriptions in high-register Latin of the 5th-9th centuries. These sources will be used as a basis to argue that too many archaeologists have equated high-status artefacts with intellectual thought, and vice-versa.

Angela Boyle and Alastair Barclay (Oxford Archaeological Unit)

Bronze Age water holes and Iron Age rubbish - yet another example of votive deposition in later prehistory

Paul Blinkhorn (Oxford Archaeological Unit)

'All art is quite useless'

Artefacts analysts dealing with the late Medieval period have traditionally used manuscript illustrations as a primary source for placing material culture in its social context. Increasingly, the more formal paintings of the fifteenth and sixteenth century Flemish and German schools are being used in the same manner. This paper will examine the use of such sources and, using paintings such as Van Eyck's 'The Arnolfini Wedding', consider how reliable they are.

G Thomas (Institute of Archaeology, London)

Dress accessories and social and regional identities in late Saxon England

C Jones (Sheffield University)

Stone tools and evolution

"When Worlds Collide": Archaeology and Science Fiction

Session Organiser: Miles Russell (Bournemouth University)

"Who controls the past controls the future. Who controls the present controls the past" (ORWELL 1949)

"There is no past or future; only a multitude of possibilities" (The Doctor)

Miles Russell (Bournemouth University)

A Multitude of Possibilities?

More people have seen "Raiders of the Lost Ark" than "Time Team, Chronicle or Open University". More people have read "Chariots of the Gods" than will ever read Excavations at Maiden Castle". Worried? Should you be? Are those involved in archaeology secretly pleased by the heroic pose of fictional archaeologists Indiana Jones, Captain Jean-Luc Picard, Lintilla, Bernice Summerfield or Lara Croft? Can we learn anything from the popular perception of archaeology within fiction and within in the public consciousness? Can ideas and concepts outlined within science fiction enlighten us as to the way forward for archaeologists and archaeological fieldwork, or does SciFi just reflect and enforce the outlook, beliefs and prejudices of its own era? Do archaeologists have a future, or are we doomed to be Cyber-Diggers locked forever within a Virtual-Trench?

If you have ever pondered upon the importance of having archaeologists on the first deep-space mission, if you are worried that cyber-space is becoming more of a reality than test pitting, if you possess a burning desire to conduct a full environmental impact assessment on the Klingon homeworld, if you feel that monoliths on the moons of Earth and Jupiter are in urgent need of conservation, if you have entertained fears that the Neolithic tomb you excavated back in '87 may have contained a curse or if you have ever wondered whether publishing the results of thirty years fieldwork in a Norfolk bog may be slightly less profitable than writing a book on how Atlantis was originally just east of Putney, then welcome. There are many possibilities. Let us explore just some of them...

Martin Brown (East Sussex County Council)

Field Monuments in the Kingdom of Lancre, Discworld

The Kingdom of Lancre on Terry Pratchett's Discworld has one of the richest archaeological landscapes in the multiverse. The archaeologist who travels through this mountainous realm is faced with a number of questions:

what are the monuments that are encountered?;

how are they managed?;

what can they tell us?

By considering this very alien, yet remarkably familiar, place we will examine the links between fantasy and reality and between archaeologists and the wider public over time and space. Finally we will ask why there is, as yet, no RCHM(L) and consider the role of witches, elves and mobile megaliths in the work of the Monuments Protection Programme.

Brian Boyd (University of Wales, Lampeter)

Myth Makers: Archaeology in Doctor Who

Archaeology and science fiction share a common identity in that they are both manifestations of the colonial encounter. In the popular perception, both are concerned with discovery of the unfamiliar, the different, the alien, the other. It is the role of the explorer/archaeologist to describe, explain and interpret. This paper considers this perception, drawing upon archaeology as depicted in BBC TV's "Doctor Who" series. Some kinds of archaeologists may be seen as Time Lords, with a monopoly on the construction of

history. They explore, survey, collect and analyse the material residues of past worlds, and produce accounts of those worlds through routine archaeological procedures. The histories produced through this colonial encounter with an alien past seem, however, strangely familiar, much like the rather "humanised" aliens encountered in "Doctor Who". We can interpret these alien worlds because we identify certain elements of behaviour, of "human-ness", which we see as being universal.

Time Lords may claim objectivity through a policy of non-interference in the affairs of other worlds, but archaeologists can no longer lay such a claim. We are active in our interference: we construct histories through destruction of past material conditions. With this destruction must come obligation, in particular obligation to abandon the uniformitarian perspective and produce archaeological narratives of pasts, of other worlds, which are recognised as peculiar and alien, and which may remain partially misunderstood. Resistance is useless.

Greg Fewer (Waterford Institute of Technology)

Towards an LSMR and MSRM (Lunar and Martian Sites and Monuments Records): Recording Planetary Spacecraft Landing Sites as Archaeological Monuments of the Future

Approaching the end of the millennium, we now have numerous spacecraft circling our planet, probing various locations of the solar system or lying on the surfaces of other planets. Many of these spacecraft have provided important scientific breakthroughs in the technology of space travel and in astronomical research yet there is little or no legislative framework that protects these craft or their landing sites from future human interference should astro-tourism ever take off (so to speak).

Although the other planets of our solar system are still beyond the reach of tourists, visitors have offered a constant source of disturbance to terrestrial archaeological sites and it is likely that they will act similarly once they are able to visit off-world locations. Suggestions on how to conserve our interplanetary heritage in an international context before such disaster strikes will be put forward in this paper.

Keith Matthews (University of Liverpool)

Archaeology and the extraterrestrial: Blair Cuspids, Martian monuments and beyond the infinite.

It surprises me that no professional archaeologists have become involved in the debates about supposed evidence for alien activity on other worlds in our solar system. The moon and Mars, especially, have long held a fascination for the more speculative writers on 'ancient mysteries'. When archaeologists have ventured opinions on the subject, they have been dismissive and openly hostile.

But what if our neighbouring worlds did indeed bear the traces of civilisations other than or earlier than our own? This would be a tremendously important discovery, one that would radically change our views of the human past (assuming, as some have done, that such remains were of anthropogenic origin) or of other forms of life in the cosmos (assuming their extraterrestrial origin). As archaeologists, we are well placed to examine the claims for lunar obelisks and Martian pyramids. The interpretation of aerial photographs forms an important component of our discipline, and we can generally distinguish archaeological from geological phenomena. The same techniques could be deployed in the analysis of not just those objects that have been singled out as anomalous by speculative writers, but also of all photographs of these worlds whose resolution is good enough to give us the necessary detail.

I do not wish either to debunk or support the claims for extraterrestrial civilisations. I suggest that it is a question we must approach with an open mind, otherwise we will simply find evidence to confirm what we already believe, whether in support of the ET hypothesis or against it. By doing this, we can make a real impact on the debate, lending expert opinion on a subject area dominated by non-archaeological speculation and astronomical scepticism. At the same time, we need to examine why it is that we earth-bound humans have such a compelling need to search for life elsewhere.

Vicky Walsh

Exoarchaeology

Rob Haslam (School of Conservation Sciences, Bournemouth University)

Past Futures or Present Pasts

The depiction of archaeology within popular media has usually centred upon the archetypal, usually square-jawed, hero. There has usually been a supporting role for artefacts, some of which may exhibit mystical powers, deep socio-religious significance or an as yet unknown source of energy (guaranteed to stall the warp engines on the Enterprise), but what of the backdrop to these adventures? What about the building or construction from which our hero/heroine snatches (or preserves for future generations) said artefact from the jaws of evil or whatever alien race happens to be knocking about at the time. Is the setting for such an adventure just a matte, or do we endow it with a deeper meaning?

The earth-bound story usually sets the narrative within familiar archaeological surroundings, but what of the interplanetary archaeologist? Does the freedom from earthly constraints allow set designers imaginations to run free, or do we see an imposition of an earthly past upon an alien future? Can we help, consciously or subconsciously, imposing style criteria and perceptions upon the unperceived?

John Gale (School of Conservation Sciences, Bournemouth University)

Are we perceived to be what we say we are?

If science fiction is drawn from the views and opinions of the individual, and the society that he / she originates from, then arguably it reflects the images of the associated contemporary culture. The portrayal of archaeology and archaeologists in science fiction therefore, is likely to be derived from a perception of what those terms mean to that contemporary society. If we strip away the veneer of advanced technological sophistication necessitated by the genre, then what remains should be, however simplistic, a contemporary description of what we are and what we do.

By examining what contemporary society identifies as archaeology in this indirect manner, we may get a more accurate depiction of what late 20th century western society thinks we are about.

Peter Topping (Royal Commission on the Historic Monuments of England, Cambridge)

"Run a Level Three Diagnostic Mr Data"

Why is it in popular entertainment archaeology is perceived as exciting and vibrant but in reality falls somewhat short of the public's expectations? Perhaps part of the problem lies in the fact that we do not communicate our results in an easily understandable way, and if this is so then why is it a surprise that the public is not excited by archaeology?

This paper will present some of the initiatives currently being developed and used by RCHME to explain analytical survey data to a wider audience beyond that of the academic: even in the Halls of Academia not everyone understands the humble hatchure! Clearly as a discipline we have some way to go to redress the balance, make archaeology understandable to the public and thus demonstrate the excitement we feel but do not communicate very well. The problem is reversible, but we need to address it before it is too late. In short, as a discipline, we must attempt to both live long and prosper.

Steve Membury (Heritage Lincolnshire)

The celluloid archaeologist

The celluloid archaeologist has a long and illustrious history stretching back to 1916. A career based on integrity, heroism and a dogged persistence in the pursuit of important archaeological relics. However the public front of a stiff upper lip and intellectual philosophy masks a hidden 'heart of darkness'. This paper unearths the exploits the celluloid archaeologist would rather the public did not remember. In this exclusive investigation into moral character, the flirtations with drink, drugs, racism, sexism and greed are all exposed. Over seventy films have been reviewed in order to reveal this characters secrets.

Gasp in horror at the archaeologist's exploits in Egypt. Shriek in terror at the demonic forces released by the archaeologist's meddling with nightmare forces. Writhe in embarrassment at the actions attributed to the archaeologist's foolhardiness. This paper seeks to pinpoint the elements seized upon by the media to represent archaeologists within the medium of cinema – Indiana Jones may be the most famous, but was certainly not the first....

Julia Murphy (University of Wales, Lampeter)

A Novel and Poetic Prehistory

With no written history to contradict the word of literature, fictional reconstructions of prehistoric life would seem to have a poetic licence to soar across imaginative realms. Why then do novels based in prehistory often act as mirrors to the concerns of our own society, reflecting back our own desires and ideologies? By considering the emerging themes of a small selection of novels that attempt to reconstruct prehistoric life, it is possible to recognise the discourses about prehistory that are available for public consumption, and identify the reasons for, and the effect of, the popularity of particular interpretations of the past as opposed to others. Are these discourses specific to a particular medium? Here the attractions of prehistory to the reading public will be considered.

John Hodgson (School of Conservation Sciences, Bournemouth University)

Visual Images of the Future

This is an exploration of the factors that may condition an artist's product when making imaginative constructions about future worlds. The database of images of present-day artefacts and styles is regarded as the "norm"; this is how things look, and they may be included in future projections with little or no thought for their probable validity.

At any given period it is difficult to know which styles become classic and which will prove ephemeral (often the most consciously "modern" style becomes the dated tag-mark of a particular era). There is perhaps a basic feeling that the present day is as "up to date" as it's possible to be. This may be the motivation behind the car adverts claim that "the future is here" – an inability to envisage the present as superseded and out-of-date. This impression may result in simplistic, straight-line extrapolations: the expectation that things in the future will be essentially "the same only bigger (or faster)".

Attempts to go beyond this concept are faced with the difficulty that there are no "building blocks" – i.e. known factors of materials, dress etc. – that can be used, which is where this art differs from archaeological reconstruction (which usually has at least a consensus of opinion on many factors). Future

reconstructions are an almost purely imaginative exercise. It is possible that an illustration in the present may become a factor that influences the future; a design idea that was purely an imaginative exercise may be taken up and embodied as an actual artefact. At present there appear to be few instances of this, partly perhaps because writers and illustrators have jumped so far what is beyond technically possible at the moment. (You can't be inspired to build a space station the size and complexity of Babylon 5 or Deep Space 9 when you've only got as far as keeping Mir in the sky.)

Although ideas may be influential, the visual artist has to convey them by representing things, including artefacts, and the design process of these is still conditioned by the state of the technology, rather than the limits of human imagination. A conclusion might be that future resources are of no particular value as a factual guide to future experience, since their material source is (inescapably) the present. However, they have their own roles as an archive of how the people of a particular time saw their future (which is, after all, part of their world view) as a means of exploring the possible outcomes of present tendencies and trends and as a branch of the visual arts in which genuine innovation – rare in practice – is actually possible.

HAL (9000 Series Computer)

"I know that you and Frank were planning to disconnect me, and I'm afraid that's something I cannot allow to happen."

Prehistoric Technologies and Hunter-Gatherer Landscapes: Towards new archaeologies of the Mesolithic and Earlier Neolithic

Session Organisers: Danny Hind & Graeme Warren (University of Sheffield)

The Mesolithic and Early Neolithic periods in Britain may initially appear as barren ground for narratives informed by social theory. The archaeologist is confronted with extended time scales and a scanty data set comprised mainly of lithics and environmental evidence. In order to understand this period in the same frame of reference as later prehistory we require an explicit theorisation of our practices, drawing out the scales, contexts and materialities of Mesolithic and Earlier Neolithic communities.

We must reconsider what questions it is appropriate to ask of our evidence. More specifically we will examine the interface between two bodies of thought, anthropologically informed landscape archaeology and recent developments in the theory of technology. We feel that the nature of the evidence lends itself to these questions: how do mobile communities incorporate raw material procurement into their seasonal rounds? How is the *chaîne opératoire* manifested at a landscape level? At the same time an interrogation of our existing models may be appropriate. How are spatial analyses being informed by social models?

This session aims to provide a forum for such theorisation, bringing together varied researchers. By working through, and talking through, these issues we may approach a greater understanding of how hunter-gatherer landscapes were inhabited. Contributions are listed below.

Danny Hind and Graeme Warren (Department of Prehistory and Archaeology, University of Sheffield, Sheffield)

"Round up the usual suspects": a brief introduction

Bill Finlayson (University of Edinburgh)

Stone tools within their landscape context

Regional hunter-gatherers studies place dots within a resource filled landscape. Models support this by showing how different ecotones within that landscape can be used in different seasons. Although increasingly detailed, such models are driven by economic considerations. They assume static, unchanging societies, when they may have been occupied hundreds of years apart and reflect a more dynamic, shifting use of the landscape over time. The role of the site is based on its landscape context, rather than direct economic data. Such static resource based models create an illusion of long term stability.

The most prolific data remains the stone tools. We must look at this to understand the actions of people rather than assume behaviour from the landscape facet occupied. Typology offers little in understanding behaviour at this scale, while technology fails to incorporate mobility and raw material accessibility.

Danny Hind (University of Sheffield)

The Secret Life of Lydianite

The problems inherent in comparing models of "Mesolithic" and "Neolithic" life are well documented; two traditions of study each with different paradigms and priorities. What separates these conceptual packages when theoretical prejudice is distilled, are disparities in scale and the importance attributed to varying categories of evidence. What they have in common is the production of stone tools embedded, it is believed, in other suites of everyday activities, ways of doing things at various temporal and spatial scales, some of which persist across "the transition". It is from these things that the context for the emergence of Neolithic ceremonial monuments and "complex artefacts" should be understood, as well as the continental heritage. This paper will examine how such a context might be recreated from the way reduction sequences and *chaînes opératoires* are manifest at a landscape level, with reference to current research in the Derbyshire Peak.

Chantal Conneller (University of Cambridge)

Fragmented Space? The hunter-gatherer landscape of the Vale of Pickering

In this paper I shall attempt to confront some of the implications I feel have arisen from my work on various spatial aspects of the *chaîne opératoire* in the Early Mesolithic landscapes of the Vale of Pickering. I have found that using an approach which breaks down the knapping process into a series of stages (coupled with an excavation methodology that relies extensively on test pits) has the consequence of breaking down the landscape - compartmentalising it into a series of enclosed spaces ('sites' or 'activity areas'). I intend to examine ways to counter this tendency in my work through theoretical and anthropological explorations of landscape' and methodologies such as refitting, to try and draw out the intensities, flows and interruptions composing the 'taskscape'.

Robert Young (School of Archaeological Studies, Leicester University)

"Here's one I made earlier": some critical thoughts on spatial models and Mesolithic settlement and land-use

This paper will draw on the author's own research in the Pennine uplands of Northern England in an attempt to produce a critical review of some of the seasonality/territoriality/resource scheduling models that have been adopted as 'givens' in the reconstruction of past resource exploitation and land-use. In particular the paper will examine the range of assumptions that underpin these archaeological models and will question the efficacy of transporting models wholesale from one cultural context to another. Alternative forms of modelling will be examined and different readings of the available data will be put forward.

Nyree Finlay (University College Cork)

Deer Prudence: developing biographical strategies for other Mesolithic narratives

Traditional narratives about the Mesolithic privilege the role of the hunter and emphasise the importance of red deer and subsistence in general. Central to the foundation of many of these *boys and arrows* narratives is the interpretation of the microlith solely as a projectile component. Such a view can no longer be sustained on the basis of microwear and contextual evidence. This paper examines the need to develop theoretical perspectives on lithic manufacture and use during the Mesolithic that transcend subsistence as the dominant concern. Taking the microlith as a focus several biographical scenarios are presented and their archaeological implications discussed. The development of biographical strategies offers a means to integrate the *chaîne-opératoire* within a broader theoretical remit than is currently the case. Biography provides a link between the life-course of the artefact and the individuals using them; enabling issues of gender and age to be integrated and addressed.

A G Brown (University of Exeter)

Conceptualising Environmental and Social Change in the Mesolithic and Early Neolithic

Interpretation of the Mesolithic/early Neolithic record is dominated by binary oppositions, most obviously environmental (natural) vs social causality. There are ways we might undermine this duality: through the recognition of the dynamism of the environment during this period, and through recent social theory which can help us conceptualise the integral nature of human action and environment. Without excessive reliance on anthropological analogies it would seem probable that Mesolithic communities did not separate nature and human perception into different realms and that ritual beliefs had a strong geo-teleological component. In this light opportunism in a dynamic environment is in no way inferior to resource scheduling or even environmental 'management'. As landscapes change not only do physical resources and opportunities change but so does access to the ritual world. An example used here is an interpretation of the forest clearing as a ritual space, not dissimilar to the constructed spaces in the later Neolithic.

Brian Boyd (University of Wales, Lampeter)

Animals and technologies in the epipalaeolithic and neolithic Levant

In the Levant, as elsewhere, prehistoric worked bone artefacts are routinely considered as being among the first of the "domestic technologies", seen as secondary to lithic tools, and associated with "crafts" (rather than "industries"), such as sewing, needlework, and basketry, i.e. women's work. A critical sociology of prehistoric technology, however, must place bone working in the wider context of people's perception of animals. From the Natufian (ca. 12500bp), animals were used not only as a food resource, but also began to provide the raw material for a wide variety of worked bone implements, became the object of artistic representations, and were occasionally incorporated in burials along with people. That is, animal resources were now drawn into a much wider range of technologies and relations. This increased association points to fundamental changes in people's perception of animals, taking place at the very beginnings of domestication. This paper will explore the possible nature of these changes, and discusses the implications for the making of the subsequent neolithic.

Graeme Warren (University of Sheffield)

Invisible Traces and half-seen Places: thoughts on landscapes of the Mesolithic

Traditional models of Mesolithic life are based on observed phenomena. Yet it is arguable that it is precisely this which has led to major difficulties in marrying the study of stone tools with wider social concerns. Put simply, the visible may not be a sufficient basis from which to create engaging narratives. I will examine some other ways in which we might look at our evidence, using the overlapping analytical categories of trace, as developed by Walter Benjamin, and place, as characterised by Toren Hågerstrand and Allan Pred. I will propose a series of alternative descriptions of the seemingly mundane evidence which we face, suggesting that there are more pertinent histories within it.

Ancient DNA and the Archaeologist - Five years later

Session Organiser: Keri A Brown (UMIST)

It has been five years since the publication in 'Antiquity' of a paper introducing the potential of Ancient DNA studies to an audience of archaeologists. It is now time, after the initial hype and overblown expectations from the media, to sit back and take stock. What has Ancient DNA achieved that is of direct relevance to archaeologists? It is the aim of this session to present to you, the archaeologist, the results of the last five years' worth of research endeavour (involving the Ancient Biomolecules Initiative and nearly two million pounds of funding), in fairly jargon-free presentations, and place these findings in the context of archaeological theories. With some of the 'Big Questions' in archaeology today, such as the origin(s) of agriculture, the identity of the first farmers in Europe, the transmission of agriculture in the Old World, the domestication of plants and animals, the peopling of the New World, and human evolution itself, Ancient (and modern) DNA is an important new line of evidence which can shed new light on the past and help to distinguish between alternative hypotheses. Do the results agree with orthodox archaeological interpretations, or will the textbooks have to be rewritten? Or are the scientific interpretations theoretically naive - will the scientists have to rethink the implications of this research? It's obviously not that simple - most Ancient DNA researchers either work closely with archaeologists or have archaeological training themselves, so the results of their work are closely integrated with other forms of archaeological evidence. If anything Ancient DNA research has helped to refine and define archaeological interpretations of the past.

Prof. Martin Jones (Department of Archaeology, University of Cambridge CB2 3DZ)

Introduction: The Impact of Ancient DNA on Archaeology

Dr Martin Richards (Institute of Molecular Medicine, John Radcliffe Hospital, Oxford OX3 9DU email mrichard@worf.molbiol.ox.ac.uk)

Hypothesis testing using Ancient DNA

The phylogeographic approach to the genetic history of populations reconstructs ancestral distributions of lineages for a given stretch of DNA in order to infer past demographic expansions and migrations. This methodology, which has mainly been associated with the analysis of mitochondrial DNA, suffers from the limitation that only extant lineages are analysed. The recovery of ancient DNA from humans, whilst presenting greater difficulties than are usually appreciated due to problems of authentication, has the potential to address this limitation by adding a temporal dimension to the DNA sequence analysis, enabling phylogeographic hypotheses to be tested more directly. Examples concerning the origins of anatomically modern humans and the spread of agriculture into Europe will be discussed.

Dr Martin Evison (Department of Forensic Pathology, University of Sheffield, Medico-Legal Centre, Watery Street, Sheffield S3 7ES email martin@forensic.shef.ac.uk)

Genes and Ethnicity

Apart from some notorious psychologists, most human scientists have abandoned the idea that human communities can be classified into distinct 'races'. Modern genetic studies have done much to dispel these scientifically- untenable concepts, albeit in a political climate in which racism has become unacceptable. Although races do not exist, there are still patterns in the distribution of gene frequencies in human communities and many anthropologists continue to equate gene distributions, language and culture. In this paper I will consider some of the theoretical and empirical connotations of the study of human biological and cultural diversity, focusing on case studies in North West Europe and the Pacific.

In conclusion, there are no genetic tests for ethnic identity any more than there are archaeological ones. Nevertheless, it is still possible to use genetic information to inform discussion of the processes of migration, settlement travel or indigenous cultural development. More research is necessary, for example, to relate macro-level studies of gene distributions with micro-level studies of community structure, migration, settlement and intermarriage.

Keri A Brown (Department of Biomolecular Sciences, UMIST, P.O. Box 88, Manchester, M60 1QD

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Sex identification of human remains - some implications for gender archaeology

In prehistory, gender archaeology depends on the analysis of representations of humans in various media (rock art, cave paintings, statue stele, pottery) where males and females can be distinguished by the presence of characteristic sexual features; however, interpreting prehistoric art is fraught with difficulties. Another source of information for gender archaeology is from burials accompanied by grave goods. With burials there are two types of information which can be compared - the biological sex of the burials, and the nature of the grave goods interred with them; these data can be analysed to categorise the objects that typically accompany male and female burials, and anomalies from the norm can be identified. To do this the archaeologist needs a reliable method of identifying the sex of human remains.

Current physical anthropological methods work well with complete remains, but with incomplete skeletal material, cremations or juvenile/infant remains the accuracy of these methods decreases and the element of subjectivity increases.

Much research effort has been put into the development of a simple, PCR-based test to identify the sex of human remains. The extraction of ancient DNA from human remains and the amplification of sequences from the X and Y chromosomes in theory should provide a robust and objective method of identifying the genetic sex of an individual.

Examples where this PCR-based sex identification has been applied will be discussed, along with the as yet only study that has relevance for gender archaeology.

Dr. Robin Allaby (Department of Biomolecular Sciences, UMIST, P.O. Box 88, Manchester M60 1QD)

Sorting seeds - using ancient DNA to identify archaeological assemblages of wheat

The domestication of wheat was the key to the evolution of agriculture in the Old World. Accurate identification of the wheats used by early farmers is essential to understand how this process took place. The most abundant source of archaeological assemblages of wheat is in charred remains. Traditionally such remains have been identified on the basis of phenotypic traits in morphology of the grain and chaff, which have been presumed to reflect the underlying genetic makeup. In the absence of chaff, identification becomes less secure, often to the extent that ploidy cannot be assigned with any certainty. The presence of ancient DNA within a small proportion of charred grains has facilitated examination of some assemblages directly on a genetic basis, allowing genome identification. Already there have been some surprising enrichments of, and discrepancies with, conventional archaeobotany.

Dr. Terry Brown (Department of Biomolecular Sciences, UMIST, P.O. Box 88, Manchester M60 1QD

email: Terry.Brown@UMIST.ac.uk)

Origins of agriculture - once is not enough

Our understanding of the transition to agriculture would be greatly improved by a better appreciation of the steps involved in establishment of the early Neolithic crop assemblage. Was the domestication of each founder crop a unique event, or did multiple domestications occur in parallel at distinct locations within Southwest

Asia? Current opinion favours a 'single origin' hypothesis for each founder crop with the possible exception of barley. Genetic evidence, based on studies of modern plant populations, has been used to support the notion of single origins, but most of the existing data are inconclusive and much of it can, in fact, be equally well used to support a 'multiple origins' hypothesis. A new form of evidence is needed to break out of the current impasse. That new form of evidence can be provided by ancient DNA.

Dr. David MacHugh (Bovine Genetics, Department of Genetics, Trinity College, Dublin 2, Eire email dmachugh@mail.tcd.ie)

The origins of domesticated cattle - evidence from DNA studies

The origins and development of domesticated cattle have always fascinated archaeologists, prehistorians and biologists. Recent surveys of DNA variation among extant cattle breeds representing the two major types of cattle (humpless *Bos taurus* and humped *Bos indicus*) have provided fundamental insights into the biological history of cattle. Analysis of DNA sequence variation in the maternally-inherited mitochondrial DNA molecule has revealed that humped zebu cattle do not share a common domestic origin with humpless taurine cattle and were probably domesticated independently, possibly somewhere on the Indian subcontinent. Nuclear DNA genetic markers confirm this pattern and also provide a high resolution perspective on genetic exchange and admixture between taurine and zebu populations. In addition, the study of ancient DNA preserved in archaeological cattle remains from Southwest Asia, Africa and Europe promises to shed further light on the genetic origins of domesticated cattle.

Re-thinking the Archaeology of Us

Session Organiser: Gavin Lucas and Victor Buchli (Cambridge University)

Since William Rathje's Garbology Projects and Michael Schiffer and Richard Gould's "Modern Material Culture: the Archaeology of Us", the archaeology of the twentieth century has been rather quiet. As the century is coming to a close it is worthwhile taking another look at the archaeology of us to see where we have come since those earlier studies. Now that such studies are imminently part of recent past, how are we to deal with such 'historical' concerns, particularly as the modern is becoming part of the Heritage? How do we manage this aspect of the Heritage that is so close to us and conversely approach the archaeology of twentieth century sites in the new millennium. One of the central issues of this line of research is what can be made of the experience of modernism in various communities as we are about to leave it well behind in the last century and how does such work affect the various communities in which this research takes place?

The papers of this session will present the most recent work in this area of research on explicitly twentieth century topics and sites. From theoretical perspectives, both processualist and post-processualist, a variety of contexts will be examined from the uses of Art Deco ceramics to a broad spectrum of sites from the American South, the English North, council flats in Russia and council flats in England to the problems affecting the heritage management of twentieth century sites. In light of theoretical developments since the early 1980's these papers will engage in varying ways the positive insights an archaeology of us provides as well as its drawbacks in enabling a more thorough understanding of the experience of modernism and the communities it has continued to affect.

Greg Stevenson (Department of Archaeology, University of Wales, Lampeter, Wales)

Dealing with Art Deco

The paper demonstrates that archaeological approaches to material culture can be productive even in periods where we already have excellent historical sources. An archaeological analysis of Art Deco as a design concept brings to light a deeper understanding of social relationships with cultural consumables. Archaeological critique can challenge design history and illustrate why terms such as Art Deco and Modernism can be both problematic and beneficial in writing recent social history. This paper looks at how we approach twentieth century social history, and cautions against simplistic categorisation into neat design histories such as Art Nouveau, Art Deco, Pop Art, etc.

Michael Brian Schiffer & Teresita Majewski (Department of Anthropology, University of Arizona, Tucson, Arizona & Statistical Research, Inc., Tucson, Arizona)

Beyond Consumption: Toward an Archaeology of Consumerism

This paper presents an overview of modern material culture studies based on research carried out in archaeology since Rathje's seminal synthesis of 1979. Because archaeological research on modern material culture has lacked any sort of unity or coherence, a thematic focus is suggested for integrating the field. To wit, modern material culture studies can be considered the archaeology of consumerism. It is shown that most previous modern material culture studies, being concerned with aspects of consumption processes, are easily accommodated within this thematic framework. Finally, questions are posed for future research that can take the archaeology of consumerism considerably beyond the narrow concern with consumption.

Keith J Mathews (Chester County Archaeological Unit, Chester)

Archaeology as modernist project speculations, examples of "Ways of Seeing"

Despite the socio-philosophical positioning of ourselves in a post-modern world, modernity remains a desirable condition for the bulk of the population. I would like to explore what is meant by "modernity" in

both its academic and popular senses to see if there is a common ground from which to build. If there is, and I contend that there is indeed, can we use that common ground to explain the variety of archaeological remains of the nineteenth and twentieth centuries? By using data from recent work in Chester I will show that such an understanding does indeed provide important information about a number of relatively unexplored facets of the material culture record of the period. However, archaeology is a project intimately bound up with modernism, whose aims are modernist and whose techniques owe much to modernist conceptions, despite a shift towards post-modern modes of expression in the last two decades. By accepting that modernism is dead, am I sounding the death-knell of our discipline?

Martin Hall (Department of Archaeology, University of CapeTown, South Africa)

"More for ornament than for necessary uses": artefacts and diasporas"

When George Beste sailed with Frobisher to the New World in 1576 he was amazed by the rich diversity of objects that the expedition was able to acquire and ship back to England - the beginning of the "rich trade" that was to make the merchant capitalists of Europe wealthy, and which enabled complex sumptuary systems of display and denial that used artefacts to mark out social and economic status. Four centuries later, late modernity is characterised by different diasporas; 'guest workers' in Europe, Indians in Saudi Arabia, African political exiles scattered widely and white Rhodesians sharing nostalgia in Australian sunsets. In contrast with Frobisher's uncomfortable months at sea, electronic media seem to conquer the constraints of space and time, and to dissolve the tangible elements of the object into an assemblage of pixels. But behind this illusion of virtual reality seems to be a reliance on the materiality of 'things' that gives to some artefacts a sumptuary quality similar to that appreciated by George Beste. This paper will explore this archaeology of the electronic media.

Gavin Lucas & Victor Buchli (Department of Archaeology, Cambridge University)

The Archaeology of Alienation: A late 20th Century British Council Flat

How is it possible for an individual to live and disappear in a late twentieth century context with absolutely no social or affective ties; that is to become for all intents and purposes invisible? Towards an answer to that question the results of an 'excavation' of an abandoned late 20th Century British council flat will be presented. This research examines the material processes of consumption and fiscal and social disenfranchisement that results in abandonment and the effective alienation of the individual from his or her immediate geographic and administrative community. Thus the material culture of alienation and its most extreme manifestation: abandonment will be discussed. By making the familiar unfamiliar through the archaeological act, important issues regarding the nature of archaeological evidence, interpretation and late twentieth century experience which would otherwise be unapproachable by any other social science method are addressed here directly.

Laurie Wilkie (Department of Anthropology, University of California, Berkeley, California)

Black Sharecroppers and White Frat Boys: Living Communities and the Construction of their Archaeological Pasts

Racism and social inequality are all issues which characterised the early 20th century and that continue to shape today's social discourse. As archaeologists working in this time period, we are confronted with multiple voices, voices of the living who created the archaeological sites, and their descendant populations. When these voices are raised in discord, archaeologists can be caught in the middle. In this paper, I will discuss two 20th century sites, one in California, the other in Louisiana. The California site was associated with a wealthy European-American college fraternity community at the University of California, the Louisiana site was associated with an African-American sharecropping community. Each community contained individuals who sought to influence and shape the way their past was constructed. While attempting to negotiate between different community groups can be frustrating, in both instances, working with informants allowed the archaeological interpretation to become contextualized within early and late 20th century social debates, allowing for the construction of a richer social dialogue.

Christoph Steinmann & Heinrich Haerke (Department of Archaeology, Reading University, England)

"We are all Germans...but don't mention unification!": The problem of ethnicity and the archaeology of post-communist change in East Germany.

This paper presents an interpretation of the supposed archaeological record evoked by the changes after the fall of the Berlin Wall in 1989. This 'fictional' archaeological interpretation will then be contrasted with the actual problems of identity in East German after the fall of the Wall. How can political identity, even if enforced upon members of the same national identity, then turn into a form of ethnic identity? The physical wall of separation turned - after its destruction - into a conceptual 'us-them' separating two parts of Germany. The distinction of either 'us' or 'them' appears on the basis of written and spoken variations of language, general historical experience and West German modes of domination (particularly as seen in the East) which further deepen such separation. It will be suggested that East Germans have formed an identity beyond that associated with vertical or horizontal relations in society: an understanding of

identity that actually runs counter to what a supposed archaeological interpretation would have uncovered.

Kate Clark (English Heritage, London)

My History or Yours?

The conversation of 20th century buildings, sites or structure is often difficult to sustain. Perhaps this is because the simplest criteria for significance and the one most people understand - the age of the site - is irrelevant. For the twentieth century we have to begin to explore other measures of significance, including much more explicit recognition of aesthetic, historical and social issues than most conservative archaeologists are used to dealing with. At the same time, we cannot afford to become too academic in the way we justify protection, and ignore the bounds of public acceptability. This paper will review issues emerging from the protection and care of twentieth century buildings, sites and monuments, and explore the implications for research.

The Rise of the Modern: Behavioural and Biological Perspectives on the Evolution of Humanness (Part 2)

Session Organiser: Patrick S Quinney (Liverpool University)

Kathleen Kuman (Department of Archaeology, University of the Witwatersrand, Private Bag 3, Wits 2050, Johannesburg, South Africa)

Prepared Core Technique in the Late Acheulean of South Africa: A Question of Transitions

Because the earliest archaeological criteria for 'modern behaviour' are neither constant in time nor universal in space, there is much debate on the definition of modernity. This paper focuses on the use of prepared core technology in the Middle Pleistocene of South Africa and describes a late Acheulean quartzite factory site in the Dry Harts valley near Taung, which shows a developed use of the Victoria West technique. The site demonstrates the Acheulean origins of Middle Stone Age stone working techniques - the basis of one definition of modernity. Although simple flaking patterns are dominant, the upper limits of the prepared core technology are evident. The MSA differs mainly in the production of smaller, lighter flakes rather than in method. With the first Victoria West assemblage described from an unselected and undisturbed context, this Harts River site demonstrates that the 'roots' of modernity are deep in time, even if they are rare or inconsistently expressed in the archaeological record.

Amelia M B Clark (Department of Archaeology, University of the Witwatersrand, Private Bag 3, Wits 2050, Johannesburg, South Africa)

Late Pleistocene Technology at Rose Cottage Cave: A Search for "Modern" Behaviour in an MSA Context

Recent excavations at Rose Cottage Cave, located in the Free State, South Africa, have revealed both a transitional assemblage, dated to c. 20,000 BP and a final Middle Stone Age (MSA) assemblage dated to c. 28,000 BP. Preliminary analysis of these assemblages indicates that the technological change which occurred during the MSA/LSA transition was not a dramatic innovation in technology, but rather a shift in the emphasis of production from a level of technology already in place. Although distinct from the overlying Robberg assemblage at Rose Cottage Cave, these late Pleistocene assemblages contain few typical MSA artefacts, such as blades, or pointed flake blades. Instead, they can best be defined by flaking technology, and demonstrate a level of continuity between the MSA and the LSA. The methods of lithic production, degree of standardization, and the spatial use of the cave will be examined in an attempt to determine if the current historical definitions of modernity can be applied to these late Pleistocene assemblages. In addition, the broader implications for southern African archaeology, of determining the technological attributes associated with a gradual, and possibly non-contemporaneous MSA/LSA transition will be discussed.

Lyn Wadley (Department of Archaeology, University of the Witwatersrand, Private Bag 3, Wits 2050, Johannesburg, South Africa)

Behavioural Changes at Rose Cottage Cave, South Africa

In Rose Cottage Cave there is a marked difference in the spatial patterns of Later Stone Age (LSA) and Middle Stone Age (MSA) occupations. In the Later Stone Age, activity areas and features are well-defined. Hearths, for example, are often stone-lined and stone-surrounded, whereas Middle Stone Age hearths are barely defined pits in sand, or patches of charcoal. Cognitive and cultural differences between LSA and MSA peoples are examined.

Hilary J Deacon & Sarah Wurz (Department of Archaeology, University of Stellenbosch, Private Bag X1, Matieland 7602, South Africa)

Did Early Anatomically Modern Humans at Klasies River have Modern Minds?

The study of the evolution of the modern mind is plagued by problems of definition and is lacking in an explicit methodology. The criteria commonly used to recognise the emergence of the modern mind are traits like blade manufacture, personal ornaments, and art associated with the Palaeolithic in Europe. The Upper Palaeolithic is a unique regional phenomenon and has no equivalent in Africa. The emergence of the modern mind and its behavioural correlates should be viewed from a holistic perspective that disregards the Cartesian split between genes and culture. Within an evolutionary framework a comparative approach allows the use of universals or cross-cultural regularities as predictive rules, rather than simple analogues. What these universals of behaviour will predict will depend on the particular context in which they are applied. The methodology proposed here and developed in the study of the Klasies River site, South Africa, is the delineation of universals that characterise the modern mind. These universals link ethno-history and recent archaeology of known modern peoples to earlier emergent moderns. The use of symbols, the use of space and life history trajectories are examples.

Elena N Khrisanfova & Ekaterina Y Bouliguina (Anthropology Department, Moscow Lomonosov State University, Vorobiovy Gory, Biology Faculty, Academic Pavlov Str, 26-89, 121552 Moscow, Russia)

Reconstruction of the Body Morphology of the Hominid from Broken-Hill (Zambia) and the Application of the Results to the Study of Modern Human Evolution and Migrations

In the past few years more consideration has been given to the reconstruction of postcranial morphology of ancient hominids. This tendency is determined by the fact that the morphology of the body has a stable genetic foundation and is a result of ecological adaptation. In our research, we reconstructed the body size and proportions of the archaic *Homo Sapiens* from Broken-Hill (Zambia). The find is dated to 110 to 130 Kya. and includes the skull and a number of postcranial remains. Based on data of the tibia, sacrum and fragments of two femoral diaphyses, we calculated the height of stature, proportions of lower limbs, width of pelvis and width of shoulders. The results were compared with data on available fossils of European Neanderthals, Near Eastern Paleoanthropoids and early European *Homo Sapiens*, as well as with literature data on dimensions in different modern populations world-wide. It was found that Broken-Hill is characterised by a very stretched body morphology that is common in tropical high-stature populations of Africa and Australia. The performed analysis shows the correlation in the morphology of hominids of several different evolutionary stages. Thus, we come to the conclusion that the 'tropical' type of body morphology could have been formed very early among our predecessors on the African continent and can be traced up to modern humans. Our results also correspond to the theories of hominid migrations from Africa to Europe through the Near East in the late Pleistocene.

Andrew Gallagher and James C. Ohman (Hominid Palaeontology Research Group, Department of Human Anatomy and Cell Biology, The University of Liverpool, New Medical School, Ashton Street, Liverpool L69 3GE)

Is There an Empirical Basis for Ecogeographical Patterning in Homo Sapiens?

It has been largely accepted that regional distributions in body form of *Homo Sapiens* generally conform to 'ecogeographical rules', such as Bergmann's and Allen's. For example, populations of polytypic species which inhabit more northerly clines generally exhibit increased body mass and decreased relative lower limb length than their more equatorial counterpart populations. Simply stated, the physiological basis for this patterning is the dissipation or conservation of body heat.

For a large sample of human populations with world-wide distribution, we examined relationships between several body form (e.g., relative sitting height, crural index, and a proxy for the surface area to volume ratio) and different climatic parameters (e.g., mean annual temperature, humidity and precipitation). Contrary to expectations, we did not find any significant trends. Therefore, we suggest that, at least among modern humans, no empirical generalisations exist for ecogeographical patterning.

James C Ohman, Chris Wood, Bernard Wood, Robin H Crompton, Michael M Günther, Li Yu, Russell Savage, and Weijie Wang (Hominid Palaeontology Research Group, Primate Evolution and Morphology Group, Department of Human Anatomy and Cell Biology, New Medical School, University of Liverpool, Ashton Street, Liverpool L69 3GE & Department of Anthropology, George Washington University, 2110 G Street NW, Washington DC 20052, USA)

Body Size and Shape of KNM-WT 15000

The remarkably complete 1.53 Myr juvenile skeleton, KNM-WT 15000, has been widely interpreted as being essentially modern human with respect to both body size and body proportions. However, this reanalysis suggests that due to the small absolute size its vertebrae, KNM-WT 15000 likely possessed a short trunk relative to modern humans. Furthermore, our predicted stature of 140 to 145 cm for this specimen makes previous estimates too tall. The two most likely explanations for the peculiar body proportions of KNM-WT 15000 are: this specimen suffered from some disease and/or trauma; or this specimen displayed body proportions different from modern humans or australopithecines. If the latter is

true, then such body proportions have profound implications regarding our interpretations of early *Homo* and the appearance of modern human body morphology. Unfortunately, there are no other known specimens that are complete enough to corroborate this explanation. Moreover, KNM-WT 15000 does exhibit evidence that supports the former explanation, but a specific condition has not been identified.

No longer the Bridesmaid? Cremation in Archaeology

Session Organiser: Duncan Robertson (University of Sheffield)

The study of cremation burials in archaeology has, in many respects, performed a supporting role to the more tangible record of inhumation burials. Cremation cemetery reports have concentrated largely on describing pottery typologies, grave and pyre goods, consequently producing very few meaningful interpretations of the important funeral rites and transformations associated with the disposal of the body. This need no longer be the case as recently the examination of the most fundamental aspect of the cremation, i.e. the human remains, has improved, resulting in the addition of an extra dimension to the study of this burial practice. Comment is now possible on a range of issues beyond demographic considerations, involving technology and the results of ritual actions. Significantly, this advance has enabled the potential for multidisciplinary interpretations of the material, combining osteology, anthropology, landscape and historical studies, to be more widely explored. It is the purpose of this session to illustrate, through a wide range of contributions, the diversity of approaches applicable to the interpretation of this complex form of burial archaeology. These will include Prehistoric, Roman, and Saxon studies to highlight the contribution that this form of burial archaeology, a form often ignored by archaeologists, yet so widely used through time and space, has to offer. Gaps in the archaeological burial record often coincide with periods of cremation, this session aims to demonstrate that this need no longer be the case.

Jacqueline I McKinley (Wessex Archaeology, Salisbury)

From Spong Mincer to Cremulator - What use is a Heap of Ashes?

In 1746 Tom Martin dismissed the Anglo-Saxon urns excavated from Spong Hill in Norfolk as containing "nothing but bones and gravel" - an oft repeated sentiment throughout the following centuries of awakening interest in archaeology with frustrating consequences for the osteologist. Following Lt-Col Hawley's 1920s excavations, all but one of the 52 cremation burials from the Aubrey Holes at Stonehenge were reburied without examination of the bone. Such discarding of cremated remains from excavation in the firm belief that nothing could be gained from their analysis was a common practice through to the 1950s. Even if kept, the bone was frequently not subject to examination - an on-going, if thankfully rare, occurrence even now.

Thanks to the activities of contributors (Wells and Spence) in Britain in the 1960s archaeologists became less dismissive. The full potential of such analyses, however, was and is not always appreciated. Cremated bone is the product of a deliberate act surrounded by rites and rituals - analysis may illustrate not only information pertaining to the individual but to the technology, rites and rituals of cremation. The assumption that 'cremation' is synonymous with 'cremation burial' and the emphasis on just this one type of cremation-related feature means that a large proportion of the rites and rituals of cremation are being overlooked. The imbalance needs to be redressed...

Duncan Robertson (ARCUS, University of Sheffield)

Death, Cremation and Sex

Traditional archaeological thought has attempted to interpret the phenomenon of visible collective burial areas of the middle Bronze Age in terms of ancestor cults, or the legitimization of claims to territory. However, it can be argued that an often ignored factor in the interpretation of these funerary rituals is embodied in fertility, the act of reproduction, which is manifest in the bones and the location of the burial areas within the developing agricultural landscape.

Recent osteological examination of cremated skeletal remains recovered from the cairnfield at Stanton Moor (Derbyshire Peak district), earlier this century revealed the different treatment of males and females on the pyre prior to burning, collection and deposition. Examination of ethnographic parallels suggests that death and the regeneration of life is a recurrent theme in particular cremating societies. The spheres of life and death are inextricably linked, particularly for this period of prehistory. It will be argued that the cremation of human remains represents a form of sacrifice which produces a physical metaphor for a purified essence of fertility, the deposition of which ensures the continuing success of the emergent subsistence base.

Jane Downes (ARCUS, University of Sheffield)

The Work of Cremation

As anthropological accounts of cremation can be said to have focused unduly on the burning of the body, so archaeological investigations of the rite have almost exclusively been concerned with the burial - a residue of what is increasingly recognised as a complex series of events of which the burning of the body and the disposal of the remains are only a small part. Certain of these events are recoverable archaeologically, but only if the scope of investigation is extended beyond the burial.

Analysis of material from a middle Bronze Age barrow cemetery in Orkney has provided detailed evidence of a great variety of cremation rites and funerary architecture. The forms of analysis undertaken at this site allow an appreciation of the cemetery as a place of ritual labour, where the activities undertaken evoke the scarred landscape of work rather than the sacred landscape of grassy knolls.

Jan Turek (Research School of Archaeology, University of Sheffield)

The Significance of Cremations in the Prehistory of Central Europe

Social differentiation or different ethnic identity may be one explanation for the choice of cremation/inhumation methods in some periods of Later Prehistory.

I believe that neither of these interpretations can be applied to the Eneolithic period. Exceptional evidence of a communal cremation burial of the Late Eneolithic Corded Ware was recently recovered in Central Bohemia. A deposit of at least four cremated human bodies was accompanied by another three inhumations (buried in male position - orientated with their heads to the west). Within the area of the cremation deposit some spatial clustering was indicated suggesting a deliberate bias towards the collection and burial of cranial bones (female position - orientated to the east). This aspect is very interesting in the context of funerary practices used within Corded Ware cemeteries (which exclusively consist of inhumations), where great attention was paid to the symbolic expression of the male and female phenomena. Even using this different method of burial, the essential symbolic rule of the Corded Ware burial rite was respected.

In this paper I will argue that cremation as a method of disposing of the dead is similar in form in all periods; However its social symbolic meaning may vary in different prehistoric periods.

David Petts (University of Reading)

Aspects of Roman Cremations

The normative view of Roman burial practices in Britain is that cremation was the main form of burial until the 3rd century, when inhumation became the dominant rite. However, in paces cremations are found into the late 4th century and even beyond. Such late cremations are usually explained in one of two ways. They are either interpreted in ethnic terms as representing the burials of people of German origin. Alternatively cremation is seen as an archaic rite practised by people in an isolated location, cut off from contemporary burial fashions. I hope to explore the phenomenon of late Roman cremation by viewing burial practice not as a passive reflection of religious belief or fashion, but as an active aspect of material culture, which was deployed in specific situations for social and symbolic reasons. This will be done by looking at the practice of cremation in two areas of Roman Britain: Hadrian's Wall and Wessex

John Pearce (University of Durham)

From Death to Deposition: Cremation and the construction of identity in mortuary practices of the Early Roman north-western provinces

The act of cremation is often considered to reduce the information available to us for the mortuary rituals of the past, especially the data that can be obtained from human remains. However, in the cremated bone and in the hitherto neglected pyre sites and deposits of burnt debris, cremation also preserves evidence for the rites which precede, accompany and follow the deposition of the cremated bone and grave goods. This paper offers a method of interpretation of burial practice which utilises this fuller range of source material. Consideration of this broader body of evidence allows us to reconstruct past behaviour with a greater degree of detail. During the course of funerary ritual the identity of the dead can be argued not to be static but to represent a changing construct through manipulation by the living. The evidence from cremation cemeteries allows us to explore this structure of mortuary ritual. Although the examples will be drawn from early Roman Britain and neighbouring parts of Europe, the approach is still applicable to other cremating periods.

Howard Williams (University of Reading)

"Burnt Germans in the Age of Iron"? Cremation Practices in Context

For J.M. Kemble, writing in 1855, early Anglo-Saxon cremation practices represented pagans of Germanic origin; "The Burnt Germans of the age of Iron". Despite shifting theoretical perspectives, new excavations, archaeological and osteological studies, Kemble's interpretation remains influential. Even when cremation practices are not regarded in these simplistic terms they are studied in isolation from contemporary inhumation rites. Otherwise cremation and inhumation are treated as arbitrary variations within similar ritual sequences.

This paper questions these approaches by examining the relationships between inhumation and cremation rites at the inter-regional, regional and cemetery levels in southern and eastern England between the 5th and 7th centuries. With support from historical and anthropological sources, it is argued that the choice between the two rites involved divergent mortuary display, symbolism and treatment of the body. These symbolic distinctions served in the negotiation and reproduction of social identities within and between early medieval communities.

Malin Holst (University of Bradford)

Comparisons between Inhumation and Cremation Burial Rites in Anglo-Saxon Cemeteries

The question as to why some individuals in the past were inhumed whilst others were cremated has been an issue of contention for a number of decades. When studying Anglo-Saxon cemeteries- where both rites occur frequently simultaneously- and comparing the inhumation and cremation burials a number of similarities and distinctions can be revealed. The latter are marked by the fact that cremation burials generally contain fewer grave or pyre goods compared to inhumations. There is also much greater distinction in objects relating to age and gender in inhumations than in cremation burials. However, it has been suggested that these characteristics might be expressed differently in cremations, possibly through the size and decoration of the urn. Further work comparing these two rites and considering ethnographic and documentary evidence might reveal the reasons for the choice of burial ritual.

Nikola Theodossiev (Sofia University, Bulgaria)

Religious Aspects of Cremation Burials in Ancient Thrace

Numerous tumuli and flat graves with cremation burials of the 1st millennium BC have been excavated in the lands of the ancient Thracian tribes. Religious interpretation of this mortuary practice is very difficult as the Thracians were non-literate people and all the information on their religion is indirect, given by Greek and Roman authors. The evidence is scarce and very often - partial. It is possible to suppose however, that the cremation rites had been used to purify the deceased, which is a common Indo-European belief. Simultaneously, there are clear written sources which testify to the strong solar cult among the Thracian tribes, who had believed in the solar male deity and the chthonic Mother Goddess. Therefore, cremation rituals, when used in the aristocratic burials, possibly had been connected with deification of the dead nobles and their symbolic rebirth from the underworld, similar to the Sun god.

Heritage of Value, Archaeology of Renown: Reshaping Archaeological Assessment and Significance

Session Organisers: Timothy Darvill & Clay Mathers (Bournemouth University and US Army)

From the beginning of archaeology as a discipline, the concepts of value and significance have played a key role in the development of theory and practice. Similarly, ideas about the value and significance of archaeological resources continue to dramatically affect how we define, manage and conserve the cultural record world-wide.

As the concepts of value and significance have expanded in recent years to include a broader range of resource types, analytical scales and wider scientific/public concerns, the complexities of heritage management seem to have frequently outpaced both our imagination and methodological tools. While varying degrees of idiosyncratic, ad hoc and implicit assessment strategies continue to be commonplace in the day-to-day practice of heritage management, theoretical models and operational examples of best practice continue to be rare.

Although critical debate concerning significance and value has generally languished since the peak in professional and legislative interest nearly twenty years ago, important theoretical and methodological developments have taken place in different parts of the world since that time. Presentation of these new approaches will revive a wide variety of heritage issues that are crucial to the growth of responsible management and research strategies. In addition, these discussions promise to make important contributions to the emergence of comprehensive heritage policies in both developing and developed nations.

The papers presented in this session highlight a variety of new theoretical and pragmatic approaches to value and significance that are currently being applied by archaeologists in North America, Europe and Australia. Particular emphasis will be placed on the importance of: (a) explicit, but flexible assessment criteria; (b) the use of complementary scales of analysis (from isolated finds and regional landscapes to provincial and national domains); and (c) the need to document the historical impact of archaeological theory, methods and conservation strategies on the extant archaeological record. In addition, the session will explore the socio-political and economic context of heritage management - particularly the active/proactive role archaeologists can play in helping to preserve samples of heritage resources that will better reflect our culturally diverse societies and origins.

John Carman (Clare Hall, Cambridge CB3 9AL)

The Accounting, The Economic and The Social: What Price the Archaeological Heritage?

There are currently three independent schemes of value being applied to the material heritage. Under the 'accounting' school, heritage is given a financial value. Under the 'economic' school, sites are assessed for their significance or importance. Under the 'social' school, objects with symbolic value create a stock of cultural capital for an individual or for a community. This paper will outline the consequences of these 'schools' of value theory for the archaeological heritage and will emphasize how they can be used in a co-operative manner to benefit archaeology as a discipline.

Timothy Darvill (School of Conservation Sciences, Bournemouth University)

Sorted for Ease and Whizz?: Approaching Value and Importance in Archaeological Resource

Notions of "value" and "importance" now have wide currency in archaeological resource management, providing cover-terms for rather ill-defined measures commonly used to inform decision-making at various levels. This paper argues for a distinction between "value", as a set of socially defined orientations applicable to the whole resource, and "importance" as an archaeologically defined scale applicable to specific elements of the resource to allow ranking or discrimination. It is suggested that the successful development, and widespread acceptance, of comprehensive and easy to apply systems of discrimination in archaeological resource management hinges on the integration of archaeological interest with more general social interests.

Jane Grenville and Ian Ritchie (University of York, York, and U.S. Forest Service, USA)

Archaeological Deposits and Value

To bolster the position of archaeological value in the marketplace, one model has been presented which weighs archaeological values against the interests of business and development in England. This model was developed at the University of York and is articulated by Martin Carver. Key foundations of this model are that archaeological value is better expressed as a research asset than as monument and that unless proposed excavation matches key research questions, archaeological deposits should be protected from development interests. This paper, from two researchers from the same department, reviews the model in the cold light of practical situations.

Jos Deeben and Bert Groenewoudt (Rijksdienst voor het Oudheidkundig Bodemonderzoek, Holland)

Handling the Unknown: The Expanding Role of Predictive Modeling in Archaeological Heritage Management in the Netherlands

The availability of distribution maps and an overall picture of the scientific state of affairs is a precondition for significance evaluation and selection. The foundation of the expertise centre ARCHIS in 1989 marks the beginning of a systematic effort on these frames of reference in the Netherlands. Due to various circumstances, the archaeologically documented distribution patterns still contain numerous misrepresentations and conceal major gaps in our knowledge - in space as well as in time. The rapid reorganisation of the Dutch landscape poses an acute threat, especially to the unknown (and best preserved) part of the archaeological heritage, which is buried under natural sediments and man-made (plaggen) soils. The paper will show how sub-soil sampling and predictive modelling are being used to make the unknown more manageable within an overall environmental planning policy. One example of this strategy is the recently completed archaeological sensitivity map of the Netherlands.

Barbara J. Little (National Park Service, USA)

The National Register of Historic Places and the Shaping of Archaeological Significance

Evaluation criteria for the National Register of Historic Places are used for the daily work of Cultural Resource Management. Defining the research potential (and, rarely, other values) of archaeological properties according to these criteria has affected the way the public as well as the profession regards the significance of sites. I address the questions: Since the establishment of the National Register, how has the evaluation of sites changed? and has the application of Criterion D changed? I also comment on the importance of context development to evaluating sites, districts, and multiple properties related under a particular theme.

Clay Mathers, John Schelberg and Ron Kneebone (George Mason University, Fairfax, VA, USA and US Army Corps of Engineers, Albuquerque, NM, USA)

'Drawing Distinctions': Towards a Scalar Model of Value and Significance

Despite the relative and context dependent nature of archaeological significance, the methods used to evaluate it continue to emphasize limited assessment criteria, resource types and analytical domains. Defined in this narrow and piecemeal fashion, current approaches to archaeological significance provide a poor foundation for the interpretation and conservation of our cultural/ecological heritage. In an effort to expand the depth and breadth of archaeological significance evaluations, this paper illustrates how GIS and Exploratory Data Analysis tools can be used in a variety of thematic and geographic contexts to

promote more responsible, comprehensive and informed decisions about heritage management and conservation.

Laurajane Smith (University of New South Wales, Australia)

Archaeological Significance Assessments: 'Conserving' Archaeological Values and Practice

This paper traces the history of the incorporation of processual theory and practice into American and Australian CRM. It argues that it was the concepts of archaeological significance utilised in CRM that facilitated not only the incorporation of processual theory, but its reinforcement as the underpinning and dominant theoretical and ideological framework of CRM in these countries. As CRM has become an important area of archaeological practice it has helped to ensure that the basic premises, practices and ideologies of processual 'archaeological science' have remained dominant in the wider archaeological disciplines of these countries. In effect, CRM has become a mechanism through which not only heritage sites and places are managed, but the discipline and its underpinning theoretical frameworks have themselves become 'managed' and 'conserved'.

Joseph A Tainter (Rocky Mountain Research Station, USA)

Heritage Management, Significance and Contemporary Environmental Change

Archaeology and heritage management should lead the study of contemporary environmental problems. Their failure to do so stems from several factors, including customary approaches to significance evaluation. Traditional assessments implicitly assume that the value of a heritage property is inherent and immutable, and related linearly to size, depth, and material content. These assumptions select against the preservation of many properties important to understanding today's environmental issues. Resolving this problem will come in part from recognizing that evaluation is both value-laden and transitory, and that the intensity of past behaviour is related non-linearly to contemporary criteria of significance.

The archaeology of infancy and infanticide

Session Organiser: Eleanor Scott (King Alfred's College, Winchester)

The idea of the session is to stimulate and challenge the way in which we are thinking archaeologically about infants (or indeed not thinking about them). Infancy is surrounded and defined by social and historical constructions, but little significance has been attached to the processes which determined how infants lived, died and were perceived. This session therefore examines the ways in which patterns of infant care were (and are) metaphors for complex social beliefs and tensions. Further, in some contexts the infant is clearly transformed into a powerful symbol. The session looks in particular at infant death, including practices of infanticide and child sacrifice in different cultural contexts and the ways in which different societies bury and commemorate their infant dead. Critical questions such as whether or not preferential female infanticide was routinely practised in prehistory and antiquity - and the potential implications of this - will be raised and discussed, as will whether or not infants are "missing" from cemeteries because of differential preservation. The session speakers will also present new data, including an evaluation of recent research on the DNA sexing of infant skeletal material in Israel and the UK, as well as excavation of and research on recently excavated capacocha sacrifices in Peru. In conclusion, it is mooted that the infant and infancy are crucial components in the cultural maps of human societies, and infants can no longer be regarded as merely small humans of culturally inactive status. Infants may not be active agents but infancy has active agency.

Eleanor Scott (Department of Archaeology, King Alfred's University College, Winchester SO22 4NR)

Introduction. Metaphors, tensions and routes to posterity: the archaeology of infancy and infanticide

We all share the experience of having been infants, yet it is the one stage of our lives of which we have no memory. The collective memory of infancy is a construction, where fantasies and ideals crash hard into lived realities and actualities. What many adults regard as the simple routines of infant care are in fact complex negotiations which result from and impact upon the anxieties and tensions surrounding our biological and cultural periodicity. The infant is trained into routines in such a way as to force the players into a sustained drama of control and accession. The association of childbirth and infants with widespread human symbolic concerns, such as the containment of excrement, urine and blood, and the control of noise and movement, makes them embodiments of powerful cultural processes with particular meanings in particular societies. The manipulation of the infant, the infant dead, infant space and images of the infant frequently acts as metaphor for adult relationships and tensions, from the micro-scale of the family to the macro-scale of major political systems. Infant ritual sacrifice, for example, reveals a relationship between biological genetic imperatives and human attempts to lock into posterity in other, cultural, ways.

Steve Bourget (Department of Archaeology, King Alfred's University College, Winchester SO22 4NR)

Too young to die and too old to care: children and ancestors at Huaca de la Luna

During the 1995 and 1996 field seasons, the remains of three children were discovered in a special plaza of the Huaca de la Luna, one of the principal ceremonial centres of the Moche culture on the Peruvian North Coast. They were found lying just underneath a series of sacrificed men captured in battle and killed during spells of torrential rains or Nino events. In this paper, it will be argued that these children form an integral part of the sacrificial apparatus dedicated to the world of the sea and more particularly to the cataclysmic Nino events. In order to document further these exceptional rituals, the representations of children and sacrifices portrayed in their ritual iconography will be explored.

K Alexandra Lee (University of Cambridge, Cambridge)

Infant sacrifice at Carthage and the social ideal of the child

This paper discusses the role of child sacrifice at the tophet of Carthage and its relationship to the construction of the social ideal of the child. Also addressed is the crucial matter of the demographic implications of infant and child sacrifice.

John Pearce (Department of Archaeology, University of Durham, South Road, Durham DH1 3LE)

Constructions of infancy - aspects of the mortuary rituals for infants and children in late Iron Age and Roman Britain (and neighbouring provinces)

A striking and well known aspect of this period is the under-representation of the bodies of infants and children in formal cemetery contexts. Their deposition, sometimes in large numbers, on settlement sites, has been the subject of much recent study. The emphasis of this paper lies instead on the mortuary treatment of those infants and children which are buried in 'normal' cemeteries, in particular cremation cemeteries of the period in question. It is now widely acknowledged that mortuary rituals do not create a mirror image of a society but idealised representations of it. The aim of this paper is therefore to explore the creation of these representations through the detailed reconstruction and contrast of the treatment of infants/ young children and adults from the pyre to the grave. Beneath the superficial similarities of 'Romanised' mortuary ritual, highly diverse treatments are visible which are not so far accounted for by broad statements on the changing conception of the child.

Simon Mays (English Heritage, 23 Savile Row, London W1X 1AB)

New directions in the scientific study of infant skeletons from archaeological sites

A trawl of the archaeological literature published in Britain shows that immature human skeletons, particularly infants, are usually given short shrift in osteological studies. However, the situation is changing. Recent innovations in archaeological science have increased the information obtainable from skeletal remains of infants and children, and there has been a growing realisation in general that the archaeology of infancy and childhood has been a somewhat neglected area. The purpose of this paper is to discuss some of the recent advances in scientific methodologies for examining infant remains, and to discuss the relevance of the data produced to matters of mainstream archaeological and historical interest.

Marina Faerman (Department of Anatomy, The Hebrew University of Jerusalem, POB 12272, Jerusalem, 1120, Israel)

Determining the sex of infanticide victims from the Late Roman era through ancient DNA analysis

Infanticide has since time immemorial been an accepted practice for disposing of unwanted infants. Archaeological evidence for infanticide was obtained in Ashkelon, where skeletal remains of some 100 neonates were discovered in a sewer, beneath a Roman bathhouse, which might also have served as a brothel. Written sources indicate that in ancient Roman society infanticide especially of females was commonly practised, but that females were occasionally saved and reared as courtesans. We performed DNA-based sex identification of the infant remains. Out of 43 left femurs tested 19 specimens provided results: 14 were found to be males and 5 females. The high frequency of males suggests selective preservation of females and that the infants may have been offspring of courtesans, serving in the bathhouse, supporting its use as a brothel.

Theory and World Archaeology: Italy (Part 1)

Session Organiser: Keri A Brown (UMIST)

This part session deals with the contribution British archaeologists have added to the theoretical debate in Italian archaeology. A number of approaches to the Italian data have been made over the years, but recent work incorporating gender, ritual and acculturation and other post-processual theory have been amongst the most exciting, controversial and influential work in Italian prehistory, attracting both criticism and praise from Italian scholars.

Dr. Ruth Whitehouse (Institute of Archaeology, 31-34 Gordon Square, London WC1H 0PY email r.whitehouse@ucl.ac.uk)

Will post-processual archaeology ever catch on in Italy

In a paper given to the 13th International Congress of Prehistoric and Protohistoric Sciences in Forlì in September 1996, Alessandro Guidi discussed processual and post-processual trends in Italian archaeology. He argued that archaeology of broadly processual type has taken root in Italy, although restricted in the main to groups of scholars working in Rome and the Veneto. Post-processual archaeology, on the other hand, has had very little impact in Italy so far. Guidi explains this terms of:

- a) the idealist character of post-processualism, which, while novel to Anglo-Saxon archaeologists in the 1980s, was already familiar to Italian archaeologists. However, it is not regarded favourably by Italian scholars, who attribute the long delay in introducing scientific and interdisciplinary methods to archaeology to the inheritance of Benedetto Croce's idealism
- b) the commitment of Italian scholars interested in archaeological theory (still a small minority) to the approaches of processual archaeology.

Further reasons can be adduced, including those that have militated against the development of archaeological theory of any kind, such as the dominance of classical and historical traditions in archaeology, at the expense of anthropology and other social sciences. More controversially perhaps, it can be argued that the abuse of archaeology for political purposes during the fascist period has contributed to the post-war development of the subject as a purely empirical discipline, with no relevance to anything beyond itself.

This paper looks at possible ways in which Italian archaeology might develop in future. While it is unlikely, and undesirable, that Italian archaeology will simply follow the British journey from processualism to post-processualism, there are other possible approaches and new areas of study, including the symbolic/cognitive and social/political realms addressed by post-processualism. These are traditions well-rooted in Italy itself. One of these is the Neo-Marxist school long established in archaeology. Up to now Marxist archaeology in Italy has been mostly associated with processual approaches, but it contains elements which resonate with the structural Marxism of some French and British scholars and has the potential to be taken further in this direction. Another tradition has as yet had no impact in archaeology, but is found elsewhere in Italian scholarship: this is the Italian feminist school, developed in philosophy, theatre studies and literature. Mary Baker has recently suggested that the approach of Italian feminists has much to offer archaeologists and could lead to entirely new ways of thinking and writing about the past. Both these 'native' traditions, perhaps in combination with ideas taken from Anglo-Saxon post-processualism, have the potential to open up a new era of Italian archaeological research directed at subjects rarely addressed so far, including cognitive and gender archaeology.

Erik van Rosenberg (Faculty of Archaeology, State University of Leiden (Rijksuniversiteit Leiden), P.O. Box 9515, NL-2300 RA, Leiden, Netherlands, email: evanross@stad.dsl.nl)

It's all in the game: gender in Italian prehistory

As archaeology is embedded in contemporary society, gender is entangled in archaeological practice. Gender biases have become embedded in archaeological discourse. Archaeological knowledge is constructed along lines of reasoning that have become fairly traditional. Taking these traditions in archaeological reasoning for granted, archaeologists (re)produce the gender biases inherent in archaeological discourse. An engendered perspective on past societies, therefore, requires a calling into question of the narratives, concepts, ideologies and signifying practices that make up an archaeological discourse.

Recent work has put gender theory into the practice of Italian pre- and protohistory. A rather essentialist approach to gender which, for example, Robb and Whitehouse have adopted, (re)produces the gender biases inherent in archaeological discourse. More sophisticated approaches in terms of gender to Italian prehistory expose traditional lines of archaeological reasoning, but seem not to reflect on gender as part of archaeological discourse in general. That's where engendering Italian archaeology should start from

Stephen Keates (Department of Ancient History and Archaeology, University of Birmingham, Birmingham B15 2TT)

Raising the dead: statue menhirs in their ritual context

Statue menhirs, or statue stelae, are a defining feature of the North Italian Copper Age. These monumental stone carved anthropomorphic figures have been interpreted as the localised manifestation of a pan European deity, either a mother goddess figure, or an Indo-European sky god. However considerable variation in the iconography and morphology of statues exists. Traditional interpretations have relied upon iconographic analysis alone without paying adequate attention to the archaeological

context of figures and in particular fail to account for the apparently deliberate breakage and reuse of images which suggests that they may have had a prescribed lifespan of efficacy. This paper draws upon the ethnographic record to examine the context of monumental anthropomorphic representations across a range of small scale societies. An alternative interpretation of statue menhirs is offered arguing that they may be better considered as representations of ancestors and that they arise as part of the social dynamic originally initiated by the neolithization of western Europe in which lineage, kinship, and the creation of, and attachment to, place were significant structuring principles. The rendering of human figures in stone may have served as a means of presenting the ancestral dead in ritual contexts designed to facilitate communication between the worlds of the living and the dead. In this way the small scale pre-literate societies of the North Italian Copper Age utilised items of material culture in a performative fashion as a means of constructing social memory drawing upon metaphors of human anatomy, architecture, and the landscape as a means of presenting the past in the present.

Dr. John Robb (Department of Archaeology, University of Southampton, Southampton SO17 1BJ email jer@soton.ac.uk)

Health, activity, wealth and status in Iron Age Pontecagnano

In Italy, joint analysis of funerary assemblages and skeletal biology has rarely been done, in spite of the obvious insights to be gained from such an approach. In this paper, I compare grave goods with skeletal markers of health and stress in a sample of over 300 Iron Age individuals from Pontecagnano. The statistical results portray a complex situation. On the one hand, there was almost no relationship between grave goods and indicators of childhood health and nutrition (stature, enamel hypoplasia, cribra orbitalia). On the other hand, markers of adult health sometimes vary between sub-groups who were buried with different grave goods; in the clearest example, a group of 5th-4th century BC males buried with no grave goods also had much higher rates of trauma, periostitis and Schmorl's nodes, suggesting a highly stressful adult lifestyle. This analysis suggests that when skeletal and archaeological data are used together, the result is a more complex interpretation of society than can be gained from either source alone.

Dr. Carmen Vida (Birkbeck College, University of London, 26 Russell Square, London WC1D 5BQ)

Time and Space in Italian Archaeology

For some time now, the concepts of time and space - traditionally vital in archaeological investigation - have been at the centre of a review in archaeological theoretical thought. This paper analyses archaeological perceptions of time and space in Italian archaeology, exploring the way in which they have affected archaeological research and interpretation. The paper suggests ways in which new perceptions of space and time in archaeology could benefit the study of Italian archaeology, and puts forward new ways of looking at the landscape evidence in Veneto at the end of the Late Bronze Age.

Dr. Edward Herring (Department of Classics, Royal Holloway, University of London, Egham, Surrey TW20 0EX)

"Sleeping with the enemy". Mixed residency patterns in pre-Roman Southern Italy

This paper deals with the evidence for the Greeks living in Native communities and Natives living in Greek communities from the first Greek settlement of the area until the Roman take-over. From the theoretical point-of-view this is a culture contact situation. However, it is usually discussed from what can be regarded as a diffusionist perspective (i.e. the spread of Greek culture to the Natives), although rarely are theoretical frameworks explicitly defined. The problems inherent in such an approach are compounded by the traditions of Classical archaeology which inevitably favour Greek culture. Thus, Classical archaeology has tended to regard the acculturation of Greek culture by the Natives as both natural and inevitable. This descriptive and generalising approach offers no real explanation of the processes of acculturation. My approach can be seen as taking a post-processualist view of the individual as an important social actor. In looking at the role of individuals living among the other community, I hope to cast some new light on how acculturation may actually have worked.

Dr. Robin Skeates (School of World Art, Studies and Museology, University of East Anglia, Norwich, NR47TJ email: r.skeates@uea.ac.uk)

Collecting Italian Prehistory

This paper will consider changes in the concept and process of collecting Italian prehistory, and in particular the way in which collections of prehistoric objects have been used to represent competing national, regional and local identities over the last two hundred years of Italian history. Using a wide-ranging contextual approach, which draws upon museological, archaeological, political and socio-economic sources of information, it will focus upon the strategies played out by individual collectors and interest groups for control of prehistoric objects, and the conceptual frameworks and institutional contexts within which collections of these objects were placed and assessed.

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Theory and World Archaeology: Theory in French Archaeology

Session Organisers: Chris Scarre & Laurent Olivier (Cambridge University and Musées des Antiquités Nationales, St Germain-en-Laye, France)

The aim of this session is to explore a range of current theoretical approaches in French archaeology. The debate on archaeology in France has been less visible than in Britain and North America and rather different in nature, but many of the same issues have been discussed. Speakers in this session include Françoise Audouze (Paris I) on palaeohistorical and technological approaches to the Upper Palaeolithic in France, Serge Cassen (Nantes) on phenomenology of the imagination and Armorican parietal art, Anick Coudart (Paris I) on why there is no post-processual archaeology in France, Jean-Pierre Legendre (Metz) on French archaeology in eastern France under Nazi occupation, and Laurent Olivier (Musée des Antiquités Nationales) on theoretical perspectives in French archaeology. The session is jointly organised by Chris Scarre (McDonald Institute for Archaeological Research, Cambridge) and Laurent Olivier (Musée des Antiquités Nationales, St Germain-en-Laye). Papers will be delivered in English or French.

Chris Scarre (McDonald Institute, Cambridge)

Theoretical archaeology in France and Britain

It is now almost twenty years since Audouze and Leroi-Gourhan described French archaeology as a 'Continental insularity'. How far have attitudes to theoretical archaeology changed in France during that period, and how closely do those changes compare with trends in British archaeology? The divergence between the two traditions which was so pronounced in the 1960s and 1970s has steadily narrowed in the post-processualist 1980s and 1990s. Yet theory remains a much less conspicuous feature of French archaeology and fundamental differences in attitude remain. French writers prominent in post-processualist archaeology in Britain have generally exerted little influence on the archaeology of their home country. One way of judging relations between the two traditions is to consider the British reaction to leading French archaeological publications during the past 20 years. Valuable insight is also gained by examining the changing role of theoretical considerations in the mainstream literature of French prehistory.

Françoise Audouze (CNRS, Paris)

From technology to palaeohistory

The newest trend in French Palaeolithic studies can be qualified as palaeohistory based on comparative technology. It derives from the two former approaches: the chronostratigraphic approach of the François Bordes school and the synchronic palaeoethnological approach of the Leroi-Gourhan school. The new approach analyses correlated changes in lithic technology and typology over the long term. It results in identifying technological stages which define, along with "fossiles directeurs", both previously known cultural entities from the Late Glacial and new ones. It succeeds in explaining why technological changes occur in knapping techniques.

The second main trend is cognitive and is based like the previous one on technology, mostly on experimental work. It aims to identify and evaluate technical changes which imply changes in concepts, mental abilities and know-how, perception and anticipation. Some of its supporters argue strongly against the "final object fallacy" and in favour of technically conscious early prehistoric humans.

Anick Coudart (CNRS, Paris)

Why is there no post-processual archaeology in France?

As a large part of its vocabulary has been borrowed from French intellectuals, it may seem surprising that post-processual archaeology has not had any impact in France. The reasons for this are deeply rooted in French society and identity, but are barely visible as they are part of a double paradox.

Anglo-American scholars belong to an intellectual tradition which is essentially empirical, based on (sensory) experience; when confronted with an incoherence they tend to consider their conceptual approach inadequate rather than their observations. This leads them to search continually for new concepts (which agree better with their data). As for the French intellectual, he/she moves in a Cartesian tradition based on a reasoned and coherent representation of things. Phenomena are governed by a rationality complex and multidimensional, but which forms an indivisible whole. If and when the result of an analysis appears inconsistent, the French scholar will tend to discount his/her observations - not as

irrational, but as unrepresentative. In order to confirm the abstract vision which unconsciously forms the basis of his social, political and intellectual identity, he or she permanently reviews their data. As a result, the quest of Anglo-American archaeologists for concepts and theories is viewed with perplexity or condescension by the French; and the French are seen by the Anglo-American as forever bogged down in their data.

This French preoccupation with coherent conceptual frameworks, and the fact that French society has never been "modern", result in a situation in which, without denying any of them, single binary relations (on which every intellectual and mental construct, and every creation of meaning are based) are always seen as insufficient to render reality. In what are called sciences de l'homme et de la société, the social dimension of history has never ceased to be predominant; this concerns equally those scholars who appeal to modernity and those who initiated the concept of post-modernity. For them, history or archaeology can only be the study of the interactions between human beings, nature and the diversity of other cultures.

For those French archaeologists who have managed to grasp the notion of post-processualism, it appears part of the history of an archaeology which is not theirs, or even a respectable exoticism.

Serge Cassen (CNRS, Nantes)

The form of a town

What is customarily called 'Neolithic parietal art' or 'megalithic art' is, together with the study of stone alignments in western France, probably the only area of research which reproduces basically unchanged the terminology and interpretations of the 19th century. This paper will address epistemological questions relating to the language of the human sciences, and in particular that of the inexact sciences. Adopting a methodological principle from the work of Bachelard we shall try to make clear why a phenomenology of the imagination (attempted by Lautréamont as long ago as 1869) is in our view the most profitable direction for progress in the domain of symbols. The constant risk is that of basing intuitive interpretations entirely on arbitrary cultural values, especially where the archaeological context which might support the interpretation is completely masked. The problem is the same whether it relates to the quality of the materials, the techniques used to execute the engravings and their relative chronology, or finally the historico-cultural context in which they are situated.

Jean-Pierre Legendre (Service Régionale de l'Archéologie de Lorraine, Metz)

Ideological propagands and archaeology in Alsace (eastern France) during the second annexation (1940-1944)

After the armistice of Rethondes in June 1940, the French province of Alsace was joined to Germany and integrated with bordering German province of Baden into the Gau Baden-Elsass. A period of four years ensued, during which the Nazis tried by all the means available to germanise the population as quickly as possible. One of the favourite themes of the Nazi propaganda was that Alsacians were descended from very early Germanic populations who settled themselves centuries ago in this territory, and that they were Volksdeutscher whose integration in the Reich was natural. Archaeological research played an important part in attempts to reinforce that theory, and it was accordingly especially favoured by the occupation authorities. This explains the rapid installation in Alsace by the German administration of a department in charge of archaeology (Landesamt für Ur- und Frühgeschichte). Besides rescue excavations and settlement survey, this service took part in propaganda exhibitions, the most famous being 2000 Jahre Kampfe am Oberrhein (2000 years of battles on the Upper Rhine). NSDAP's archaeological branch (the Reichsbund für Deutsche Vorgeschichte) was also interested in Alsace, studying the Mont Sainte-Odile hill-fort in order to demonstrate that it was a Germanic fortress.

Laurent Olivier (Musée des Antiquités Nationales, St Germain-en-Laye, France)

The French response to the globalisation of archaeology

French archaeology finds its origins in the Enlightenment of the late 18th century. The discovery of 'Gaulish' remains coincided with the grasp in political consciousness of the role of the "nation". The new discipline of archaeology, in its practice of exhuming material traces of national origins, joined with the political project which legitimated the Republic by finding its roots in a cultural continuity going back through time immemorial, and inventing for it its own cultural tradition. More generally, the new vision of the past which was established with the Revolution situated the local history of the origins of the French nation in a global historical perspective, of universal relevance, which was the history of the whole of humankind. At the theoretical level, that new approach to 'national antiquities' depends on an ethnographic reading of the remains of the past, and is at the same time characterised by a unilinear reconstruction of evolution which derives from the idea of historical progress.

Thus in contrast to the Anglo-Saxon tradition, which investigates the meaning of archaeological remains and which seeks to produce or borrow a theory to explain them, the French tradition considers archaeological remains from an ethnographic perspective. In this sense, it places theory not at the stage of interpreting archaeological remains, as in Anglo-Saxon research, but much earlier, at the level of meaning held by the remains. In the French perspective, the archaeological remains, as material traces of

human activity, provide evidence for the organisation of those activities, and, at a further remove, for the society which produced them.

The process of globalisation which has gathered speed in recent years throws this French model into crisis. The end of the Cold War, German reunification and the creation of a European community, as well as the development of the present-day multicultural societies, put in crisis not only the legitimacy of nation-states, but also of the historical and archaeological representations on which they rest. The current decline of nation-states, of which France provides the oldest European example, leads irreversibly to a revision of the historical interpretations from which the political structures derive their legitimacy. We are therefore faced today with a crisis in the French historical tradition in the broadest sense, along with, more generally by a calling into question of the paradigms on which rests our approach to the past.

Rock Art as Landscape / Place

Session Organiser: George Nash (Lampeter)

In recent 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 rock 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. Likewise, ideas have been discussed concerning rock art as contributing to, or acting as, landscape or place. It is within this session that landscape and place become prioritised in relation to rock art. Landscape/place can mean location and geography - the macroscape. It can mean landscape within the rock art itself - the microscape. Landscape/place can also be a constructive perception within the minds of the artist, the audience and even the rock art prehistorian.

Within this session, participants attempt to deconstruct rock art by incorporating some of the socio-symbolic and political mechanisms of landscape and place. The application and location of rock art, as a sense of place asks a number of fundamental questions. Firstly, does landscape play an important role to what is painted and how a site is chosen? Secondly, can rules forming the language of landscape be applied to the mechanisms behind the execution of petroglyphs? Finally, is there a chronological and geographical sequence occurring in certain core areas; are other core areas involved in this sequence? Individual participants will attempt to argue these points using a number of theoretical approaches from core European and African petroglyph areas. Outlined below are a number general theoretical ideas for this session.

Customs, or traditional ways of doing things, appear to be hard to dislodge once they have become established. Such practices become ritualised and, through repetitive performance, help constitute the identity and sense of 'place' of the people who practice them (turning a space into a place). But while the form of rituals may be reproduced intact over many hundreds of years, their content - what they mean for those who perform or observe them - is not fixed.

Ritual requires a focus. Hood (1988:65) has described rock art as a 'sociological and ideological product' which is 'actively manipulated within social strategies'. The focus for this activity is not merely 'a passive arena for adaptation' (*ibid*). For generations rock art sites may have acted as foci perpetuating a cult of ancestry. In the areas where we find art, the cult would have helped to forge and maintain a sense of 'place' and territorial identity for mobile and sedentary people. As part of this process of fixing community identity, it is probable that rock art incorporated earlier beliefs associated with traditional hunter-gatherer subsistence practices and landscape knowledge, which ascribed symbolic value to certain prominent landscape features - mountains, river valleys, estuaries and the sea (Tilley 1994, Nash 1997). These features may, since earliest times, have harboured food sources essential to the survival of communities inhabiting the post-glacial landscape. Equally, the landscape, and especially the mountains, may have 'acted' as a symbolic taboo, forbidden places perceived by indigenous communities as dangerous. Significant landscape features may also have served as 'signposts' in the landscape, guiding hunters and foragers on seasonal journeys around the loosely-defined territories which they exploited. Bradley (1993) suggests that 'paths' were important to hunter-gatherers, who identified their territories by means of such linear features linking particular places. It was these places which may later have been ritually and symbolically utilised to site the earliest rock carving sites.

George Nash (Dept of Archaeology, University of Wales, Lampeter)

Defining a Landscape - Rock Art as a boundary of cultural and social/political identity

Within archaeology we traditionally tend to look at sites, well ... as sites. The empirical approaches applied to the 'site' indeed reinforce an image that it is very much devoid of human meaning. In particular, the concept of recording rock art focuses firstly on subjectivity - what is depicted; objectivity - the extrinsic value of the site and stratigraphic deposition - what lies in front of, and underneath the art. Some attention, though has been given to landscape, albeit from a traditionally stale account of what can be seen. Recently, rock art and landscape studies have incorporated a text which relies more on personal

experience and the cognitive value of the audience. It is obvious, therefore, that when rock art was executed, the artist intended it to remain indefinitely: with this the intentional location of the panel/rock art surface to the surrounding landscape.

By omitting landscape, and in particular, rock art as *place*, one is only looking at subjectivity and ignoring media. Arguably, landscape/place is as important as paint, the narrative artifact deposition. Within this paper, I wish to re-address the importance of landscape/place and suggest both be considered as part of an archaeological assemblage. More importantly, the intentionality of landscape/place was as important to the artist, as the images she or he were painting/carving.

Lynne Bevan (Research Associate, Field Archaeology Unit, University of Birmingham, Edgbaston, Birmingham B15 2TT)

Women's Art, Men's Art: Gender-Specific Image Selection

The prehistoric rock art of Italy and northern Europe appears to be dominated by numerous representations of ithyphallic warriors surrounded by the accoutrements of war and hunting, which has led to the assumption that the art was created by men for men.

In accepting this plausible interpretation, we are perhaps assuming an entirely superior position on the part of the males, resulting in a male domination of art, ritual and society, leaving females socially peripheralized and archaeologically invisible. Before placing the art within a cultural context, and establishing relationships between the rock artists, their settlement and burial sites, it might be possible to approach the study of rock art from a different angle entirely, looking at the kind of images featured and their possible origins, and exploring possible sources of inspiration, and vision, both in terms of the 'vision' of the artist and their physical viewpoint within the landscape.

The art of non-western societies has often been used in attempting to bridge the conceptual gap between the prehistoric artist and the modern western viewer. A recent study of female Inuit artists is particularly relevant, as it has provided some valuable insights into the selection of subject matter within a non-western culture. Despite the obvious limitations of using ethnographic studies to facilitate an understanding of image selection in prehistoric art, some interesting themes emerge and differences in perception are revealed. Several recurring themes emerge in the art including legends and mythology, historical events, representations from daily life, hunting and memories of the artists' own lives and families. Some of these themes are apparently derived from external geography, such as representations of familiar scenes, objects and the surrounding landscape, while other subject matter is derived from the artists' own mental geographies.

The Inuit study, combined with the author's recent fieldwork at Val Camonica, works towards a greater understanding of how artists operate within their landscapes, manipulating both the artistic and physical space to emphasise chosen aspects of their physical and social environments. The paper suggests a new approach to the study of prehistoric art, image selection, and gender relations, while highlighting the inherent biases and preoccupations of the western viewer.

Richard Bradley & Ramón Fábregas (University of Reading & University of Santiago de Compostela)

Crossing the border

There has been a tendency for rock art research to follow similar lines in a number of quite different study areas. The recognition of entoptic imagery is one example of this trend. Yet rock art can be regarded as a rather specialised form of material culture and at the regional scale it might be expected to show as much diversity as monuments and portable artefacts. Its character might also have changed in relation to different practices and different ways of perceiving and using the landscape. Such contrasts can be identified in the prehistoric rock art found on either side of the modern border between Portugal and Spain and may be related to much broader currents in Iberian archaeology, extending from the Atlantic to the West Mediterranean.

Eva M Walkerhaug (Clare Hall College, Cambridge, CB3 9AL)

Scandinavian Rock Art

The paper aims to discuss how the study of spatial aspects on different levels can help illuminate the function of rock art in the Neolithic societies of Western Norway. It is argued that rock art played an important role in a period of social and economic transformation. Significant differences can be seen in the location and use of rock art sites by agrarian and hunter-gatherer groups. The importance of space and landscape on a local level will also be discussed, with a focus on one of Scandinavia's largest rock art aggregation sites at Vingen, Western Norway, situated in dramatic and evocative fjord and mountain landscape. Contrasts are noted in the choice and location of carving surfaces, such as fixed and mobile, land and sea related, open and secluded etc. Significant landscape features on a larger scale may also have played a role in the overall choice of location of this vast aggregation site. The perception of space and place and its relationship to the function of rock art in society will be discussed.

Chris Chipendale (Cambridge University Museum of Archaeology & Anthropology, Cambridge)

The ABC of prehistoric Pictures

Approaches to prehistoric rock-art in terms of style, meaning or topographical place in the landscape do not address the central point - that these ancient things are often pictures. No good theory of prehistoric pictures as pictures is in play, and one is needed. A simple and robust theory is developed that relates the subject A to the picture C in terms of geometrical transformation B that join them; it is demonstrated by brief example to be powerful and effective.

Joakim Goldhahn (Department of archaeology, Umeå university. S-901 87 Umeå, Sweden)

Sagaholm - rock art as microscape. A Scandinavian perspective

My contribution to TAG 97 considers a rather neglected variable in the theoretical debate concerning rock art - the way that the rock art is executed. The use of different technology on a rock panel have mostly been explained in chronological or functional terms. As if the different motives were separated diachronic or that the rock itself determined the technological choice. The result has been that the precipitants of the theoretical discourse concerning rock art have neglected this and considered the technological aspect as a passive component in a active "sign language".

A reason for this is, of course, that the rock art has been exposed to rain, ice, and wind erosion for several millennia, which has resulted in the different technologies being rather hard to distinguish and deal with in a theoretical discourse. The exception to this is the rock art that been found in a context that has prevented the erosion. My study concerns one of these fortunate cases - Sagaholm, a Bronze Age barrow from Ljungarum parish in Småland in the southern part of central Sweden. The barrow has been dated to Montelius per II/III, approximately 3200 - 3400 BP. It was excavated in 1971 and despite the fact that the barrow was partly destroyed about 15 slabs with rock art motives were found. Mostly horses, boats and humans.

My paper starts in a discussion about the four different ways that these particular rock carvings were made and how this can contribute to the interpretation of these motives. It is my opinion that we can talk about these rock carvings as metaphors that contain links to other synchronic phenomena in the Bronze Age. As if they where a microscape.

Kalle Sognes (Norwegian University of Science and Technology, Museum of Natural History and Archaeology, Institute of Archaeology and Cultural History, N 7004, Trondheim, Norway)

Between Land and Sea: Stone Age Rock Art in Mid Norway

Several trends can be found in the geographical distribution of Stone Age rock art in mid Norway, some of which follow major communication routes and may be interpreted as trail markers. One linear trend follows the coast, another follows the fjords and valleys from the coast to the inland mountain areas. The Trondheim fjord area represent a third system, where the rock art is found at the transition between land and sea. This area may be viewed as one entity or as a system of several smaller basins, which are encircled by petroglyph sites.

Conspicuous topographic features seem to have been preferred, especially small islands and head-lands but virtually all sites appear to have been closely related to the sea. Many are, however, located at the entrances of valleys leading into large hinterlands. Preferred topographic features appear to have changed during the rock art making period. Some sites are found at remote places with little space in front of the panels; others are found at places, especially beaches, where larger groups could meet.

Applied Metaarchaeology

Session Organiser: Kathryn Denning (Sheffield University)

In 1992, Embree's edited volume, *Metaarchaeology*, proclaimed the arrival of a new research speciality, and predicted a growing concentration by philosophers of science on the machinery of archaeological interpretation. However, this (essentially processualist) philosophical approach to archaeology has not captured imaginations as much as Embree hoped. Instead, mirroring developments in the field of 'science studies', there has been a steady increase in the extent and intensity of more socially situated, less abstract historiography and sociology of archaeology, and analysis of archaeological discourse. Unfortunately, externalist theoretical work of this kind can often be seen (like Embree's philosophical metaarchaeology) as just an irrelevant, rarefied body of theory, which belongs primarily to disciplines other than archaeology. However, as this short, discussion-intensive session will confirm, such research can contribute substantively to the discipline's development. Metaarchaeological research may not always provide prescriptions for how better to design projects, excavate, write, or otherwise be an archaeologist; as the papers in this session show, sometimes it does, and sometimes all it can do is pose questions. But in the latter case, it still serves a purpose, for as archaeology becomes more political and more public, its outer and inner contexts are subjects we can ill afford to ignore.

Kurtis Lesick (Dept of Archaeology, University of Calgary, Calgary, Canada. email: lesickk@mail.cadvison.com)

To Undermine or Underscore - Why must Meta-Archaeology be an Anti-Archaeology?

If nothing else, the discipline of archaeology is characterised by paradoxes. Our methodologies and theoretical inspirations are expansive, more often than not transcending disciplinary boundaries. Archaeologists thus become perhaps the most eclectic of academics, searching out every and any possible means of achieving their goal. One paradox, however, lies in the fact that a defined disciplinary goal is often elusive. Recently, given the opportunity to state the 'importance' of his work, one archaeologist replied "to learn [awkward pause] more." It took him completely by surprise that he might have to state the value of his work outside of the extraction and production of archaeological data. Without this sort of contextualisation, however, archaeologists become merely the providers of (pre)historical trivia. All relevance and application of archaeological knowledge thus becomes lost in the feverish quest for data and the concentration on method and the construction of theory. It is only in the study of the discipline and in the scrutinising of its associated foundations of knowledge that we may understand the placement and contribution of archaeology within the greater framework of humanity. Meta-archaeology, rather than comprising a destructive force which decimates the efforts of archaeologists, thus becomes an essential mitigator for a socially relevant discipline.

Cornelius Holtorf (Department of Archaeology, University of Wales (Lampeter), email: cornelius@lamp.ac.uk)

Where do we want to go today? Archaeological fieldtrips reconsidered.

The fieldtrip is a regular feature not only of archaeological conferences and degree courses, but also of informal gatherings and even private holidays of archaeologists. (TAG is actually one the few archaeological conferences which does not offer any associated fieldtrip.) Most fieldtrips however, consist of little more than visits of sites which may be well known from the academic literature, but where there is usually not much of their special significance to be seen. The fieldtrip experience is generally little more than an attempt to locate the current standpoint on a plan and to visualise what is not there. The archaeologist thus experiences sites in a way not different from other tourists. Given the importance in archaeology of locations, landscapes, and their meaningful experience, it is remarkable that a distinctive archaeological 'way of seeing' (beyond recognising sites as such) has not been developed. In this paper I analyse the characteristics of archaeological fieldtrips and critically review their aims and methods. I then present first thoughts towards a different way of visiting and experiencing sites in the landscape from an archaeological perspective. I conclude with speculating about the consequences for archaeological practice of conducting fieldtrips not as we know them.

Angela Piccini (CADW, Crown Building, Cathays Park, Cardiff/ Research School of Archaeology, University of Sheffield)

'Good to think': The consumption of Celtic heritage in Wales.

To speak of archaeological interpretation and theorisation as such is to cling atavistically to a belief in an 'authentic' and 'pure' archaeological practice. Implicated always in the pursuit of knowledge are the narratives which tell the stories of who we may be and who we would wish to become. But how do the non-specialists - those who consume but are alienated from the production of specialist knowledge in the form of heritage - translate these stories into the narratives of their everyday lives? Through interview work at two very different heritage sites in Wales which seek to represent a Celtic past, I have been able to glimpse some of the intersections among heritage, material culture and the negotiation of identities. At the heart of this study is the centrality of the consumption of archaeological discourse in the formulation and reproduction of specific identities, identities we perform everyday within the context of numerous, often conflicting habit. As professional archaeologists we can critique each other's work, but without taking account of the wider cultural meanings made of archaeology and material culture our practice is, ultimately, empty.

Kathryn Denning (Research School of Archaeology, University of Sheffield, Sheffield, email: K.E.Denning@Sheffield.ac.uk)

From alienation to alien nations: Archaeology and alterity at the end of the millennium.

Research communities are intriguing to study when it comes to who and what they exclude, how, and why. Archaeology is no exception. Sometimes it transpires that people and ideas gain reputations as "lunatic fringe" or "alternative" because of factors besides the evidence, from contemporary politics to intellectual fashion. Similarly, scientific formulations which contrast good, logical, 'orthodox' archaeology with bad, illogical 'fringe' archaeology are questionable; this may be a false dichotomy which impedes constructive thinking. Some current and historic ideas about the archaeological past show the extreme permeability - or even non-existence - of the 'orthodox vs. alternative' boundary. Examples range from dowsing to psychic archaeology, to catastrophism, to hyperdiffusionism (whether via transatlantic boats or intergalactic spaceships).

Stepping back further, one may see archaeology as a generator of stories and metaphors which influence people's beliefs, gaining power as the popular press continues to inform us all that we live in particularly historic and momentous times. Some consider this cause to regroup and begin new offensives against 'alternative' beliefs, but the prudence of this might be reconsidered in light of the questionable nature of the dichotomy above. So isn't it time for archaeology to deal more effectively with heterodox ideas about the past, to not alienate ourselves further from those who disagree with received academic wisdom, but to learn from alterity, whatever form it takes?

Maggie Ronayne (Department of Archaeology, Southampton, email: m.m.ronayne@soton.ac.uk)
Wounded Attachments: Practicing Archaeology From 'The Outside'

I study archaeologists and I practice archaeology. Yet, in the us/them terms on which this discipline is constructed, I am in contradiction. I am placed outside the remit of archaeologist since I do not come close to any kind of ideal archaeological practice. The 'archaeologist' in this ideal is implicitly understood as the eurocentric, masculinist, heterosexual subject of Cartesian rationality -- I appear to be lacking in something (!). But that appearance is dependent upon perspective and context.

Archaeology, as a discourse, defines objects; yes, objects of study but also bodies, nations, sexualities, genders both within and beyond its self-defined boundaries. It is founded upon violent objectifications. What that means in terms of its effects can vary from being humiliated as female staff on an excavation, to being denied the cultural means to express your identity, or to being murdered for your understanding of your past and present. In other words, the politics of what we do is not avoidable or comfortably dealt with. The work on discourse which I do is part of a theoretically informed practice which arises out of my own and other peoples' experiences of these situations from our positions in archaeology and our gendered, sexual, national and other locations. It is about bringing discourse down to its fleshly roots, regenerating the 'matter' which has been set up as its 'outside' -- from different, embodied perspectives. As part of the paper, I will outline a field project which I have undertaken in the Boyne valley, Co. Meath in the Republic of Ireland that deals with some of these issues.

I will argue that ethically, we have to become aware of the conditions within which we work if we are to dwell in them, understand ourselves by them or change them. Having become aware, it is a more difficult matter to continue to practice these 'wounded attachments' through conditions structured to exclude.

Theory and World Archaeology: Italy (Part 2)

Session Organiser: Mark Pearce (Nottingham University)

This part session proposes to let Italian archaeologists speak for themselves, presenting their own theoretical agenda - linked to the nature of their archaeological record and their contingent social and historical situation. The picture that will emerge is of an archaeology which reads and is aware of the debate in the English-speaking world, but does not necessarily consider it completely relevant to its own particular problems.

Alessandro Guidi (Istituto di Storia, Università di Verona, Vicolo Cieco dietro San Francesco 5, 37129 Verona VR, Italy, email: aguidi@chiostro.univr.it)

Is Italian archaeology theoretical?

Italian classical archaeology is, by definition, a theoretical branch of our discipline. For at least a century classical archaeologists have made much use of history, art history, philosophy and other similar paradigms to interpret their data. The problem was that field practice in this branch of archaeology was introduced quite recently.

On the other hand, prehistoric archaeology is a different story. The paper will develop previous work of the author on the history of ideas in archaeology to reconstruct a coherent picture of the development of Italian archaeological thought.

Amilcare Bietti (Dep di Biologia Animale e dell'Uomo, Università di Roma "La Sapienza", piazzale Aldo Moro 5, 00185 Roma, Italy)

What is new in Italian palaeolithic archaeology?

Diego Angelucci & Sarah Milliken (Departmento di Scienze Geologiche e Paleontologiche, Università di Ferrara, Corso Ercole I d'Este 32, 44100 Ferrara, Italy)

Palaeolithic and Mesolithic Theory and Method in Italian archaeology

The paper reviews Italian Palaeolithic and Mesolithic theoretical and methodological issues and debates their state-of-the-art. Today, past hunter-gatherer research reflects the 'Italian pluriverse' and represents a somewhat secluded sector of archaeology, being the subject of Natural Sciences departments.

The present mainstream approach is culture historical, based on mere chronostratigraphy and artefact typology, with peculiar implications for culture change, human-(physical) environment relations, gender archaeology etc. Other perspectives, though existing, are in a minority. This situation arises from political factors and academic power control, and it is hardly representative of the rich historical research tradition.

Armando De Guio (Dipartimento di Scienze dell'Antichità, Università di Padova, P.zza Capitanato 7, 35139 Padova, Italy)

Archaeology of the War, Archaeology through the War

The paper discusses a project on the Altopiano di Asiago (northern Italian Alps) which was one of the most important theatres of WW1. Extraordinary air photographic documentation (Italian, French and British military, both vertical and oblique) is used in a "Hi Tech" approach (Remote sensing, Image Processing, Virtual Reality, GIS etc.) to reconstruct the wartime landscape. This "archaeology as theatre" (scenery recognition of the theatre of war) is highly informative ("war as information", "Archaeology of the War") and emotionally charged.

This concentration of war infrastructure provides promising material to study the short and medium-term formation processes of the archaeological record.

Another aspect is the possibility that the wartime air photos can be used to filter out the "war layer" ("war as noise") to reveal the fossil landscapes that pre-existed the conflict ("archaeology through the War") and were shown up by the wartime deforestation, the most significant such episode of the Holocene.

Mariassunta Cuzzo (Dip di studi del mondo classico e del Mediterraneo antico, Istituto Universitario Orientale, piazza San Domenico Maggiore (Palazzo Corigliano), 80134 Napoli, Italy)

Interpreting funerary ideology: the orientalising cemeteries of Pontecagnano (Salerno)

There are a number of schools of thought within European archaeology which engage with the "Anthropology of the Ancient World" and "Post-processual archaeology".

Following such an approach, this paper will discuss the complex relationship between social relations and their "reflection" in funerary practice. Cemeteries are studied as a "structured context" which offers a "metaphorical" picture of reality. Unfortunately, such analyses often pose more questions than they answer.

The starting point will be a preliminary analysis of the Pontecagnano (Salerno) cemeteries during the Orientalising period (last quarter 8th - mid 6th century BC.). Strategies in the use of space and funerary practice will be studied to examine differentiation between family and ethnic groups. Attention will also be paid to the action of varying ideologies within a single context, strategies of political and cultural "resistance", the relations between genders and age sets and the demographic and social "representativeness" of the sample.

Nicola Terrenato (Department of Archaeology, University of Durham, South Road, Durham DH1 3LE)

Between trend and tradition: Italian Classical Archaeology in the last twenty years

The paper aims to assess the current situation in Italian Classical Archaeology from the theoretical point of view. This will be based on an historical review of the main cultural currents characterising the last twenty years. A crucial background role is clearly still played by the idealist tradition, based on frameworks devised by German and Italian philosophers in the first decades of this century. Since the 70s, Marxist formulations have introduced some new perspectives, while processual archaeology has had only minimal impact in classical studies.

This has resulted in a general backwardness in terms of approaches, methods and techniques, while specialist philological skills have continued to dominate the scene. In recent years, even if theoretical debate still attracts only a limited audience, new interactions between traditional approaches and new trends are being experimented with: within a post-modern framework, a reconciliation between trend and tradition appears, at least in theory, finally possible.

Andrea Camilli (Università degli Studi di Roma "La Sapienza")

Applying models in the Roman Period landscape studies

When studying Roman period landscapes, Italian scholars are loath to accept, or at least rarely apply models which were developed for less complex social structures, even though they can give interesting results with regard to a number of problems, i.e. land use, relations between town and countryside, geographical and political borders.

This is just one aspect of the problem involving theory in landscape studies: after a substantial phase of theoretical reflection - though little applied in final results - we are now in a forced pragmatic phase where the gap between theory and practice is becoming wider and wider. Model theory, being mostly applied in prehistoric and pre-Roman research, despite the results that it can give, is generally rejected and misunderstood. Some examples will be presented, with the aim of understanding if model theory may be applicable in such complex situations, and if it is worth applying despite traditional methods of reading landscape data.

Umberto Albarella (Umberto Albarella, Department of Ancient History and Archaeology, University of Birmingham, Edgbaston, Birmingham B15 2TT)

Animals, in theory: the missing bones of Italian archaeology

Despite a growing interest in the study of biological remains from archaeological sites, zooarchaeology has made a minimal contribution so far to the debate on archaeological theory in Italy. There is no doubt that the study of animal bones has made much progress since the not too distant days in which bones were just considered an undesirable product of archaeological excavations. At the same time the modern approach to the interpretation of the archaeological evidence seems to have taken on board the importance of the relationship between people and the other components of the human ecosystem (animals, plants, landscape etc.). However, a substantial gap still exists between theory and practice. Although methodological improvements can be of help in filling this gap, the solution is more likely to lie in a general revision of the approach to archaeology, a discipline which is still much constrained by the idiosyncrasies of the Italian academic and political systems.

The Politics of Experience: Embodiment and Difference in Our Pasts and Present

Session Organiser: Maggie Ronayne & Chris Fowler (Southampton University)

In archaeological theory, phenomenology has recently enjoyed currency as a way in which we can think about the different relationships between persons and the material world. It has been applied, in particular, to evidence from the Neolithic and Bronze ages where the categories 'experience' and 'performance' have served to focus research on the effects of landscape and architectures on the movements of the 'human' body and the sensory perceptions of persons. Despite the good intentions of much of this work in emphasising different kinds of social relations and social organisation, this application seems to give rise to the production of depoliticised, neutral narratives. That this is the case is the result of an apparent loss of a sense of the historicity/politics of the discourses which inform the discipline of archaeology. It appears to be part of a continuing refusal to recognise our broader situatedness within a series of political and ethical conditions which are questioning what it is to be 'human', what it is to have a particular kind of body and what this might mean for the multiplicity of differences possible in personhood.

This session examines the possibilities of phenomenology in relation to its limits. One of the ways in which these limits are reached lies in the current theorisation of the bodies of gendered and ethnically engendered difference. This appears to be unable to proceed without reference to a universal category of perception in which we all begin by experiencing the same thing because we all have the same biological foundations. Difference is then said to lie in the cultural interpretations of natural facts. It would seem that there remains a need to work through relations of materiality beyond these binaries.

A less obvious but nonetheless vital limit is found in our reference to this same universal in the theorisation of 'experience' and 'performance' in the past. This common body is a category based upon the perceptions assigned to the *disembodied* rational subject, whose body is 'mere matter' to its interior consciousness. Its exclusions have been well documented by feminists, post-colonial theorists and theorists of cultural difference.

The papers offered are an attempt to bring together various strands of work in the general areas of embodied knowledges and phenomenology, which do not often occur in the same session, in order to make explicit the connections between our interpretations of the past and our present politics. The topics suggested include: embodying the feminine and the post-colonial in archaeological narratives; technoscience and experience in archaeology; writing multiplicity by imagining embodiment through material evidence for the Neolithic, Bronze and Iron Ages; re-imagining the masculinist tendency to (a)void the physicality of bodies by theorising different masculine bodies in the past and the present; acknowledging the differing bodily experiences of nationality as a part of disciplinary identity; the different experiences of embodiment in altered states of consciousness in the past and present; the materiality of excavation and its implications for post-processual theorising.

Jayne Gidlow (University of Southampton)

Prosthetic knowledges: witnessing an archaeological technoscience

It seems no coincidence that digital technologies are being used and explored in an archaeology that considers itself to be theoretically informed. Databases, hypertext, image processing, GIS, Virtual Reality, the Internet: these are flexible components of a digital toolkit which is transforming archaeological practice.

Despite this there is very little communication between archaeological theory and computing, with both producing their own publications, journals and conferences. This lack of communication seems

strange, because the impact of technologies are often understood in hindsight to have played important roles in shaping archaeological paradigm shifts.

Influenced by the recent work of the feminist philosopher of science, Donna Haraway, I argue for the acknowledgement of an archaeological technoscience: as a discourse prioritising the prosthetic relationships of bodies and technologies. Prosthesis is vital to mechanisms of knowledge production as it encourages us to understand how technologies of disciplinary communication both bring pasts into being, and prioritise certain kinds of pasts over others. Prosthesis also prompts us to ask an important question - via technologies of communication and practice, what kinds of witnesses to the past have archaeologists become?

Willy Kitchen (University of Sheffield)

Filling in the spaces when there's no-body at home

In analysing house plans and the like, it is becoming commonplace for archaeologists to seize upon the notion of the domestic sphere and its organisation as a microcosmic blueprint for the interpretation of social relationships as a whole. Yet we must not forget that whilst we spend ever increasing amounts of time within built environments, there is a wider unenclosed world on our doorsteps from which we draw meaning and out of which we construct understandings of self and others. It is essential that we resist the temptation to view past societies as static in time and space, however complicated and uncertain the interpretations which follow from this might be. Accordingly, we must confront the changing nature of this wider environment and harness its potential for exploring differing interpretations in a contemporary past. The material culture with which we treat may appear to change little over long periods of prehistory. It is when it does change, however, that we can catch glimpses of an assemblage breaking cover and seek to contrast usage and reception, then and now. Only in such changing times can our materials really be said to enter our visual clearing.

Mary Baker (University of Southampton)

Experience as Inbetweenness

Within the discipline of Women's Studies the role and status of "experience" has been a troublesome subject. Arguments rage about the authenticity of the experience of women and indeed about the validity of the term "women". These tensions are not just issues for feminism, they are, or should be central considerations of archaeology. The located nature of the ways we think about the past are vital to the practice of our discipline. As a third wave philosophical feminist my politics are rooted in my embodied experience of sexual difference. It is my belief that the roots of thinking have been lodged in a denial of sexual difference - and that it is this denial that has facilitated the masculinist domination of knowledge. I will engage the concept of experience as a political response to discourses of objectivity - not as a call on the authenticity of self-knowledge. In its variety and multiplicity experience is the imminence of knowledge - the mediation between social and cultural intelligence and the "reality" of our lives. I take "gender" as one of those mediators and "sexual difference" as another. In my consideration of the phenomenology of the Other I would like to employ some of the ideas of Queer Theory in an examination of the ways archaeologists can and must be more self-reflexive about their locations as sexed as well as gendered researchers.

Melanie Giles (University of Sheffield)

Bodies of the Living, Bodies of the Dead: Towards an archaeology of inhabitation

It is arguable that the recent use of phenomenology in archaeology has produced universal bodies which are devoid of identity and mutuality, who experience landscape features in isolation from each other and seldom seem to engage in the labours of life. In contrast, this paper is an appeal for an archaeology of inhabitation. To inhabit is to experience the world bodily and to act in the world knowledgeably. Habit itself implies routine and thus reproduction; it is a social process carried out by people who are intricately bound in webs of relationships. Inhabitation must therefore be situated not only within the historical materiality of those lives, but it must also deal with social memory and the way in which identities are reproduced and transformed over time. Through the use of a close-grained, landscape approach to the later prehistory of East Yorkshire, it is argued that the presentation of the body - display, orientation and movement - was a fundamental discourse through which social identities were forged. Whereas the magnificence of the funerary archaeology is well known, the square barrow cemeteries are seldom set within their wider 'worked' landscape. It is suggested here that 'different bodies' can be clothed and voiced through directly engaging in the materiality of past lives, and embedded within the wider 'taskscape' (Ingold, 1993) of lived relations.

Chris Fowler (University of Southampton)

Imagining Different Experiences: Questioning the Solidity of Materiality

While authors of phenomenology have asserted that subjectivity and experience are always embodied, certain aspects of these embodiments have often been overlooked. Imagination, engendered agency and temporality in particular are seldom discussed in relation to the construction and use of monuments in the

past. This paper will explore the attributed fixity of both architectural and social bodies, highlighting the way such bodies are produced through our worldly interactions and performances of agency. The neutral(ised) body of western scientism lies behind the template of many phenomenologies, and this neutral subject is implicitly a 'normative' masculine subject. I would like to propose some readings of Manx Neolithic sites, offered as a reflection on our understanding of "solid facts". These archaeological sites can be interpreted as far from static or solid 'monuments' which create hard boundaries, providing we imagine a number of different embodied subjectivities. Our academic reluctance to accept ditches, banks, screens or stone-walled spaces as membranous or fluid will be explored in direct relation to the hard-edged position of the male body as expressed through the historicity of masculinist authorship.

Hakan Karlsson (University of Gothenburg)

Back to the Phenomenon of Phenomenology

The purpose of this paper is to discuss the relationship between the new-born archaeological interest in the phenomenological dimensions of landscape (i.e. Tilley's Archaeological phenomenology) and reasonings in "Geographical phenomenology". It is stressed that both these approaches suffer from a simplified and anthropocentric view of the content of the concept of phenomenology as presented by the German philosopher Edmund Husserl. Do the geographical and archaeological approaches have something in common with phenomenology at all? Thus, the paper distinguishes between Husserlian phenomenology and the interpretations and adaptations of these projects as they have entered the geographical and archaeological literature. This deconstruction leads to a constructive discussion of how an Husserlian-influenced phenomenology could enrich archaeology.

Kate Giles (University of Sheffield)

The medieval guildhall and embodiment: social and political identities in late medieval York

Recent work in medieval studies has placed considerable emphasis on the use of the body to structure social and political relations (Kay and Rubin 1994). This paper will focus on how buildings were used to frame particular medieval bodies through an analysis of three religious guildhalls in the city of York. These were built during the late fourteenth and early fifteenth centuries and consisted of halls with attached chapels and hospitals with permanent residents. The paper will consider how the internal spaces of these guildhalls framed the construction of particular levels of social identity. Through their physical and visual participation in masses and prayers said for the souls of the religious guild, the hospital inmates embodied a chantry. Their physical presence therefore not only reproduced and reinforced the dominant eschatological doctrine and practices of the late medieval church, but also the political status of the religious guild in medieval society. The paper will consider how this relationship was transformed after the Reformation, when these buildings were appropriated and transformed by craft and mercantile guilds. It will suggest that this was part of a wider structuration of a new politics of embodiment which focused around the contribution made by the body of the individual to the economic and political stability of the early modern city.

Kenneth Brophy (University of Glasgow)

The Doors of Perception - Phenomenological Approaches to Cursus Monuments

In his book, *A Phenomenology of Landscape*, Chris Tilley set out a new way of considering monumentality in British Prehistory. His work along the Dorset cursus inspired me to undertake similar fieldwork on the cursus monuments of Scotland. More recently, Julian Thomas has set out the applicability of Heidegger's hermeneutical phenomenology, again looking at British Prehistory and monumentality. Recently, conscious of the failings of my earlier work, I have returned to Scotland's cursus monuments, monumentality and Neolithic people. I will also outline the different phenomenological ideas I have considered in looking at cursus sites, and the limitations they carry.

Julian Thomas (University of Southampton)

Forgetting the Subject

"It is not individuals who have experience, but subjects who are constituted through experience."- Joan Scott. The recent archaeological interest in phenomenology has brought both new opportunities and new problems. Like the so-called 'humanistic geography' before it, a phenomenological archaeology may focus exclusively on the way in which human beings experience the world. In the process, it may neglect the way in which hermeneutic phenomenology throws the human subject into question. A desire to create a humane archaeology can too easily result in an approach which is simply humanist and empathetic, and which takes the 'individual' and its attributes as given. In this contribution I will argue that our analysis of the past can assume no such fixed points. We are not simply investigating different worlds from our own, but different ways of being human on earth.

Maggie Ronayne (University of Southampton)

Relocating Ourselves: Political Archaeologies and Phenomenology

The paper will argue that disciplinary identity needs to be retheorised in order to take account of recent work on embodiment and difference. In turn, I will suggest that this rethink of who we are as archaeologists must give rise to a reworking of our understanding of materiality - in particular, the 'archaeological record' itself and how we conceive of it as evidence e.g. evidence for experience in past social worlds. These relocations of our archaeological pasts and presents should take account of the relations of power involved in such operations. Making these explicit was one of the original aims of one post-processual strategy - an objective which seems to have been lost in the purportedly 'post-feminist', 'post-class', 'post-racist' world of the 1990s. I will argue for the recognition of a contextualised series of archaeological practices which take notice of the historical context of their location within and beyond the discipline.

I will show this in particular by looking at how the bodies which are brought into being by the discipline, both our own and those of past people, are nationalised. That is to say, I wish to look again at nationalism and archaeology in these islands, not in terms of the 'influence' of one upon the other but as lived identities. My contention is that if they are lived through the body rather than seen as abstract codes, then they are not so easy to edit out of our narratives.

Lesley K McFadyen (University of Southampton)

Gossiping on people's bodies

I could so easily nag on about how dominant images of bodies are detrimental to the ways in which others imagine their bodies. Each dominant image manifested in an archaeological account is invested with a thousand tiny deaths, the tiny deaths of all those whose lives are relegated to the abject and unliveable through invisibility and repression.

Instead, rather perversely, appropriating some abject notions for myself on the way (for I can just imagine the way I will be feminised now), I'm going to enjoy gossiping about intimate aspects of people's lives. Name dropping: Bill Viola, Clare Whatling, Irit Rogoff.

"Domestic domain" and the evaluation of women's work in past societies

Session Organiser: Dr Sandra Montón (Cambridge University)

Some of the activities carried out by women in practically all societies form the cornerstone upon which daily and long-term reproduction of human communities depend. Despite the crucial character of these activities, they have been considered minor and repetitive by most scholars and have seldom found a place in mainstream archaeological discourse. Only very recently (since the early nineties), and stemming mainly from Gender Studies approaches, have these activities begun to be considered important in archaeological analyses, which in turn has led to the construction of the "domestic domain" as an independent analytical category.

This still under investigated area 'domestic domain' needs further investigation to gauge its full implications for archaeology as a discipline. This session will include different approaches evaluating and challenging this concept:

- theoretical approaches to the study of the "domestic domain".
- space/s and time/s associated with this sphere.
- the articulation of the domestic sphere of production within the general context of social production and reproduction.
- studies of specific realms of production encompassed by the term "domestic" activities (for instance, feeding, public health, socialization of the children, etc).
- concrete methodologies and analytical techniques to study this sphere of production.

Dr. Paloma G Marcen & Dr Marina Picazo (Universitat Autònoma de Barcelona (Spain) and Universitat Pompeu Fabra, Spain)

"What needs to be done everyday": the creation of maintenance activities

This paper will stress the fact that women have traditionally dedicated an important part of their time in adult life to the creation and maintenance activities of society. In order to perform these activities, women have developed through history networks and practices of relationships with other women and also with men. We intend to point out two main aspects related to this argument: the first one has a sociological content and the second one will be developed in connection with archaeology.

In most societies women have had the primary responsibility in children's sustenance and welfare. The study of historical and contemporary women-headed households shows that to maintain their families

women develop strong networks of support that imply a specific kind of social relationship traditionally relegated in historical and archaeological research.

On the other hand, the existence of local networks of social relations are best shown in the realm of those activities that organize and allow the reproduction of daily life. In this sense, the archaeological record, far from representing features of an abstract social structure, should be considered as the best indicator of specific processes of this human agency.

Sam Burke (University of Leicester, Leicester)

Contested space: a discussion of gendered household division in Ancient Greece

It is a stated ideal in Classical literature that women remained within the confines of the family house and had few legitimate reasons for leaving its bounds, to fetch water, attend festivals or funerals, and to help neighbours and friends.

Classical archaeology has perpetuated the notion of the ancient Greek house being spatially divided according to gender, providing separate areas for the men and the women of the household. 'Andrones' or men's quarters have been identified and associated with drinking parties and meetings while so-called 'women's quarters' (gunaikontes) remain enigmatic. These are thought to have been upstairs, and so conveniently absent from the archaeological record, or limited to 'loom rooms', when these are found. Though, women may well have spent most of their time in a single room, even to distance themselves from the presence of non-kinsmen, is both impractical and unlikely.

A strict dichotomised 'gender' division of space continues through modern scholarship. I propose to develop the work of Nevett and Jameson, and suggest a more fluid use of space within the ancient Greek house, based on time and circumstance as opposed to simple male/female gender divisions.

Stella Souvatsi (University of Cambridge, Cambridge)

Identifying households in Neolithic Greece: conceptions and misconceptions

The domestic domain in its own merit has very rarely formed a subject of research in prehistoric archaeology.

I will outline the broad interdisciplinary debate that drew attention to this long neglected sphere, with an emphasis on the notion of household. Furthermore, I will attempt to show the relevance of this theoretical background using evidence from the Greek Neolithic.

Katerina Skortopoulou (University of Cambridge, Cambridge)

Craftsmen and craftswomen? Everyday life and stone tool production in Neolithic Greece

It has been argued for long that craft specialization has played a major role in the changing social structuring during the Neolithic of Greece. However, in the various studies concerned with the social significance of technological activities there has been little discussion on the possibility of identifying gender roles and meaning in the everyday life of the communities. Work on the microscale of the domestic, household activities and their relationship with the public or communal arena has been very restricted, if it exists at all, whereas technological practicing is viewed in terms of rather solidified contexts, mainly of economic character.

In this paper I will attempt to focus on people as actors in the everyday life of the community, and I will discuss the feasibility of viewing gender attitudes, by looking at the intra-site variation of strategies involved in chipped stone production and use.

Dr. Joana Bruck (University of Cambridge, Cambridge)

Was there a 'domestic domain' in the English Early Bronze Age?

The development of a spatially and functionally distinct 'domestic domain' in modern British society is the product of a historically-specific set of gender relations. In the modern western world, the domestic sphere is separated and marginalised from other areas of practice. The home is characterised as private and passive, the locus of reproduction and consumption, and as 'woman's place'. The universality of such a 'domestic domain' has been questioned by anthropologists who have demonstrated that other societies do not draw such a categorical distinction between domestic, ritual, political and economic practice.

The archaeological invisibility of Early Bronze Age settlements is one of the classic problems of English Bronze Age studies. I propose that this is not a 'real' feature of the archaeological record but results from the problematic assumption that a distinct 'domestic domain' existed in the Early Bronze Age. I argue that a spatially or functionally distinct category of domestic sites cannot be identified. Instead, evidence for food activities that archaeologists might usually label as 'domestic' (such as food preparation and consumption) are found at a whole range of morphologically different sites. This suggests that Early Bronze Age people did not have a conceptual category equivalent to our notion of the 'domestic'. This has important implications for gender relations. In particular, the notion of women as passive reproducers, spatially removed from the active, public world of men centred on the productive, political and ritual activities cannot be supported.

Dr. Jonathan Last (University of Cambridge, Cambridge)

Moving house: altered visions of the domestic in the Neolithic of Europe

'Domestication' (in its broadest sense) and 'the domestic' are concepts by which the Neolithic is frequently defined and recognised. The house, as the focus of domestic life, has therefore been considered to be a material expression of the economic, social and symbolic organisation of Neolithic culture. However, because of our tendency to impose normative concepts of house and household we are in danger of failing to acknowledge the variety of ways in which Neolithic communities organised their settlements and social relationships. By considering some of the different modes of spatial organisation evident across Europe and the Near East, I will argue that the Neolithic shows a diversity of responses to processes of domestication which challenge traditional concepts like 'village', 'farming', 'sedentism' and 'house' -familiar ideas whose origins should in fact be sought in much later periods of prehistory.

Marjolin Kok (University of Leiden, The Netherlands)

The homecoming of religious practice in the Netherlands

Selective use of data and presuppositions about what to accept as religious have caused a focus on male public domain in the research of the prehistory of the Netherlands. By doing so, they have neglected and ignored evidence that might indicate religious practice in the domestic domain. This putting aside of the domestic domain in research on religious practice has also led to the exclusion of women in these practices. New approaches to the data and new points of attention at excavations may lead to a more balanced view in which the domestic domain and women can also take part.

Dr. Laia Colomer & Dr Sandra Monton (University of Leiden, The Netherlands & University of Cambridge, Cambridge)

Feeding societies: cooking as foregrounding social dynamics

Activities related with women's work and the sphere of women's social experiences have traditionally been undervalued or misunderstood in many archaeological studies. However, these activities are fundamental both to keeping the matrix of social life going on and in foregrounding social dynamics. Feeding and cooking, some of the activities more consistently performed by women in most known societies, illustrate these claims.

In this paper, we will discuss the sphere of food production and consumption and redefine some aspects related with fundamental concepts such as food.

Landscape, Monuments and Society: Perspectives from the Early Medieval World

Session Organiser: Howard Williams (Reading University)

In recent years, theoretical studies of landscapes and monuments in archaeology have almost exclusively concentrated upon later prehistory and the Roman period in Britain and northern Europe. Yet perspectives on place, space and monumentality are crucial for our understanding of the structure and character of early medieval societies. Traditional archaeological approaches tend to be under-theorised, subsidiary to studies of written sources and place name evidence or tied to questionable historical narratives. Consequently, studies of the early medieval landscapes have focused upon population movements, changing population levels, settlement patterns and the economy. These remain legitimate and fruitful areas of archaeological study, yet there has been an inadequate appreciation of the significance of the ritual organisation of the landscapes in early medieval period.

This session hopes to present a number of alternative perspectives upon early medieval landscapes inspired by recent theoretical approaches to landscapes in prehistory and anthropology. In many ways, the distinct character of societies in this period together with the use of alternative sources of evidence all evidence from written sources allows us to expand theories. Papers will cover a number of related themes using case studies from Britain and northern Europe. The reuse and reinterpretation of prehistoric and Roman period monuments will be the topic of a number of papers. Other themes include pagan and Christian sacred geography, mortuary practices, exchange systems, territorial organisation and evidence for continuities and discontinuities from prehistory and the Roman period. The session should encourage new debates and further research into early medieval landscapes and raises issues relevant to landscape studies of all past societies. Our ability to combine archaeology with the evidence from other disciplines produces the potential for very different interpretations of monuments and ritual practices in the landscape than are possible in prehistory.

Dr. Stephen Driscoll (School of History and Archaeology, University of Glasgow, Glasgow G12 8QQ)
Picts and Prehistory: Cultural Resource Management in the Early Middle Ages.
The paper will consider the conspicuous evidence for the use of ancient monuments (mostly Neolithic) in Scotland by Picts and their contemporaries. This consists of both burials in and around early monuments and the use of such monuments as ceremonial gathering centres. I will explore the political context of the phenomenon and discuss the longevity of the practice in medieval Scotland.

Howard Williams (Department of Archaeology, University of Reading, Whiteknights, Reading RG6 2AA)
Ancient Monuments and the Dead in early Anglo-Saxon England.
Despite an abundance of evidence, archaeologists and historians have consistently overlooked the social and ideological significance of place and space in early medieval funerary rituals. Early medieval burial sites from the 4th to the 7th century were often placed into, or close to prehistoric and Roman period monuments. Using examples from Wessex and the upper Thames region, this paper argues that monument reuse resulted from attempts to create symbolic relationships between the living, the dead and ancestral/supernatural powers. These relationships extended beyond the proximity of burial sites and old monuments to include the spatiality, orientation, monumentality and uses of artefacts in the ritual practices surrounding death. Funerary rituals held an important place in the articulation of power relations and the propagation of social ideals and identities with reference to the material remains of the past. These arguments hold particular significance in the context of the myths and realities of Anglo-Saxon migration.

Cornelius Holtorf (Department of Archaeology, University of Wales Lampeter, Ceredigion SA48 7ED)
"History Culture" of the Slavs in Mecklenburg-Vorpommern (NE Germany): A Chapter in the life-histories of prehistoric finds and monuments
"History Culture" (in the sense of Jörn Rüsen's Geschichtskultur) encompasses all references to the past in a given society. History culture supplies people with collective memories, temporal orientation and historical identities. In this paper I am discussing archaeological evidence for Slavic history culture in north-east Germany. My main focus is on Slavic finds in or near prehistoric mounds, which, I argue, functioned as "timemarks" in the landscape. The life-history of megaliths frequently featured events and processes which led to the deposition of later finds in both mounds and chambers, some of which were in connection with Slavic secondary burials. There are also Slavic imitations of prehistoric burial mounds and Neolithic flint axes found in Slavic contexts. I will offer various possible interpretations of this evidence and try to make sense of Slavic history culture in Mecklenburg-Vorpommern. In studying this material and presenting a paper to you, I exemplify one aspect of the history culture of own society.

Dr. Sam Lucy (Department of Archaeology, University of Durham, South Road, Durham DH1 3LE)
The Placing of the Dead in Early Medieval Yorkshire.
This paper will consider the significance of the location of early medieval cemeteries in the articulation of relationships between the living and the dead in 5th to 7th century East Yorkshire. It will highlight how changes in the location of cemeteries over time, in terms of both geographical situation and the re-use of prehistoric monuments, can reflect changing attitudes and emphases on the importances of the dead. These changes can be seen to play an important role in the creation and maintenance of social norms and structures.

Tyler Bell (The Queen's College, Oxford OX1 4AW)
'Inheriting the Landscape: The Anglo-Saxon Christian Reinterpretation of Roman Structures
The high number of churches situated within Roman forts, bishops' sees centered upon Roman towns and the great number of early minsters located within areas of Roman settlement attest to the early Christian practice of erecting ritual structures upon or in association with these pre-existing Roman architectural features: a curious reinterpretation of Roman secular structures for ecclesiastical purposes. This paper identifies and discusses briefly the subject of churches on Roman buildings, and illustrates the importance of discerning reinterpretation versus reuse - in particular how each may contribute to our understanding of "continuity" between the Roman and Anglo-Saxon periods. It briefly attempts to investigate the underlying forces behind reinterpretation, including the Anglo-Saxon perception of Roman remains in Britain, and the possible ties with Roman heritage that were introduced with Christianity at the end of the sixth century.

Prof. Andrew Fleming (Department of Archaeology, University of Wales Lampeter, Ceredigion SA48 7ED)
Encounters with Territory: questions of continuity and change.
In the world of early medieval studies in Britain, questions about "territory" have involved kingdoms, estates (multiple, river or otherwise) and named peoples. Among prehistorians they have meant sites catchments, Thiessen polygons, linear boundaries, and post-processual rhetoric. The enthusiasm fostered by W. G. Hoskins and Gianville Jones for "continuity" from later prehistory to the early post-

Roman period, has largely disappeared, apparently vanquished by evidential problems and the question "what do we mean by continuity?" but it is hard to believe that AD 410 was clean slate time! With reference to some concrete examples, this paper explores similarities and differences between the conceptualization of "territory" in later prehistory and the early post-Roman periods, and considers what kind of rapprochement may be made between them.

Leigh Symonds (Department of Archaeology, University of York, The King's Manor, York YO1 2EP)
Landscape Imaginations: The Late Anglo-Saxon Perspective.
Discourse on landscape deals with cultural imaginations and perspectives; palimpsests and space-time routinizations; the meaning of space. However, much of this debate does not focus on the use of empirical data to construct theories of cultural identity. Archaeological understandings of landscape must engage with patterns of material culture, a subject other disciplines are able to ignore. Furthermore, archaeology must use this incomplete corpus to construct ideas about people in the past. While socio-spatial theory has been addressed in other archaeological contexts, such as the Iron Age, little research has been done within the early medieval period. This paper will address these changes through the use of landscape and socio-spatial theory, focusing on issues of socio-economic movement through the landscape of late Anglo-Saxon England. Discussion will be centered on the area within the Danelaw and the changes occurring there in pottery production and exchange. This case study will then be drawn out into a discussion of how our understanding of the socio-economic landscape affects our interpretation of the people living in the Danelaw during the tenth century.

Helen Gittos (The Queen's College, Oxford OX1 4AW)
Creating the sacred in the Anglo-Saxon landscape
Anglo-Saxon monasteries were sometimes large and complex sites incorporating several churches, high-status burials and crosses. Even the smaller institutions seem to have been associated with other features such as holy wells and prehistoric monuments. Traditionally it has been assumed that they followed Continental patterns yet recent research on early churches across Europe is revealing sites which look very different from the English material. There is now a good deal of evidence to suggest that there are better parallels with Insular manors and palaces. This paper looks at how monasteries following familiar patterns of layout and how they were often carefully integrated with established sacred places, following the grain of the local landscape.

Dr. Julian Richards (Department of Archaeology, University of York, The King's Manor, York YO1 2EP)
Boundaries and cult centres: Viking burial in Derbyshire.
The cemetery at Ingleby, Derbyshire, is the only known Scandinavian cremation cemetery in England. The unique nature of the sites makes it an important source of information for Viking pagan graves in the Danelaw, but also makes its interpretation difficult. Today the site is wooded but in earlier times it would have commanded impressive views northwards, where the Anglo-Saxon church and Mercian royal mausoleum at Lepton lies c.4km to the north-west. The discovery at Repton of pagan burials around the church, of the winter camp of the Viking Great Army, and of the mass burial of at least 249 individuals, gives renewed significance to Ingleby, and demands that both sites must be treated as part of a ritual landscape. It will be argued that the proximity of these sites to the political boundary between Wessex and the Danelaw is part of a deliberate ideological use of the location of the former Mercian royal sites in the definition of new political entities.

What Shall We Eat Tonight?: Categorisation, restriction and the archaeology of food

Session Organiser: Leo Aoi Hosoya (University of Cambridge)

"What to eat?" Behind this our daily question, there work various tangled factors. Let alone environmental availability and physical edibility of plants or animals, cultural categorisation and social restriction, which is unique to each social group, play a big role on our recognition of "What should be food" and among them, "What is most important food".

To study this complex background of the choice of "food" in archaeology beyond classic associations of it to such as environmental or population pressure, bio-archaeology, which enables to directly trace animal and plant remnants on their relationship to a human culture in which they were utilised, is indispensable. In other words, this is one of spheres which bio-archaeology, on the contrary to its stereotype image of "Nothing to do with the theoretical discussion", takes a vital part for discussion on the society and culture on its value-making process.

For the aim of this session, we are discussing practically how we can develop this aspect of archaeological study on plant and faunal analyses, based on world-wide research examples shown in the papers- Japan, India, Central Europe, Egypt and Peru.

Leo Aoi Hosoya (George Pitt-Rivers Laboratory, McDonald Institute for Archaeological Research, University of Cambridge, Cambridge CB2 3ER UK)

Contact- and the Day After: Introduction of rice and its impact to Japanese prehistoric social transformation

In the human history, introduction of a new food plant has played a significant role through a contacting process among alien communities. Introduced plants were sometimes rejected, other times accepted in various levels, and the how a community reacts to an exotic food plant is not a simple economic matter, but a result of their culturally unique valuing of the plant, and reflects the ethnic identity, the power relationship in the exchange, and so on.

The introduction of rice agriculture into Japan from the Continental Asia around 300 BC, which lead very a drastic structural change of the society after existence of 10,000-year long stable fishing-hunting-gathering life style, is a good example of how introduction of an exotic plant produced an impact on the existing social system. To explain why they accepted rice and the associated agricultural life style, socially attached meanings to the crop created on the political relationship between Japan and the Continent have to be archaeobotanically scrutinised. In this paper I will discuss this problem including consideration of the previous Japanese archaeologists' characteristic way to approach the topic, who themselves are much influenced by the modern concept of "Rice as the Japanese Symbol of the Culture", and how new archaeobotanical methods can open another view to the study.

Dorian Q Fuller (George Pitt-Rivers Laboratory, McDonald Institute for Archaeological Research, University of Cambridge, Cambridge CB2 3ER UK)

Cultural Constraints and Compatibilities in Crop Adoptions: Examples from Indian archaeobotany

Although it is possible to delimit environmental constraints on the distribution of crops, these often fail to explain chronological and spatial patterns of their cultivation in prehistory. In South Asia number of disparities are notable, such as the lack of African millets within the Harappan sphere when they were readily being adopted on its periphery and the delay in the acceptance of rice in peninsular India. This paper will explore some of the potential cultural and social factors affecting the adoptions of these crops, in particular with regards to how already existing agricultural practices reproduced structures into which new crops did not necessarily fit. The adoption of a new crop requires more than just environmental suitability and implies adjustments to cultural values or practices. The dissolution of the Harappan archaeological culture as well as the central Indian chalcolithic Malwa culture might both be seen as changes in social organisation due in part to restructuring cultivation and animal husbandry practices.

Arkadiusz Marciniak (Institute of Prehistory, University of Poznan, sw.Marcin 78, 61-809 Poznan Poland)

Animal Bone Assemblages and Social Sphere: Example of the Central European Neolithic

Animal bones recovered from archaeological sites of Central European Neolithic are commonly used to reconstruct aspects of prehistoric economy and diet. Vast majority of Central European archaeozoological studies identify and quantify these faunal remains in order to give some idea of the relative proportion of animals consumed. Thus, these faunal analyses are characterised by economic bias. This bias has to be overcome by focusing on the social side of animal-human interaction. The most effective approach comprises explicit use of actualistic studies on the recognition of formation processes of a given animal bone assemblage. The objective of the next step of the analysis, taking into account the results of the previous one, is to consider social and ritual practices and their impact on interpretation of characteristics of faunal assemblages as; species composition, sex and age profiles, body part representation, etc. This perspective forces us to look differently at various processes occurred in prehistory. Some examples from Central European Neolithic are provided to illustrate the general concept.

Andy Fairbairn (Institute of Archaeology, 31-34 Gordon Square, London WC1H0PY email:

tcnrasf@ucl.ac.uk)

Spreading the faith? Causewayed enclosures, pits and the spread of crops across Neolithic Southern Britain

Plant remains from prehistoric sites in Britain have traditionally been interpreted as representing the debris of subsistence related activities. The study of plant remains from a series of Neolithic contexts at Windmill Hill in Wiltshire has attempted to interpret the charred plant remains in relation to other artefact types, artefact associations and social context in which use may have occurred rather than relying on universal assumptions about plant use and significance. Although a fragile and almost invisible archaeological resource, the charred plant remains from these contexts can be traced to deliberate acts of plant use. The causewayed enclosure and pits may be the archaeological traces of meeting places where disparate social groups met and engaged in social and economic exchanges. In such contexts plant use

may have occurred for a variety of reasons beyond subsistence. The functions and reasons for plant use within the social arena of the enclosure will be discussed as will be the significance of these acts of consumption and the possible pivotal role of such sites in the exchange and spread of crops plants across Southern Britain.

Mary Harlow & Wendy Smith (Department of Ancient History and Archaeology, University of Birmingham, Birmingham B15 2TT UK & School of Archaeological Studies, University of Leicester, Leicester LE1 7RH UK)

Between Fasting and Feasting: The historical and archaeobotanical evidences for Monastic Diet (Egypt)

Fasting was an important element of early Christian behaviour. Accounts of fasting pepper the literary texts on the saintly lives from Late Antique Egypt. Within these sources, debates over the appropriate amount of fasting or restriction of certain foods from the diet abound. There also is no doubt that these religious texts were intended to establish saintly figures as behavioural role models and that, at times, they tend toward exaggeration. Even so, can we risk ignoring these histories of monastic behaviour simply because certain texts clearly do not reflect real life but are intended to illustrate a complex, sometimes conflicting, set of ideals?

In spite of a wealth of sources describing acts of fasting, the reality must be that food was consumed at regular intervals. So, what was the monastic diet? To date, discussion of monastic dietary practice has been largely a historical debate. Although we do not discount this approach and will use it ourselves, this paper departs from this academic tradition by incorporating new archaeobotanical evidence from the recent excavations of the 5th - 7th century AD monastery at Kom el - Nana, Middle Egypt into the study of monastic diet. It is our belief that use of this new archaeobotanical data will provide a second and independent source of evidence on monastic diet which can be used to re-examine our current understanding of monastic diet in Late Antique Egypt.

Christine A Hastorf (Department of Anthropology, University of California, Berkeley, USA)

Why Women Planted Plants (Peru)

I focus on the social side of plant mothering and cultivation. Early activities with plants began because of individual plant's special meanings. Gatherers and hunters associated or identified certain plants with themselves and their family, due to the activities the plants participated in, the place where this occurred, or the people they represented. Women brought plants into their family to be cared for, like their children. These early plants were used, transported, and traded because of these associations with kin; the plants representing a person, place, or lineage. The spread of this activity accompanied changes in human relationships, such as the development of group or lineage identity. If the earliest plants to be nurtured are not exotic, morphologically altered, or densely deposited, archaeologists cannot recognise agriculture in the archaeological record. Early propagated plants tend not to be carbohydrate, staple crops, but rather medicinal, industrial, spicy, hallucinatory, or merely exotic. Places like the desertic Peruvian coast, where virtually all cultivated plants are foreign, make such a subtle artifactual event more visible to archaeologists. There we see spicy and industrial plants being nurtured for a long time, before steady and staple-product farming begins. I propose that this process was instigated by women.

Creativity in Human Evolution and Prehistory

Edited by **Steven Mithen**, University of Reading, UK

We live in a world surrounded by remarkable cultural achievements of human kind. Almost every day we hear of new innovations in technology, in medicine and in the arts which remind us that humans are capable of remarkable creativity. But what is human creativity? The modern world provides a tiny fraction of cultural diversity and the evidence for human creativity, far more can be seen by looking back into prehistory. The book examines how our understanding of human creativity can be extended by exploring this phenomenon during human evolution and prehistory.

Creativity in Human Evolution and Prehistory offers unique perspectives on the nature of human creativity from archaeologists who are concerned with long term patterns of cultural change and have access to quite different types of human behaviour than that which exists today. It asks whether humans are the only creative species, or whether our extinct relatives such as *Homo habilis* and the Neanderthals also displayed creative thinking. It explains that we can learn about the nature of human creativity from cultural developments during prehistory, such as changes in the manner in which the dead were buried, monuments constructed, and the natural world exploited. In doing so, new light is thrown on these cultural developments and the behaviour of our prehistoric ancestors. By examining the nature of creativity during human evolution and prehistory these archaeologists, supported by contributions from psychology, computer science and social anthropology, show that human creativity is a far more diverse and complex phenomena than simply flashes of genius by isolated individuals. Indeed they show that unless perspectives from prehistory are taken into account, our understanding of human creativity will be limited and incomplete.

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