University of Wales Lampeter

Theoretical Archaeology Group

Wednesday 17th - Friday 19th December 2003

Programme & Abstracts

Sponsors

OXBOW BOOKS

ltsn
Learning and Teaching Support Network

Wednesday 17th December 10am-1pm

IS THERE LIFE FOR THEORY BELOW THE PhD? (Canterbury 4) See page: 13
Organisers: Liam Carr & Hywel Keen, University Of Wales, Lampeter

10.00 **No Namecalling**
Marjolijn Kok, University of Amsterdam

10.20 **Turning Archaeological Theory Into A Research Method**
Andrew T. F. Hutt

10.40 **Gender Bias in Archaeological Theory**
Hywel Keen, University of Wales, Lampeter

11.00 **Coffee**

11.40 **Thinking Through Archaeology**
Kathryn Fewster, University of Wales, Lampeter

12.00 **The Teaching And The Taught: Archaeological Theory Below The PhD**
Liam Carr, University of Wales, Lampeter

12.20 **Paper Title TBA**
William Whitely, University of Wales, Lampeter

MIGRANTS MINORITIES MARGINS: Political Archaeology In Contemporary Urban Worlds (Material Culture Lab) See page:13
Organisers: Tadhg O'Keefe & Thomas Kador, University College, Dublin **Paper Titles TBA**

WHAT'S REAL AND WHAT IS NOT: Reconciling Conflicting Ideas About The Ancient Past 1(Tucker 2) See page: 13
Organiser: Adam Stout, University of Wales, Lampeter

10.00 **Archaeology In The Twilight Zone Of Science And Religion**
Pia Andersson, Stockholm

10.20 **Pasts And Pagan Practices: Moving Beyond Stonehenge**
Jenny Blain, Sheffield

10.40 **Coffee**

11.00 **An A-B-C of Prehistory: Myth-Symbol-Rite**
Michael Dames, Worcester

11.20 **What's Real and What is Not? Irreducible Complexity and Singularity, Respectively.**
Kathryn Denning, Toronto

11.40 **They Used Dark Forces**
Jeremy Harte, Epsom

WORLD ARCHAEOLOGY: Compartmentalisation Or Integration (Tucker 1) See page: 15
Organiser: Caradoc Peters, Truro College

10.00 **Narratives Of Interaction And Dimensionality – In Virtual And Real Time**
Caradoc Peters, Truro College

10.20 **"Does Time Matter? Similar Iron And Middle Ages And The Grand 'Celtic' Narrative."**
Raimund Karl, University Of Wales, Bangor & University Of Vienna

10.40 **The Status Of Ethics In Contemporary Epistemology And Ontology, And Challenges Facing Attempts To Go Beyond Compartmentalism Without Resorting To Teleology**
Stephanie Koerner, University Of Manchester

11.00 **From Lascaux To The Louvre: Against Grand Narratives In The History Of Art**
Thomas A Dowson, University Of Manchester

11.20 **Coffee**

11.40 **Is There Any Room For Universality In Current Archaeology?**
Koji Mizoguchi, Kyushu University, Japan

12.00 **Editing Current Archaeology.**
Andrew Selkirk

12.20 **From Grand Tour To Grand Narrative: An Egyptian Perspective**
Paul T. Nicholson, Cardiff University

WHO IS ARCHAEOLOGY FOR? (Tucker Theatre) See page: 16
Organisers: James Doeser, University College, London & Gordon Noble, University of Reading

10.00 **Presenting Theory: A Matter Of Style And Substance.**
James Doeser, University College London

10.20 **Archaeology As Vendetta: Promoting Relational Thinking In Archaeology And Education**
Fay Stevens, University College London

10.40 **Jargon: Writing, Ideas And The Role Of Archaeology In Contemporary Society.**
Gordon Noble, University Of Reading

11.00 **Coffee**

11.40 **Presenting Landscape Narrative: A Caithness Case Study**
Sophie Allen

12.00 **Archaeological Theory In The Media**
Tim Schadla-Hall, University College London

12.20 **Paper Title TBA**
Anthony Sinclair, University of Liverpool

Wednesday 17th December 2.00pm-5.20pm

METHODS OF SKINNING THE CAT: Archaeology And Ancient Combat (Lecture Room 2) See page:17
Organisers: Barry Molloy, University College, Dublin & Michael Burns, University of London

2.00 **Interpreting Personal Combat in Bronze Age and Classical Greece**
Alan Peatfield, University College Dublin.

2.20 **The Socketed Battle Axe in Syria/Palestine during the Early and Middle Bronze age.**
Andrew Walpole, Bedfordshire

2.40 **Cut And Thrust Swords Of The Irish Middle Bronze Age**
Barry Molloy, University College Dublin

3.00 **Soldier's Kit As Material Culture**
John Carman, University of Cambridge

3.20 **Paper Title TBA**
Michael Burns, University of London

3.40 **Tea**

4.00 Changing Roman Fencing Styles On The Battlefield And In The Arena
Jon Coulston, University of St Andrews

4.20 **The Roman Ring-Pommel Sword**
Naoise Mac Sweeney, University of London

4.40 **Reconstruction As An Aid To Interpretation The Anglo-Saxon Shield**
Richard Underwood

5.00 **Paper Title TBA (Medieval Swordsmanship)**
John Clements, A.R.M.A., USA

MATERIAL PERSPECTIVES ON FORCED MIGRATIONS (Material Culture Lab) See page: 18
Organisers: Sarah Croucher & Jo Laycock, University of Manchester

2.00 **Be/Longing: Transnationality And The Archaeology Of Penal Exile.**
Eleanor Conlin Casella, University of Manchester

2.20 **'No Culture Can Survive For Long Without Strong Roots In The Land': Heritage And National Identity In The Armenian Republic.**
Jo Laycock, University of Manchester

2.40 **Shifting Landscapes and Transformed Histories in Native American Communities**
Megan M. McCullen, Michigan State University

3.00 **Tea**

3.40 **'The Spice of Life' – Material Culture and Slaves on Nineteenth Century Zanzibar.**
Sarah Croucher, University of Manchester

4.00 **Paper Title TBA**
Harpreet Anand, American University, Washington D.C., USA

JUST SKIN AND BONES? New Perspectives On Human-Animal Relations In The Historic Past (Tucker 1) See page: 19
Organiser: Aleks Pluskowski, University of Cambridge

2.00 **'Prowlers in Wild and Dark Places: Mapping Wolves in Medieval Britain and Southern Scandinavia'**
Aleks Pluskowski, University of Cambridge

2.20 **'New Information from Butchery Analysis: Cattle Exploitation in Roman Britain'**
Krish Seetah, University of Cambridge

2.40 **'Pigs and People: The Evidence of Stable Isotopes'**
Gundula Müldner, University of Bradford

3.00 **'Subsistence Strategies and the Role of Cattle in Ancient Economy in Light of Zooarchaeological Research at Tel Beer-Sheba, Israel'**
Aharon Sasson, Tel Aviv University

3.20 **Tea**

3.40 **'Carcasses and Butchery: A Case of Cultural Identity and Association'**
Cynthia Mooketsi, University of Witswatersrand, South Africa

4.00 **'Functional or Frivolous? Perceptions of Pets in Medieval and Post-Medieval England.'**
Richard Thomas, University of Leicester

4.20 **Zooarchaeology, Artefacts, Trade and Identity: The Analysis of Bone Combs from Early Medieval England and Scotland**
Steve Ashby and James Barrett, University of York

4.40 **Animals & Identity in early Anglo-Saxon Cremation Rites**
Howard Williams, University of Exeter

NOT JUST TAGGING ALONG... (Anthropology Seminar Room) See page: 21
Organisers: TAG Committee, University of Wales, Lampeter

2.00 **Theories Of Interpersonal Violence In The Palaeolithic**
Mark Oughton, University of Central Lancashire

2.20 **Body And Society In Palaeoanthropology**
Jennie Hawcroft, University of Central Lancashire

2.40 **Basimane Ward, Serowe, Botswana**
Kathryn Fewster, University of Wales, Lampeter

3.00 **Bombing The City; Graffiti And The Politics Of Identity And Street Art In Athens**
Elisabeth Kirtsoglou, University of Wales, Lampeter

CONSUMING THE OTHER (Canterbury 4) See page: 21
Organiser: Louise Steel, University of Wales, Lampeter

2.00 **Against Consumption: Totality, Exchange and Foreign Things in Late Bronze Age Jordan**
Bruce Routledge, University of Liverpool

2.20 **The 'Strange Attraction' of Egypt: Asserting the Egyptian Identity in Material Culture**
Andrew McCarthy, University of Edinburgh

2.40 **Fear Or Delight? Embracing The New In The Developed Ancient World.**
Linda Hulin, University of Reading

3.00 **The Minoan Garden**
Ellie Ribeiro, Cardiff University

3.20 **Tea**

3.40 **Ancient Icons for a Modern Ethnicity**
Kylie Seretis, University of Glasgow

4.00 **Investment and consumption: clothing in imperial worlds**
Penny Dransart, University of Wales, Lampeter

4.20 **Others, Selves, New Selves, Repeat**
Scott W. J. Martin, University of Cambridge

4.40 **Denying the Ancestors: The Invisible Iron Age in the Lake District, Cumbria.**
Helen L. Loney & Andrew W. Hoaen

5.00 **Divergent patterns of consumption during the later Iron Age and Early Roman period in East Anglia.**
Sarah Ralph, University of Cambridge

WHY AREN'T POTS DECORATED? (Tucker Theatre) See page: 22
Organiser: Cole Henley, Historic Scotland

2.00 **Face to face with medieval pots: Some speculations on anthropomorphic and related vessels from north-east England**
Chris Cumberpatch, Freelance Archaeologist, Sheffield

2.20 **Pottery: decoration, form and function**
Merryn Dineley, Manchester University

2.40 **The art in artifacts: boundaries in and beyond Hebridean Neolithic pottery**
Cole Henley, Historic Scotland

3.00 **Tea**

3.20 **Painted pottery, ritual intoxication and trance imagery during the late Iron age.**
Matthew Loughton, ARAFA, France

3.40 **It started long before pottery...**
Bonnie Nilhamn, Uppsala University, Sweden

4.00 **It Ain't Halaf What it Used to be: Agency and the Concept of Cultural Continuity in the Neolithic Near East**
Jonathan Pickup, University of Manchester

WHAT'S REAL AND WHAT IS NOT: Reconciling Conflicting Ideas About The Ancient Past 2 (Tucker 2) See page: 13
Organiser: Adam Stout, University of Wales, Lampeter

2.00 **'Orthodox' and 'Alternative' Archaeology: The Early Years**
Ronald Hutton, Bristol

2.20 **Role in the Construction of Large-Group Identity**
Ian Russell, Dublin

2.40 **Tea**

3.00 **Rising Beyond the Sky on Rainbow-Feathered Wings**
Alun Salt, Leicester

3.20 **Keeping Prehistory Political**
Adam Stout, University of Wales, Lampeter

5.30pm TAG 25 CELEBRATIONS, REFLECTIONS AND PREDICTIONS - Plenary Session (Tucker Theatre) See page 23

7.00pm Wine Reception (Old Hall)

Thursday 18th December 9.20am-12.40pm

Island Metaphors And Island Myths (Tucker 1) See page: 23

Organisers: Eleanor Breen & Paul Rainbird, University of Wales, Lampeter. Discussant - Mike Parker Pearson, University of Sheffield

9.20 **Why islands again?**
Paul Rainbird, University of Wales, Lampeter

9.40 **Celebrating the Divide: Inland Islands in the British Neolithic**
Jodie Lewis, University College Worcester

10.00 **The Enigma of Insularity: New Worlds and the Creation of Identities in Early Prehistoric Cyprus**
Paula Jones, University of Wales, Lampeter

10.20 **Islands within islands: the landscape and archaeology of Bute**
Gordon Noble, University of Reading and Fay Stevens, University College London

10.40 **Archaeology as myth in the Scillonian landscape**
Eleanor Breen, University of Wales, Lampeter

11.00 **Coffee**

11.20 **The Monuments of the Western Isles: Dispelling the Island Myths**
Joanna Wright, University of Manchester

11.40 **Island Myths and Dartmoor Mists**
Mark Swann, University of Wales, Lampeter

12.00 **Mainlands, metaphors & myths: northern and Western Isles of Scotland**
Kate Seddon, University of Sheffield

12.20 **Islands of Sorrow: Children's burial grounds in Ireland**
Eileen Murphy, Queen's University Belfast

BUILDING COMPLEXITY: New Perspectives On Round Barrows 1 (Canterbury 4) See page: 24

Organiser: Jonathan Last, English Heritage

9.20 **Performances of Growth: an organic approach to monumental construction**
Marcus Brittain, University of Manchester

9.40 **Paper Title TBA**
Jane Downes, Orkney College

10.00 **Before the Hills in Order Stood: mounds, ritual and social discourse in Early Bronze Age southern Britain**
Paul Garwood, University of Birmingham

10.20 **1001 Things to Do With a Round Barrow**
Frances Healy, University of Wales, Cardiff

10.40 **Coffee**

11.00 **The architecture of the South Scandinavian Early Bronze Age barrows**
Mads Kähler Holst, University of Aarhus

11.20 **Layers of Meaning: apotropaism and remembrance in the British Early Bronze Age**
Andy Jones, University of Southampton

11.40 **Contesting Death: barrow mounds as closures**
Jonathan Last, English Heritage

WHY ALL THIS CHAT ABOUT CONTEMPORARY ARCHAEOLOGY? (Tucker Theatre) See page: 26

Organisers: Angela Piccini, University of Bristol & Cornelius Holtorf, Riksantikvarieämbetet, Stockholm

9.20 **The Privatisation of Experience and the Archaeology of the Future**
Paul Graves-Brown, Dessin Museum Design

9.40 **Sounding a city: towards an aural archaeology of contemporary urbanism**
Tadhg O'Keeffe, University College Dublin

10.00 **Guttersnipe: a micro road movie**
Angela Piccini, Department of Drama, University of Bristol

10.20 **Then Tiger Fierce took life away**
Sarah Cross, English Heritage

10.40 **Revealing the mysteries of a lost treasure: archaeology as theme in popular culture**
Cornelius Holtorf, Riksantikvarieämbetet, Stockholm

11.00 **Coffee**

11.20 **Piles of pony poop. And why George Marston dressed as a woman**
Mike Pearson, University of Wales, Aberystwyth

11.40 **Archaeologists, Activists, And A Contemporary Peace Camp**
Colleen M. Beck, Desert Research Institute, John Schofield, English Heritage and Harold Drollinger, Desert Research Institute

12.00 **Spadeadam**
Louise K Wilson

12.20 **Freud's Archaeological Metaphor And Archaeology's Self-Understanding**
Julian Thomas, University of Manchester

ARCHAEOLOGY OF MISSIONARY LANDSCAPES (Anthropology Seminar Room) See page: 28

Organiser: Zoe Crossland, University of Cambridge. Discussant: Tim Insoll,

9.20 **Respect for the Ancestors: 19th century Mission in Madagascar.**
Zoe Crossland, Churchill College, Cambridge

9.40 **Patrick's mission brought Christianity to Ireland - discuss**
Mike Baillie, Queen's University

10.00 **Harvest of children and the Tears of the Sun: metaphors and amalgamations in California missionary encounters.**
David Robinson, University of Cambridge

10.20 **Coffee**

11.00 **'The Cross of Changes? An Archaeology of Missionary Engagement on Rarotonga, Southern Cook Islands'**
Thomas Harvey, Australian National University

11.20 **Whose Heritage? Missionary Identity in the Present: The Case of David Livingstone Site in Botswana**
Susan Keitumetse, University of Cambridge

11.40 **Spaces For The Spirit(s): Place and belief in the Maya conversion process**
Elizabeth Graham, University College London

TIME, ETHICS AND THE HISTORICITY OF HUMAN LIFE-WORLDS 1 (Material Culture Lab) See page: 29

Organisers: Andrew Gardner, University of Leicester & Stephanie Koerner, University of Manchester

9.20 **The Times and the Taxonomies of Museum Collections. Examples from Research Dealing with the Collection and Exhibition of Islamic Materials**
Ian Heath, University of Manchester

9.40 **Time and all the Others**
Ulf Ickerodt, Institute for Prehistoric Archaeology, Halle

10.00 **Time and Archaeology: A Dialogue with Pragmatism**
Andrew Gardner, University of Leicester

10.20 **History as Paradigm Shifts**
Andrew Martin, University of Cambridge

10.40 **Coffee**

11.00 **A Brief Archaeology of Time. Implications for Integration Archaeological and Geological Timescales.**
Kurtis Lesick, Humanus Collective, Canada and Malcolm Lillie, University of Hull

11.20 **The Origin of Cultures/Techno-complexes by Means of Natural Selection? Can Biological Theory Inform Archaeology.**
Felix Riede, University of Cambridge

11.40 **Material Culture and Material Science. Towards an Integrated Approach to Ancient Technologies.**
Maria Kostoglou, University of Manchester

12.00 **Time is an Ocean ...But it Stops at the Shore. Refitting Timescales to Excavated Features**
Tim Darvill, Bournemouth University

12.20 **Religion, Ritual and Time: The Efficacy of Time on Objects, Charms and Chants in the Greco-Roman World.**
Patricia Baker, University of Kent, Canterbury

12.40 **Time, Ethics and the Interpretation of Neolithic Mortuary Practice**
Joshua Pollard, University of Bristol

Thursday 18th December 2.00pm-6.00pm

BUILDING COMPLEXITY: New Perspectives On Round Barrows 2 (Canterbury 4) See page: 24
Organiser: Jonathan Last, English Heritage

2.00 **Paper Title TBA**
Helen Lewis, University of Oxford

2.20 **Spheres of Soil, Spheres of Stone: the creation of round barrows**
Jodie Lewis, University College, Worcester

2.40 **'A Bit Close For Comfort': Early Bronze Age burial in the Cheshire Basin**
David Mullin, Gloucestershire County Council Archaeological Service

3.00 **'As thick as two short planks' - Planting Trees, Planting People: long and round barrows in eastern Scotland and beyond.**
Gordon Noble, University of Reading

3.20 **Tea**

3.40 **Digging Deep Into Barrow Ditches – investigating the making of Bronze Age memories**
Jacky Nowakowski, Cornwall Archaeological Unit

4.00 **Our Round Barrows, Ourselves: intimate encounters with Bronze Age ritual construction**
Mary Ann Owoc, Mercyhurst College

4.20 **Paper Title TBA**
Rick Peterson, SCARAB, University of Wales College Newport

TIME, ETHICS AND THE HISTORICITY OF HUMAN LIFE- WORLDS 2 (Material Culture Lab) See page: 29
Organisers: Andrew Gardner & Stephanie Koerner. Discussant: Julian Thomas, University of Manchester

2.00 **Crise de la culture, crise du Temps : Walter Benjamin et l'archéologie du présent**
Laurent Olivier, Musee de Antiquites Nationales, Saint Germain-en-Laye, France

2.20 **Views Beyond the Science/History Dichotomy in Forensic Archaeology**
Layla Renshaw, Kingston University, U.K.

2.40 **There's nothing 'mere' about social constructs. 'Invisiblia' and the critique of re-interpretations of the Kantian Weltanshauungen in an 'age of globalisation'**
Stephanie Koerner, University of Manchester

3.00 Tea

WHY ALL THIS 'CHAT' ABOUT BRITISH HISTORICAL ARCHAEOLOGY? 1 (Anthropology Seminar Room) See page: 32
Organisers: Kate Giles, University of York & Dan Hicks, University of Bristol

2.00 **The Loss of Antiquity: from contemporary to historical archaeology.**
Dan Hicks, University of Bristol

2.20 **"Strangers in a strange land": British historical archaeology and the archaeology of ethnicity**
Chris King, University of Reading

2.40 **Buildings and Ethnicity**
Vicky Oleksy, University of Bristol

3.00 **Tea**

3.20 **Historical Archaeology in the Mediterranean: a view on interdisciplinary approaches**
Antoine Mientjes, Glasgow University

3.40 **Britain in the World: The Importance of Global Connections in British Historical Archaeology**
Jim Dixon, University of Bristol

4.00 **Consuming Society: The Significance of Class in British Historical Archaeology**
Eleanor Conlin Casella and Darren J Griffin, University of Manchester

4.20 **Production, tradition and the search for the end of the medieval period in England**
Duncan Brown, Southampton Museum

A PRAGMATIC ARCHAEOLOGIST? (Tucker 1) See page: 34
Organiser: Ulla Rajala, University of Cambridge

2.00 **Pragmatism and Archaeology: Unlikely Bedfellows?**
Patrick Baert, Cambridge University

2.20 **Archaeology as material and cognitive appropriation**
Eero Muurimäki, University of Helsinki, Finland

2.40 **The transcendental nature of archaeology: defining ontological and epistemological limits**
Ulla Rajala, University of Cambridge

3.00 **Ontology and Impasse: a critical realist appraisal of archaeological theory**
Sandra Wallace, University of Sydney

3.20 **Tea**

3.40 **Publishing the right material?**
Bonnie Nilhamn, Uppsala University, Sweden

4.00 **God, Empire and the philosophy of archaeology in the early 20th century**
Pamela J. Smith, University of Cambridge

4.20 **Archaeology and heritage management decision making: a pragmatic approach to PPG16 and public enquiries**
Peter Alexander-Fitzgerald, The British Archaeological Trust

4.40 **Archaeology as cultural critique: a pragmatic framework for community collaboration in the public interpretation of the archaeology of a southern United States plantation**
Carol David, University of Houston

MEMORY AND MATERIALITY (Tucker Theatre) See page: 35
Organisers: Duncan Garrow, University of Cambridge & Lesley McFadyen, Cardiff University

2.00 **Wallpapering**
Anwen Cooper, Cambridge Archaeological Unit

2.20 **Art, things, memory, place**
Matthew Shaw, artist

2.40 **Pits, place and memory**
Duncan Garrow, University of Cambridge

3.00 **Sensuous memory and the embodiment of space in Late Bronze Age – Early Iron Age Central Macedonia (Greece)**
Vasileios Tsamis, University of Southampton

3.20 **Park life**
Matt Brudenell & Andy Hall, Cambridge Archaeological Unit

3.40 **Tea**

4.00 **Inscribing memory: the graffiti of the High Wolds farms, East Yorkshire**
Melanie Giles, University of Leicester

4.20 **Bubbling Tom, the Tin Tab and Pottage's Beck: mapping childhood**
Mike Pearson, University of Wales, Aberystwyth

4.40 **How things were made to matter**
Lesley McFadyen, Cardiff University

5.00 **Kythera revisited: the art of remembering and forgetting in the social make-up of a Greek island**
Elia Vardaki, University of Ioannina

5.20 **[028]**
Mark Knight, Cambridge Archaeological Unit

PLANES, BRAINS AND BRONZE AGE FIELDS: Framework Archaeology (Tucker1) See page: 37
Organisers: Catriona Gibson, John Lewis, Ken Welsh, John Barrett & Gill Andrews

2.00 **The manuscript of Heathrow: The social experience**
Paul Morrison, Wessex Archaeology

2.20 **Is Framework Archaeology successful? Feedback from the voices on site**
Mark Littlewood, Oxford Archaeology and Dave Tinham, Freelance Administrator, Staines

2.40 **New techniques and ancient stories: How can an innovative approach to archaeological fieldwork help our understanding of the past?**
Emma Noyce, Oxford Archaeology

3.00 **The Material and Environmental Culture of Framework Archaeology: On Site Feedback**
Carl Champness, Wessex Archaeology

3.20 **Continuity, Change, Reuse, Reclaim: Socio-cultural topography of the Heathrow terrace through time**
Darko Maricevic, Oxford Archaeology

3.40 **Tea**

4.00 **Explicit and implicit landscapes: The Neolithic at Heathrow and Stansted**
Fraser Brown, Oxford Archaeology

4.20 **A Bronze Age landscape between the Runways**
Angela Batt and Catriona Gibson, Wessex Archaeology

4.40 **Documentary resources and archaeological research**
Steve Leech, Wessex Archaeology

5.00 **Applying the concepts of Framework Archaeology to a non-Framework Project**
Nick Wells, Cardiff University

EDUCATION VERSUS TRAINING: Debating Issues Of Employability In Archaeology (Tucker 2) See page: 38
Organiser: Thomas Dowson,University of Manchester **Paper Titles TBA**

ARCHAEOLOGISTS AT THE FRONT: Battlefield Archaeology (Lecture Room 2) See page: 38
Organisers: Martin Brown, East Sussex County Council & John Carman, University of Cambridge

2.00 **Historic Terrain: Applying the Techniques of Landscape Archaeology to Military History**
Glenn Foard, Battlefield Trust

2.20 **The Seminole Way of War: Archaeological Perspectives on the Battlefields of the Second Seminole War**
Brent R. Weisman, University of South Florida Tampa, Florida, USA

2.40 **Modern Military Archaeology from the Air**
Roger J. C. Thomas, English Heritage

3.00 **Paper Title TBA**
R. C. Janaway, University of Bradford

3.20 **Tea**

3.40 **It's battlefield archaeology – in theory!**
John Carman, University of Cambridge

4.00 **The Phenomenology of the Western Front - a social/political approach to its landscape and archaeology**
Peter Chasseaud, Dept of Earth & Environmental Sciences, University of Greenwich

4.20 **Whose Battlefields? Whose Archaeology? Dealing with the orphan heritage of warfare**
Jon Price, Northumbria University, Newcastle

4.40 **"We're here because..." or Archaeology and the Great War**
Martin Brown, East Sussex County Council

8pm Party (Students Union Extension)

19th December 9.40am-1.00pm

QUEER THEORY AND BEYOND (Tucker Theatre) See page: 39
Organiser: Brian Boyd, University of Wales, Lampeter

9.40 **A Queer Picture: Beyond representation, feminism and queer theory in representing past sexualities**
Thomas A. Dowson, University of Manchester

10.00 **The Pitfalls of Pictures and Pronouns. Preventing the perpetuation of normative views of sexuality within archaeological literature**
Hannah Cobb, University of Manchester

10.20 **Queerying Mental Illness**
Kathryn Fewster, University of Wales, Lampeter

10.40 **Coffee**

11.00 **Cruising with Swan Hellenic: archaeological sites as queer spaces**
Brian Boyd, University of Wales, Lampeter

11.20 **Gendered Spaces, Gendering Spaces; Ethnographic journeys in the conventional and the subversive**
Elisabeth Kirtsoglou, University of Wales Lampeter

11.40 **Paper Title TBA**
Zoe Crossland, University of Cambridge

MENTALITÉS AND IDENTITIES IN MOTION (Canterbury 4) See page: 40
Organisers: Andrew Cochrane, Daniela Hofmann & JessicaMills, Cardiff University

9.40 **When the mind blinks: visualising mentalités through the motifs on Irish passage tombs**
Andrew Cochrane, Cardiff University

10.00 **Moving around in the Neolithic and Bronze Age**
Jessica Mills, Cardiff University

10.20 **Between Life And Death: LBK Figurines And The Funerary Context**
Daniela Hofmann, Cardiff University

10.40 **Evolution, reproduction or simply change? The inception of the Bell Beaker culture in central Mediterranean Sea**
Marc Vander Linden, University of Brussels

11.00 **Social reproduction and landscape perception as a starting-point for the construction of mentalités in the Bronze Age and Early Iron Age of Central Italy**
Erik van Rossenberg, Leiden University

11.20 **Coffee**

11.40 **"Mending Gauls' fences with the Romans" – Spatial identities from farmsteads to sacred places in northern Gaul**
Cécilia Courbot-Dewerdt, University Paris I Sorbonne

12.00 **What the Romans did for us. A question of identity in the Broekpolder**
Marjolijn Kok, University of Amsterdam

12.20 **"Un pour tous, tous pour un", communal identity and individualism in northern France villages during the Thirty Years' War**
Hugues Courbot-Dewerdt, University of Havre

12.40 **Reopening old trails – Rethinking mobility: a study of the Mesolithic in northeast Ireland**
Thomas Kador, University College Dublin

1.00 **Urban and non-urban identity in the contested 13th century landscape of North Wales**
Steve Trick, Queen's University Belfast

FINDING THE INDIVIDUAL: Style And Theory In Archaeology (Tucker 2) See page: **42**
Organiser: Linda Hulin

9.40 **Neurophenomenology: Forwarding a Postprocessual Cognitive Archaeology**
Timothy Clack, University of Manchester

10.00 **Cultural History Exploded: Semiotics and the 'Story of an Object'**
Evangelos Kyriakides, Cotsen Institute of Archaeology, UCLA

10.20 **Geo-archaeological Views of Intentionality on Neolithic Wetland Houses**
Gillian Wallace, University of Durham

10.40 **Elusive or Illusory? The individual in the Roman World**
Andrew Gardner, University of Leicester

11.00 **Coffee**

11.20 **Ideals and ideologies: the adoption of new ceramic styles and technologies on Late Bronze Age Cyprus**
Lindy Crewe, University of Edinburgh

11.40 **Ceramic change: Decoration, Form and Context in the Spanish Chalcolithic**
Sheila Kohring, University of Cambridge

12.00 **Interpreting 'Objects of Value' at Ballana and Qustul, Lower Nubia**
Rachael J. Dann, University of Durham

12.20 **Egyptology beyond philology: Agency and the individual in ancient Egyptian texts**
Yvette Balbaligo, University College London

PICK AND MIX: Challenging Arbiters Of Taste In Contemporary Archaeology (Tucker 1) See page: 44
Organisers: David Barrowclough & Mary Leighton, University of Cambridge

9.40 **The Politics Of Heritage Presentation: Museums And The National Curriculum, The Case Of The North West Of England**
David A. Barrowclough, University of Cambridge

10.00 **Fascinating Bodies: The allure and effect of human remains on archaeologists**
Mary Leighton, University of Cambridge

10.20 **Palestine: A Despoiled Archaeological Heritage**
Najat El Hafi, University of Cambridge

10.40 **Metallic Taste: Archaeologists and the Treasure Hunters**
Mary E. Chester-Kadwell, University of Cambridge

11.00 **Coffee**

11.20 **Endangered species or endangered buildings? The problem with conservation**
Andrew Shapland, University College, London

11.40 **A Word From "The Chosen"**
Pippa Payne, Cambridge Archaeological Unit

12.00 **(Re)presenting the Vikings**
Megan L. Gooch, University of Durham

WHY ALL THIS 'CHAT' ABOUT BRITISH HISTORICAL ARCHAEOLOGY? 2 (Anthropology Seminar Room) See page: 32
Organisers: Kate Giles, University of York & Dan Hicks, University of Bristol

9.40 **Historical archaeology and Industrial archaeology**
Paul Belford, Ironbridge Institute

10.00 **Privileged Archaeology?**
Jon Finch, University of York

10.20 **Identity and Memory: the Necrogeography of the Castle Howard Estate**
Harold Mytum, University of York

10.40 **Marrying the daughters of earth to the sons of heaven: the evidence of words and things in the study of buildings and landscape.**
Adrian Green, University of Durham

11.00 **Coffee**

11.20 **What odds on a reflexive historical archaeology in Ireland?**
Tadhg O'Keefe, University College, Dublin

11.40 **Travel Literature and the Invention of Isolation**
Emma Dwyer, University of Bristol

12.00 **Time for Transition? Medieval and Post-Medieval Archaeology in the UK?**
Kate Giles, University of York

Don't Miss!
Installations at TAG 2003

For the three days of the conference there will be number of installations for you to check out in those moments when you fancy a break from the bars and/or the lecture theatres.

■ Neolithic Stories Untold (Archaeology Seminar Room, Arts Building)

Nicole Boivin, McDonald Institute for Archaeological Research, University of Cambridge & Mark Knight, Cambridge Archaeological Unit

Premise: Neolithic stories need to be untold. In contemporary European archaeological discourse, the idea of the Neolithic itself has been domesticated, tamed and rendered palatable for contemporary liberal academic consumption. Disillusioned with the inescapable emptiness of late twentieth-century secular materialism, archaeologists have constructed a Utopian romanticised Neolithic in which they can discover a bygone world of faith, meaning and belonging. The Neolithic has become a familiar pastiche of twentieth century ethnographies that remains deeply informed by the social evolutionary tendencies post-processual archaeologists have so emphatically critiqued. Like a salve for post-modern woes, the Neolithic story washes across exhausted neurons, evoking bygone days of oneness with nature and community.

Two key challenges face archaeologists who will 'untell' this narrative. The first is the need to return to the Neolithic a sense of the otherness that has been erased through a reliance on ethnographic analogies in the interpretation of Neolithic material culture remains. The Neolithic was different and alien and this difference will never be recognised if the Neolithic is only recreated as a bland generalization of ethnographic probabilities. Secondly, archaeologists also need to challenge the notion of the Neolithic as stable, comfortable and unproblematic. Despite claims to the contrary, notions of progress remain deeply instilled in Neolithic narratives. Few archaeologists recognise in practice that the Neolithic was other than an inevitable step forward in the advance towards social complexity and 'civilization'. The Neolithic is without controversy, seemingly lacking entirely in suffering, fear, subjugation, animosity, aggression, danger and miscalculation, despite the fact that it is a period that introduces a set of changes integral to the subsequent development of massive ecosystemic degradation, radical social inequality and large scale, potentially apocalyptic human conflict.

Format: Screen projected vignettes. Not just traditional Neolithic stories, but accepted ways of telling them need to be subverted. The session will thus experiment with non-traditional approaches to academic presentation. Short 5-15 minute vignettes will be projected onto a screen or wall in an empty room. The sequence will be repeated over the course of the conference, allowing people to come and go as they please, with the intention that conference-goers will catch short clips while moving between regular, paper-driven sessions. The aim is for the screening room to offer a reprieve from both established narratives and traditional ways of telling. More explorative process than finished form, the aim of 'Neolithic Stories Untold' is not so much to create new certainties as new potentialities.

■ Exhibition: Divinity perceived: Aztec images of deities in the Founders' Library, Lampeter (Founders' Library, Old Building)

Penny Dransart, University of Wales, Lampeter

Aztecs thought of divine powers as being normally invisible, but divinities revealed themselves to people in dreams, visions or in altered states of consciousness. On certain occasions, human beings dressed in the insignia of divinities. These 'presenters' rendered divinities visible by simulating aspects of those divine beings. Sometimes the human representation was offered in sacrifice to the divinity.

This exhibition of Aztec perceptions of divinity is based on books in the Founders' Library. It includes a series of volumes produced by Edward King, Viscount Kingsborough (1795-1837), who employed an Italian artist, Agustin Aglio, to reproduce Mexican manuscripts and antiquities. Aglio's work was copied using lithographic stones and hand painted. Kingsborough died after contracting typhus fever in a Dublin prison when he was unable to pay his debts for the production of the volumes. The exhibition therefore displays representations of representations of phenomena normally considered to be present but invisible.

■ Look out for the poster presentation: "What do you think? Archaeologists in popular culture"

By Cornelius Holtorf, Swedish National Heritage Board, Stockholm. This poster will provoke viewers to make up their mind about the virtues and flaws of the portrayal of archaeologists in popular culture, and leave comments.

■ The "Giving Voice" series: Various venues – look out for them!

TAG Organising Committee in conjunction with the Media Centre, UWL

One of the great things about TAG is, and always has been, its commitment in principle to give voice to those who might not otherwise be heard in the wider academic community. Among these are the younger and less experienced participants at the conference, notably postgraduate students and increasing numbers of undergraduates who are positively encouraged to attend. However, despite TAG's stated commitment to eliciting the voices of all, it is often the case that one cannot get a word in edgewise in the discussion at a conference session because one is too nervous, time is short, and – probably more often the case! – the older, nearly-famous, and more experienced participants have all leapt in there before one has a choice to formulate one's ideas into a coherent comment or question. For these reasons the TAG Organising Committee has set up a series of co-present venues that may help to give voice to those who want to express an opinion about a particular seminar or paper, but who didn't get a chance at the time. It is possible that, with participants' permission, these opinions may later be used in 2 Master's Dissertations on the role of theory in archaeology for students, teachers and professionals (for further details of this contact Liam Carr and Hywel Keen, PA011@lamp.ac.uk, pa050@lamp.ac.uk)

Giving voice with a pen

For the duration of the conference, a wall of paper will be available, on which you are welcome to write your comment, anonymously or otherwise.

Giving voice with a video camera

During the conference a room will be set aside in which you are welcome to make a video diary of your opinion on a particular session or paper.

Giving voice with an email

Those sessions marked with a ⛃ on the session timetable were the ones that most people suggested they would like to attend on their registration forms, and they will be streamed live on-line at our website http://www.lamp.ac.uk/ARCHAEOLOGY/tag/. For certain of these it will be possible for people who are not able to attend the conference to watch it live and email their comments to us. These comments can be handed to conference speakers to answer during the discussion period such that non-attenders from all over the web-world may see their questions answered. Not only that but the Plenary session will be streamed live as well, so if you can't secure yourself a place in Tucker Theatre to see it, watch it on a monitor in one of the other rooms!

IS THERE LIFE FOR THEORY BELOW THE PHD?

Session Abstract by Liam Carr & Hywel Keen

"Archaeology is an academic subject. Its objectives are rooted in academic research..." (Bishop M 2001 38) Theory is fundamental to archaeology and its practice. This should therefore be reflected in the teaching of Archaeology. In the majority of academic courses however theory is taught separately. This session seeks to explore the experience of taught archaeological theory for individual members of the student body. Seeking to explore if there is a perceived separation between theory and other course content and how students would wish to see changes in methods of teaching theory in the future. We invite presentation proposals from students of archaeology who are studying below the PhD. level.

Bishop M. 2001, Education for Practice, in Interrogating Pedagogies; Archaeology in Higher education, Rainbird P. and Hamilakis Y. (Eds) BAR international series 948

No Namecalling

Marjolijn Kok

There is every change of life for theory below the PhD, being a master in theoretical archaeology myself. One of the most important things you can teach students is the relation between what they are doing and what they are thinking. The teaching of theory starts at this level. If I start by naming all different paradigms in archaeology, the results will not be very high, with a few exceptions. What does have its effect, however, is giving practical theory during their fieldcourse. The University of Amsterdam has started this year with a new course in which the students not only had to learn techniques but also to follow the process from questions to reserch strategy to excavating to possible answer. In this way theory was real to them and the fieldwork was more than shoveling. Theory was given in a practical manner laying a foundation for future courses in which the namecalling will start. But by then they now what it is for.

Turning archaeological theory into a research method

Dr. Andrew T. F. Hutt

In some universities, archaeological theory is taught by reviewing examples of the work of the academics who have contributed to its development. This approach helps students understand the historical and theoretical background to the subject but it does not necessarily provide them with a body of theory which they can readily use in their work. This paper proposes that archaeological students would be better served by teaching them an archaeological research method that encapsulates generic archaeological theory and is extensible thereby enabling students to add additional bodies of theory as dictated by their research.

This paper provides an overview of such a method. The method is firmly based in agency and practice theory, and hence provides a tool that encourages its users to use archaeological evidence as a basis for understanding the activities of agents and social groups and the social context in which they lived. The paper suggests that the use of this method will enable students to provide archaeological interpretations strongly supported by relevant arguments and firmly based on the archaeological evidence.

Gender Bias in Archaeological Theory

Hywel Keen

Using data from a questionaire that has been circulated around British universities over the past year.This paper will seek to explore the possibility that attitudes towords theory amongst students of archaeology is influenced by their Gender, or if in fact other factors are more important in forming the various attitudes which have become apparent.

Thinking Through Archaeology

Kathryn Fewster

The Department of Archaeology, University of Wales, Lampeter, has for a long time prided itself on producing theoretically informed graduates. As such Lampeter was one of the first University departments to have an course on its programme that was dedicated specifically to teaching archaeological theory. Over time, many other University departments have understood the importance of offering a course on archaeological theory in their teaching programmes and now a course in archaeological theory is mentioned on the QAA benchmarking statement as one which one might expect to see as an integral part of any archaeology degree programme. Since stand alone teaching theory courses became ubiquitous, experiments were being made in the Department of Archaeology, University of Wales, Lampeter to facilitate the needs of students by taking archaeological theory out of a stand-alone course and teaching it within the context of practice. This paper aims to explore some of the successes and failures of that experiment.

The teaching and the taught: archaeological theory below the PhD

Liam Carr

In this paper the perceptions of archaeological theory as seen by those who are taught archaeological theory (undergraduate and postgraduate) and those who teach archaeological theory will be compared and looked at, to establish whether there are any perceivable differences between the two sides of the subject. The information, which will be used, has come form a questionnaire circulated earlier this year to British University.

Paper title TBA

W. Whitely

Paper Abstract TBA

MIGRANTS MINORITIES MARGINS: POLITICAL ARCHAEOLOGY IN CONTEMPORARY URBAN WORLDS

Session Abstract by Tadhg O'keeffe & Thomas Kador

'Population Displacement', and 'Diaspora' have been the focus of a great deal of recent scholarly and media attention. This session will focus on the way that archaeology and heritage relate to one aspect of population displacement, the concept of 'forced migration'. Although it is impossible to draw strict boundaries between different types of population displacement, in this context 'forced migration' will principally mean the violent, traumatic displacement that is often associated with war and conflict, colonialism and imperialism, and slavery. It aims to develop present understandings and categories through looking at the materiality of forced migrations, an area which has previously been neglected. This offers the opportunity to develop new perspectives on the overwhelming variety of experiences of forced migrations throughout the world, both in the past and in the modern world. Questions that may be investigated in this session include: How may forced migrations be recognized archaeologically? The materiality of post forced migration communities The role and/or effect of forced migration in the construction of (group) identities. What is the meaning/role of homeland for these communities? How can memory and forgetting be materialized, how does 'personal' differ from 'official' memorialisation? How can we recognize the trauma of forced migration? How can we address questions related to this through archaeological enquiry? The impact of forced migrations on 'homeland' communities Are forced migrations a consequence/feature of the modern era alone? Can we look at them in prehistory and premodern eras?

Paper Abstracts TBA

WHAT'S REAL AND WHAT IS NOT: RECONCILING CONFLICTING IDEAS ABOUT THE ANCIENT PAST

Session Abstract by Adam Stout

It's 14 years since Chris Chippindale's *Who Owns Stonehenge* appeared, 12 since Ronald Hutton's *Pagan Religions of the Ancient British Isles*, 3 years since English Heritage allowed people back to Stonehenge for the midsummer solstice. These days the innocent lambs of the Fringe lie sweetly beside the ferocious lions of archaeological orthodoxy... or do they ? This session is about exploring the relationship between wildly different ideas about the meaning of prehistory, and will hopefully lead to a lively discussion about how truths are made. You don't have to be a kite-marked academic to take part in this session. Papers are welcomed from archaeologists of all kinds; all we ask is that participants are at least broadly aware of post-processualism and its implications, even if they hate them.

Archaeology in the Twilight Zone of Science and Religion

Pia Andersson

Religions have it. Science have it. We all have it! It seems somewhat impossible to be a human being and live without it - a "worldview". An essential part of our comprehension of our surroundings is our place in time. Material remains from the past help us understand the history of our own species and authorities we choose - be it within religion or

science - help us organize ourselves in a line, spiral or circle of time. Today, as science has become the conventional and established framework in forming truths in Western Society, even religious ideas about our past seek to justify their beliefs through material proof. Archaeological remains therefore enjoy - and suffer - attention from many different groups and individual interests. By looking closer and questioning the situation at a few different archaeological sites worldwide, known as important sites for alternative use and interpretation, I hope to inspire a critical, fruitful and challenging discussion on the meanings and truths of prehistory.

Pasts and pagan practices: moving beyond Stonehenge
Jenny Blain
Theorising the past is not restricted to archaeology: and interpretations of 'past' both influence and are themselves constituted within politicised understandings of self, community and spirituality. 'The past in the imagination of the present' is appropriated, variously, to give meaning to the present or to justify actions and interpret experiences. Summer solstice at Stonehenge, with over 31,000 celebrants in 2003, is only the most publicised appropriation (by pagans and other adherents of alternative spirituality) of a 'sacred site'; and conflicts and negotiations occurring throughout Britain are represented in popular and academic presentations of this 'icon of Britishness'.
This paper summarises work from the Sacred Sites project, a collaboration of archaeology and anthropology informed by pagan and alternative approaches and standpoints, investigating and theorising discourse and practice of heritage management and pagan site-users. Whether in negotiations around the Stonehenge solstice, or in dealing with numerous other sites, boundaries between groups or discourses are not clearly drawn – discursive communities merge and re-emerge. But clearly 'past' and 'site' are increasingly important within today's Britain, even as television archaeology increases its following, and pagan numbers continue to grow.
Sacred Sites, Contested Rights/Rites project www.sacredsites.org.uk

An A-BC of Prehistory: Myth-Symbol-Rite
Michael Dames
Modern Archaeology is based on largely unquestioned methodological assumptions and an epistemology inherited from Plato's Academy, c 387 BC, which impede understanding of prehistory's essence.
Plato rejected the prevailing myth-centred outlook. He deposed Greek *muthos* (the revealed divine word of the gods, identifies with their cosmogenic or universe-creating acts), and installed Greek *logos*, the transparent, abstract, objective word of rational, linear discussion. Logos has now been institutionalised as the standard mode of academic discourse.
This cult of objectivity has banished the empathy required for an understanding of mythic engagement, while addiction to linear chronology obscures the subtle quality of mythic space-time. In myth the cyclical dramas of the deities are at once primordially archaic *and* ever-present. Gods and goddesses create, underpin and sustain the world of material phenomena from their own ineffable domains.
These sacred realms intersect with human communities at numinous places and at propitious times, celebrated by festivals, usually aligned with solar-lunar and seasonal thresholds. Visual and verbal symbols of divinity are then activated by ritual dance, music, drama and the synthesising power of poetic utterance, attributed to divine inspiration.
To recover prehistory's lost core, Archaeology might turn more often to pre-scientific, pre-Platonic, pre-dualistic exemplars, traces of which may be found in folk-lore, comparative religion, place-name evidence, poetry, magic, the picture language of ancient artefacts and architecture and in anthropomorphic attitudes to topography, once the norm, which still survive among a few isolated human groups.
Pre-historic studies might be assisted further if workers appealed to their common humanity, seeing in their experience of night and day, the seasonal round and their own life thresholds features which bind all life on earth together.

What's Real and What is Not? Irreducibile Complexity and Singularity, Respectively.
Kathryn Denning
Reconciling: there is a world of meaning in this word. It assumes precisely what is being questioned – that there is a single truth that we can all settle upon, that there is a single place we can arrive at through negotiation. It assumes that our task is thus simply to arrive at that place of truth, or if we happen to be blessed by being there already, to convince others of it. Yet it is distinctly possible that much of the well-known historical animosity between those who think differently about the past – including conflicts within academic archaeology, and between academic archaeologists and others – is a predictable behavioural manifestation of this essentially positivist assumption. Clearly, discussion between camps is desirable. But what should the purpose of this discussion be? If we continue to construe our joint task as being to decide "what is real and what is not", are we not ignoring a key part of the dilemma? Creating meaning out of the past is as human as opposable thumbs, bipedalism, and a nice big neocortex. How shall we learn to live with this, while also honouring what we hold dear about archaeology and the academy? Why is it so hard? Will we still need sessions on this topic when TAG is 50?

They Used Dark Forces
Jeremy Harte
Secrecy has an immense appeal to the imagination in our interpretation of archaeological sites. Beyond that, it has become a way of thinking about archaeology itself. Beginning in the shadows of West Kennett long barrow, this talk will reveal how the facts of Neolithic funerary structures have been taken as evidence for a history in which darkness and secrecy were made the theatre of power. That transforms the facts of architectural chronology into something much more interesting, a revelation of how the common people first came to be manipulated by a shadowy elite.
Is this an unbiased theoretical insight? The heck it is. Distrust of secrecy and priestcraft has been woven into the tradition of interpreting megaliths since John Toland first revealed the cheats of his crypto-Catholic Druids. Yes, modern archaeologists are unconsciously playing out a script first written in the English Reformation. And what of the alternative archaeological community? They have an independent tradition which equates special space with exclusion and social control. But in their version of the Protestant narrative, it is the archaeologists themselves who are cast in the role of cunning and deceitful priests.
Behind the false portal of archaeological theory, it seems, there are many veiled assumptions. We can bring some of these to light if we draw on insights from all views of the past, both orthodox and radical.

'Orthodox' and 'Alternative' Archaeology: The Early Years
Ronald Hutton
Current considerations of the relationship between 'textbook' and 'fringe' views of prehistory usually take as their backdrop the ferocious polarisation of the 1980s. The latter, however, was itself the creation of short-term cultural forces, and during the earlier part of the century relations between the self-conscious voices of orthodox scholarship and of radical unorthodoxy were more complex and fluid. This paper examines key components of those relations, and uses them to answer the question of why the polarisation of the late twentieth century occurred. Archaeology after Freud: A Psychological Study of Archaeology's

Role in the Construction of Large-Group Identity
Ian Russell
Archaeological theory has progressed dramatically in the study of the role of archaeology in the construction of identity, but what has yet to be explained is how archaeological artefacts come to be so central in psychological processes. Why is it that a society attaches significance to archaeological artefacts, and how then does that significance come to be 're-internalised' by a society in the creation of their group identity? Using the groundbreaking psychological research of Dr. Vamik Volkan from the Center for the Study of the Mind and Human Interaction in the University of Virginia, this paper will explore the phenomenon of large-group identity and explain the integral role of the archaeological record in the construction of identity. It is my theory that as archaeology's basic charge is to work with the material objects of the past so can we use psychology's Object Relations Theory to explain the role of archaeological objects in the creation of large-group awareness. Thus, we can come to a better understanding of the archaeological record's role in the construction of large-group identities be they national, ethnic, cultural or religious.

Rising Beyond the Sky on Rainbow-Feathered Wings
Alun Salt
While archaeology in the past has negotiated its relationship with the public from a position of science, its position in archaeoastronomical debate has been quite the opposite. Here we see the "fringe" comprising of astronomers and physicists with a firm understanding of hypothesis testing and an arsenal of statistical tools. The challenge from "hard science" was all the more problematical given that this occurred in the late 1960s and onward, a time when New Archaeologists were advancing their own scientific agenda. This culture clash was at its greatest at the first "Oxford" conference on

archaeoastronomy in 1981, which saw archaeoastronomy divided into two strands with, generally American, ethnohistorians and archaeologists on one side, and the astronomers, who were largely British, on the other. In many ways this mirrors the arguments over contextuality and epistemological rigour that have characterised the processualist / post-processualist debate in mainstream archaeology. Of interest however is the speed with which the strands were combined to build a stronger discipline in archaeoastronomy, as opposed to encampments from which to hurl theoretical javelins. This acceptance and embracing of diverse methodologies indicates the opportunities in adopting and evaluating emergent or specialised techniques within an archaeological framework.

Keeping Prehistory Political
Adam Stout
A visiting alien might be forgiven for thinking that we're approaching consensus about The Truth of the Past. Post-post-processual theory fatigue, changing government funding guidelines and growing public demand for straightforward interpretation have arguably contributed to a decline in the status, the nature and the volume of theoretical academic archaeology. Alternative archaeology is equally in crisis, as old certainties crumble: magazines are folding, book sales are down.
This is dangerous since (as we all know) the past is a highly political place, somewhere between a battleground and a parliament, on which ideas about the present and the future are inscribed. Both post-processual theory and alternative archaeology are rooted in opposition to orthodox epistemology. What does their apparent decline have to say about the state we're in ?
'Otherness' is important; different understandings need to be not merely tolerated but actively encouraged. This paper attempts to survey current trends in ideas about the ancient past, and their relationship with developments in the world at large; and it urges the need for epistemological resistance. No closure please.

■

WORLD ARCHAEOLOGY: COMPARTMENTALISATION OR INTEGRATION

Session Abstract by Caradoc Peters
Most world archaeologies consist of a series of themed boxes – hunting & gathering, farming & civilisation; or world regions & their development into great civilisations. Modern day aborigines & palaeolithic hunter-gatherers share one sort of box; and sinanthropus & the shang dynasty another sort. The object of this session is to stimulate consideration of the grand narrative of world's human past. Firstly, are there ideological or theoretical difficulties behind this lack of synchronous integration? Secondly, can world archaeology achieve an understanding of how widely differing cultures co-existed? In partial consideration of the first question, resistance to the idea of a narrative approach to world archaeology has begun to acquire deep roots. Since the collapse of diffusionism, there has been a natural reluctance or hesitancy to attempt such narratives, despite a challenge made in a paper by sherratt in 1995 ('reviving the grand narrative: archaeology and long term change'). This is partly because such a narrative had to be more complex than previously imagined, and partly because many such narratives had become tainted by extreme ideologies and fringe belief. However, even the diffusionists had not really been able or willing to incorporate those regions far from any major civilisations, such as the arctic and the amazon basin. Such regions had poorly understood archaeologies, and were not widely seen as being particularly significant to human experience. More recently, there has been a resistance generally to the chronological approaches, which have characterised both world and regional narratives, by post-processualists, in the belief that they are too linear and ignore the role of human perception. Many archaeologists will therefore question the need for, or indeed validity of, any world chronologies. As for the second question, while there are arguments over whether the grand narrative approach should be used or not, positive attempts at achieving it do present their own problems. For example, making connections between past groupings and their neighbours in their respective wider regions is hampered by the lack of present day examples. No hunter-gatherers exist that are not in contact with agricultural or horticultural societies. In addition, the relationships between peoples of differing economic, social, technological and political types have been explored by anthropologists and historians (for example, in eric wolf's europe and the people without history 1982). However, does an understanding of these relationships help in investigating more distant periods and places where states do not dominate, or where not even chiefdomships dominate? As an alternative to chronological approaches to narrative, are compartments the best way to understand past human behaviour on a global scale? Alternatively, could not more dynamic non-typological solutions be looked at, such as those based on a range of identifiable communication links? Such communication could take the form of two-way spatial links, or one-way links through time (two-way if human perception is considered). With present day knowledge and a variety of new theoretical approaches, it may be possible again to broach the task of the grand narrative fruitfully. The grand narrative could be useful in understanding basic questions of human interaction, in discerning wider patterns of human behaviour not recognisable at smaller regional levels in given discrete periods of time.

Narratives of Interaction and Dimensionality – in Virtual and Real Time
Caradoc Peters
Narratives used in World Archaeology are commonly based on socio-economic, technological or politico-cultural modes. Each of these fail to address the problems of diversity and variation in these modes that there are, even within regions in Real Time. Types of interaction, with associated concepts of dimensionality, are suggested here as a potential solution. The underlying problem behind socio-economic modes is that world regions do not consist of uniform economies, but rather a mixture of types. The problem with technological modes is that technology can be independently discovered, and be used for different ends. Political/cultural modes often ignore the contribution of non-civilisations to world culture. Modes of interaction, on the other hand, unify groups otherwise not integrated into regional narratives (let alone world narratives) in the other modes.
Grand narratives could be better conceived in terms of zones dominated by particular modes of interaction. Interaction requires some sort of common understanding of dimensionality for communication or avoidance to take place. Rather like lingua franca or trade languages, people with differing perceptions of dimensionality use a common type of dimensionality to realise the possibility of interaction.

"Does time matter? Similar Iron and Middle Ages and the grand 'Celtic' narrative."
Raimund Karl
One of the old wisdoms in archaeology is that space and time do matter. With ever more refined methods of detecting differences between even two neighbouring settlements or cemeteries, treatments of past societies become ever more compartmentalised in both time and space. That ever growing amounts of data become ever more rapidly available only adds to this phenomenon, as specialisation becomes ever more necessary to stay up to date in even a very restricted area of study. This is not to say that ever more detailed studies of the evidence are not necessary, quite to the contrary, they are most welcome. But does treating the evidence, where there is no indisputeable evidence to the contrary, as if mostly smallish past societies existed in both temporal and spatial splendid isolation really help us with understanding past societies? Does abstaining from metanarratives really make us less biased, does it really remove the straight-jacket (Collis 1994: 31) into which our archaeological data is forced, or does it simply allow us to paint our own, more convenient picture of the past, rather than having to add to a bigger picture with the constraints that teamwork imposed on each and every team member involved? In the last decade or so, one of the most forcibly attacked grand narratives in archaeology was the 'Celtic' one (Chapman 1992; Collis 1994; 1996; 1999; James 1999). The 'Celts', we were told, did not exist. Yet, as Fitzpatrick (1996: 246) noted, there are some archaeological similarities between those societies considered to be 'Celtic'. Even more than that, similarities, which are by no way limited to the archaeological record alone, stretch from at least the Iron to the Early Middle Age, and well beyond the limits of what would have been considered 'the Celts' not too long ago (Karl 2003). In this paper, I will try to explore some of the social similarities between the 'Celtic' societies described in texts from Classical Antiquity and Early Medieval Ireland and Wales, and how they relate to the archaeological record as well as to neighbouring - Classical and Medieval Romanic and Germanic - societies. In doing so, I will try to explain how such similarities develop, and why, because of that, it is essential to keep 'the bigger picture' in mind while trying to arrive at viable reconstructions of past societies (whether or not we choose to call them 'Celtic'). Time - and space - do matter, but if they matter as much as we thought has to be seriously questioned. Literature M. Chapman (1992), The Celts. The Construction of a Myth. London und New York. J. Collis (1994), 'Reconstructing Iron Age Society'. In: K. Kristiansen and J. Jensen (eds.), Europe in the First Millenium B.C. Sheffield Archaeological Monographs 6: 31-9. -- (1996), 'Celts and Politics'. In: P. Graves-Brown, S. Jones und C. Gamble (Hrsg.), Cultural Identity and Archaeology. The Construction of European

Communities. London & New York: 167-78. – (1999), 'Los Celtas Antiguos y Modernos'. In : J.A. Arenas Esteban and V. Palacios Tamayo (eds.), El Origen del Mundo Celtibérico. Actas de los encuentros sobre el origen del mundo Celtibérico (Molina de Aragón, 1-3 de Octubre de 1998), Molina de Aragón: 13-7. A.P. Fitzpatrick (1996), ''Celtic'Iron Age Europe: the theoretical basis'. In: P. Graves-Brown, S. Jones und C. Gamble (eds.), Cultural Identity and Archaeology. The Construction of European Communities. London & New York 1996: 238-55. S. James (1999), The Atlantic Celts. Ancient People or Modern Invention? London. R. Karl (2003), 'Celtoscepticism - a convenient excuse for ignoring non-archaeological evidence?'. In: E. Sauer (ed.), Archaeology and Ancient History: breaking down the boundary. London & New York: 274-98.

The Status of Ethics in Contemporary Epistemology and Ontology, and Challenges Facing Attempts to Go Beyond Compartmentalism Without Resorting to Teleology
Stephanie Koerner

This contribution concerns the impacts of the status of ethics in contemporary epistemology and ontology on the ways in which archaeologists conceptualise the nature of an archaeological record. Emphasis fall on contrasting *'compartmentalist'* and *'integrationist'* approaches to such questions as: "What enables us to isolate the unities (epistemic entities) with which our research deals? and "How do we decide on appropriate analytic scales, or attribute causality to successive events?" I will argue that change in this status, especially, bearing on the historicity of human agency and communities might enable us to investigate historical thresholds, ruptures, and transformations without resorting to meta-narratives concerning social progress or notions of teleological purpose in general. Examples from research carried out in relation to issues posed by current approached to comparative historical ecology in Venezuela will be used to illustrate key points.

From Lascaux To The Louvre: Against Grand Narratives In The History Of Art
Thomas A Dowson

The history of the West is often read as the history of humanity. Nowhere is this better seen than in the grand, magisterial accounts of the history of art. Image making began in the cave occupied by Palaeolithic peoples in what is now France. And the best of Western Art is now housed in the Louvre. Such a Francocentric history of art dominates not only the study of prehistoric art, but also art history more generally. The discovery of new Cave Palaeolithic art in Western Europe sends ripples of excitement around the world. The discovery of new rock art sites in other parts of the world does not have much impact at home let alone abroad. In this paper I use the study of art history to argue against 'The Grand Narrative'. In particular I argue that constructing broader patterns of human behaviour, those that are not recognisable at smaller regional levels in given discrete periods of time, can be achieved without producing grand narratives. The problem is not the archaeology, but the narrative archaeologists write.

Is there any room for universality in current archaeology?
Koji Mizoguchi

This paper argues that if we are to produce critical historical narratives through the mediation of archaeology as a unique discursive field we inevitably have to rely on the premise of universality in the experience/mediation of materiality in human communication.

Editing Current Archaeology.
Andrew Selkirk

Are we pursuing a 'Grand Design' in Current World Archaeology? Current Archaeology is based firmly in the Empirical tradition: the articles are selected because they are good, present fresh knowledge, and particularly because they present a challenge to the conventional wisdom (and particularly to the dogma of 'theoretical' archaeology).
The philosophy is firmly based in the traditions of Oxford philosophy, and particularly the theory of Truth, and reasons will be put forward as to why 'theoretical' archaeology is theoretically wrong, and the pursuit of any 'Grand Design' is mis-placed.

From Grand Tour to Grand Narrative: An Egyptian Perspective
Paul T. Nicholson

Egyptology emerged from the defeat of Napoleon's armies, and the incorporation of Egypt into what we might consider as the European sphere of influence. It started to become a part of the grand tour. Egypt also offered the tantalising possibility of absolute dates, and from 1822 with the decipherment of hieroglyphs it began to deliver them. As a result, Egypt has been relatively little affected by the coming of radiocarbon and of its recalibration (indeed it was to Egypt that Libby turned for many of his samples for setting up his calibration) and the study of Egyptian archaeology has thus pursued a different trajectory to that elsewhere. With a fairly secure chronology and a wealth of artefactual evidence from the historic period Egyptology could have asked far-reaching questions from an early stage. That it chose not to partly reflects the social conditions in Europe atthe time, a pre-occupation with the Bible, and even more so with the novelty of reading what the ancient people themselves had to say. Whilst the refining of chronology continues to be an important part of archaeology in Egypt, new questions are starting to be asked. The view that anything of importance is in the hieroglyphs is passing, and wider questions about society and its relationship to other societies are beginning to be asked, and these by a discipline, which has a, perhaps incomparable, volume of data to draw upon. This paper argues that chronology is important, and that the grand narrative does have its place, but that archaeology generally is multi-layered and capable of analysis at numerous different levels.

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WHO IS ARCHAEOLOGY FOR?

Session Abstract by James Doeser & Gordon Noble

Despite the increasing popularity of archaeology in the media and the millions of pounds of public and private money spent on rescue excavation in recent years, academic archaeology still often fails to connect with the real world. This may be a wider problem in the academic world, but is it now time for archaeologists to make use of archaeology's new position in society to create wider and deeper understanding of the PROCESSES of archaeology? In academic archaeology jargon can be used to hide lack of substance and over-complex style is sometimes favoured over ideas. As a result the academic system automatically disadvantages students who have not had the privileges of those from a particular educational background. Despite the efforts of 'heritage' organisations to reach out to wider communities, it is perhaps interesting to reflect that archaeology remains a discipline dominated by the white middle class. Moreover, these problems are heightened by the current setup of developer funded archaeology where rescue excavation is slowly becoming separated from research-based, theoretically explicit academic work.
Is this a fair assessment of archaeology or have advances in recent years been underplayed? Is it always going to be the case that the high-flung abstract ideas of academics will remain disconnected from practical and public archaeology? Does the average Joe Bloggs have any means by which to understand what post-processualism is? Indeed should they need to know? This session would like to promote healthy debate about the present and future role of archaeology in contemporary society in order to ensure that the discipline remains relevant in a rapidly changing world.

Presenting theory: a matter of style and substance.
James Doeser

The importance of public archaeology (the involvement of the public in the end results and processes of archaeology) is widely understood and is becoming increasingly fundamental to what archaeologists do.
There is now a challenge for academics and educationalists: how to capitalise on the present popularity of archaeology by pushing the boundaries of what the public understands and making the full potential of archaeology as a means for understanding both the past and the present.
I will make the case that archaeology should be brought to the public in all its glory but fundamental to the success or failure of this is the style in which this is done.
I will first define who I mean by "the public". In the parameters of this paper it will be those people with an already passing interest in archaeology and history. I believe that people are not only interested in what we know about the past but also how we know what we know. This is not always an easy thing to explain. Theories of society, economy and the epistemology of the social sciences is complicated. It is the basis of this paper that given the complex nature of the subject matter it is important to be as straightforward as possible with the communication of the ideas.

Archaeology as vendetta: promoting relational thinking in archaeology and education
Fay Stevens

When asked whether archaeology was a science or an art, Mortimer Wheeler is reported to have replied 'neither, it's a vendetta'. Whether Wheeler was referring to vendetta associated with the past or present is unclear. What is apparent however is that it applies to the character

of archaeological experience within a competitive discipline full of political and social contention and debate. Drawing on Wheelers statement, this paper takes as its perspective the idea of archaeology as vendetta by placing it firmly in the present. Drawing on current theoretical and methodological discourses that underpin teaching archaeology in further and higher education, notions of widening participation, social inclusion and citizenship will be considered. I will argue that in teaching we do not merely pass on a free standing package of knowledge of different periods, cultures or traditions or the skills involved in working with different materials. What we do rather is offer however directly and indirectly, a sense of personal meaning, its value, relevance and implications for us as human beings. In teaching we represent not only our own subject, more importantly the stance we take towards it. Thus the personal identity of the teacher and learner [all of which have different sociocultural identities and personal responses] is not incidental but salient. These issues open up discussion on discrimination, ethnicity, equity and bias and promote awareness in how we teach, study, research and engage in archaeology. The question therefore of who archaeology is for, is really an interaction with what and who archaeology is about.

Jargon: writing, ideas and the role of archaeology in contemporary society.
Gordon Noble
"epistemic necessity"
"historical meta-narratives"
"homogeneous empty time"
"dichotomising universals"
"ontic and epistemic significance of field practice"
Extracts from an anonymous TAG abstract.
"How do we judge the quality of, say, an iron? If it gets creases out of clothes, that would be one fair indicator. Design, colour, weight, and so on, will affect our choice, but these count for nothing if it doesn't do the job for which it's intended".
Graham Hopkins, The Guardian, Wednesday September 13, 2000.
Writing that is full of technical terms, complex words and packed with hundreds of references may look impressive at first glance, but if it is not understood, then it is poor writing. Every discipline needs its own terms for explaining specific concepts, however, this should be kept to a minimum and writers should always be aware of their audiences, who may not always be one of the 'initiated'. Jargon has the power to exclude and often leaves people feeling inadequate and this is perhaps the most fundamental issue: archaeology involves large amounts of public money and as an academic discipline should be aimed at including as many different sections of our diverse society as possible. That this is failing is demonstrated by recent surveys of the makeup of the archaeology community, which have shown that the discipline has not attracted a representative sample of contemporary society. Part of the solution in attracting (and justifying archaeology to) a wider public must lie in producing clear analytical thinking and writing that is not deliberately difficult. After all, surely we must value ideas over spin.

Presenting Landscape Narrative: A Caithness case Study
Sophie Allen
Paper AbstractTBA
TBA

Archaeological Theory In The Media
Tim Schadla-Hall
Paper Abstract TBA

Paper Title TBA
Anthony Sinclair
Paper Abstract TBA

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METHODS OF SKINNING THE CAT: ARCHAEOLOGY AND ANCIENT COMBAT

Session Abstract by Barry Molloy & Michael Burns

Warfare has frequently been regarded as one of the most significant and defining elements in understanding our human past from the very beginnings of recorded history. It may seem to be stating the obvious that warfare is about fighting and killing, but it is often the case that weapons, armour and representations of their use, are examined and interpreted without any clear understanding of their primary purpose or how they functioned on the battlefield. They are seen as objects of artistic or ritual importance, symbols of status, gender or group identity, indicators of interaction with, or influence from, other cultures. All of these are valid and important modes of interpretation, but do not sufficiently address the primary purposes, mechanics and design of the artefacts. They are tools made for violence. Through examinations of the martial dynamics of ancient weaponry - that is their actual practical functions with regard to inflicting physical harm on an opponent - we can seek to understand the material evidence without denying or ignoring its primary social purpose. This session, therefore, seeks to explore how practical and experimental archaeological approaches to the martial material record can be used to further our understanding of ancient weaponry as tools designed for killing.

Interpreting Personal Combat in Bronze Age and Classical Greece
Alan Peatfield
The re-evaluation of Renaissance European combat manuals represents a revolution in historical studies. It has implications for understanding the martial history of Europe since the mediaeval period, and for the role of experimental methodologies alongside conventional academic analyses. This has arisen due to the recreation by re-enactment groups of the techniques contained in these manuals. The value of experimental re-enactment has long been recognised in archaeology. In relation to combat, focus has mostly been on military technology and techniques, i.e. armies and group combat. By contrast, personal hand-to-hand combat has been neglected. Despite hints in the literary record, there are no Ancient equivalents of these later personal combat manuals. Examination, however, of Greek iconography reveals an intense interest in personal combat.
The purpose of this paper is evaluate the significance of personal combat in Ancient Greece, through two case-studies: boxing and sword combat in Minoan and Mycenaean art, and Archaic and Classical Greek vase-paintings of the Pankration. Though such depictions are restricted by artistic conventions, nevertheless they reveal a sophisticated understanding of the practicalities of personal combat. It is through the experimental recreation of these depicted techniques that we can address not only issues of art and culture in Ancient Greece, but we can also offer some experiential insights into the broader interpretative processes of culture and violence.

The Socketed Battle Axe in Syria/Palestine during the Early and Middle Bronze age.
Andrew Walpole
The socket axe originated in Mesopotamia. During the third millennium BCE a simple sheet metal crescent form of axe was introduced to Syria/Palestine. A more substantial form native to the region with a single tang produced from a lidded mould soon evolved. The end of the early bronze age (EB-MB) saw the introduction of tin bronzes, with them a revolution in casting technology and the first distinctly Syrian socket axes. Epsilon and Anchor varieties were predominately slashing weapons, which were all but replaced during the middle bronze age (MBIA) by the piercing duckbilled axe necessitated by increased usage of armours such as scale. The end of the MBIA periods sees the introduction of the chisel axe, which phased out and eventually replaced duckbills in grave goods. Egyptian axes were influenced by Asiatic contact where local smiths can be seen to emulate but not copy the epsilon forms. With the aid of re-construction and experimentation it can be shown that the series of socketed axes from Syria/Palestine were effective battle weapons and their form changed to meet new demands in warfare.

Cut and thrust swords of the Irish Middle Bronze Age
Barry Molloy
The dirks and rapiers of the Irish Middle Bronze Age have key morphological similarities that allow them to be grouped together into four principle classes. While internal variation in these classes is extremely pronounced in form, the relevance of this to understanding the functions of these weapons has not been examined. Surrounding any discussion on these weapons, we find the myth that the sword length weapons of this era were designed solely for stabbing, with fundamental flaws in their design which made them rather unserviceable as offensive weapons.
This received interpretation is untenable, although rarely questioned. Drawing on studies of the mechanical damage extant on a large sample of these artefacts in Irish Museums and experimental studies with replica weapons, a very different story of the combat techniques and context of these weapons well be presented in this paper.

Soldier's kit as material culture
John Carmen
In most – if indeed not all – societies, a number of things may mark the warrior as distinctive. These include: their bearing, their manner and

the treatment they accord to others; the fear, regard or disdain with which their presence is acknowledged; and the bodily marks they carry as testimony to their warrior status, such as tattoos or scars. Over and above all these markers, however, will be the distinctive material culture which attests to their social role: the 'kit' which marks the fighter from the non-combatant. Kit contains more than the tools of the warrior's trade. Weapons are an integral part of that kit, but these will not always be carried away from the combat zone. Similarly, material necessary for but also ancillary to specific weapons will be left behind when passing through civilian areas: ammunition, sheaths for dagger and sword; along with other objects suited to the battlefield but inconvenient away from it, such as communication and target-target-acquisition equipment. Other parts of the kit will however generally be worn. These can include distinctive clothing, regalia and identification markers, declaring the bearer to be a warrior and often also as one belonging to a particular group of warriors by unit or function. Also, non-threatening but functional items, such as belts, equipment hooks and baggage, may habitually be worn or carried. This paper will review some examples of distinctive warrior's kit from various periods in order to approach an understanding of them as particular expressions of material culture.

Paper Title TBA
Mike Burns
Paper Abstract TBA

Changing Roman Fencing Styles On The Battlefield And In The Arena
Jon Coulston
Legionary troops formed the main close-order infantry battle line in Roman armies from the 1st to 4th centuries AD. This tactical function was a constant, yet during this period infantry swords and their suspension methods changed radically, as did forms of body armour, helmets and shields. Study of the artefacts, supplemented by iconographic evidence reveals much about Roman fencing styles. Changes in equipment imply radical shifts in fighting methods, thus this paper is concerned first with the practical implications of these changes, and second with the 'culture' of swordsmanship which flourished in both the army and wider Roman society. The latter was manifested through the public display of higher status, sword-armed gladiators whose equipment and fighting styles, paradoxically, remained comparatively unchanged over the same time period.

The Roman Ring-Pommel Sword
Naoise Mac Sweeney
The Roman ring-pommel sword enjoyed a brief but broad popularity amongst frontier units in the late second and early third centuries AD. Its distinctive form, Sarmatian origins and links to Mithraic ritual make it an intriguing example of cultural exchange and military symbolism. However, the practical advantages of the ringed pommel itself may be worth further consideration, especially in the context of the contemporary trend for longer swords. This paper will consider what it would have been like to actually wield a ring-pommel sword, encouraging audience participation.

Reconstruction As An Aid To Interpretation The Anglo-Saxon Shieldshield
Richard Underwood
Reconstruction of an archaeological find can be a valuable method of gaining understanding of its form, manufacture and use. Practical constraints cannot be glossed over, and all sources of evidence must be considered. Above all reconstruction consolidates academic knowledge into practical understanding. The value is significantly enhanced if the reconstruction is undertaken using the tools available in the period and by starting with base materials and undertaking all stages of the manufacture. The main source of evidence for Anglo-Saxon shields comes from excavations of furnished graves. Unfortunately, the perishable nature of the shield board leaves a number of gaps in our knowledge. Areas of debate include, how large were shields, how were they constructed, were they flat, curved in one dimension only or convex (lentoid) and how were the boards held together. These issues are important if we are to understand how much protection they afforded and consequently how warfare may have been conducted.
Reconstruction of a convex shield demonstrates:
* The feasibility of manufacturing the board by carving it from thick planks;
* The convex board is robust with the planks simply glued together and does not require the planks to be joined with dowels or rebates or to be reinforced with batons;
* The predominant form of decoration of the board in representations in England and on the continent is a number of lines curving out from the boss in a broad spiral. This is consistent with a method of covering a convex board with leather.

Paper Title TBA (Medieval Swordsmanship)
John Clements
Paper Abstract TBA

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MATERIAL PERSPECTIVES ON FORCED MIGRATIONS
Session Abstract by Sarah Croucher & Jo Laycock
'Population Displacement', and 'Diaspora' have been the focus of a great deal of recent scholarly and media attention. This session will focus on the way that archaeology and heritage relate to one aspect of population displacement, the concept of 'forced migration'. Although it is impossible to draw strict boundaries between different types of population displacement, in this context 'forced migration' will principally mean the violent, traumatic displacement that is often associated with war and conflict, colonialism and imperialism, and slavery. It aims to develop present understandings and categories through looking at the materiality of forced migrations, an area which has previously been neglected. This offers the opportunity to develop new perspectives on the overwhelming variety of experiences of forced migrations throughout the world, both in the past and in the modern world. Questions that may be investigated in this session include: How may forced migrations be recognized archaeologically? The materiality of post forced migration communities The role and/or effect of forced migration in the construction of (group) identities. What is the meaning/role of homeland for these communities? How can memory and forgetting be materialized, how does 'personal' differ from 'official' memorialisation? How can we recognize the trauma of forced migration? How can we address questions related to this through archaeological enquiry? The impact of forced migrations on 'homeland' communities Are forced migrations a consequence/feature of the modern era alone? Can we look at them in prehistory and premodern eras?

Be/Longing: Transnationality and the Archaeology of Penal Exile.
Eleanor Conlin Casella
In a volume commemorating the bicentenary of the establishment of New South Wales as a British penal colony, Irish historian Colm Kiernan argued:
The Irish contribution to the development of an Australian awareness was so important that the two terms are almost the same, each standing for something different from an English or British awareness, each content to bask in the sunshine of the other. (Kiernan, C. 1986 *Australia and Ireland 1788-1988.* Dublin: Gill and Macmillan, p. ix)
While both Protestant and free colonists did make the difficult journey to the Australian colonies, the vast majority of Irish arrivals were poor, Catholic, and convicts. By the cessation of criminal transportation to Van Diemen's Land (Tasmania) in 1854, approximately 40,000 Irish men and women had survived transportation to the Australian penal colonies. Historic gaols and penal settlements on both sides of the globe link this difficult legacy of involuntary human migration. This paper explores a foundational element of this intertwined cultural be/longing: the concept of "exile" as both a boundary and a bond forged between these two post-colonial nations. How does the heritage of convict transportation compare between Ireland and Australia? What is the role of British penal incarceration in their post-colonial constructions of national identity? Who escaped from where? Who escaped to where? And how do the government and privately funded heritage museums established within the historic gaols of Ireland and Australia create the boundaries and bonds of longing and belonging between these two modern nations?

'No culture can survive for long without strong roots in the land': Heritage and National Identity in the Armenian Republic.
Jo Laycock
During the First World War hundreds of thousands of Armenians in the Ottoman Empire were deported or massacred. The Armenian population of Eastern Anatolia was decimated and the Soviet Republic established after the war occupied only one tenth of the area regarded as the Armenian 'homeland'. The experience of 'forced migration' has since then played a central role in defining Armenian identities both in the diaspora and in the Soviet Republic of Armenia.

The creation of the Armenian republic in 1991 focused fresh attention on questions of Armenian national identity and nationhood, central to these were issues of Armenian history and heritage. Drawing on fieldwork at Armenian museums, historical monuments and archaeological sites this paper addresses the multiple ways in which the experience and memory of forced migration have impacted on the production and understanding of national heritage in the new republic. It will examine the ways in which 'national heritage' has been involved in 'official' and 'unofficial' attempts to resolve or reconcile issues arising from the experience of forced migration and create a more coherent and unified nation and national identity. It will also examine the conflicts and problems that the aftermaths of forced deportation, genocide and refugeedom pose for the creation of an Armenian heritage. These include, reconciling the diaspora and homeland, legitimising the new republic as the Armenian homeland and the concern for national/cultural protection and survival.

Shifting Landscapes and Transformed Histories in Native American Communities
Megan M. McCullen
Among many Native American groups there is an explicit link between landscape, culture, and the history of the community. After the arrival of Europeans to the New World, many Native American communities were forced, both directly and indirectly, to migrate huge distances from their traditional homelands. These migrations are but a small part of the transculturation process, whereby multiple ethnic communities begin to share traits and develop new traits as a means of interacting. By forcing a community to move to a new area, a place with no local history, the potential for loss of cultural knowledge and history is extreme. By using the archaeological record of the late prehistoric and early historic periods, along with historical documents and oral history from Native American communities, it may be possible to separate out the specific impacts these forced migrations had on communities from the impacts of "culture contact" generally, in the New World. The Huron/Wendat communities that were dispersed from their homelands in the middle of the Seventeenth century are a useful case study for attempting this type of research.

'The Spice of Life' – Material Culture and Slaves on Nineteenth Century Zanzibar.
Sarah Croucher
The islands of Zanzibar in eastern Africa underwent major social and economic changes in the nineteenth century. Part of these changes were the large amount of immigrants to the islands, mostly voluntarily, from India, the Comoro Islands, the Hadramaut Coast (Yemen), and Oman. By far the largest number of immigrants to the islands however, were slaves. The growth of clove plantations on the islands in the nineteenth century meant that the demand for slave labour grew hugely. By the end of the nineteenth century the majority of the population of Zanzibar consisted of slaves or recently manumitted slaves. Slaves were brought to the East African coast from a bewildering array of inland regions. These slaves were brought together on clove plantations, where they also interacted with other residents of the islands, including other immigrants. This paper explores how archaeology can contribute to the study of slaves on clove plantations during this period. Did slaves form a distinct community on plantations? If so, how was this expressed materially? Did the experience of their forced migration have a direct impact on their migrant experience in contrast with those who voluntarily migrated to the region?

Paper Title TBA
Harpreet Anand
In the development age, large infrastructure projects have led to a new breed of refugees. This new category of refugees are often forced out of their homes, pushed off their land, and are driven to adopt a new way of living for the sake of development. These people are displaced not by conflict or war, but rather by large development projects. Large infrastructure projects displace ten million people annually and have often led towards greater impoverishment of many, largely the rural poor and indigenous populations of a region. I argue that development-induced displacement deserves attention since the situation of "development refugees" is created by international lending agencies and national governments and the situation can be contained and prevented. Intrinsic to preventing development-induced displacement is the formulation and implementation of effective resettlement and rehabilitation (R & R) policies that take into account the socio-cultural, traditional, as well as economic impacts of forced displacement. I will study this phenomenon in the Narmada Valley case study looking closely at the populations displaced by the Sardar Sarovar dam. My analysis is based on primary research conducted in Summer 2003 in the Narmada Valley in India.

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JUST SKIN AND BONES? NEW PERSPECTIVES ON HUMAN-ANIMAL RELATIONS IN THE HISTORIC PAST

Session Abstract by Aleks Pluskowski
Animals were fundamentally important to human society in the past on a level we can barely begin to appreciate in the present. The diversity of husman responses to animals and their environment in the historic past is clearly evident from the extensive range of material culture and written sources, but remains largely unexplored within modern scholarship – in fact, much is taken for granted. These responses were both 'physical' and 'conceptual', and our understanding of human-animal relations in the historic past is fragmented into a series of specialist insights, which typically fall into one category or the other. Only by bringing together studies of faunal remains, artefacts, art, written sources, ecological, ethological and ethnographic analogues, can we begin to fill in the gaps, and attain a more holistic understanding of the complex relationships between humans, animals and their shared environments in the historic past. This session aims to bring together research that presents new and exciting ways of looking at animals, with the hope of breaking down some of the artificial boundaries that exist between the disciplines.

'Prowlers in Wild and Dark Places: Mapping Wolves in Medieval Britain and Southern Scandinavia'
Aleks Pluskowski
The wolf was the top terrestrial predator in medieval northern Europe and in the present day remains an unlikely link to the past. People still refer to 'medieval attitudes' when talking about modern perceptions of wolves; for many, the big bad wolf of Little Red Riding Hood is rooted in the sinister experiences of medieval Europe. But the evidence for the presence and behaviour of wolves, and human responses to them, in the Middle Ages is fragmentary, with analyses scattered across a variety of disciplines ranging from archaeology through to environmental psychology. My Ph.D research focused on Britain and southern Scandinavia; here, the physical remains of wolves are relatively rare in medieval archaeological contexts – for a number of reasons – and so in addition a range of ecological and ethological models, supplemented by palaeo-environmental reconstructions, need to be employed to map these animals onto the physical landscapes of the eighth to fourteenth centuries AD. However, wolves (like people and other animals) moved through both physical and conceptual landscapes, which cannot be readily separated but come under the broad category of 'wilderness'. The relationship between the wolf and its habitat (primarily woodland in this case) has become an enduring cultural cliché in western culture but until now has been barely examined in the context of the Middle Ages. This paper aims to sketch the physical presence and movement of wolves across the landscapes of medieval Britain and southern Scandinavia, and then to suggest how these ecological relationships can be related to contemporary notions of wildness.

'New Information from Butchery Analysis: Cattle Exploitation in Roman Britain'
Krish Seetah
Faunal remains represent one of the most commonly found artefacts from archaeological sites. Therefore, in their own right bones can potentially lead to interesting and pertinent interpretation about past societies exploitation of animal resources. However, an interdisciplinary approach can be of considerable benefit when trying to make further reaching analysis of cultural and socio-economic aspects of human / animal interactions. This paper demonstrates how a multidisciplinary study of butchery has led to some innovative conclusions regarding patterns of exploitation, as well as specializations of processing and dispersal of cattle, in the Romano-British urban environment.

'Pigs and People: The Evidence of Stable Isotopes'
Gundula Müldner
Stable isotope analysis of bone collagen is a well-established method for reconstructing past diets. While it has been most prominently used to investigate human diet, there are now an increasing number of studies integrating isotope analysis and zooarchaeological research. In this paper, we aim to introduce such applications with the example of pig diets in various archaeological time periods. Like humans, pigs are omnivores and therefore have a wide variety of dietary choices. Stable isotope data indicates, however, that they were mostly herbivorous, until, in the historical periods and particularly in urban contexts, pigs

that have been reared on animal products start to appear. This evidence suggests increased control of the pigs and their diet, implying a change of attitude of humans towards their animals in the historical periods.

'Subsistence Strategies and the Role of Cattle in Ancient Economy in Light of Zooarchaeological Research at Tel Beer-Sheba, Israel'
Aharon Sasson
Tel Beer-Sheba is located on the northern border of Israel's Negev desert. Nine Iron Age strata (10^{th} - 8^{th} centuries BCE) were exposed at the site. Stratum II (8^{th} century BCE) was a planned city that extended across 11.5 dunams. It had a city wall, about 75 houses, peripheral streets, storage rooms and a water system. Over 10,000 bones from Stratum II were examined, comprise mostly, caprine and cattle bones (95%). The ratio of caprine to cattle is 85:15, according to three methods of counting (NISP, MNI, RF). The caprine-cattle ratio was examined at 70 different sites and strata in Israel. The ratio of 15% cattle to 85% caprine seems to be constant at most of the sites (rural and urban) in their various periods (Bronze and Iron). A similar ratio is found in all regions in Israel except for the Southern Negev (where cattle bones are almost absent) and the northern valleys (where cattle bones comprise 40% of the assemblage). I suggest that the fundamental subsistence strategy of the individual and the family in the Bronze and Iron Ages was long-term survivorship and not wealth accumulation. The major motivation for cattle ownership was, in my opinion, for ploughing. Holding cattle in a ratio of over 15% would have been a precarious and risky investment.

'Carcasses and Butchery: A Case of Cultural Identity and Association'
Cynthia Mooketsi
Animal butchery in Botswana demonstrated that different people butcher and process animal carcasses according to the accepted societal cultural norms. This was done to indicate association to the cultural group and to strengthen social relations. Certain body parts are usually associated with certain family members who will consume them in specific locations and thus unique patterns can develop and enter the archaeological record. However, this can be problematic since one person can be a father, uncle, grandfather and cousin to different family members and thus different body parts. Amongst Barolong, if a cow is killed for family consumption, the owner has an obligation to share with his siblings, his own children, in-laws, parents and uncles/aunts. Here the head will be given to the father in-law to assure him that he is able to take care of his daughter. Bakwena and Bangwato on other hand associate the head of a cow with a maternal uncle and Bakalaka with elderly men who can come and eat it at the kgotla. Bakalaka traditionally do not own sheep, as they are associated with the 'Mandovi' (ritualistic women). However, they have slowly started keeping them and most elders blame all the diseases and droughts that they experience today to the current keeping and eating of these animals. This is evidence that people depended on animals for their food, social relations and identity. This pattern of animal-human interaction and dependency was found at Maredi hill, a late 15^{th} century AD site of Khami tradition period.

'Functional or Frivolous? Perceptions of Pets in Medieval and Post-Medieval England.'
Richard Thomas
It is currently estimated that there are some 7.5 million dog owners in the United Kingdom and only slightly fewer cat owners. Numerous charities and organizations exist to protect the rights of these animals and we pride ourselves on being an "animal-loving" nation. This paper seeks to address whether our current attitudes towards pets are just a relatively recent construct, or whether they can be traced back to the medieval and post-medieval period. Historical evidence would seem to suggest that attitudes towards animals gradually began to improve in the post-medieval period, however the archaeological evidence tells a different story....

Zooarchaeology, Artefacts, Trade and Identity: The Analysis of Bone Combs from Early Medieval England and Scotland
Steve Ashby and James Barrett
Zooarchaeology has for many years been associated with the analysis of diet and economy. While these should remain fundamental areas of research, it is herein argued that faunal analysts may attempt to move into new areas. In particular, zooarchaeologists may be able to contribute to attempts to address issues such as the recognition of population movement, culture contact, and identity. There are many means by which such contributions might occur. One such area of interest is the analysis of worked bone. This paper outlines the methodology of a doctoral research project in the Centre for Human Palaeoecology at the Department of Archaeology, University of York. The medium of study is the bone and antler toilet comb, and the approach is one of integration, aimed at developing our understanding of the construction, manipulation and conveyance of identity in early medieval England and Scotland. First of all, methods of raw material analysis will be reviewed, and identification criteria will be tested on a large sample of modern material. Should the results prove promising, the techniques will be employed in a study of combs from early medieval contexts in northern England and Scotland. It will then be attempted to integrate such zoologically-based methods with techniques taken from other areas of artefact analysis. Stylistic analysis will be undertaken, but not from a classical typological perspective. Individual attributes will be considered, and their inter-relationships investigated through a variety of statistical and map-based techniques. Furthermore, variations in method and quality of manufacture will be analysed, and a study of context and associations, together with a review of ethnohistoric evidence from the period, should help to elucidate the importance of the comb, and its role in the construction of identity.

Animals & Identity in early Anglo-Saxon Cremation Rites
Howard Williams
This paper focuses upon the role of animals in the mortuary practices of eastern England in the fifth and sixth centuries AD. The symbolic and ritual significance of animal sacrifice in early Anglo-Saxon cremation rites has been a number of scholars including Julie Bond, Pauline Crabtree, Catherine Hills, Julian Richards and ongoing research by Chris Fern. In previous research this author has argued that the provision of sacrificed animals (especially horses, sheep/goat, cattle and pigs) in the early Anglo-Saxon cremation rite was more than a reflection of the social status, wealth and identity of mourners and/or the deceased. The close and comparable trajectories for the remains of animals and human bodies – both placed on the pyre, collected and interred in ceramic urns – suggests a prolonged and intimate relationship established between people and animals during the funerary process at sites like Newark (Notts), Sancton (N. Yorks) and Spong Hill (Norfolk). While identity was symbolised and constituted through the provision of animal sacrifice, it is possible that animals may have had a shamanistic or transformative role in the funeral. The killing and cremation of animals provided both essential elements to the ritual transformation of the deceased from living person to dead ancestor, but also perhaps constituting an integral part of the identities of the dead constructed by cremation.
This paper aims to develop these ideas by providing new perspectives on the representation of animals on early medieval cinerary urns through stamped, plastic and inscribed decorative schemes as well as the inclusion of artefacts made from animal bone and antler. Building upon earlier discussions by J.N.L. Myres, C. Hills & J.D. Richards, it is argued that the incorporation of animals and animal parts on the surface of the pot had a mnemonic role in constituting identities for the dead in the post-cremation rite. Moreover, it is suggested that a complimentary significance can be identified in the provision of bone and antler artefacts within cinerary urns. Therefore as well as animals accompanying the cremated dead, they provided a new surface and body for the deceased through pot decoration and the articulated identities through provision of grave-goods associated with the maintenance of the body's surface. This complex mixture of associations linking the bodies of animals and people in the funerary deposits may relate to contemporary perceptions of personhood and social memory. In relation to theme of the session, the paper provides a case study in (a) the role of animals as 'social' actors in early medieval ritual practices and (b) how we need to consider the contextual relationships between animal bone, animal representations and artefacts made from animal remains in our studies of past animal-human relations.

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NOT JUST TAGGING ALONG...
Session Abstract by TAG Committee
Every TAG throws up a series of excellent papers that do not necessarily fit easily into the advertised sessions. This session is designed to pick up those stray jewels and give them a platform. It's a matter of potluck what you hear, there is no linking theme. But its certain that these papers are not just TAGing along.

Theories of Interpersonal Violence in the Palaeolithic
Mark Oughton
This paper will explore the discrepancy between the apparent physicality of European Palaeolithic hominids and their evolutionary fates. Current theories of hominid replacement will be reviewed in the context of new thinking about neanderthal physical power and interpersonal violence.

Body and Society in Palaeoanthropology
Jennie Hawcroft
In recent years, palaeoanthropology has shed its reluctance to communicate with the theoretical models that pervade the rest of archaeology, and embraced philosophical and political themes with gusto, while holding on to its traditional liking for hard nosed anatomical and evolutionary empirical sciences. However, there is one area of archaeological theory which has yet to make much of an impact on human evolution studies, despite the fact that it seems one which is at once thoroughly useful and relevant to our work, and itself capable of being much enlightened by the input of palaeoanthropologists. This area is that of the archaeology and phenomenology of the human body itself. This paper will discuss how current thought about the experience and physicality of the body and its place in society, might be incorporated into palaeoanthropology. The anatomy of various early hominids compared to modern humans will be particularly discussed.

Basimane ward, Serowe, Botswana
Kathryn Fewster
This paper is about structure and agency. It examines the interplay between structures - political and physical - and the agencies that both created them, and are modified by them. It looks at changes in structures and agencies over time. This is done by an examination of Bamangwato political and settlement structures in Botswana from the late 19th century to the present day. The aim is to demonstrate that a historically situated case study may illuminate the complex means by which Giddens' theory of structuration serves as an explanatory framework for the changes in political structure and its associated material culture in southern Africa over the last century.

Bombing the city; Graffiti and the politics of Identity and Street Art in Athens
Elisabeth Kirtsoglou
This presentation, based on original ethnographic material, explores Graffiti as a idiom for the construction of youth masculine identity and as a form of urban art that oscillates between subversive and conventional forms of artistic expression. Through the narratives of various graffiti artists I wish to embark on a discussion of space, movement and identity as well as of the politics of art as these are being negotiated in margins of culture. Based on textual and visual material I intend to claim that Graffiti as an urban phenomenon is part of the chaotic and aesthetically controversial city-scape within which it is born and flourishes.

■

CONSUMING THE OTHER

Session Abstract by Louise Steel
Material culture is encoded with meaning and is an important vehicle of social communication. Human perception of artefacts is culturally variable and is informed by specific cultural contexts. 'Societies have an extraordinary capacity either to consider objects as having attributes which may not appear evident to outsiders, or else to ignore attributes which would have appeared to those same outsiders as being inextricably part of that object' (Miller 1987: 109). Given that meaning is contained within material culture and that it is culturally and context specific, the question remains what happens when different types of object move from their indigenous environment into alternative cultural contexts? The anthropological concept of 'hybridisation' or cross-cultural consumption (Howes 1996) is particularly useful for examining the consumption of the exotic. The advantage of the hybridisation model is that it takes account of the internal process of transformation and thus of the innate creativity of the recipient culture. It also recognises the use of imported, exotic commodities in the construction of cultural identities. It assumes that the social meanings, the use of an object, and its ascribed value will be subject to re-negotiation when the object moves across cultural boundaries. Moreover, the extent to which one culture will adopt exotic elements and the manner of this appropriation are dependent on the role that these artefacts play within the recipient society. Selectivity and access to esoteric knowledge are pertinent characteristics of this process. While some 'exotica' is actively embraced and incorporated within social practices other elements might be treated with suspicion, being kept to the boundaries of society. This session aims to explore various issues implicit in the movement of archaeological materials that have usually been treated within processual paradigms of trade and exchange or demic diffusion, but with limited consideration of human choice. Contributors are asked to provide specific archaeological and anthropological case studies to explore consumption of the exotic and the impact this has on the recipient culture.

Clifford, J. 1988 The Predicament of Culture: Twentieth Century Ethnography, Literature and Art. Cambridge, MA: Harvard University Press.
Howes, D.1996 Introduction: commodities and cultural borders. In D. Howes (ed.), Cross-Cultural Consumption. Global Markets, Local Realities, 1-16. London: Routledge.
Miller, D. 1987 Material Culture and Mass Consumption. Oxford: Blackwell.

Against Consumption: Totality, Exchange and Foreign Things in Late Bronze Age Jordan
Bruce Routledge
The study of consumption gained prominence in both Anthropology and History in the early 1980s. Positioned rhetorically in opposition to the production bias of Political Economy, consumption studies staked out the anti-system, anti-totalizing, terrain associated with post-structuralism in its various guises. Two decades on this "radical" position seems disturbingly congruent with the atomistic orientation of neo-liberal economics. An alternative that does not return to monolithic structures can be found in the work of Marcel Mauss. Mauss' "total social fact" emerges in gift exchange itself, and hence is not prior to human practice. Indeed, Mauss provides a model of emergent totality since each act of exchange implies all others in its performance. In this sense, the consumption of foreign goods cannot be treated in isolation as an identity forming practice, but must draw its meaning contextually from an emerging totality of all possible exchanges. These points are well illustrated in Late Bronze Age Jordan, where funerary and temple deposits frequently include Egyptian and Aegean objects despite low density settlement. Here local hegemony, exotica, deities, and the dead gain meaning not through individual consumption choices but in an emergent totality of strategy and necessity realized through repeated acts of keeping and giving.

The 'Strange Attraction' of Egypt: Asserting the Egyptian Identity in Material Culture
Andrew McCarthy
Egyptian material culture exhibits recognisable and canonical traits, to such a degree that we often think of it as having remained unchanged for millennia. This paper seeks to explore the idea of stasis in material culture, the concept of standardisation, and aspects of style that were perceived as representative of 'local' and 'foreign'. Specifically, cylinder and scarab seals will be examined from a *longue durée* perspective and analysed in terms of complex adaptive systems theory. In particular, 'adopted', 'asserted' and 'emulated' characteristics will be highlighted to show how complex social systems self-organised around 'strange cultural attractors', a term borrowed from Chaos Theory. Firstly, it will be proposed that in the case of Egypt in the 4th millennium, adopted material characteristics (especially from Mesopotamia) were assimilated into the Egyptian style through 'hybridisation' during a time of state-level identity definition and conglomeration. This approach gives a more subtle and nuanced perspective on Peer-Polity Interaction models of early state formation. Secondly, the assertion of the scarab as the archetypal Egyptian artefact in the 3rd millennium will be shown to be an emergence of morphostasis at a time of increasing political and economic hegemony. The idea of stasis in material culture will be addressed explicitly, and scale as a concept will be introduced as a potential solution to the problem of agency *versus* structure. Finally, the use and re-interpretation of scarab seals by the Canaanites (among others) in the 2nd millennium is put forth as example of emulation by a complex, but smaller-scale society consuming the perceived morphostatic characteristics of hegemonic Egypt.

Fear or delight? Embracing the new in the developed ancient world.
Linda Hulin
In this paper I will explore the ways in which value is assigned to imports by indigenous cultures. I propose to refine Mary Helms' equation of distance with exotic and to focus on the types of social conditions which predispose local acceptance or rejection of foreign goods. Social anthropology provides a rich resource for the argument, particularly Mary Douglas' concept of "group and grid" as a matrix

facilitating understanding social negotiation, and which links modes of social control to a community's willingness to accept variation and change. Such an approach places the individuals relationship to and manipulation of material culture – a combination of economic access and personal expression of gender, status and so on – within social and psychological boundaries. These are not directly constraining, but delineate the arena in which the art of the possible is performed.
As an example, I will examine the social context of Cypriot imports into New Kingdom Egypt and the Levant. The distribution patterns are known to be different, with Egypt favouring closed shapes over open and the Levant importing them both in equal measure and significantly greater quantities. The political and economic aspects of the trade have been thoroughly studied; I will demonstrate the link between modes of social control and the social consequences of the acquisition of imported goods.

The Minoan Garden
Ellie Ribeiro
Paper Abstract TBA

Ancient Icons for a Modern Ethnicity
Kylie Seretis
We understand more about the consumption by Modern Greek societies of iconography from the classical periods to form ethnic identity than we know about the social milieu in which they were invented and the peoples who created them. Looking at Cyprus in the late 19th and 20th centuries this paper addresses the adoption of specific symbols used to form Greek Cypriot identity. Where the use of particular icons or architectural styles was not continuous from the periods in which they were invented to the present, when did these objects from the past begin to find prominence again and why? What did the consumption of these icons represent? Were the Cypriots consuming their ancient past, a European architectural style or making an overt political stance to form a Greek Cypriot Identity?

Investment And Consumption: Clothing In Imperial Worlds
Penny Dransart
When artefacts cross boundaries, the meanings of such artefacts become unstable or mutable. Artefacts as objects of transaction between different groups of people become commodities. Clothing counts among the most important categories of commodity deployed in colonial contexts. People representing the interests of an imperial power attempt to control colonised subjects precisely through dress, in an attempt to create boundaries between different categories of people. However, as far as garments made from textiles are concerned, production is never simple or trivial. Hence meanings attached to objects mutate, even when imperial control is strong and organised on an extremely hierarchical basis. Whether people clothe themselves through their own spinning or weaving activities, or refashion exogenous fabric, they invest in time-consuming activities. This paper will examine the articulation of different social groups through dress on the basis of ethnicity and gender under the Inka Empire. The paper will also look briefly at the historical legacy of Inka period dress in some contemporary communities in the South-Central Andes (northern Chile and Bolivia).

Others, Selves, New Selves, Repeat
Scott W. J. Martin
The impact of external interactions on local societies in the past is often considered in terms of 'outside' and 'inside' and 'exotic' versus 'mundane' materials. The consumption of 'the Other', which occurs when a local group accepts previously foreign items, is both about 'othering' the self and normalising what was previously only found outside or beyond. Problematically, demarcating boundaries for the in-group often falls to studies of materials, whether conducted in terms of artefact classes, styles or attributes. There is a circularity of reasoning involved, however, as the very things that are used to decide inside and outside, perhaps in association with other traits, are also seen as passing across these supposed boundaries. Materials are, instead, enmeshed in and help to make up diverse and enchained individual human relationships. In the Lower Great Lakes region of Northeastern North America, variable suites of material traits were being moved great distances during the 200 BC to AD 700 period. This great fervour of trade and long-distance procurement is known as the Hopewell Interaction Sphere. Within and just following this period of intense interactions, maize agriculture was adopted by many groups seemingly at levels well below those that would imply its role as a dietary staple. This paper considers maize as an enchained material with and through which past groups made themselves themselves.

Denying the Ancestors: The Invisible Iron Age in the Lake District, Cumbria.
Helen L. Loney & Andrew W. Hoaen
The prehistory of the Lake District National Park has been informed by the strong tradition of Romano-British research conducted along and around Hadrian's Wall. The emphasis in the northwest of England on the Roman conquest/occupation and the subsequent waning and waxing of Roman military infrastructure has had a disproportionate effect on the archaeology of non-Roman northwestern England. Concentration of funding for archaeology of Roman Britain, at the expense of prehistoric Britain, has meant that relatively little prehistoric research has been conducted at any scale throughout Cumbria. This lack of research has lead to the false conclusion in much of the contemporary literature that there is a 'dearth' of prehistoric settlement during the end of the second and first millennia BC. In addition, or as a consequence, local archaeological and historical societies tend to favour Roman militay period studies, maybe also as a consquence of the generation of the amatuers involved, and their strong identification of the Roman Empire with the British Empire. The end result is once of skewed local identity, with the British identifying with the Roman occupiers, and rejecting or failing to realise the importance of the late Iron Age pre-Roman British settlement in the Lake District and greater Cumbria. This paper will contrast this attitude with the increasing evidence for Bronze and Iron Age Settlement, uncovered as part of the Matterdale Archaeological Project.

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WHY AREN'T POTS DECORATED?

Session Abstract by Cole Henley
Warfare has frequently been regarded as one of the most significant and defining elements in understanding our human past from the very beginnings of recorded history. It may seem to be stating the obvious that warfare is about fighting and killing, but it is often the case that weapons, armour and representations of their use, are examined and interpreted without any clear understanding of their primary purpose or how they functioned on the battlefield. They are seen as objects of artistic or ritual importance, symbols of status, gender or group identity, indicators of interaction with, or influence from, other cultures. All of these are valid and important modes of interpretation, but do not sufficiently address the primary purposes, mechanics and design of the artefacts. They are tools made for violence. Through examinations of the martial dynamics of ancient weaponry - that is their actual practical functions with regard to inflicting physical harm on an opponent - we can seek to understand the material evidence without denying or ignoring its primary social purpose. This session, therefore, seeks to explore how practical and experimental archaeological approaches to the martial material record can be used to further our understanding of ancient weaponry as tools designed for killing.

Face to face with medieval pots: Some speculations on anthropomorphic and related vessels from north-east England
Chris Cumberpatch
The fact that medieval pottery is overwhelmingly utilitarian in nature appears to have persuaded many of those working with it that decoration can be described, drawn and largely ignored. In this paper the author will draw attention to vessels bearing figures (knights) and anthropomorphic elements (mainly faces and arms) and will attempt to start a debate on the significance of these vessels and their decoration by considering them in relation to other aspects of medieval life and practice.

Pottery: decoration, form and function
Merryn Dineley
For many years the emphasis has been on the analysis of pottery in terms of its shape and decoration. Indeed, pottery that is dug up during excavations is usually scrubbed clean in order to view and record the decoration upon its external surfaces. There are a number of analytical methods that can be employed to identify chemical residues within the fabric and organic residues on the pottery. This paper will describe and explain these analytical techniques and will discuss the role of based experimental archaeological research into the potential function of pottery vessels in prehistory and antiquity.

The art in artifacts: boundaries in and beyond Hebridean Neolithic pottery
Cole Henley
Pottery decoration provides one of the most distinctive features of the Neolithic of the Outer Hebrides, and is a key component of what has rather vaguely come to be known as Hebridean ware. The study of Hebridean ware has almost exclusively focussed on general patterns

in the region as they relate to ceramic traditions elsewhere in Britain during the 4th and early 3rd millennia BC. Yet I want to highlight some of the shortcomings this generic label creates, and instead consider some of the more active dimensions to ceramic decoration in the Hebridean Neolithic. Furthermore, if we relate these dimensions to the more general archaeological and environmental record for this period we can begin to see a society that was becoming increasingly concerned with the construction of boundaries.

Painted pottery, ritual intoxication and trance imagery during the late Iron age.
Matthew Loughton
This paper suggests new ways of looking at La Tène painted pottery from parts of central and eastern France (Auvergne, Forez and Burgundy) and also draws out some speculative ideas concerning the behaviours behind the deposition of a range of material culture during the late Iron age. Most research on painted pottery has focused upon the techniques of manufacture, describing and dating the decorative styles and relating styles to different tribes. This paper will instead examine why these vessels were decorated with a limited repertoire of images (geometric shapes, horses and deer) generally using red and white slips and their preferential deposition within graves, pits and well. Many of the ideas stem from the observation that the decorations appear to be representations of phenomena resulting from trance imagery.

It started long before pottery...
Bonnie Nilhamn
White ware or vaisselle blanche, neolithic vessels made of gypsum or lime plaster, has just briefly been studied the last 30 years starting with the acknowledgement of the material by the Danish excavation of Tell Sukas in 1960 and the further studies at the site of Ramad. It has been found throughout whole Near East: Levant, Palestine, Jordan, Syria and Mesopotamia. The earliest material is found at 'Ain Ghazal in Transjordan and is dated to the 8th millennium BC. It has been argued that white ware was the first step towards the development of ceramics. Looking both at the white ware and at pottery several similar features are seen, if they are related to each other is however not completely clear. Can we also see some links between this old PPNB material and the succeeding pottery also when it comes to decoration? In what way were vessels decorated? What can have been the reasons for doing so and can we see any connections to the decorated ceramics in the later periods? In this paper the previously neglected material white ware will be lift forward to provide new knowledge over the earliest neolithic ceramics in the Near East.

It Ain't Halaf What it Used to be: Agency and the Concept of Cultural Continuity in the Neolithic Near East
Jonathan Pickup
The interpretation of later Neolithic societies in the Near East remains, to a great extent, dependant on paradigms defined by Culture History; within which identification of specific styles of ceramic technology and decoration remain central. Due to this Halaf ceramics as an archaeological construct have largely been subjected to processes of reduction providing generalised types both of vessel forms and of decorative expression. This practice has led to the perception of an artificially homogenised "culture" and has ultimately denied the study of the social dynamics behind the cultural phenomenon. As the study of Near Eastern prehistory becomes more theorised, there is naturally a need to break down these cultural constructs, indeed this work is now well under way. However, as we move away from issues of culture definition it is becoming increasingly necessary to comparatively examine the finer detail of decorative expression across an interconnected network of sites and address both continuity and difference in decorative expression across large geographic areas. This paper as part of a work in progress, seeks to propose alternative interpretations of the role played by Halaf ceramics, considering agency; both material and personal, especially in the context of shared social institutions involving exchange. Specifically this will be attempted in order to address the ways in which inter-subjective interaction and material transfers act to allow people access to, and the ability to interpret and translate alternate worlds of meaning, within which familiar and alien aspects of material culture are actively engaged, be-coming bound up with the identities and narratives of persons, groups, things and places.

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TAG 25 CELEBRATIONS, REFLECTIONS AND PREDICTIONS (PLENARY SESSION)

Andrew Fleming & Colin Renfrew
Andrew Fleming and Colin Renfrew take us through 25 years of TAG and beyond: the joys and the tears.

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ISLAND METAPHORS AND ISLAND MYTHS

Session Abstract by Eleanor Breen & Paul Rainbird
Island as metaphor stands for isolated, insular and, by extrapolation, conservative. The very term insular is used as a byword for backwardness and narrow-mindedness. The use of metaphor whether explicit or implicit, can deny an opportunity for further explanation and allow presumptions to go unquestioned. In anthropological studies myth making can offer insight into both the myth maker and its subject. Mythologies that come from within a society will be different to those that come from without. The former can illustrate those areas of society that are beyond question and explanation while the latter can elucidate misunderstanding and misconception indicating social diversity. In addition, myth creation can serve to up-turn what is considered normal, presenting a topsy-turvy world.
In this session participants might wish to challenge the use of the island metaphor with regard to water-bounded islands. In addition, contributors may also wish to consider how such a concept has informed inland, continental situations in regard to desert dwellers, mountain communities or peoples living in valleys, anywhere that is presented as a place apart. In each case papers will address how myth-making has played a large part in the process of metaphor production and the orthodox view of island communities as lacking innovation or broad horizons.

Why islands again?
Paul Rainbird
There appears to be a proliferation of conferences and books about islands, not just in archaeology, but also cognate disciplines. Can it be that in an academic world still echoing with the crisis of conscience heralded by the death of the author a return to islands as clearly bounded distinct categories of study might provide some relief from intellectual turmoil? This session aims to dissolve any such belief in the fluid worlds of island inhabitants and highlight the role of metaphor and myth in sustaining such beliefs; these aims are explored in more detail in this introductory paper.

Celebrating the Divide: Inland Islands in the British Neolithic
Jodie Lewis
This paper will examine the material responses to "being" an *inland* island in the British Neolithic. Central to the idea of an island is the presence of boundaries, both physically and mentally created. Yet what happens when these boundaries are impermanent, as in the case of seasonally flooded areas? Is it possible to document in the archaeological record a corresponding "openness" and "closed-ness" to the outside world? Using examples from the south-west and midlands, the concept of the island metaphor will be discussed with reference to materiality and monumentality. It will be suggested that the myth of the island as lacking innovation does not apply to the areas under consideration. Two geographical areas will be examined in detail: Bredon Hill in Worcestershire and the Mendip Hills in Somerset. Bredon Hill rises dramatically from the low-lying Severn Vale and is surrounded by rivers on three sides. The Mendip Hills are flanked to the north and south by the wetlands of the Somerset Levels and to the west by the Bristol Channel. Both landmasses are for all or part of the year, inland islands, an effect that would have been magnified in the Neolithic. Using these two regions the concept of the island boundary will be examined and examples of its manipulation outlined. Rather than seeing islands as insular and backwards, this paper will argue that their separateness meant that they could act as arenas for renegotiation, between people, material culture and belief, creating a very different sort of island myth.

The Enigma of Insularity: New Worlds and the Creation of Identities in Early Prehistoric Cyprus
Paula Jones
The island status of Cyprus has led many researchers to question whether its perceived physical isolation has led to its apparent cultural insularity. The vast amount of similarities between early prehistoric sites on Cyprus and those on the mainland of the Levant is conflicted by the stark contrasts and obviously different expressions of identity that are witnessed through the archaeological record. Thus far Cyprus

has frequently been presented as 'behind the times' and its unique development has been attributed to its 'isolation' from the mainland. It has more recently been argued that the early populations of Cyprus *chose* to isolate themselves as a means of maintaining their cultural identity and uniformity and to fortify their segregation from the contemporary mainland populations; despite the earliest sites on Cyprus yielding obsidian from Anatolia and potentially representing one of many established trade routes. I suggest a balance between the two extreme arguments is called for, and that what is seen on Cyprus is the product of cultural or sociological selection processes and hence, is a direct result of peoples' choices regarding their own identities and ideological perspectives. This paper shall therefore explore the enigma that is the insularity of Cyprus.

Islands within islands: the landscape and archaeology of Bute
Gordon Noble & Fay Stevens
This paper presents a preliminary exploration of the landscape and associated archaeology of the island of Bute. Situated on the west coast of Scotland, Bute is one of a number of islands nested between the kyles and lochs of southwest Scotland. Our research aims are to consider the landscape and archaeology of Bute within a framework that will re-consider finite definitions of islands. Outcomes of fieldwork conducted during spring 2003 initially suggest that Bute comprises a myriad/mosaic of islands defined by distinct topographic locales, within which the archaeology of the Mesolithic to the Bronze Age is situated. Using a sample of visual and non-visual cultural markers we will present an argument that suggests Bute at times acted as an insular island, while at others, it functioned as part of a complex interplay of communication networks between the mainland, islands and the sea. In this respect the concept of what defined the island, or for that matter whether it was thought of an island at all, may have fluctuated over time.

Archaeology as myth in the Scillonian landscape
Eleanor Breen
The Isles of Scilly, located 45 kilometres off Cornwall's coast, is a landscape of myths. The legend of Arthur and his demise ends with the inundation of the land connecting Scilly to Cornwall. The proliferation of megalithic tombs on the islands has resulted in Scilly being called the 'Land of the Dead', the place to where people were taken as a final resting place. Connections between stories and their named places need not be viewed as simplistic historical references, added to make the stories more real. Neither are attributions simply a means of explanation of the inexplicable. Writing stories based on archaeological artefacts is a more recent aspect of myth creation. Narratives are produced to offer possible scenarios in light of the available evidence. This paper will address the mythologizing of the Isles of Scilly and the role of bounded landscapes in the creation of understandings.

The Monuments of the Western Isles: Dispelling the Island Myths
Joanna Wright
Islands, in particular those that are small or inaccessible, have long been looked upon as isolated from the rest of the world and somehow unsophisticated in comparison to mainland areas. For instance, the Western Isles of Scotland have been regarded since the antiquarian era as one of the most remote areas of Britain yet it can be demonstrated that during the Neolithic these islands were a central force rather than a peripheral entity. This illustrates the fact that there is great disparity between modern and prehistoric perceptions of islands, and the ease with which we now travel over land has contributed greatly to this change. Much of the time we are wholly unconscious of the fact that we tend to discriminate against or pigeonhole island ways of life. This is mainly due to our notions of centre/periphery in structuring perceptions of the British Isles. The Western Isles have some of the greatest concentrations of standing stones and some of the most diverse monuments in Britain. The location of these monuments and the similarity of some to those in, for example, Orkney or Ireland, suggests that sea travel was extensive. Furthermore, contact via the sea would have facilitated the spread of ideas more easily than overland travel. Therefore, I would argue that the misconception of these areas as unrefined and cut off in comparison to the mainland can be dispelled. I intend to discuss and give examples of metaphors we use when examining islands in modern times and show how damaging our modern preconceived ideas can be to our interpretations of island archaeology and people.

Island Myths and Dartmoor Mists
Mark Swann
It has been traditional to view Dartmoor as a unique landscape after all it is often labelled as southern Britain's 'last great wilderness'. Indeed, in the 'Golden Age' of Dartmoor exploration c. 1850-1930 much was written about the insular character of the moor and that anyone from the moorland periphery or beyond was considered a *Wraytor* or foreigner. Amongst local heritage groups such as the Dartmoor Preservation Association one can still trace these undercurrents and one is reminded of an ex-DPA president who railed against the M5 extension for it would irrevocably damage Dartmoor's perceived insularity. I challenge these notions and assert that such attitudes reflect a blind stumbling in the Dartmoor mists. Dartmoor has never been an insular community and on the contrary the character of the moor has been moulded through high levels of national and international exchanges.

Mainlands metaphors & myths: northern and Western Isles of Scotland
Kate Seddon
Archaeologists are becoming increasingly conscious of how the pervasive imagery of isolation and insularity has restricted interpretation of island pasts. However, islanders have their own, equally powerful myths and metaphors of mainland life. This paper will explore some of the processes at work in the creation of this mythology, both from the land-bound and sea-bound point of view. Using such alternative perceptions opens up a range of novel possibilities for discussion of the remarkable archaeology of the Northern and Western Isles in later prehistory. During the Iron Age a very distinctive domestic architecture was developed in these archipelagos. This exceptional material has always been treated as an interesting anomaly in terms of narrating of the past of the British Isles: the idiosyncratic response of secluded and stagnant societies to the faint ripples of grand processes in distant core areas. If, instead, we are able to re-orient ourselves, and look at the world from the islands, it is the mainland that becomes a remote curiosity that lies beyond familiar seas. Placing the island chains at the centre of an extensive and vibrant social geography, as they are for those that live there now, enables us to conceive of a past in which they were at the heart of regional developments.

Islands of Sorrow: Children's burial grounds in Ireland
Eileen Murphy
Cillini were the designated resting places for stillborn and unbaptised children and other members of Irish society who were considered unsuitable for burial in consecrated ground. In recent years this class of monument – in use from the Medieval period until the 20th century – has received academic attention in a range of studies throughout Ireland and a number of *cillini* have been excavated, including Castle Carra, Co. Antrim. The presentation will discuss the results obtained from this site, while also exploring the nature of these monuments. It has been suggested, for example, that *cillini* and those buried within them were 'marginal' to society. A review of the evidence, however, would indicate that this was not necessarily the case, and it can be proposed that *cillini* were 'religious islands'. Rather than being considered 'liminal' or 'marginal', these were highly visible monuments to the dead, respected and acknowledged by the people on the Irish landscape.
Discussant - Mike Parker Pearson

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BUILDING COMPLEXITY: NEW PERSPECTIVES ON ROUND BARROWS

Session Abstract by Jonathan Last
Round barrows, at once our best known and most neglected prehistoric monument types, have been the subject of scientific investigation for at least 200 years. However, antiquarian excavation set a precedent by focussing primarily on the burials (and more especially the grave goods) within or underneath them, rather than the construction and architecture of the mounds themselves. More sophisticated recent analyses have moved away from the 19th-century paradigm of wealth and status to focus on categories of the person and on unpacking the symbolic meanings of burial rites, but they too remain primarily concerned with these sites as places for burying people. On the other hand, a line of inquiry deriving from landscape archaeology has looked at the context and siting of barrows, the way they utilise and reference one another as well as the local topography and geology, either to enhance visibility or to establish symbolic links between the human and natural worlds. The enduring physicality of these sites is also emphasised by studies of their intrusion or

incorporation into landscapes of later periods. Somewhere between these two approaches to barrow sites lie the mounds themselves, which paradoxically have been less well-studied, at least in comparative terms - whether that has to do with understanding the complexities of their architecture or how they fit into longer-term sequences of activity at their sites. This is despite their obvious visibility and the fact that traditional typologies based on their external forms are still in regular use. However, with many barrows affected by antiquarian excavations and others protected by scheduling, there have been few recent opportunities to challenge these classificatory schemes through fieldwork. Nevertheless, there is still much to be learnt from existing archives. Perhaps we ought to see barrow mounds as combinations of basic natural elements (soil, turf, timber and stone) which recur across a whole range of prehistoric monument types. The complexity of the architecture of many Neolithic long mounds certainly suggests they were more than just markers of burials; and this simplistic connection can be questioned for many round barrows too. We also need to recognise the extent of pre-mound activities and their significance for the siting and form of these monuments. This session presents a series of papers looking at the construction, architecture, purpose and meaning of Late Neolithic/Early Bronze Age barrow mounds and structures. They aim to break these sites down to expose the complexity of structural components and phases, then reassemble them as narratives of human (inter)action. While these most familiar of earthworks continue to be destroyed by agriculture, burrowing animals and other threats, it is timely that we reflect on their significance.

Performances of Growth: an organic approach to monumental construction
Marcus Brittain
The objectification of monumental form through classification and sets of typological distinctions stabilises and homogenises the performances that are theorised as having taken place in such places. Whilst a useful tool for a common archaeological language, classification lays a precedent of form over substance, often restricting the material content of monuments, in this case barrows, to structural entities or brute matter within a predetermined idea of a 'final' form. The materials are reduced to a surface to be transformed, and the performances that bring these substances together are deemed to be slave to the bounded form of the monument. In this paper I argue that an organic approach to the form of barrow construction opens a fresh insight to the relationship between form and substance, where the monument is 'grown' from the inside out, unfolding in a fusion of substances by means of the changing conditions for performance. This is particularly evident in the Early Bronze Age of Wales where similar compositions of substance may be found in differing forms of monument. Many of these sites, particularly barrows, have partial cremation remains, or no human remains at all, thus suggesting that burial is too simplistic an interpretation to apply to these places.

Paper Title TBA
Jane Downes
Paper Abstract TBA

Before the Hills in Order Stood: mounds, ritual and social discourse in Early Bronze Age southern Britain
Paul Garwood
Recent studies of British Early Bronze Age round barrows continue to show relatively little interest in general or regional chronologies of architectural forms, constructional features, or traditions of funerary or ceremonial practice. Indeed, there is still a strong tendency to characterise round barrows in unitary terms, driven in part by prevailing symbolic-structural and structurationist styles of analysis that usually rely on a synchronic framework of study. This paper aims to show that we should give far greater prominence to understanding *sequences* of change during the late 3rd and early 2nd millennia BC in monument forms and the social significance of mound-building and funerary events. Rather than durable 'landscapes' of monuments created through consistent, cumulative processes of mound aggregation and sustained traditions of ceremonial practice, it is apparent instead that we are faced with a *succession* of strikingly different architectural and landscape 'designs' at several spatial scales, created through distinct kinds of social agency and signification that changed over time. At an inter-regional scale, this line of enquiry strengthens still further the contrasts between Wessex landscapes and surrounding areas in southern Britain, especially in relation to the development of linear barrow groups.
Round barrows and their contents have, since the 19th century, largely constituted the British Early Bronze Age. As a material condition of our understanding of the period this still largely holds true, but it now appears that the evidence embodies several different 'Early Bronze Ages' rather than just one.

1001 Things to Do With a Round Barrow
Frances Healy
Interpretation of the accumulated record of Bronze Age round barrow excavations has focussed on their most conspicuous deposits, burials, despite the fact that many mounds had no primary burials and some no burials at all. Evidence for a wide range of less conspicuous events, none of them necessarily funerary, is embedded in the stratigraphic sequences of many mounds and can thus be related to their use in the third and second millennia BC. These events include episodes of burning, the burial of charred timbers, the burial of animal bone and occasionally of articulated animals, the cutting of pits — sometimes to receive pots and other artefacts unassociated with burials, the insertion and removal of single, non-structural posts, and the burial of small, refitting knapping clusters. It is even arguable that some barrows were centred on the sites of formerly significant trees. Round barrows were foci for a gamut of rites and ceremonies of which the burial of human remains was only one.

The architecture of the South Scandinavian Early Bronze Age barrows
Mads Kähler Holst
Since 1993 an interdisciplinary research group in Denmark has focused upon the architecture of the South Scandinavian Early Bronze Age barrows 1700-1100 BC. The studies have involved several minor excavations, auger and geophysical surveying of 120 barrows, and the complete excavation of the 30 m in diameter and 5 m tall Skelhøj-barrow in South Western Jutland from 2002-2004. As part of the project new documentation principles and excavation methods directed at the study of the building principles have been developed. The investigations have revealed complex construction sequences with, among other things, indications of several building teams working in different areas but following the same basic building principles. Barrows with related, complex construction are apparently found within specific, dispersed groups of barrows. The building principles and the geographical distribution are thought to reflect an underlying social organization, whose structure contrasts with the traditional interpretation of Early Bronze Age society, as it appears from the graves and their contents.

Layers of Meaning: apotropaism and remembrance in the British Early Bronze Age
Andy Jones
Early Bronze Age mortuary practices involve a number of distinctive elements: the burial of one or more individuals in graves often accompanied by artefacts, the creation of mounds of stone or earth, and the placement of barrows or cairns in prominent landscape locations. In tandem with these practices we also observe an increased interest in the adornment of the body, and an apparent decision to 'forget' prior Neolithic mortuary sites by sealing or infilling monuments. While there are obviously precedents for some of these practices in Neolithic mortuary rites, curiously many of these practices are found across the British Isles. In this paper I will argue that many of these otherwise distinctive practices are in fact quite cohesive, and are the expressions of apotropaic and mnemonic practices. Utilising case studies from Scotland and southern England, I will suggest that decorated pottery, body adornment, the multiple layers of barrow and cairn construction and the landscape position of many well-known barrow cemeteries all indicate an abiding interest in the apotropaic and mnemonic value of the material world in the Early Bronze Age.

Contesting Death: barrow mounds as closures
Jonathan Last
Prehistoric round barrows are usually seen as comparatively straightforward examples of burial monuments, with a mound built to cover one or more central graves, and any later, secondary burials inserted through the mound. However, there is evidence that many barrow mounds were constructed at the end of a long period of activity associated with relatively open mortuary sites. Many round barrows can therefore be seen as structures that seal off or close down such sites, rather than an integral part of the original project. They represent the end of something - perhaps less of a memorial and more of a forgetting - and may indicate that mortuary activity, or control of it, was being contested. This paper draws examples from different areas of England to expand and illustrate the point.

Paper Title TBA
Helen Lewis
Paper Abstract TBA

Spheres of Soil, Spheres of Stone: the creation of round barrows
Jodie Lewis
The Mendip region of Somerset, an upland limestone plateau, contains large numbers of round barrows, comparable to the densities found on the Wessex chalk. These have been classified and documented by a series of researchers, including most recently Leslie Grinsell. The form of Grinsell's barrow list, scrupulously detailing the physical dimensions and history of investigations at each site, has subsequently dictated how the barrows have been studied, with researchers concentrating on the contents and the final form of the monuments. In this paper I want to instead examine the stages of creation, before the 'final form' was reached and indeed question the concept of the 'final form'. I intend to look at the choice of materials used in construction and how this affected the appearance of the monument at each stage. I want to examine the symbolic properties of these construction materials and link this to wider symbolic meanings. Finally, I mean to consider the siting of barrows and the possible significance of locale. Much of the information used in this paper is derived from antiquarian accounts and it is hoped that this will, once again, highlight the value of these sources.

'A Bit Close For Comfort': Early Bronze Age burial in the Cheshire Basin
David Mullin
This paper will explore Early Bronze Age burial practices in the North-West of England. Using examples from the Cheshire Basin the concept of what constitutes a 'cemetery' will be explored and the concept of the Early Bronze Age equating with the rise in single burial critiqued. The long chronology, lack of intervisibility, landscape positioning and varied nature of deposition at round barrows in the study area will be examined and the relationship between burial practices, places, people and objects focussed upon in an attempt to highlight the nuanced interconnections between them.

'As thick as two short planks' - Planting Trees, Planting People: long and round barrows in eastern Scotland and beyond
Gordon Noble
Under many Early Neolithic barrows and cairns in eastern Scotland large D-shaped postholes have been found. These often occur in pairs and appear to represent a single tree split in two and then placed in the ground. The remains of these wooden structures have traditionally been seen as the supports for a mortuary structure of some kind. However, in most of the examples from Scotland it can be seen that the primary features of the monument were the D-shaped posts, which were allowed to decay in-situ. It was only after the posts had decayed that human remains in the form of skeletal material or more commonly cremation were added to the monument site. This sequence implies that the split tree in the first phase of the monument had more than a structural function and it is suggested that the tree may have been used in rituals that highlighted processes of human growth and decay.

Digging Deep Into Barrow Ditches – investigating the making of Bronze Age memories
Jacky Nowakowski
Ditches are generally not a typical feature of the Cornish Bronze Age barrow. Yet when they have been found – by excavation – their presence signifies a greater time depth to the overall histories of these monuments than has otherwise been fully recognised. In this the barrow ditch has the potential capacity to contain many untapped tales – some of which may not necessarily relate to funeral events. The barrow ditch may therefore become a potential focus for multiple and composite events centred on the acts of display, curation, burial and concealment involving, variously, cultural objects and deposits. What roles may the barrow ditch therefore play in the technology of memory? It is time we sought a greater interpretative approach to their study. Several case studies from Cornwall illustrate the case as this paper considers whether to ditch or not to ditch.

Our Round Barrows, Ourselves: intimate encounters with Bronze Age ritual construction
Mary Ann Owoc
This paper initially examines how our construction of the 'round barrow' has been a function of the theoretical traditions and values shaping the discipline in the modern period. It then addresses to what extent the impact of phenomenology, practice theory and recent critiques of agency in archaeology may contribute to a valuable contextual understanding of these variable sites and their builders. Approaches such as these promote an intimate encounter with these sites, revealing them as a series of discrete rule-governed actions which referenced people's embodied and knowledgeable engagements with their environments and with one another over time. Seen in this light, these sites encourage us to reconsider our understandings of funerary practice and seek connections between multiple realms of experience in prehistory.

Paper Title TBA
Rick Peterson
I am going to look at evidence from two sites in similar locations in South Wales, Mount Pleasant, Nottage and Sant-y-Nyll, St Brides-super-Ely. Both were excavated by Hubert Savory and he thought of them as the same kind of site – Early Bronze Age barrows which covered and preserved the remains of Neolithic houses. I think these sites are different from one another for a number of reasons. I want to use those differences to explore how we think about constructed spaces like barrows and houses and how we think about the artefacts we find in those spaces.To bring out the differences between the sites I will focus on the different building styles employed to create both the cairns and the buildings at both sites. I will also look at the different ways that material culture was used in different places and periods. Lastly I want to briefly consider both structures and finds as artefacts which belong within traditions, as part of the continuum of actions by which people created themselves within the world.

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WHY ALL THIS CHAT ABOUT CONTEMPORARY ARCHAEOLOGY?

Session Abstract by Angela Piccini & Cornelius Holtorf
Archaeology is a modern project, with characteristics specific to modern global relations determining not only archaeology's repertoire of aims, questions, procedures and methodologies as well as terminology, but also its material manifestations (protected sites, exhibited finds, archives, etc) and its popular appeals. Contemporary archaeology marries archaeology in the modern world with the archaeology of the modern world. Its strengths lie in opportunistic excavations of interdisciplinary fields, and in a stimulating mix of social anthropology, cultural geography, creative artistic practices, art history, performance studies and material culture studies.
In association with the November 2003 CHAT conference and the TAG 2003 session, *Why All This Chat About British Historical Archaeology?*, our session brings together archaeologists investigating contemporary material relationships in new ways and speaks alongside other recent practices in this area (Buchli and Lucas, 2001; Graves-Brown, 2000). By teasing out the commonalities among the archaeologies of contemporary cultural landscapes we aim to tessellate hitherto discrete fields of study such as heritage management; museum curation; theatre/archaeology; the standing built environment; and mediatized archaeologies. While partial and arbitrary this list raises possibilities for developing more nuanced understandings of how heterogeneous contemporary archaeological manifestations are related in a historicized landscape. Such investigations shed light on the role of archaeological practices in globalized discourses of identity economics, how we tell and sell the stories of ourselves through archaeological formations.

Buchi, Victor and Lucas, Gavin (eds). 2001. *Archaeologies of the contemporary past*. London: Routledge.
Graves-Brown. Paul (ed.). 2000. *Matter, materiality and modern culture*. London: Routledge.

Archaeologists, Activists, And A Contemporary Peace Camp
Colleen M. Beck, John Schofield & Harold Drollinger
The Peace Camp across from the Nevada Test Site is an ideal location to understand the nature of protest camps. With this in mind, archaeologists proceeded documenting the material from this legacy of the Cold War. Because use of the camp continued intermittently, the archaeologists were faced with recording a changing landscape. Even more difficult was the reality that some activists, American Indians, and government workers perceived the archaeological research as a political rather than a documentary endeavour. In contrast the archaeologists were concerned with providing a balanced view of history, a position that could not be understood by many.

Then Tiger Fierce took life away
Sarah Cross
In 1703, in Malmsebury, Wiltshire, a woman named Hannah Twynnoy was killed by a tiger. In 2003 in Baghdad, Iraq, a tiger named Mendouh was killed by a soldier. Both events provoked outcry. In the 300 years separating the two events the biological identity of tigers has not changed but their cultural identity has. The dominant narrative concerning these animals has moved from 'dangerous' to 'endangered'. But the dominance is not complete, and is confused by other tropes such as 'cuddly', and 'magnificent'.
This paper will examine how these kinds of narrative are constructed in contemporary material culture. It will focus on the enclosures, constraints and 'habitats' which people construct for tigers, in zoos and in other contexts, but will also consider representations of tigers particularly in tourist memorabilia. Most of this material comes from fieldwork in zoos.
The material has wider implications in our understandings of ourselves and our pasts. The alteration seen in the cultural position of tigers reflects a relationship of dominance and affection. A dangerous other is made safe through our concern. Similar strategies are often enacted with the material remains of the past, particularly for places and things associated with violence and tragedy. This will be illustrated in the contemporary 'use' of the case of Hannah Twynnoy.

The Privatisation of Experience and the Archaeology of the Future
Paul Graves-Brown
In previous work on the car culture and the pedestrian experience I have used the term the 'privatisation of experience' to connote the trend for human life to be lived in a progressively private sphere, segregated from contact with others. I see this process very much along the lines of Norbert Elias' 'Civilising Process' — a *modus operandi* adopted by humans to accommodate the ever increasing numbers and density of the human population, a way of coping with having so many others around us with conflicting desires and goals.
In this paper my first objective will be to sketch out what I see as the long-term trajectory of the privatisation of experience — in the development of private dwellings, industrial production and the culture of consumption. I would emphasise that I do not see this in terms of some sort of 'Whig history', but rather as a process which is a corollary of prevailing and persistent conditions: i.e. that as long as human populations grow, with the necessary parallel accommodations in industrial and social practice, the process of privatisation will continue.
Taking this first part of the paper forward I then want to commit the heresy of considering an archaeology of the future — the projection of long term trends into the third millennium. Such futurology is usually regarded as a fringe endeavour at best, but I wish to suggest that, if the same conditions as have existed in the past continue (and at present we have no reason to believe that they will not) it is reasonable to assume that processes such as the privatisation of life will continue. This of course is the realm of science fiction and I will not resist the temptation to refer to the sci-fi of J.B.Ballard, E.M. Forster and Phillip K. Dick to underline my point.
Finally, in order to avoid too much ridicule, I will emphasise that I see my analysis very much in a phenomenological context — i.e. that there is nothing deterministic about what I have to say, merely that my own perception and the phenomena I discuss are the product of material contexts with which I/we are confronted — ways of dealing with the fact that, as Sartre observed 'hell is other people'.

Revealing the mysteries of a lost treasure: archaeology as theme in popular culture
Cornelius Holtorf
Archaeology is usually considered a present-day occupation concerned with the past of many millennia, centuries, or at least decade ago, often drawing on material evidence gained through fieldwork. But this specific occupation and our contemporary interest in the (distant or recent) past generally are also curious phenomena of our own period, deserving further study through archaeological fieldwork. In our daily lives, we are all surrounded by colourful archaeological sceneries appearing in tourist brochures and on billboards, in cartoons and movies, in folk tales and literary fiction, in theme parks and at reconstructed ancient sites. Seen in this context, archaeology is less a way of accessing foreign and distant worlds, removed from us in time and often also in space, as it is a valued part of our very own world. This paper focuses specifically on Archaeology as a theme in contemporary popular culture. Theming is increasingly important in tourism, advertising, TV channels, shopping areas, restaurants, hotels, zoos, golf courses and even entire city centres, not just Las Vegas. Themed environments provide a set of imagery to which people can easily relate and which immerses them in a world different from the normal routines and restrictions of everyday life, thus offering metaphorical 'elsewhereness'. Whatever other (commercial, political, ideological*) purposes theming may serve, it also provides experiences that relate very closely to people's desires and identities. Theming must therefore be appreciated as a part of people's lived realities rather than as an alternative to it into which people are somehow tricked. Themed environments provide neither illusions nor hyper-realities but 'quasifications': the possibility to experience places as if they were something other. Many people neither seek historical veracity nor mind its absence and prefer to feel they are somewhere and sometime else than where they actually are. For themes to work they must be broadly consistent with the existing knowledge of the consumers. They refer therefore nearly always to tried and tested motifs of Western popular culture, which include the occupation of doing archaeology and archaeological subjects of study such as Ancient Egypt. The paper will draw on a number of specific case studies for archaeologically themed environments including some from contemporary zoos.

Sounding a city: towards an aural archaeology of contemporary urbanism
Tadhg O'Keefe
Archaeologists are increasingly interested in non-visual, non-tactile phenomena. The scope for integrating such aspects of 'being human' into our archaeologies of the contemporary world is considerable indeed. Such projects require nothing more of us than our refusal to limit ourselves to our traditional constituency of tangible, physical, material culture. Not a problem for TAG delegates! My paper takes music as its theme. It looks, first, at the 'hard copy' of music — the long-playing record, the CD — as cultural object, as an artefact of mass production and mass ownership on which art that is often of culture-specific origin is distributed cross-culturally. I will stress here music that is a product of the urban environment, or at least of a certain cognition of what constitutes 'urban'. The second part of the paper is a case study from Chicago, exploring the musical denouements between impoverished black Americans who relocated in the city in the 1930s–1940s and the city's white, skyscraper-building, intelligentsia.

Piles of pony poop. And why George Marston dressed as a woman
Mike Pearson
The bases of Scott (*Discovery* 1901–04) and (*Terra Nova* 1910–13) and Shackleton (*Nimrod* 1907–09) survive on Ross Island in Antarctica: three prefabricated huts and the detritus of expeditionary practice. In anticipation of increased tourist presence, restoration work at the *Nimrod* hut will include reconstructing lost elements (stables, garage), reconfiguring the original layout, removing subsequent additions, replacing and even replicating 'iconic' artefacts, to better reflect its main period of occupation — 'as if the men had just walked out in 1909'.
This paper examines the archaeological complexity of these sites — sites that enshrine the first moments of human encounter with a continent — their reuse; the removal and rearranging of objects by later visitors; the strategies and motives of institutional conservation and interpretation; and the role that traces and stories of animal companions and victims, of artistic endeavours in extreme circumstance, of aberrant behaviour, violence and brutality might play in suggesting narratives that illuminate the everyday experience of Antarctic exploration and that counter pervasive claims of 'heroism, endurance and courage'.
Piles of faeces still mark the place where Shackleton temporarily tethered his ponies in February 1908. Preserve or not?

Guttersnipe: a micro road movie
Angela Piccini
Out of late twentieth-century critiques of popular archaeological expressions arose a call for archaeologists to take responsibility for their cultural productions through active participation in the practices of that production. In response to this call the University of Bristol has pioneered a joint MA in Archaeology for Screen Media, hosted by the Department of Archaeology and the Department of Drama: Theatre, Film, Television. It aims to move students beyond 'armchair' textual critiques to develop new, creative–critical audio-visual practices that cite the broader history of documentary making through film, video and new media. In the market-led demand for the new is there now room for opportunistic interventions, to create audio-visual resources that are not 'transparent' but play with the indexical linking between image and reality — the notion of objectivity — afforded by the camera lens? Is there room for other than expository voices? Is it time that we

produce materials that engage creatively with commissioners — and curators — received notions of what 'works' for the 'public'? My contribution here responds to my research interests in televisual documentary and to my experiences teaching on the MA. I wanted to find a way to make one stretch of gutter, on one street, in one small neighbourhood of Bristol in some way materialize the partial, co-existing realities of us all, to weave its detritus and landmarks together into an archaeology of the street that has global implications. The film, with its live soundtrack — me speaking to you — refers to the formations and history of documentary filmmaking and responds to the central problematic of the archaeological project: the (re)presenting through mediatized records the presence of living bodies in a material world.

Freud's Archaeological Metaphor And Archaeology's Self-Understanding
Julian Thomas
Sigmund Freud is widely known to have been an avid collector of antiquities, and often compared his own practice as a psychoanalyst with the work of an archaeologist, clearing away detritus in order to reveal the hidden treasures of the past. Indeed, it is clear that Freud took his own metaphor quite seriously, and believed the unconscious to be literally stratified, the deeper layers of the psychic apparatus relating to both the early experiences of the person and the prehistoric experiences of the human race.
Freud's topography of the mind, his concept of repression, and his distinction between latent and manifest are examples of what Frederic Jameson calls 'depth models', which he holds to be characteristic of modern thought. In common with structuralism and early hermeneutics, Freud's psychoanalysis distinguishes between the superficial appearance of things, and deeper truths or structures. Yet Freud explicitly links this spatialisation to archaeology, and conflates depth with the past and the mythic.
Arguably, Freud's use of archaeology has much to tell us about the place of the discipline in the modern imagination. In this paper, I will link Freud's writings to contemporary discussions of the stratification of archaeological sites.

Spadeadam
Louise K Wilson
Blue Streak was a British Intermediate Range Ballistic Missile system that was conceived in 1954, cancelled in 1960 and then re-born as part of the first stage of the ELDO (Europa) satellite launcher that was finally abandoned in 1973. The rocket engines for Blue Streak were test fired at Spadeadam Waste, in a remote part of Cumbria, on the border between England and Scotland. This same desolate moorland and forested site is now occupied by RAF Spadeadam and is used for electronic warfare training.
I first developed an interest in Spadeadam during a residency at Grizedale Forest in 2001 and in response to English Heritage's strategy to record and conserve some of Britain's most important military sites and structures. I am intrigued by the particular philosophical difficulties this gives rise to. This new video work centres on English Heritage's archaeological survey of Spadeadam prior to awarding it Scheduled Ancient Monument status. It is not a documentary but documentation of a series of visits I have made there over the last two years. My work combines video sequences of the painstaking archaeological work with aerial sequences of this extraordinary landscape (shot from a small light aircraft) and documentation from two annual reunions of Blue Streak rocketmen. A specially commissioned sound track by the experimental band Zoviet France heightens the surreal atmosphere during the survey when the working archaeologists were encircled by largely invisible simulated electronic warfare. The video will be shown (23'10) accompanied by a brief contextualising illustrated talk.
Louise K Wilson makes artworks exploring perceptual and social aspects of science and technology. Her practice frequently involves the direct participation of individuals from industry, museums, medicine and scientific research. Previous associations include: Microsoft, IBM, the Montreal Neurological Institute, the RSPB, BT Goonhilly Earth Station, The Science Museum and the Russian Space Agency (participation in a zero gravity flight).

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ARCHAEOLOGY OF MISSIONARY LANDSCAPES

Session Abstract by Zoe Crossland. Discussant Tim Insoll
This session focuses on the space of the missionary encounter - the ways in which people's understandings of their place in the world are reconfigured through missionary activity. While the use of the term 'mission' may mask variation and may not be appropriate in all cases, for the purposes of this session it is meant to encompass the ways in which different faiths or belief systems are brought into new contexts and the effects of this on the ways in which people (both indigenous and incoming) inhabit their worlds. Missionary encounters often mark a transition to a period of written history; usually missionaries are the agents of this change. This has implications both for the study of missionaries -- which is therefore located across the transition from 'prehistory' to 'historical archaeology' -- and for the sort of accounts we can write. The wealth of additional documentary material can contribute to a fine-grained reading of the processes of change. Not only can missionary archaeology provide an example of a rapid change in beliefs that spreads quickly and makes a visible impact on living practices, but alternatively studies of failed mission activity can reveal the incompatibilities between different belief systems and aid understanding of the structure of local beliefs and their practical expression. Missionary archaeology is therefore well placed for exploring broader questions of structure and agency. In particular, the results of mission activity provide an energising opportunity for the exploration of change as the unintended consequences of social action. Once missionaries arrive and new beliefs take root, there is often a rapid fusion of beliefs, and a creation of new beliefs and identities unanticipated by either missionaries or local inhabitants. Moving away from a view of missionary activity as a straightforward imposition of beliefs and practices by one group upon another, the session explores the creation of belief as a process of negotiation between newcomers and residents. To do this it looks at the variety of ways in which these changing beliefs and practices may be expressed through the medium of landscape. Through analysing changes in living practices, landscape can provide an insight into the manner in which new beliefs were incorporated into local practices. At a practical level, people may change the style, orientation and/or ways of living within houses (and tombs), the layout of villages and cemeteries, the location of and activities at significant places, while retaining other traditional practices. Alternatively there may be very little change to local practices of inhabitation while superficially subscribing to the new belief system. The ways in which people re-make their local landscape may be read as an expression of changing belief systems and may often belie the understanding of these changing beliefs expressed in written accounts by missionaries. Exploration of place also includes examination of the ways in which place is imagined by missionaries and the metaphors through which it is understood (for example ideas of planting and the taking root of seeds of belief in Christian terms). This leads to questions of how these imagined landscapes are reworked when confronted with the foreign terrain of the mission field. This session solicits papers on missionary landscapes, across time and space, with no restrictions to a particular period or place. It is hoped that a wide range of papers will be presented which consider missionary encounters in periods and places as diverse as early Christianity in Britain, Crusader encounters, the spread of Islam, and colonial missionary activity in Africa and the Americas. Papers are particularly solicited that explore the changing spatial expression of people's beliefs and social practices, whether on-the-ground or metaphorically. It is anticipated that productive comparisons may be made between the diverse ways in which landscape can provide evidence for varying degrees of adjustment by missionaries to indigenous belief systems, as well as the incorporation of foreign beliefs into 'missionised' societies.

Respect for the Ancestors: 19th century Mission in Madagascar.
Zoe Crossland
On the arrival of the London Missionary Society mission in Imerina, Madagascar, the potential of the mission was immediately grasped by the then King, Radama I. He saw in the mission an opportunity to re-work royal tradition and the sources of royal authority. He established the first mission school at the heart of the court within the royal compound, choosing the pupils from among the officer corps of his military. By this process he bypassed the guardians of ancestral tradition and land, within which royal authority was more traditionally located. The creation of more schools in the surrounding districts, a form of royal service, was portrayed as a way of fulfilling a duty to the ancestors. The spatial organization of the schools within the landscape provides an insight into the jostling of different clans and ancestral groups for access to them, and thus to the King. The schools therefore provide a means of looking at this reworking of the basis of royal authority through the archaeological landscapes of early 19th century Imerina. The landscapes of the first mission also provided the starting point for the development of a particularly Malagasy form of Christianity that arose from negotiation between the King, the guardians of traditional practice and the newly arrived missionaries. Indeed, the placement of the schools demonstrates how the British mission not only had an impact on traditional beliefs but was also

incorporated within the very structure of beliefs that the missionaries hoped to replace. In this negotiation the missionaries engaged with political and social structures that existed prior to their arrival, that were predicated upon a belief in the power of the ancestors, and which took their expression through the landscapes of the Central Highlands of Madagascar

Patrick's Mission Brought Christianity To Ireland - Discuss
Mike Baillie
My interest in this topic came as a result of the observation that we know very little about the most famous person in Ireland in the first millennium AD. Saint Patrick is argued about at several levels, but doubts about his history, and hence about the 'man' himself, are fostered by the observation that we do not know his birth date, we are not certain about his death date, and there may well have been more than one Patrick. Without labouring the point, we know there was only one Julius Caesar and we know exactly when he died - he sounds real. When we observe a character with doubtful birth, death, and individuality, we move from reality to mythology. In this sense Patrick bears some similarities to Arthur, the most famous Briton of the mid-first millennium. So there are questions relating to the 'man' who is normally credited with bringing Christianity to Ireland. I intend to argue that it was the symptoms of the global environmental event, centred on AD 540, that actually Christianised Ireland; including as it did, a dim sun, earthquake, famine and plague. These environmental aspects of the period, when coupled with knowledge of the Old Testament Exodus, coupled in turn with some aspects of pre-Christian religious belief in Ireland, acted to confirm the message that Patrick was conveying. Thus, while Patrick gets the credit, his mission was helped by what might be described as an 'act of God'. However, there may be other links. I will also argue that Arthur is an aspect of the Celtic deity Lugh; another aspect being CuChulainn. If the environmental events around AD 540 are considered to be analogous to a 'wasteland', it was Lugh's spear (Christianised to the lance of Longinus) that struck the Dolorous Blow that caused the wasteland in Arthurian myth. Perhaps, then, we shouldn't be surprised that there are stories suggesting that Patrick met with a resurrected CuChulainn, in order get him to endorse the Christian message, viz: "A clever tale has St. Patrick raising the Celtic hero Cuchulainn from the dead, who then attests to the truth of Christianity while standing before high king Laogaire the Second. The once skeptical Irish monarch immediately converts." These links tell us something about the nature of missionary activity and indeed about the people in Ireland who became the priests of the new religion.

Harvest of children and the Tears of the Sun: metaphors and amalgamations in California missionary encounters.
David Robinson
The Spanish missionary encroachment along the California coast and interior involved a complex series of encounters of multiple colliding modes of discourse with varying degrees of (in)compatabilities. Missionary and indigenous discourses were directed (in part) by metaphors of movement, subsistence, and conceptualisations of what is now called the landscape: ultimately these metaphoric strands intertwined within wider world-views which simultaneously enabled and hindered missionary/indigenous relationships. Collisions reinforced, fragmented, and reformed cultural patterns: patterns enacted and made visible through materiality. The interplay of material culture and metaphor both reflected and directed ongoing amalgamations imprinted upon the landscape and now partially retained in the form of the archaeological record. This paper examines both missionary and indigenous utilisations of metaphor (documented in ethnohistoric documentation), material culture (mundane and specialised paraphernalia) and landscape interactivity (co-operative and tensioned) - all factors of rapid processes of amalgamation.

'The Cross of Changes? An Archaeology of Missionary Engagement on Rarotonga, Southern Cook Islands'
Thomas Harvey
The expansion of British Protestant missionaries into the Pacific Ocean from the end of the eighteenth century had a dramatic impact on the demographic, environmental, political, and social characteristics of the Pacific islands. Missionary activity in the Cook Islands began in the early 1820s and operated independent of the imperial strategies of the British Crown, preceding official colonisation by the British Government by 65 years. This paper presents an overview of missionary activity on Rarotonga during the nineteenth century, based on preliminary documentary research that contributes to my Ph.D. research at the Australian National University, prior to archaeological fieldwork to be undertaken in early 2003. The documentary record is critically examined in order to explore the lives of the missionaries on Rarotonga and to better understand how they coped with isolation and created a sense of belonging in a physical and social landscape far removed from their homes. Concepts such as cross-cultural engagement and negotiation will be explored as they apply to the missionary experience on Rarotonga, and the role of all players in the mission drama, including the missionaries, the indigenous people, whalers and traders will be considered.

Whose heritage? Missionary Identity in the Present: The Case of David Livingstone Site in Botswana
Susan Keitumetse
The work of Dr David Livingstone has established him as one of the most remembered explorers and/or missionaries in Southern Africa. In particular, he has worked in Bechuanaland Protectorate (present day Botswana) as a missionary and a doctor and this has left a variety of complex relationships and identities in the 19th century. He is said to have been the first to translate the bible into Setswana (a local language in Botswana) and set up a school where children from the local village were taught how to read and write. The site where he lived is now a protected monument under Botswana's Monuments and Relics Act, 2001. In reference to his work, this paper seeks to address the following issues: what part does this historical legacy play in contemporary people's memory and perception of identity; to what extent do they link such heritage with their everyday lives? who does this heritage belong to; and what definitions are used to describe it? The communities living in this area are themselves of different ethnic, economic, social, and cultural composition. The interaction of these social aspects might help us understand how identities are perceived of in regard to monuments of this type.

Spaces For The Spirit(s): Place and belief in the Maya conversion process
Elizabeth Graham
The mission encounter in the Maya world is not marked by a transition to a period of written history, because the Maya had written traditions; but it is marked by significant change. The nature of this change, however, has been interpreted by scholars in rather proscribed ways. New beliefs in Mesoamerica, to the horror of the Spanish clergy, were celebrated by familiar (Precolumbian) rituals. Early converts in Europe did exactly the same, and in many cases these rituals became orthodox Christian practice. Nonetheless, the priests working in the New World forgot all this church history, and agonized extensively about what they saw as insincerity and apostasy on the part of the Maya. Another possible interpretation is that the Maya readily incorporated Christian sacred space into familiar landscapes, and their use of ritual, anchored to these landscapes, was nonetheless a celebration of new beliefs. By focusing on the perspective of landscape, and the idea of sacred space, I hope to provide an alternative framework for understanding the mission encounter.

■

TIME, ETHICS AND THE HISTORICITY OF HUMAN LIFE-WORLDS

Session Abstract by Andrew Gardner & Stephanie **Koerner, Discussant** ***Julian Thomas***
In his "Theses on the Philosophy of History" ([1940] 1992), Walter Benjamin argued for change in relations between academia and human affairs centering on critiques of historical meta-narratives, which render invisible violence done to the variability of human conditions of possibility. In Benjamin's ([1940] 1992: 252-253) view, the most difficult challenge was the notion of homogeneous empty time. There are good reasons to hold this view. This notion is crucial for (a) the equation of reality with epistemic necessity, (b) dualist paradigms for socio-cultural change, and (c) the division of all spatio-temporal scales between categories that conform with its modes of dichotomising universals and particulars. In these connections, it underwrites, for instance, (a) the reduction of cultural variability to imaginary measures of evolutionary progress, (b) a number of problematical current core-periphery models of globalization, and (c) the reduction of human agency to images of "timeless, featureless, interchangeable and atomistic individuals, untethered to time or space" (cf. Gero 2000: 38). Time is a fundamental ontic construct. Ontologies concern 'being', how the sorts of things that exist came to be, and why these rather than other sorts of things exist. Since antiquity, the most influential ontologies have stretched between two opposing poles, with absolute unity and permanence on one side, and disunity (pure flux) on the other. Questions about change (in particular, historical change) are rendered problematical by this dichotomy. The most influential approach has been that put forward by Aristotle [384-322 BC] in the *Metaphysics* ([1908] 1960), which centers on the question: If

something can be said to be subject to change, what is the essence of that something? He offered three alternative answers: (1) the unchanging aspect, (2) the changing aspect, and (3) both, that is, the interaction of changing and unchanging aspects. In essentialist ontologies the important answer is (1), and the others have to be reducible to it. Focusing on the *unchanging* essence of things leads to the disregard of questions about how things come into being, and the reduction of ontology's task to classification. It means that ontology is supposed to focus on questions like: What (underlying substances) makes particular items what they are? What distinguishes them from one another? What timeless substances distinguish different categories of entities? It demands that answers to these questions add up to universally valid generalizations about the range of categories in terms of which all things existing at all times can be classified (McGuire and Tushanska 2001: 45-47). And it demands *the division of all spatial and temporal scales* into categories that conform with its modes of dichotomising *universals and particulars*. These modes of reasoning have underwritten the most influential 19th and 20th century theories about the conditions of historical (and archaeological) knowledge and related paradigms for human agency and historical change. In these connections they impact upon an extraordinary range of approaches to the question: 'If agency is important for understanding particular human activities, must it be included explanations of long-term socio-cultural change?'.

In the 1980's archaeologists began to engage in discussions of the relevance of contemporary social constructionist perspectives on time to the field. Since then an extraordinary range of changes have taken place, for instance, in (a) approaches to the conditions of archaeological knowledge; (b) the use of analogy; (c) the impacts of practice on theory; (d) interpretive categories relating, especially, to the critique of subject-object, nature-culture, individual-society, mind-body, Western, science-values, epistemology-ontology; (e) spatial and temporal analytic scales; (f) human agency and historical processes; (g) the status of ethics in archaeological epistemic and ontic premises; and (h) the public roles of archaeology (Koerner 2003). Importantly, there is now considerable agreement that archaeological treatments of time are not simply an academic matter, but pose complex sociopolitical and ethical issues. Perhaps not surprisingly a number of researchers have taken up serious discussion of the fields relevance to the challenges the critique of meta-narrative face in an 'age of globalization'.

This session aims to provide a context for reopening discussion of approaches to time in light of the above mentioned (and other suggested) developments and issues. It may provide a context for re-evaluating archaeology's commitment to exploiting 'time-depth' by exploring the range of 'times' humans construct, and the social, political and ethical implications of their use. We hope that the session will initiate lively discussion, for instance, of change in perspectives on the ontic and epistemic significance of field practice; a range of current sources of theoretical insights; and the changing public roles of archaeology.

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Time and Archaeology: A Dialogue with Pragmatism
Andrew Gardner

The archaeologist's relationship with time has been rendered problematic in a wide range of recent publications. Since Shanks and Tilley's ground-breaking discussion of this theme in 1987, consideration of the potential importance of different cultural attitudes to temporality has become quite common. In tandem with an appreciation that 'clock-time' is not the be-all and end-all of temporal experience has come a developing awareness that any archaeology is very much a product of its own time. The full implications of this realization have yet to be faced, partly because they are philosophically profound, and partly because they have the potential to undermine the existence of the discipline as it is currently practised. To gain a clearer perspective on both of these issues, I will introduce some ideas from the increasingly influential school of American Pragmatism.

In particular, through the course of this paper I will develop a dialogue with one of the founders of Pragmatism, George Herbert Mead. Mead had a good deal to say on the subject of time, and particularly on the relationship between the present and the past. His thoughts, though developed during the 1920s, chime with much recent speculation in archaeology on whether the discipline really says anything about the past at all. In 'talking' to Mead, agreeing with some of his points and disagreeing with others, I will try to capture the essence of the archaeologists' dilemma. This hinges upon accepting that past presents can never be recreated as they were, even though it remains ethically essential to imagine them as they might have been.

History as Paradigm Shifts
Andrew Martin
Paper Abstract TBA

Archaeology and the Culture of Rejection
Per Johansson

German philosopher Odo Marquard notes that the modern concept of progress appeared around 1750 and at the same time the first museums appeared. He sees this as an aspect of the inverted or reverse side of the modern 'culture of innovation', and calls it the 'culture of rejection'. The latter takes three forms. (1) The methodological neutralizing of the world of tradition. (2) The forgetting of the world of tradition. (3) The throwing away to make room for the new. By the very process of conservation in museums, the past is effectively neutralized and forgotten in relation to most of our current innovative concerns. In our technology fixated society these remnants do not serve any forward-looking creative purpose. But exactly because it is the culture of rejection which gives birth to museums and the like, it also becomes intrinsically difficult to study and make sense of the preserved and retrieved items. After all, they are discarded. Old tools, customs and ideas are of 'no practical use' as such. As a result, any modes of thought and being that seem - to the prejudiced modern eye - to 'belong in the past' are semi-automatically rejected. Consequently almost all studies of past ways of life and thought, and of past cultural changes, are conducted on our modern - or post-modern - terms, and our terms only. The idea that we might be wrong, or misled, in relation to certain past ideas of nature, for example, is simply too much for the culture of rejection to bear. And yet, I submit, this is exactly what we should be open to, because this is the only way to learn anything worthwhile from the past - to allow oneself to be challenged by it. There are problems with this stance too, however, and these will be discussed in relation to an actual case.

The Times and the Taxonomies of Museum Collections. Examples from Research Dealing with the Collection and Exhibition of Islamic Materials
Ian Heath

A recent edited volume entitled, *Cultures of Collecting* (Elsner and Cardinal ed. 1997) begins with an interpretation of Noah as the "first collector" and the arc floating over the seas, which covered the earth after the Flood, as a paradigmatic type of collection: Noah's act of "collecting up that which had been created and was doomed is inseparable from the creation of a new and better world." In the context of the present session, (following Lovejoy's [1961: 243] influential account of "the temporalisation of the great chain of being") it bears stressing that: "when the principle of plentitude was construed either religiously, or as an expression of the faith in the divine goodness, or philosophically as an implicative of the principle of sufficient reason, it was inconsistent with any belief in progress, or indeed, any sort of change in the universe as a whole." Within such a view, the main contrasts besides the distinctions between sacred and profane, celestial and sublunary, were those between supernatural, natural, preternatural and unnatural, and all of the variability in the latter three were to be attributed ultimately to the forces of the first. What is absent from such a view is a distribution of taxonomies for classifying nature and culture across spacialised time, and the use of an ideal picture of the evolution of one culture as a standard for judging the values of entities classified as belonging to different categories in that taxonomy.

The second half of the twentieth century saw the emergence of widespread concerns with problematic relationships between the 'contents' and social 'contexts' of research throughout academia. Very influential in this regard have been anthropologist's inquiries into ways in which a certain denial of the coevalness of different contemporary cultures arises through discourses that confuse categories of cultural

difference with distances in spacialised time (for instance, Wolf's *Europe and the People with History* [1975] and Fabian's *Time and the Other* [1983]). At issue are, of course, not simply theoretical, but also sociopolitical, economic and ethical consequences. The implications of the issues posed by these developments for the need to critically investigate the history (as well as the current state) of museums are considerable. This paper examines interrelationships between the conceptions of time and and principles of taxonomy that structure museum collections and exhibitions of 'cultures,' with attention to case studies of collections and exhibitions centring on 'Islamic' materials.

A Brief Archaeology of Time. Implications for Integration Archaeological and Geological Timescales.
Kurtis Lesick
Paper Abstract TBA

The Origin of Cultures/Techno-complexes by Means of Natural Selection? Can Biological Theory Inform Archaeology.
Felix Riede
In this talk I would like to address two issues, initially separately, and in conclusion jointly. These are, on the one hand, biological theory, particularly as it pertains to long-term evolution and the origin of species and the evidential structure of the archaeological record of early prehistory. It will be argued that – with prudence – archaeologists could benefit tremendously from acquainting themselves with some debates within the biological sciences. Fred Plog (1974:ix) has famously written that the archaeological record is first and foremost "a record of change". Most prehistorians appreciate this and the language used to describe the pattern of cultural diversification seen, for example, in the Late Palaeolithic of Northwestern Europe is replete with the biological (Darwinian) terminology of evolutionary change. Curiously however, the *explanatory* frameworks put forward by archaeologists lean strongly on ecological conceptions and a theoretical stance known as 'adaptationism'. This programme, however, has been long rejected by biologists, and in particular, by palaeontologists. Born of the tension between microscopic and macroscopic changes, an approach emerged that does not oppose 'fact' and 'historicity', 'essence' and 'contingency', pattern and process. I will explore, in greater detail, how the debates about the scale of analysis and causality can inform archaeological debates about similar issues and, on a more practical level, how archaeologists could adapt palaeobiological applications for their own ends.

Religion, Ritual and Time. The Efficacy of Time on Objects, Charms and Chants in the Greco-Roman World.
Patricia Baker
Spinoza, Hegel, Kant and McTaggart argued for the unreality of time. Time simply being a perception of reality holding no precise definition or tangible substance. The paradox of time is that in spite of its argued unreality, it is something we create to order our lives. It is in the simplest of terms a construct made and used by us to place ourselves and events in our lives in an understandable framework that is not only temporal, but spatial. There are countless 'realities' or conceptions of time, conceptions that are relative to a particular culture. Co-existing within one construct of time are other models contrived to facilitate different aspects of life. One such aspect is ritual, as Gell (1992) discussed in his *Anthropology of Time*. Ritual held a highly significant role in Greco-Roman realities of the surrounding world, where their rational world was composed of deities responsible for natural and cognitive occurrences. Time was a significant element in the performances of Greco-Roman religion and ritual. This is made apparent through the calendar of religious events and rituals where the most portentous times for the performance of these events were noted. Rituals and spells were used for a multiplicity of purposes: love, revenge, betrayal, health and healing, to name a few. For these to work prescriptions of time were made on chants, as the number of repetitions will ensure the success of the desired outcome of the spell. Time was also instrumental to the deposition of objects or use of charms in such incantations. Thus, one perception of time in the Greco-Roman context was directly related to the perceived efficacy of a ritual or use of a ritual object. Time, therefore becomes a rational construct of Greco-Roman reality.

Time, Ethics and the Interpretation of Neolithic Mortuary Practice
Joshua Pollard
How have essentialised views of time, process and history generated seemingly fundamental historical thresholds and what are intellectual consequences of these? Here, the legacies of periodisation and narratives of social change are explored through consideration of changing mortuary practices in mid 4th millennium to early 3rd millennium BC southern Britain. One 'defining characteristic' of the change from 'Early' to 'Late' Neolithic is the shift from extended mortuary treatment and collective burial in corporate tombs to the rapid interment of specific individuals within marker monuments. Seen as genealogically 'ancestral' to traditions of individual burial that typify the Early Bronze Age, the appearance of single burials is regarded as emblematic of transformation from one of conception of the body and one particular set of social and ritual relationships to another.

Interpretation here has been coloured by dualist meta-narratives and essential types. Thus, the sequence becomes one of oppositions within sequence:

Collective :: individual
Generalised ancestors :: known ancestors
Ritual authority :: individual authority
Earlier Neolithic :: Later Neolithic :: 'proto-Bronze Age'

Critically re-evaluating these mortuary traditions highlights the problematic meta-narratives that have conditioned their interpretation, not least a dominant model of evolutionary social development. Other narratives can be created. Here we need to escape from a sense of the 'normative' and tempro-cultural disjuncture, and address the emotive and material consequences of these mortuary practices – coming to terms with very real bodies acting as nodes within complex networks of temporal, spatial and material relationships. From this new histories can be written.

Material Culture and Material Science: Towards an Integrated Approach to Ancient Technologies
Maria Kostoglou
Technology has played key roles throughout archaeology's history both as a methodological and theoretical principle. This contribution examines the challenges facing attempts to integrate the diversity of materials, theoretical principles and analytic procedures relevant to studies of ancient technologies. Emphasis falls on example from archaeometallurgy.

Time is an Ocean ...But it Stops at the Shore. Refitting Timescales to Excavated Features
Tim Darvill
This paper examines relationships between time scales and physical units of excavation.

Time and all the Others
Ulf Ickerodt
The human perceptions of time, and the archaeologies as a part of this phenomenon, are in its functioning social. It is the product of a new perceptional view of the environment since medieval times that is no more based on providence but on hazard and causalities. The founding was laid during human phylogenies. As man, the hunter, learned the reading (in the present) of animal tracks (reflecting the past), he had/ has to take the different possibilities of agency into account (future). Is it a prey? Where is it going? To the waterhole? Is it a predator or an enemy? This seemingly trivial understanding of time is in the sense of Ginzburg's (1979) evidence paradigm the primary condition of what made at the end of the 19th century scientific or modern archaeology possible. Thus, modern archaeological reasoning reflects particularly the western experiences since medieval times: the discovery of the past (humanism), western expansion and discoveries, development of infrastructure in combination with trade and commerce and the outcome of technologies and sciences, etc. will be arguing that archaeology can be understood as a conquest since that refuses, alike social anthropology (cf. Fabian 1983), simultaneity to (contemporary) segmentary societies, legitimates the dichotomy of civilisation and savages, and degrades modern as prehistoric 'savages' to objects while being the subject of research. As archaeology is a social phenomenon, nonetheless its effect ('the scientific result') is prosocial and therefore self legitimating ('national archaeologies', etc.).

Crise de la culture, crise du Temps: Walter Benjamin et l'archéologie du présent
Laurent Olivier
Il tombe du ciel une fine poussière grise, légère comme de la neige, qui vient s'étendre doucement sur un extraordinaire chaos de gravats et de poutrelles métalliques. Venues d'on ne sait où, des centaines de milliers de feuilles de papier jonchent le sol, dans lesquelles pataugent des silhouettes effarées, blanches comme des spectres. Ceci se passe à New York : en un instant, la masse du présent en marche - si dense qu'elle se confondait avec l'Histoire arrivée à son terme - a été soufflée, rejetée dans le néant ; c'est-à-dire le passé. Il n'en reste rien désormais, qu'un incroyable monceau de vestiges incompréhensibles

et vaguement pathétiques : de l'archéologie. C'est le vrai présent des choses, de la matière, qui est exposé là : un entremêlement de déchets, réunis simultanément dans ce maintenant arrêté net. Les gens de Tchernobyl le disent : " Désormais, le passé n'est plus qu'une caisse remplie de vieux papiers ".
Nous sommes nous aussi tous des survivants. Nous vivons toujours dans ce siècle terrible qui n'en finit pas de se terminer, dans lequel ont sombré tous les idéaux du XIX^{ème} siècle européen, qu'avait libérés l'espérance des Lumières. Les expériences collectives du XX^{ème} siècle, qu'a dominé l'invention de nouveaux processus de " fabrication industrielle de cadavres ", ont non seulement ruiné les croyances en les bienfaits du progrès technique partagé, de l'éducation pour tous et de la primauté de la raison ; elles les ont surtout rendues définitivement indéfendables. Comme l'a souligné Hannah Harendt, nous vivons depuis 1945 une " crise de la culture européenne ", dont la vacuité du monde globalisé actuel - c'est-à-dire transformé en marchandise - ne fait que révéler la profondeur. Cette " usure de la tradition " pose très concrètement le problème de savoir comment penser les choses et le monde aujourd'hui, dans des sociétés désormais privées de toute possibilité d'Histoire.
Avant Hannah Arendt, Walter Benjamin s'est directement intéressé à ce problème de la destruction de l'expérience, qui nous prive d'existence en tant que sujets. C'est le temps qui constitue le nœud central de la pensée de Benjamin, ou plus exactement ce que signifie pour la compréhension du temps le fait que celui-ci s'enregistre dans la matière. C'est là un problème archéologique au sens le plus essentiel. C'est donc à une résistance contre les schémas historiques traditionnels que nous invite Benjamin, en même temps qu'à une (re)lecture de l'Histoire, qui doit être prise, selon ses propres termes, " à rebrousse-poil ". Il s'agit ici d'une approche très déroutante, car elle amène à renverser notre compréhension de l'histoire et du passé, en ne prenant plus comme point de départ – ou d'appui – le passé, mais le présent lui-même, cet endroit où nous nous tenons et dans lequel se tient également le temps. Cette approche est proprement révolutionnaire, parce qu'elle inverse notre rapport au temps et parce que, ce faisant, elle renverse ce que nous prenions pour l'ordre, à proprement parler, des choses. La vérité est que nous n'avons pas d'autre choix : notre passé n'est plus rien d'autre qu'un immense champ de ruines. **(Note: Paper will be delivered in English)**

Views Beyond the Science/History Dichotomy in Forensic Archaeology
Layla Renshaw
In recent years forensic anthropology has played increasingly important roles in projects with social and ethical implications that 'probe the limits' of traditional paradigms for historical representation. This contribution concerns the impacts of exhumation of civil war graves on surrounding present day communities. The issues posed touch on questions being raised in discussions of the need of new approaches to 'human rights' and 'cultural identities'.

There's nothing 'mere' about social constructs. 'Invisiblia' and the critique of re-interpretations of the Kantian Weltanshauungen in an 'age of globalisation'
Stephanie Koerner
The expressions, 'invisible things of the world' and 'people and processes' are occurring with increasing frequency and diverse definitions in several emerging areas of cross-disciplinary research. Building on 'critiques of meta-narratives' Enlightenment and Romantic images of human nature, knowledge, history (and especially, of the Scientific Revolution and Birth of Modernity), these promising new fields traverse the intersections of disciplinary definitions and chronologies, and call into question the long history of disciplinary traditions that hinge upon a supposed real versus historically contingent dichotomy. These new fields include archaeologies of the 'absent present' that cross disciplinary boundaries between history, sociology, psychoanalysis to bring light to realms of the disenfranchised - both outside and constituting the franchised. They also include studies of overlaps in the histories of art, science and philosophy that show how curiosity into 'invisible things of the world' (sub- and supra-visibilia) transformed the 'closed, fixed and finished' medieval world picture into the 'open and unfinished' post-Newtonian universe. They allow us to take fresh perspectives on changes that took place in early modern times in experiences of thresholds of human perception and causal attribution, which underwrote the transformation of the notion of a 'subject' and the status of ethics in epistemology and ontology.
This idea is not new. In his famous critique of Enlightenment beliefs in the replacement of medieval by modern systems of knowledge Nietzsche (Beyond Good and Evil 1907) described how the former's disciplinary practices were applied with "ruthless curiosity" to bringing phenomena on the margins of medieval mappi-mundi to the center of modern Weltanschauungen. The range of possible corollaries are considerable: (a) the demise of Scholastic paradigms for boundaries to human knowledge, attributing causation, and modeling supernatural (or metaphysical) realms, (b) a radical extension of the potential scope of human knowledge (to infinity) alongside a no less radical collapse of meta-physical (or supernatural) realms into gaps between subject - object, perceiving things (moral freedom) - extended things (causal necessity), and (c) a transformation of the status of ethics in epistemology and ontology, together with elaboration on notions of consciousness that became incorporated in psychoanalytic paradigms for 'agency and structure.' I will explore in these lights Kant's (a) accounts of infinite spacialised homogeneous time (1755), (b) the dialectical histories of nature and culture (1784), and (c) use of the notion of a Weltanschauung to explain why the "world" could not be conceived as a "totality" except from a "transcendent" standpoint (1790) - a notion that became central to debates over the commensurability of different 'world views.' I will conclude with some suggestions as to risks associated with current notions of 'hybrid identities.'

■
WHY ALL THIS 'CHAT' ABOUT BRITISH HISTORICAL ARCHAEOLOGY?
Session Abstract by Kate Giles & Dan Hicks
In the past, British historical archaeology has sometimes been perceived as an isolated sub-field, dominated by studies in artefact identification and industrial production and exchange. It is arguable that the artificial separation of medieval and post medieval archaeology has further compounded this problem and prevented British historical archaeology from achieving critical mass in either research, teaching and practice within the field. Over the past ten years, however, this situation has shifted dramatically. Inspired by the sophisticated historical archaeologies which have proliferated around the world, British historical archaeology has received new attention and developed new energy. A diverse and distinctive body of theory and practice has started to emerge, in both the professional and academic worlds - as exemplified by the theoretical inclusivity of the new "CHAT" conferences (started at Bristol in November 2003). Interdisciplinary studies have started to emerge, testing disciplinary boundaries, especially with social anthropology, art history and material culture studies. In these exciting and fast-moving times, this session aims to investigate this sea change in the boundaries of British archaeology. It aims to bring together British archaeologists who are trying to investigate later historical material in new ways. In particular, the session will ask
- What has caused this new interest in British historical archaeology? - What does theory in British historical archaeology look like? - Why should archaeologists of other periods - particularly Prehistory - care about historical archaeology? - Is the traditional division of medieval and post-medieval archaeology still useful, or sustainable? - How does this new interest in historical archaeology relate to broader shifts in the humanities and social sciences in Britain?
Papers are invited on any aspect of British post medieval archaeology (AD 1450-2003), but particular themes may include - Archaeological perspectives upon modernity and identity - Modernity, consumption and material culture - The archaeology of industrialisation - Archaeology and documents - Historical landscape archaeology - Standing buildings archaeology - Post Medieval Archaeology and Heritage Management
The session aims to compliment the important opportunity for theoretical discussions between historical archaeologists provided by the new CHAT conferences by bringing these perspectives to the wider archaeological community for further debate.

The Loss of Antiquity: from contemporary to historical archaeology.
Dan Hicks
This introductory paper explores intersections between contemporary and historical archaeology. Sketching the encounter between past and present brought about by the extension of archaeological perspectives to the recent and contemporary past, I shall argue that a 'loss of antiquity' - a loss of any generalised disciplinary time bounded from the present - has taken place in the past decade. This brings surprising new intersections: for instance with performance studies or science and technology studies as well as material culture studies. Archaeology's distinctive perspectives upon practice and materiality emerge as useful ways of seeing the recent past. In a review of the wider implications of the renewed interest in historical archaeology, I

shall emphasise diversity, inclusivity, fluidity and ambivalence in theoretical perspectives. In a brief consideration of future directions, I shall consider three themes which historical archaeology brings to the fore:
- a new diversity of archaeological practices , including film-making and other creative practices.
- new perspectives upon contingency and the extension of material agency to the material which we study.
- new perspectives upon networks, people and things.

"Strangers in a strange land": British historical archaeology and the archaeology of ethnicity
Chris King
Ethnicity and cultural identity have emerged as vital concerns for all the social sciences in the 21st century, both intellectually and politically. However, unlike our counterparts in the USA and other 'colonial' cultures, British historical archaeologists have largely failed to address the issues of ethnic and cultural diversity. This paper seeks to challenge this perspective by presenting the evidence for the 'Stranger' community in early modern Norwich. Between 1560 and 1630, the city experienced a massive influx of religious refugees from the Netherlands and northern France, who ultimately formed one-third of the population, and whose stories are embedded within the urban landscape, public buildings, standing domestic buildings, excavated tenements, material culture, and documentary sources. This paper will demonstrate the potential of this evidence to produce an integrated historical archaeology of the early modern provincial city, with its multiple social, cultural and religious groups. I will then explore the potential importance of this evidence for the contemporary politics and heritage management of the city. Can, or should, British historical archaeologists play a role in negotiating the challenges faced by our increasingly multi-cultural society?

Buildings and Ethnicity
Vicky Oleksy
This paper proposes to look at the archaeological study of ethnicity through buildings, looking specifically at two examples from Spitalfields, East London. Ethnicity is defined in terms of interaction, an ethnic group exists when a group of people view themselves as culturally similar and interact with others whom they view as culturally distinct from themselves ethnicity demands interaction Ericksen, 1993; Jones, 1997. Past studies of ethnicity, within the field of archaeology, are reviewed. The sub-field of buildings archaeology is discussed, with attention given to the study of social groups. Examples of buildings studies, which analyse both gender and class are given. Deetz's study of African-American shotgun houses 1977, 1996 is discussed as a previous example of a study of buildings and ethnicity. It is, suggested that studies of buildings and ethnicity have been limited to colonial situations, examination of slavery architecture, and creolization and that there is great potential for buildings and ethnicity studies in several other contexts. A short history of Spitalfields establishes the neighbourhood as a rich ethnic community, not only in the present but since its urban development, being a place of immigrant settlement for the French Huguenots, Eastern European Jews, and Bangladeshis. Two examples from Spitalfields, a specific building 35 Fournier Street and the phenomena of the Jewish chevra, are given. A discussion of these examples shows that like artefacts buildings are an excellent unit of analysis when studying ethnicity and that like gender and class, ethnicity can manifest itself materially both overtly and symbolically as well as functionally.

Historical Archaeology in the Mediterranean: a view on interdisciplinary approaches
Antoine Mientjes
Thus far archaeological studies of recent historical and contemporary societies in the Mediterranean have been predominantly of an ethnoarchaeological nature. In other words, the investigation of modern material culture has been confined to the development of analytical and interpretative models useful in the study of distant prehistorical periods. This is a problematic practice, because Mediterranean societies have undergone significant changes during the last three centuries. The spread of global capitalism and the rise of new political structures in the form of nation-states have transformed dramatically both urban and rural life in most Mediterranean areas. Conditions were created fundamentally different from any other period in the Mediterranean past.
Therefore an advanced historical archaeology needs to be developed for the Mediterranean like in other parts of the world. The challenge rests primarily in the theoretical field, i.e. the development of interdisciplinary approaches, which cross the frequently rigid boundaries of archaeology, history and ethnography. Specifically, I will argue that archaeology, and especially landscape archaeology, can create new insights into Mediterranean rural communities during modern history, which are unobtainable from documentary and ethnographic evidence. This general and crucial issue appears also relevant to British Historical Archaeology, which currently tends to focus on processes of modernity. I will illustrate my main lines of thought with a combined archaeological and ethnohistorical case study of recent pastoral landscapes on the island of Sardinia, Italy.

Britain in the World: The Importance of Global Connections in British Historical Archaeology.
Jim Dixon
Recent developments in historical archaeology have stressed the importance of taking the relationship between the global and the local into account in analysis. Hall's six themes and Orser's four 'haunts' of historical archaeology represent an attempt to link historical sites and events through universal themes applicable to sites all over the New World. These multi-discipline derived perspectives are very important to the development of British Historical Archaeology. Recognising Britain's position at the centre of much of the trade, exploration and European global expansion of the seventeenth and eighteenth centuries, British Historical Archaeology is able to look not only at the archaeology of its colonies, but, conversely, at the effect that this position had on Britain itself. This paper aims to look at the constitution of global connections within the local contexts of British Historical Archaeology, focusing on the rise of Britain's merchant elite in the eighteenth century. The global personal networks developed by Britain's merchants at this time are visibly manifested in the historical archaeology of Britain and it can be seen that, rather than applying universal themes and theories, British Historical Archaeology can benefit from consideration of individual, local networks and connections within global contexts to understand the development of its focus material.

Consuming Society: The Significance of Class in British Historical Archaeology
Eleanor Conlin Casella & Darren J Griffin
If we are to follow Prof. Mark Horton's recent assertion that "Britain's world heritage lies in its industrial past," we must closely interrogate the dynamics of global capitalism that structure this period. We must accept that class 'matters.' As our scholarship has begun to expand beyond the formative site-specific studies of Britain's historic industries, we are increasingly confronted with the task of understanding the sophisticated networks and multiscalar relations that reshaped everyday life after 1600AD. Descriptive accounts of local resource processing now provide a solid material framework for wider archaeological interpretations of the diversifications in western capitalism that transformed the nature, scope and focus of domestic consumption. How can our explicitly material focus of research contribute to broader sociological studies of labour, production, reproduction and consumption? This paper will provide a case study from the Alderley Sandhills Project to emphasize the significance of archaeological, historical and ethnographic perspectives in understanding the socio-economic transformations of domestic life from the pre-industrial through post-industrial periods of modern capitalism.

Production, tradition and the search for the end of the medieval period in England
Duncan Brown
Paper Abstract TBA

Historical archaeology and Industrial archaeology
Paul Belford
The industrialised society which emerged during the post-medieval period was based on the manufacture of identity through the production and consumption of things. Yet much more work has been done on the minutiae of things – specifically buildings and industrial processes - than on trying to understand the broader social contexts which these things emerged. There is no longer room for 'antiquarianism' in industrial archaeology. There has hitherto been little dialogue between the generally production-focussed 'industrial archaeology' and the more consumption-oriented 'post-medieval archaeology'. Moreover British (and specifically English) studies of the more recent past have often failed to connect with those being undertaken elsewhere in Europe and the wider world. Indeed, not only has there been a lack of geographical intercommunication, but we have also seen a failure to engage with archaeologists of other periods. This paper will explore notions of Industrial Archaeology past

and present, and suggest ways in which the study of industrial sites and landscapes can be improved.

Privileged Archaeology?
Jon Finch
Debates in archaeological theory are often at pains to emphasize the importance of archaeology as a unique method of acquiring information about the past. Within prehistoric periods this is not a contentious issue, but when it is taken up by archaeologists working on the modern period they often fall back on the premise that archaeology can provide a voice for those excluded from history. Consequently, historical archaeology has often shied away from the cultural interpretation of elite sites in a way that is not seen in other period sub-disciplines. Yet if material culture really is as active as theorists would have us believe then the challenge is surely to provide alternative paradigms and narratives within these research areas. This paper will explore what archaeology has to offer for elite historical sites and suggest that by addressing the issues raised by such sites, the rich potential of historical archaeology can begin to be realised.

Identity and Memory: the Necrogeography of the Castle Howard estate
Harold Mytum
The mausoleum at Castle Howard is famous for its architecture and its innovative location of interments in a British context. As such it has mainly been the concern of architectural historians who have concentrated on its design, and the foreign inspiration for the concept of a mausoleum. The monument thus has a national and international elite context, but also sits within a landscape and an active local community. By examining the local commemorative context of the monument, and the ways in which the population of Bulmer and the Castle Howard estate remembered their dead, distinct choices in commemorative strategy can be identified. Patronage and identification with the estate can be compared and contrasted with familial, occupational and spatial identities. The balance of these identities shift over time as the relationship between the village community and the Earls of Carlisle changes, and as the role of the mausoleum itself is modified. The mausoleum and churchyard are both active in promoting memories, but these are varied across time and social position.

Marrying the daughters of earth to the sons of heaven: the evidence of words and things in the study of buildings and landscape.
Adrian Green
Dr Johnson wrote in the preface to his Dictionary 1755 that 'I am not so lost in lexicography as to forget that words are the daughters of the earth, and that things are the sons of heaven. Language is only the instrument of science, and words are but the signs of ideas; I wish, however, that the instrument might be less apt to decay, and that signs might be permanent, like the things they denote'. On the one hand, Dr Johnson's century understanding of words signifying ideas is very close to current interpretations of language. On the other hand, his distinction between the malleability of words and durability of things differs from current interpretations of the meaning of things as multiple, unstable and changing; supposedly in a way analogous to text. To get a grip on the historical meanings of the things that survive from the past, this paper suggests that historical archaeology can best interpret 'things as evidence' if we use 'word sources' to get at contemporary categories of understanding. It is suggested that this approach avoids some of the difficulties inherent in regarding non-written things as text. The paper takes the interpretation of buildings and landscape as a case study for the ways in which words and things might achieve a happy not a forced marriage.

What odds on a reflexive historical archaeology in Ireland?
Tadhg O'Keefe
Archaeology in the Irish academies has been slow to embrace the potential of most of the explicitly developed theory over the past thirty-five years. That has begun to change in recent years, and TAG in Dublin 2001 was a key moment in the process. This paper explores briefly the history of the struggle of archaeological theory in Ireland, and then, in that context, poses the question that forms the above. I further suggest that the development of Historical Archaeology as a discipline within the Irish academies is of critical importance to British historical archaeologists since many of the field's central concerns have a particular illumination in the historical relationships between the two islands.

Travel Literature and the Invention of Isolation
Emma Dwyer
The Inishkeas, off the west coast of County Mayo, were colonised by settlers from the Irish mainland in the late eighteenth century. The islanders elected a 'king' to oversee the organisation of the community, and persevered with their own cultural practices and attitudes to religion and marriage, perhaps a reaction to being far from the influence of urban centres. Travel literature of the late eighteenth to early twentieth centuries made much of contemporary landscapes and people seemingly grounded in antiquity; a Celtic 'fringe', lost in the mists of time. This attitude was reflected in the ethnographic study of isolated communities in the British Isles, resulting in an alternative picture to that of the Inishkea's carefully curated autonomy. Present day archaeological research has perpetuated this notion; Norman Emery, the excavator of St Kilda, off the west coast of Scotland suggests that contact with the outside world from the nineteenth century onwards was culturally intrusive. 'Foreign' material culture was transplanted from the industrial centres of the mainland and the inhabitants were unable to make informed choices as to which parts of this material culture to adopt. This paper aims to provide a perspective on the role of archaeology in assessing historical accounts in which people living far from industrial and urban centres are characterised as 'primitive' and insular, and will offer some insight into how these accounts were created.

Time for Transition? Medieval and Post-Medieval Archaeology in the UK?
Kate Giles
Although the concept of historical archaeology is widely accepted elsewhere in the world, the division between medieval and post-medieval archaeology is still firmly entrenched in the UK. This paper will seek to explore the ways in which such a division informs the research agendas and methodologies of British historical archaeology and the interpretation and presentation of historical sites. It will question whether British historical archaeology is still operating as the 'handmaiden of history' or whether it has been able to break away from the discipline and produce a truly archaeological account of our historic past. Finally, the paper will question whether there is a future for medieval and post-medieval archaeology in the historical archaeology of the future?
Discussant: Josh Pollard

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A PRAGMATIC ARCHAEOLOGIST ?
Session Abstract by Ulla Rajala
'The problems of archaeological theory are real and they are impossible to answer definitely. However, the earlier paradigms were not wrong but incomplete' Muurimäki 2000, v Free translation by U. Rajala

The aim of this session is two-fold: firstly, to bring together archaeologists interested in philosophy of archaeology, and secondly, to create a forum where different ideas on the relationship between archaeological theory and practice can be discussed. According to Middle Range Theory, philosophy of science creates the highest level of archaeological theory. It is well-known that processual archaeology loaned its frame of reference from positivism whereas some post-processual archaeologist flirted with relativism. Recently, pluralistic and realistic currents have dominated, the former emphasising the co-existence of different schools of thought in fragmented archaeological landscape and the latter pointing out towards the possibility of finding a theoretically founded 'third way' between different intellectual opposites. Lately, pragmatism has been increasingly discussed among philosophers of science and social sciences. More traditional archaeologists have always emphasised the importance of common sense in archaeological reasoning. Would archaeological pragmatism be just an easy way to pass all theory or could the gap between theory and practise be reconciled? This session is not meant only for devoted theorists but also people who in their fieldwork encounter the difficulties of combining theory and practice. It is hoped that field archaeologists could present relevant, concrete examples. In order to widen and open up new perspectives, people who support other philosophical or intellectual stands are invited to join the discussion. Papers dealing with history of archaeology are also welcome. If you are unfamiliar with pragmatism but want to joint the discussion, it is possible to find more information from http://www.pragmatism.org.

Muurimäki, E., 2000. Realismi ja antirealismi arkeologian tieteenteoriassa C.J. Thomsenista V.G. Childeen (= Realism and antirealism in archaeological theory from C.J. Thomsen to V.G. Childe). A Licentiate thesis available over W3 at http://arklab.oulu.fi/public/PDF/opinn/muulisu.pdf.

Pragmatism and Archaeology: Unlikely Bedfellows?
Patrick Baert
This paper introduces the main outlines of American pragmatist philosophy, and shows how it can provide a fruitful base for a new philosophy of social sciences. It is also argued that this pragmatist stance shows strong affinities with recent developments in archaeology.

Archaeology as material and cognitive appropriation
Eero Muurimäki
It has been said that archaeological theory is based on empirical data. On the other hand it has been said that there is no independent data, because all data is seen on theory. Both these conceptions are wrong or rather they are insufficient. Archaeological theory building begins which data gathering, material appropriation. The data in prehistoric archaeology is always material without any conceptual or cognitive ties. The meaning it gets is always given by the researcher. But there is a distinction between theory and data in spite of this. The non-conceptual material is appropriated conceptually, made or translated as data by giving the meanings with vocabulary which is taken from everyday world, geometry, the results of chemical analysis etc. They are not irrefutable facts like it was thought in empirism, but actually quite permanent. This is the descriptive level. On the second, theoretical level the material is appropriated again with terminology derived from material, economic, social ethnic etc. processes. The material is seen to be a product of given process described in these spheres. The relationship between the first level and the second level are not logical. If they were, it would cause a vicious circle. The link between the description of the material and the processes described in theory are the real processes of the world in regardless how well they can be known in the social process of science.

The transcendental nature of archaeology: defining ontological and epistemological limits
Ulla Rajala
The unique nature of archaeology stems from the pursuit of reconstructing past entities that are defined on the basis of fragmented excavated data. Material remains are used to form arguments on immaterial aspects of life, e.g. religion, ideology and society. The degree to which this is theoretically possible is approached from the viewpoints of different realistic and pragmatic schools of thought.

Ontology and Impasse: a critical realist appraisal of archaeological theory
Sandra Wallace
Critical realism originated as a critique of positivism and postpositivism in the natural sciences by philosopher Roy Bhaskar. It is a melding of the concepts of transcendental realism and critical naturalism and holds a realist/relational ontological position whilst denying the possibility of knowledge unmediated by theory. Theoretical frameworks that have been transferred into archaeology (such as positivism, hermeneutics and postmodernism) have primarily been epistemological in nature. Using critical realism as a tool it is possible to unmask and investigate the often undisclosed ontologies that are inherent in these transferred epistemological frameworks. Critical realism argues for a relational ontology which is opposed to the inherent atomist/actualist ontologies that have been prevalent in archaeology without offering a narrow 'critical realist' formula. Relational thinking has the potential to impact upon many questions in archaeology such as scalar theory, the structure/agency debate and the relationship between the social and material. Relational thinking subverts the current dichotomising nature of these debates and allows space for the development of theories of archaeology that are premised on a coherent and explicit ontology which is in harmony with its epistemology. This paper will give a brief introduction as to how critical realism can be used as a tool in archaeological theory. It will illustrate critical realism's potential to highlight philosophical disjunctions, and will also discuss critical realism's argument for a realist/relational ontology and how this might benefit archaeological theory.

Publishing the right material?
Bonnie Nilhamn
In the process of getting our studies from the pen to the reader we are forced to take several things into account. The most important is of course how we treat our research and what we choose to put forward as important and interesting material for our fellow colleagues but also common public to read. Do we publish our facts and theories because we indeed are busy with them or do we try to please the reader by choosing certain convenient and already accepted topics and approaches? Could it be that this process of choosing and selecting also inflect our choice of research? Following already set patterns? In short: Do we publish what we want to put forward from a scientific view or from the view of the reader?

God, Empire and the philosophy of archaeology in the early 20th century
Pamela J. Smith
In 1915, the oldest school of prehistoric archaeology in Britain was founded when Miles Burkitt, a shy, now long-forgotten geologist, offered the first lectures on prehistory to 3 Cambridge undergraduates. My presentation will resurrect Burkitt's original motivations and personality. Although archaeologists today do not believe that archaeology is a religious endeavour, Burkitt argued that archaeology could serve both God and Empire. Cambridge's success as gatekeeper for postgraduate research and archaeological careers during the first half of the 20th century is based on this belief. The growth of archaeology from a small, religious, philosophical passion will be reconstructed.

Archaeology and heritage management decision making: a pragmatic approach to PPG16 and public enquiries
Peter Alexander-Fitzgerald
Pragmatism and legal philosophy, its application to two types of law. Rule based systems (statute and common law). Planning guidelines and material considerations, what are they? Values and understanding, pragmatism in action.

Archaeology as cultural critique: a pragmatic framework for community collaboration in the public interpretation of the archaeology of a southern United States plantation
Carol David
Pragmatist philosophy, rooted in the Emersonian ideal that the world can be made better through individual human effort, is intensely practical, progressive, democratic, and optimistic. It advocates academic participation in social, cultural, and political life and calls for academic engagement with the events and affairs of the world. By demystifying the scientific method and providing a way of understanding it as a set of distinct social practices by which knowledge is produced (by "bringing it down to earth") a pragmatic approach can make science more accessible as a tool for community collaboration and reform. It takes seriously the role of the future in human activity, while demanding and being informed by an active historical consciousness. As it mediates between "old" truths and "new" forms of knowledge, and the role of human agents in the production of both, a pragmatic archaeology may provide a productive, creative framework for communities to evaluate archaeological research and assimilate it into particular social and political contexts. This paper will examine the potential utility of a pragmatic approach as the descendants of both owner and slave residents of the Levi Jordan Plantation collaborate with archaeologists to publicly interpret the lives of their ancestors. It will also describe how a pragmatist understanding of knowledge could open the intellectual and social space for scientific archaeological practice to move from the ivory tower of academia to settings of relevant cultural criticism and social action.

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MEMORY AND MATERIALITY

Session Abstract by Duncan Garrow & Lesley Mcfadyen
Material cultures, architectures, places and landscapes are always entwined with memory. Bearing this in mind, the archaeology we uncover is perhaps better described not as 'an artefact' or 'a site', but rather as objects which have fallen out of memory, buildings whose original purpose has been lost, places that have been forgotten. This ebbing and flowing of memory has for a long time much longer than any of us can remember been transforming and transformed by various aspects of the material world. This session aims to explore the relationship between memory and materiality, in both the past and the present. In doing so, it is hoped that some aspects of the past will be re-remembered, and that memories in the present might be transformed.

Wallpapering
Anwen Cooper
"There are things in that paper that nobody knows but me, or ever will." (Charlotte Perkins Gilman 1892)
This paper examines the creative interplay of wallpaper and memory. It begins with fragments retrieved from the gutted walls of a farmhouse near Fleetwood, Lancashire and a search for the memories these

might insight. This leads to an exploration of the powers of wallpaper and decorating to evoke thought and emotion, and how memories become fixed, entwined and erased in the process of papering and the temporal layers it builds.

Art, things, memory, place
Matthew Shaw
Recycled and discarded objects have formed the content of much of my recent sculpture, which has aimed to invoke lost memories of places, objects and the past, through the creation of (un?)familiar architectures and environments. My talk will describe this process.

Pits, place and memory
Duncan Garrow
This paper focuses on an early Neolithic settlement site in Norfolk, made up of 206 pits. The pits, when excavated, were found to be filled with cultural material. It could also be said that they were filled with memories. Thinking through the materiality of an earlier Neolithic settlement, this paper explores the way in which pits, place and memory came to be intertwined in one particular location around 5,500 years ago.

Sensuous memory and the embodiment of space in Late Bronze Age – Early Iron Age Central Macedonia (Greece)
Vasileios Tsamis
During the Late Bronze Age – Early Iron Age the region of Central Macedonia was characterized by the existence of tell settlements. Space was continuously remodelled and rebuilt while the same locations were occupied, creating the characteristic mound sites found across Northern Greece and the Balkans. Previous studies of the region have concluded the importance of invasion and diffusion, mirrored in the material culture and spatial organization of tell sites. In contrast my research focuses on the embodiment of space and the role of bodily senses in experiencing and triggering memory, which in terms influence the creation of space and architectural organization. Late Bronze Age – Early Iron Age tell sites are seen as places where memory is triggered, remodelled, rebuilt, forgotten, in order to maintain or change ways of experiencing. The term sensuous memory is an attempt to illustrate that the human body experiences the world through the processes of remembering and forgetting bodily experiences. Memory and the human senses are seen as intertwined and interdependent. Therefore, past bodily experiences are to be found in the potential subjective and collective ways of sensuous memory. Embodied space is understood as an experiential process of remembering, forgetting and 'being in the world'. The experiential value of space and material culture is influenced by processes of forgetting and remembering, providing information about the everyday life in the past without 'labelling' it as public, private, personal or communal. This approach puts forward an alternative way of understanding the use and meaning of built space in Late Bronze Age – Early Iron Age Central Macedonia.

Park life: Christchurch Park, Ipswich. A contemporary archaeology of an urban park.
Matt Brudenell & Andy Hall
What happens when you re-visit a place full of childhood memories? Does what you find conform to the memories you hold, or does archaeology surprise you? Why do our memories cause us to react emotionally to the material culture we encounter? Are we finding our own past through other people's rubbish?
"There is ample opportunity for quiet recreation in its secluded arboreta, tree-dotted parkland, and range of semi-natural areas. The bird reserve comprises mixed woodland dominated by pines, interlaced with informal footpaths, with many species of songbirds in evidence (blue and coal tit, flycatcher, tree creeper, kingfishers and nuthatch). Overall the area forms a pleasant secluded retreat within the park" (Ipswich Borough Council 1999).
"When the weather is good, Christchurch park. Either on 'Hippie-Hill' or in the wood of the bird reserve. One tends to find lots of stoned musicians playing under the trees ... there r usually some pretty cool people on hippy hill in the park, in the summer there's massive crowds of people, and loads of pot and beer" (Anon. Knowhere website: 'Hook up spots in Ipswich').

Inscribing memory: the graffiti of the High Wolds farms, East Yorkshire
Melanie Giles
Cut into the boards of meal bins and tack room doors, or sketched on plaster, flaking from barn walls; the farmyard graffiti of the High Wolds in East Yorkshire provides a unique insight into the daily life of the horse-lads of the late nineteenth and early twentieth century. Graffiti most simply embodies the message 'I was here': it is an immediate act of presencing in place. However, these inscriptions later became sites of memory through which people could trace and recall their work on the land and their relationships with others. The images they drew, and the anecdotes, cartoons and names they left, move between the local and intimate experiences of their labour, and larger historical rhythms of the period: war, agricultural transformation and technological change. They are a unique insight into the experience of a class of labourers seldom investigated archaeologically, through the material conditions in which their lives were reproduced.
This paper presents the preliminary results of fieldwork undertaken in the Yorkshire Wolds, in and around the Birdsall estate. It assesses the significance of this phenomenon by examining the physical and historical context of the grafitti, and the character and content of the inscriptions themselves. Using poetry and photomontage alongside traditional recording methods, the paper seeks to restore a sense of social context to these inscriptions. It therefore also highlights how archaeology is actively involved in making memories from the past.

Bubbling Tom, the Tin Tab and Pottage's Beck: mapping childhood
Mike Pearson
In Welsh it is 'y filltir sgwar', the square mile, the landscape of childhood: that terrain we know intimately, in close-up, in a detail we will never know anywhere again; where in Ned Thomas' words we learn "everything which is of real importance ... history and geography". Here are favourite places, places to avoid, the best places for doing this or that, places that can transform or be transformed through play, places where memorable things happen. And it is location that we remember better than chronological sequence. In the village of Hibaldstow in north Lincolnshire the presenter revisits his own square mile, examining how memories attach to places, how places act as mnemonics and the distinction between personal and public memory? The paper discusses the relationship between landscape, experience and identity, the contested links between ourselves, our bodies and our environment, our physical and sensual experience of place, and the impact a particular location can have on our lives. And – in the same locale inhabited by generations of ancestors – it addresses the role of family tradition, myth and pedagogy. And how contemporary performance might tell about this.

How things were made to matter
Lesley McFadyen
This paper is a working through of the ways in which small things became entangled within construction sites known as long cairns and long mounds. In particular, the paper will focus on the ways in which these spaces were made through the making and using of flint tools, the setting and burning of fires, the processing of timbers into posts, the cutting of pits, the production of pottery, the butchery of animals, the disarticulation of human remains; and the ways in which these things were then entwined together with turf, chalk and stone. These practices of making were not incidental, and when we get caught up in imagining the ways in which they were knitted together we cannot extricate ourselves from the effectivity of these sites. I will attempt to show how architectural spaces were constantly in the process of becoming, because it was through the efforts of labour, through production, that intentions, understandings and memories materialised in concrete ways. It is perhaps these points that were being made to matter. People remembered acts of making, what was being made of a place; rather than the physical phenomena of a 'building' that was 'completed', 'finished' or 'abandoned'.

Kythera revisited: the art of remembering and forgetting in the social make-up of a Greek island
Elia Vardaki
Memory is an important agent in the production and reproduction of identities. Individuals choose places, objects and past events that help them to construct their personal memory. Emotions and emotional attachment to places and objects are actively implicated in the construction of memory and forgetting. In this paper I attribute an active role to mnemonic processes as agent of negotiation of past events, reconstruction of past experiences and of one's self. Following Kuchler (1987) and Eves (1996), I am interested in the way *individuals* manipulate memory to reinforce the position in the social whole, to shape their conduct, to negotiate their role either as part of a kin, class, and/or to reinforce their local and personal identity. The aim of the paper is twofold, first to examine the faculty of memory, its material term and social condition and secondly, to explore the way places and artifacts incorporate in people's mind to mould perceptions, personal

experiences and past memories. The focus of my research is on a Greek island, the island of Kythera, and on the way the emigrants, who after a long period of absence have returned to the island, negotiate their social position. Migration has received a lot of attention in the past decades, but mostly from the point of view of economic and social integration of the migrants in their hosting countries. The repatriation of emigrants and the integration in their homeland has not attracted equal attention. Hence, this paper is concerned with the emigrants' efforts to repair the rupture that was created when they left their villages years ago. Due to the large-scale migration that the island of Kythera suffered from, kinship ties became loose and classification according to kinship became ineffective. The depopulation of the island created a sense of interruption on both collective and personal level. The disintegration of social life could be somehow remedied with the construction and reproduction of personal histories that connect emigrants with the island's past and provide them nominal continuity. We should view the preservation of monuments and traditional villages, refurbishment of patriarchical houses, resurrection of customs, genealogical trees, historiographies and folklore art production as material representations of memory. Memory is employed by individuals or collectivities to construct their identity.

Eves, R. 1996. 'Remembrance of Things Passed: Memory, Body and the Politics of Feasting in New Ireland, Papua New Guinea', *Oceania* 66, 266-277.

Kuchler, S. 1987. 'Art and Memory in a Melanesian Society', *Man* 22, 238-255.

[028]

Mark Knight

[028] Ditch. Cut: N-S alignment; 4.60m in width and 2.40m in depth; flat base scarred by four equally spaced parallel grooves; vertical western edge; sloping eastern edge (c.45^0). Fills: basal slump of clean chalk below a threefold sequence of dark brown silty loam; this was interspersed with lenses of re-deposited chalk rubble which had entered the ditch from both sides. Finds: fragments of brick, glass and barbed wire.

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PLANES, BRAINS AND BRONZE AGE FIELDS: FRAMEWORK ARCHAEOLOGY

Session Abstract by Catriona Gibson, John Lewis, Ken Welsh, John Barrett & Gill Andrews

Framework Archaeology was set up with the intention of initiating new developments in field archaeology within the context of commercial archaeology. Its methodology encourages a more comprehensive understanding of landscapes under field investigation. All Framework projects are research driven, with an emphasis on discussion and interpretation while in the field. This promotes healthy working relationships within the archaeological team and empowers excavators as researchers. One of the main aims of Framework is to give the archaeology back to the archaeologists rather than deferring the synthesis to academics. Another aim is to provide opportunities for continued staff training in many of the vital skills within the discipline.

The on-site narrative as a recording device acts as a medium that everyone can contribute to. Through so doing, this bypasses the hierarchy that often presides on archaeological sites. Regular meetings and forums, in association with site tours, serve to encourage a fuller engagement with the whole landscape and an opportunity for the wider expression and discussion of ideas concerning the role of human agency. The on-site database facilitates a fuller comprehension of the archaeology while still in the field. Since preliminary analysis of finds and environmental evidence is quickly fed into the database, this helps to highlight archaeological features and areas of the landscape that are worthy of more detailed investigation.

The final product is the construction of a narrative that is accessible at all levels, and which flows rather than being fragmented or complicated by archaeological detail and specialist reports. This is supported by digital media that allows other people to draw their own conclusions and interpretations through interrogating the database with their own queries. This session will describe this new approach and application to field archaeology within the excavations at Heathrow, Stansted and Gatwick airports. It will focus upon the theoretical and methodological elements within the system, the process, and provide some preliminary conclusions with respect to the interpretation of the varied archaeological landscapes.

The manuscript of Heathrow: The social experience

Paul Morrison

The Heathrow manuscript does not give a chronological history of what was excavated at Terminal Five, but rather gives an insight into how two archaeological companies (those of Oxford and Wessex Archaeology) worked, socialised and survived during a period of roughly eighteen months. We try to understand how past peoples inhabited the landscape but this is very much done in the context in which we understand and inhabit our present environment. An important element of our interpretation comes through the way archaeologists perceive the archaeology within present circumstances and attempt to project that into the past. One of the most interesting dichotomies within Framework Archaeology, which in effect is an archaeology of airport environments, is how completely transformed these landscapes have become. The constant noise, smell, pollution and hustle and bustle is all so different from the prehistoric and historic landscape that we are uncovering and trying to come to terms with.

Is Framework Archaeology successful? Feedback from the voices on site

Mark Littlewood & Dave Tinham

How does Framework Archaeology work and can Framework Archaeology give all archaeologists on site a voice? How can research agendas work in a commercial environment?

Mark Littlewood

Framework Archaeology's approach to the excavations at T5 were designed to put the interpretation back into the hands of the archaeologists who were actually excavating and recording the archaeological features at Heathrow. Appropriate up-front resources and an interpretative recording system were designed to empower the field staff at the archaeological coal face. Whilst most of this helped it was clear from the excavation that commercial pressures and other factors diluted this principle and its key aim of empowering debate and feed-back within the team at T5. This paper will examine where the system succeeded and where it fell short of its ambitions and suggest some way to fine-tune the methodology to bridge the gap between research and commercial archaeology.

Dave Tinham

I have no background in archaeology and my only qualification for my role at T5 was keystrokes per minute. I came to work for Framework to input data into the database - primarily the discussions from the context and group sheets filled out by the excavators. Initially there were some difficulties in my work, mainly caused by having to decipher over 100 different styles of handwriting – some clearer than others! I did however soon get used to this and have now built up a fair glossary of archaeological terminology.

I was impressed from the start by how I was welcomed and in a short time felt part of the team. It was recognised that I was interested in the work carried out and so I was invited to the site tours and meetings / discussion groups that took place on a regular basis. We also visited other sites of archaeological interest, which I also appreciated. I enjoyed being part of an organisation that valued opinions from all who worked here and was impressed by how people fitted together to work as a team. I felt that Framework provided a democratic forum for all the diggers to put forward their interpretations, which in my opinion can only improve the archaeological record.

New techniques and ancient stories: How can an innovative approach to archaeological fieldwork help our understanding of the past?

Emma Noyce

Central to the way commercial archaeology is conducted in this country lies PPG16 and the principle of 'preservation by record'. I would like to argue that the concept of 'preservation by record' not only devalues archaeological research, but also devalues those involved in professional archaeology. I would like to give a brief outline of the Framework methodology with special emphasis on two themes; making archaeological research accessible and returning archaeological interpretation to the archaeologist.

The Material and Environmental Culture of Framework Archaeology: On Site Feedback

Carl Champness

One of the key aims of Framework Archaeology is to incorporate a preliminary analysis of finds and environmental evidence into the field project. This information is fed rapidly into the database to become accessible for everyone on site to utilise. Finds and environmental training is also included into the project to encourage the awareness of the potential of features and areas of the site. Specialised areas of sampling site specialist. Specialist feedback while still in the field was initiated to allow an on-site dialogue between specialist and the excavation team. All deposits were categorised using a standard classification system devised for the project by specialists. This system promoted a wider understanding of how deposits formed

without being weighed down by excessive detail. This further aided an interpretative rather than descriptive discussion of the archaeological landscape. This has helped liberate the archaeologists from solely a recording role to stimulate more discussion and academic interpretation. The value of this approach can be illustrated through two examples. The first is how the preliminary analysis of the charred plant remains helped to emphasise archaeological features and areas worthy of more detailed investigation. The database produced interesting distribution patterns that highlighted potential areas of activity or habitation, where truncation or other disturbance had removed or blurred more obvious signs (such as roundhouse gullies or post holes). Detailed examination of an unusual calcareous deposit within the Neolithic cursus ditch helped demonstrate the benefits of the Framework Approach. By examining the possible origins of this deposit, its formation and questioning how it ended up in the ditch, it was possible to gain an insight into the minds of the builders of this monument.

Continuity, Change, Reuse, Reclaim: Socio-cultural topography of the Heathrow terrace through time
Darko Maricevic
This paper will discuss following questions:
What roles formalised and non-formalised movement, as discerned from the archaeological record, have in shaping socio-cultural topography of the Heathrow terrace? How do these directly influence the pattern of the landscape enclosure through time? What is the difference in the information that we can obtain from micro and macro scale scenarios in the landscape and how do they interact?

Explicit and implicit landscapes: The Neolithic at Heathrow and Stansted
Fraser Brown
Recent fieldwork at Heathrow and Stansted airports has respectively revealed two archaeological landscapes that demonstrate how the Neolithic communities of the two areas practised very different strategies of inhabitation. By contrasting these landscapes it has not only been possible to further inform our understanding of the Neolithic but also the Mesolithic in south eastern Britain. This is possible because the Neolithic landscapes were concrete expressions of Mesolithic geographies. This might in turn cause us to question the chronological distinction between the two periods as being largely technical rather than ontological. Others have advanced similar arguments but in this instance the particular approach espoused by Framework Archaeology has made it possible for field archaeologists, engaging with the material encountered during a developer-funded excavation, to contribute to a debate that is usually the preserve of academia.

A Bronze Age landscape between the Runways
Angela Batt and Catriona Gibson
Much of the landscape at Heathrow is enveloped with Bronze Age field systems and associated settlements. The airport excavations have provided a rare opportunity to understand this important landscape almost in its entirety, rather than in a piecemeal fashion where only small parts of a site are understood in isolation. Through analysis of these varied and numerous Bronze Age components within such an extensive backdrop, a number of interesting stories concerning the inhabitation of this landscape can be proposed, allowing a detailed understanding of its emergence, development and change through succeeding generations.

Documentary resources and archaeological research
Steve Leech
How can we provide a fuller understanding of the landscape people inhabited? Utilising the historical and archaeological sources available on the Framework database and internet in tandem with the excavation of the site, a more detailed overview of the events that effected and changed peoples lives who occupied this landscape can be proposed. This will be demonstrated through a case study of the Post-Medieval field system, which is directly influenced by the Bronze Age field system, thus indicating that the way people used and moved around this landscape remained relatively unchanged for 4000 years, until the enclosure acts of the 18th century.

Applying the concepts of Framework Archaeology to a non-Framework Project:
Nick Wells
The philosophy of Framework Archaeology allows for a greater interaction between archaeologists in the field and their counterparts in the graphics and environmental departments. This, combined with feedback from external specialists, allows a greater transparency of decision-making both specific to sites and on the general strategic level. Of course, to say that Framework Archaeology is unique in this is totally misleading. There are many site directors and supervisors in professional archaeology whose personal approaches mirror this philosophy – simply because, in their mind, it is the correct way of doing things. In fact the methodology used at sites like Stansted, Heathrow and Gatwick has arisen from the experiences of these archaeologists over many years. This paper looks at some actual and some possible ways of applying Framework Archaeology's more reflexive style in the wider world of professional archaeology, identifying the benefits and drawbacks that arise when the inevitable tight budgets and deadlines occur.

EDUCATION VERSUS TRAINING: DEBATING ISSUES OF EMPLOYABILITY IN ARCHAEOLOGY

Session Abstract by Thomas Dowson
Debates about what is required of the archaeology curriculum in Higher Education are now hard, if not impossible, to ignore. Archaeology departments have an obligation to produce graduate archaeologists with a certain level of practical competency in the discipline. Any attempts to meet such a requirement are curtailed by a number of factors, including PPG16, benchmarking archaeology, as well as the cold, hard facts of HEFCE funding. Significantly, 70-80% of undergraduate students do not continue in archaeology. The aim of this session is to continue the debate of these issues, but with an emphasis on exploring innovative aspects of teaching and learning that will allow these debates to be addressed more practically

Paper Titles TBA

ARCHAEOLOGISTS AT THE FRONT: THEORETICAL & METHODOLOGICAL IMPLICATIONS OF BATTLEFIELD ARCHAEOLOGY

Session Abstract by Martin Brown & John Carman
Battlefields first burst onto the archaeological scene after research at the Little Bighorn site in the USA in the 1980s proved the value of archaeological approaches to the study of historic warfare. Although not the earliest battlefield archaeology in the 20th century (work at Aljubarotta in Portugal preceded it by nearly 30 years and at Marston Moor by 10), the Little Bighorn research and projects like it have led to a massive growth in interest in battlefields and warfare generally over the past decade. This rise in interest has been reflected in conferences and in publications, in TV shows and popular books, and in a number of ongoing projects across the world. This session will provide a forum where the rise of battlefield archaeology as a specialist area of practice can be assessed for the contributions it has made to archaeological methodology and theory. We invite contributions from active researchers into warfare in the past of all periods to consider: what theoretical and methodological concerns are most useful in the study of warfare practice in any period what (if any) new developments have emerged out of battlefield work - whether directly or indirectly what contribution battlefield archaeology can make to a growing concern for radical and politically-aware archaeologies the relevance of historic research on battlefields to prehistoric research on warfare, and vice versa · battlefield research as 'public' and 'community archaeology' re-enactment as interpretation · the value of battlefield archaeology (or any separate 'archaeology of warfare') as a specialist area of research.

Historic Terrain: Applying the Techniques of Landscape Archaeology to Military History
Glenn Foard
Since at least the late 19th century it has been recognised that the physical characteristics of the landscape have had a significant impact on operational military history at every scale, from the war theatre right down to the individual battlefield. Battles, and indeed the campaigns and wars of which they were a part, cannot therefore be adequately understood without the study of the historic terrain at each scale. What is surprising is that the techniques developed in historical geography and landscape archaeology have not generally been applied by military historians. Although in recent years the problem of accurate location of the action has begun to be addressed through battlefield archaeology, such work could perhaps be better described as the 'archaeology of battle', for it concentrates largely upon the investigation of the physical evidence left by the action rather than the archaeology of the battlefield itself.

The objective of this paper is to show how 'historic terrain' can be returned to the central role that it deserves. Returned, because the exploitation of the opportunities provided by terrain, or the dangers posed by the enemy's use of it, has always been recognised by military commanders over the centuries, and even by the common soldier because his very survival might depend upon the cover it provided. The landscape of Sedgemoor is one for which there is excellent documentary and archaeological data to enable the clear demonstration of the methodology of historic landscape reconstruction and the placing of documented military events within it.

The Seminole Way of War: Archaeological Perspectives on the Battlefields of the Second Seminole War
Brent R. Weisman
Between 1835 and 1842 the U.S. army and militia waged war with the Seminole Indians in Florida with the purpose of forcing their removal west to Indian Territory. Historical archaeology of the Seminole War battlefields reveals patterned use of the landscape by Seminole warriors for their tactical advantage. Five criteria consistently guided the selection of battlefield locations by the Seminoles. Specifically, the location should (1) buffer nearby villages of women and children from attack , (2) permit the formation of a protected battle line, (3) use rivers, streams, or ponds as natural defensive features, (4) allow the use of the "semicircular surround" offense, and (5) afford an accessible escape route. The major battlefields of the war exhibit these features and indicate that the Seminoles possessed a theory of combat. This is a new perspective that counters the conventional historical characterization of the war as a series of random guerilla-style encounters. Archaeological studies of battlefield artifact patterns and topographical features are aiding both the interpretation and preservation of the sites.

Modern Military Archaeology from the Air
Roger J. C. Thomas
Paper Abstract TBA

Paper Title TBA
R. C. Janaway
Paper Abstract TBA

It's battlefield archaeology – in theory!
John Carman
Discussions of a theoretical nature are rare in relation to the archaeological study of battlefields, especially in the UK and Europe. In this session, for instance, and indeed as at other recent conferences on this topic, the majority of contributions are explicitly oriented towards methodology, leaving more abstruse issues of underlying theory out of account. On this basis, it may be thought that the study of battlefields is a realm of archaeology beyond or possibly not needing theory. Accordingly, although many of those studying historic battlefields will claim to have been inspired by the work of Douglas Scott and his colleagues at the Little Bighorn, few (if any) explicitly also acknowledge the basis of that work in Michael Schiffer's processualist 'Behavioural Archaeology'. Followers of more 'interpretative' strands of theory are very rare in the battlefield archaeology community, and any explicit discussion of theoretical issues tends to be avoided by all concerned.
This paper therefore hopes to fill a gap in the field by opening up a consideration of what strands of archaeological theory – if any – are to be found in current approaches to the study of historic period warfare. It hopes to promote an active discussion of theoretical ideas among researchers into battlefields, to act as a reminder to them of where some of the assumptions they make derive from, and to provide some ideas as to the most relevant theory for battlefield research.

The Phenomenology of the Western Front - a social/political approach to its landscape and archaeology.
Peter Chasseaud
While the material evidence of Western Front still lies in the ground everywhere along a 400-mile strip of territory in France and Belgium from the North Sea to Switzerland, and its historical existence is recognised and acknowledged in archives, books, films, documentaries, etc., there is still massive public, institutional and political ignorance, and even denial, of the present reality of this archaeological trove of material culture and its many levels of significance. The coherence and integrity of this 400-mile band of battlefield landscape and archaeology remain unacknowledged at almost every social and political level, and investigations remain spasmodic and uncoordinated, with a wide range of 'professional' and 'non-professional' approaches. Over the past 30 years huge road, rail, industrial and housing developments have seriously damaged the archaeological evidence with, until very recently, no regard at all for, or even recognition of, its significance. This paper examines the 'phenomenology' of the Western Front and presses the need for a formal recognition of its reality and its re-integration into national and international consciousness, as a first step to establishing international liaison and establishing appropriate guidelines for 'heritage' and other approaches to the landscape and the archaeology.

Whose Battlefields? Whose Archaeology? Dealing with the orphan heritage of warfare.
Jon Price
There is a tendency to globalise the ownership of heritage material as evidenced by the increasing number of world heritage sites, and of international agreements on conservation. Whilst recent initiatives such as the Belgian proposal to declare parts of the WW1 battlefields in Flanders a World Heritage Site show an official and professional conformity with this trend, the reality of public battlefield consumption, and this is particulary the case with modern battlefields, is one of sectarian, national interest, which can lead to conflict when the question of allocation of resources arises. This paper examines the question of ownership of archaeological process and records, archaeological remains, and interpretation of sites in the context of conflict, warfare and the battlefield.

"We're here because..." or Archaeology and the Great War
Martin Brown
In recent years the archaeology of the Great War has become a significant issue in the cultural heritage of France, Belgium and the UK. As the war passes from memory into history and the pace of development in the combat zone increases archaeologists have increasingly begun to look at the material culture of the conflict. While in some cases fieldwork has been carried out as part of wider projects recording more traditional sites, archaeologists have also been studying the material and materiel culture of the Great War for its own sake. Since Saunders published his paper in Antiquity (2002, 76: 101-8) interest in the war has grown both in public and archaeological circles and the number of projects increased. This paper will consider some of the issues attendant upon the study of the war, using case studies from the western front in both France and Belgium. Sensitivities, conflict and perceptions will be considered, as will the role of the host nation in curating the history of others, including aggressors.

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QUEER THEORY AND BEYOND

Session Abstract by Brian Boyd
With queer theory having emerged as a powerful theoretical stance against heteronormativity in a number of academic disciplines including archaeology, the papers in this session aim to consider the ways in which the queer programme can be carried forward in a proactive way. The overall purpose of the session is to demonstrate how queer voices and representations may be revealed and how full equality may be established within a number of material contexts.

A queer picture: Beyond representation, feminism and queer theory in representing past sexualities
Thomas A. Dowson
Despite recent critiques of the presumption of heterosexuality in both academic constructions and popular representations of the past, the future of representing sexualities of prehistoric and ancient peoples continues to present a wide range of problems and challenges. Feminist critiques of androcentric constructions and representations were technically, if not always politically, easily resolved. This is not the case for representations of sexuality. The heterosexual family unit continues to be repeated with gay abandon. But how queer scholars attempt new representations of sexuality without falling into the trap of producing a reverse discourse remains largely, but not entirely, uncharted.

The Pitfalls of Pictures and Pronouns. Preventing the perpetuation of normative views of sexuality within archaeological literature.
Hannah Cobb
As archaeologists we often view the words that we use and the pictures that support these words as simply tools for expressing and supporting our theories and interpretations of past societies. However, in this paper I would like to argue that to be complacent about these tools is a very dangerous thing, and I shall discuss this specifically with

relation to Queer Theory. Both Queer Theory and Feminist studies have played a crucial role within archaeology over the last twenty years by seeking to challenge our inherent normative biases regarding sexuality and gender, and as a result these issues are receiving much more explicit mainstream consideration. Yet a huge and almost unnoticed dichotomy exists. On the one hand archaeologists are explicitly addressing issues of sexuality and gender, whilst on the other, volumes are still coming out which, by using modern stereotypes of sexuality and gender in both language and pictures, quite insidiously perpetuate the normative ideas that the Queer Theory and Feminist movements have been striving to challenge. In this paper then I shall seek to demonstrate why and how alternatives can be employed. I hope that I may also show that it is only by discussing and applying some of these alternatives that we may counter the thoughtless use of the tools of language and pictures and thus make it possible to truly examine "Queer Theory and beyond".

Queerying Mental Illness
Kathryn Fewster
This paper explores the wider implication of Queer theory as archaeological theory that addresses not only alternative sexualities, but also other forms of the non-normative in society. This paper explores mental illness in western society as being culturally constructed "other" and argues that, as with "other" sexualities, it has been a world view that has been hidden in our narratives about the past largely as a result of the fact that it is a hidden world among the personnel who inhabit current academic structures. Despite its overtly liberal stance, Academe consists of a series of structures dominated by the norm, in which to "come out" and admit to an alternative experience of the world based on mental illness, the speaker is in fact endangering his or her professional credibility in the very institution in which he or she seeks voice. This paper is NOT about "finding" evidence for mental illness in the past, but it is rather about expanding ontology, our capacity to imagine, if you will, pasts varied enough to include non-normative experience. The paper takes the form of a video presentation divided into two parts. The first part consists of a narrative read by a speaker describing her experience of mental illness, especially with regard to her experience of the physical, material world during illness. The second part of the video discusses some archaeological theory such as agency and embodiment within the light of this narrative. The paper concludes that the importance of Queer theory is that it provides the beginnings of a methodological framework within which otherness like mental illness can begin to voice itself, both in the present and the past.

Cruising with Swan Hellenic: archaeological sites as queer spaces
Brian Boyd
This paper looks at how (largely classical) archaeological sites are constructed as queer spaces through their use as cruising grounds by, for the most part, bisexual and gay men. How are these architectural sites appropriated for queer use, and what are the implications for the historical and cultural identities which are assumed to be represented by such places

Gendered Spaces, Gendering Spaces; Ethnographic journeys in the conventional and the subversive
Elisabeth Kirtsoglou
This paper intends to discuss the importance of the multiple readings, uses and meanings of space. Through various ethnographic instances that refer to the lives and narratives of a group of Greek women who establish same sex relationships, the paper explores what our actions do to the meaning of space that is otherwise taken for granted both by social analysts and everyday actors. The main argument of the presentation revolves around the idea that conventional understandings of spatial politics might silence the subversive while certain paradoxical appropriations of space might institute small but critical rifts in conventional analytical pathways. The ethnographic depiction of alternative narratives of the house, the bar, the church, the beech and various public spaces aims at discussing the socially unexpected readings and the multiple and even conflicting appropriations of space questioning the idea that space can ever be fully and finally categorised, marked identified, or associated with just one definition and kind of use.

Paper Title TBA
Zoe Crossland
Paper Abstract TBA

MENTALITÉS AND IDENTITIES IN MOTION

Session Abstract by Andrew Cochrane, Daniela Hofmann & Jessica Mills

Mentalités, identities and motion are among the principal variables in understanding human existence. This session explores how routine practices recursively bring about fluid senses of identity and being. Recent attempts at creative 'storytelling' and writing past identities have not granted an adequate place for detailed investigations of archaeological materials, or fully elucidated how we think they thought and acted. By positioning these objectives as central, this session aims to illuminate past experiences with and in the world. Mentalité is essentially an attitude towards the world, a way of approaching and engaging with the human and non-human components of the world. Not a set of strict rules of behaviour or a cosmology, but a worldview, a way of making sense. As such, mentalité is acquired through daily life and routine interaction, but also through explicit questioning and formulation. Identity again is created through routine action but also challenged and expressed in various other contexts, such as burial or large-scale social interaction. Importantly, identity is a multi-facetted concept, encompassing many scales from the personal and intimate to the regional and super-regional. While many books and papers have dealt with questions of gender or individual identity, few have tackled the whole spectrum of elements or tried to integrate the different dimensions. Finally, motion integrates mentalité and identity into a holistic medium for theorising the past. Motion is concerned with the ebb and flow of lifeways, whether everyday, seasonal movements or irregular, unusual shifts. Many archaeological narratives only manage to present a 'snapshot' of life in the past, but this static presentation is not appropriate. In acknowledging that to live is to move, we aim to attend to motion in the creation and maintenance of worldviews and identities, enabling a more reflexive account of past life. This session asks how identities would have been generated through the specific rhythms of lifeways; for example, ranging from everyday situations to extraordinary events, from particular activities and engagements to the signature of collective projects. Despite the multiplicity of potential identities open to people in the past, archaeologists tend to only concentrate on narratives pertaining to either individuals or groups. One reason may be because of a persistent desire to produce neat accounts of the past, when in fact tensions and contradictions between conflicting scales and demands are just as common. Most importantly, few have adequately problematised the relation between mentalité, social expectation and individual strategies and agencies. This is, however, the very heart of past life, governing how the everyday world is carried forward and also how it changes. Furthermore, this session will investigate how routine practices and ritualised acts dynamically interact at different scales to form the basis of human engagements with and in the world. For instance, in the LBK culture of central Europe, the strong stress on conformity and communal life embodied in the longhouse and the routines of its use stands in apparent contradiction to the often very individualistic rites of individual such as burial. Contributors are asked to provide specific archaeological and anthropological case studies that allow the integration of routine and special actions and how these contribute to how people experience, consciously or unconsciously, relationships between self, others, the day-to-day living of life and the cosmos. Papers should address the tension between everyday existence and ritual action in the creation of identities and draw on how multiple scales of identity are foregrounded in different acts and contexts for action.

When the mind blinks: visualising mentalités through the motifs on Irish passage tombs
Andrew Cochrane
Visual cultural studies currently suggest that our worldviews and identities are multiple and fluid, mutating constantly as we experience daily life. For instance, discussions on the dislocating 'carnivalesque diaspora' have revealed how engagements with visual images can create environments in which 'everything is pregnant with its opposite, within an alternative logic of permanent contradiction' (Shohat and Stam 2001, 35). This paper will appraise the visual culture from Knowth and Newgrange passage tombs, Boyne Valley, as a means of further understanding the multiple expressions and experiences that may have been articulated by some Neolithic people. By incorporating the work of George Eogan, Muiris O'Sullivan and Andy Jones, I will explore some episodes of motif sequence and superimposition both internally and externally on the tombs. These observations will suggest that the motifs should be seen as unfinished and elastic, transgressing social processes, through the passing of one form into another. This contests the notion that they are static and fixed, being furnished with 'readable' meanings that are transmitted over time and space. By considering that identities and mentalités are influenced by

inexhaustible engagements with visual imagery, this paper will regard the motifs as 'anti-canonical'. In short, geometric images decompose the generating processes that make universal narratives. Visual images, through their nature and our neurobiological construction, are not stable but rather change their relationship to exterior reality at particular moments in time and place. As one mode of reality that is represented by an image loses ground, another takes its place, creating a matrix consisting of realities within realities. This process is amplified with the overlaying of one motif onto another. Images that assist in fabricating or warping a reality are therefore creating much more than a static 'worldview'; instead they are forming fluid 'visual motions', neurologically devised by humans as tactics to place us within the world of everyday life. Finally, it will be argued with some examples, including Maurice Bloch's writings on the Zafimaniry, that it is not the transcribing of self or ideas on to material, but rather the subsequent routine interactions with these materials that embellish and magnify worldviews.

Shohat, E. and Stam, R. 2001. Narrativizing visual culture: towards a polycentric aesthetics. In N. Mirzoeff (ed.), *The visual culture reader*, 27-49. London: Routledge

Moving around in the Neolithic and Bronze Age

Jessica Mills

Movement constitutes one of the most important phenomena of human life. It is an essential component of being, action, identity and dwelling, indeed without it we cease to live. Notwithstanding, human movement remains little theorised within prehistoric contexts, and when it is considered is usually restricted to seasonal mobilities or the patterns of movements around and within Neolithic monuments. It is the aim of this paper to introduce how relations formed through the routine actions of human movements within the landscape are a fundamental way of considering Neolithic and Bronze Age lifeways, and more specifically, the establishment of identities. The need to consider patterns of movement in mediating the relationship between persons and landscape is critical to archaeological analysis. However, to date, the places (structures, monuments, activity areas) that constitute a landscape have been interpreted as an a priori series of fixed points around and between which movement is structured. This paper will instead consider the ways in which the dynamics of movement give rise to, and shape, these places as part of the construction of a dynamic landscape identity. My paper will focus upon the river valleys of the Great Ouse, Welland and Nene. Each valley extends from considerably inland to the fen-edge, therefore connecting a variety of unique and diverse situations. Focusing upon how palimpsests of river valley landscape features were created, maintained and perceived through the process of movement as part of routine social practice, this paper will address such issues as why specific locations were selected over other potential locations; the degree of integration of settlements, and whether monuments can really be seen as 'isolated' within the landscape. From this I will consider how fluctuating identities were forged, maintained, and changed through everyday mobile relationships within the landscape.

Between life and death: LBK figurines and the funerary context

Daniela Hofmann

The interpretation of LBK figurines, especially in western areas of the culture, has for a long time been hampered by the tendency to see them exclusively in relation to the more numerous finds from related cultures in southeastern Europe. These largely typological studies are responsible for the monolithic interpretations attached to these idols as connected to an ill-defined "fertility cult". The present approach tries to restore LBK figurines to their cultural context through an interpretation that takes into account their main characteristics: - their stylistic debt to southeast Europe - their highly individual appearance – their abstract features and decorations – their manner of deposition. The starting point is an article by Höckmann (1985), in which he first suggests links between figurines and mortuary practice, although his ideas about cannibalistic human sacrifices are no longer tenable. A closer inspection of the principles behind especially settlement and cave burials, however, reveals that LBK figurines express fundamental ideas about personhood and the nature of death. This is not an explanation for all the figurines found, as they were probably used for other ends in different contexts. But this brief study shows how a medium similar in many cultures can be invested with more specific meanings and change its use in more local settings. It becomes clear how people employed it strategically to achieve certain ends in a particular place and time, but in accordance with more widely shared ideas about appropriate action.

Evolution, reproduction or simply change? The inception of the Bell Beaker culture in central Mediterranean Sea

Marc Vander

Since those good old days when archaeological cultures meant something, identity has been central in the archaeological discourse, up to becoming subject to enthralling and cruel debates in the struggle that opposes so-called processualist and post-processualist scholars for some — much too long — twenty years now. Likewise, the question of change has led to countless published pages by archaeologists, specialists as we are of diachrony. However, it is far less easy to articulate both concepts in a single narrative; one may well state that traditions and identities are by nature processes and not given realities, those processes appear to be very difficult to describe and analyse, especially when coping with long and somewhat imprecise time spans as in prehistoric archaeology for instance. If these statements might look as some kind of truisms, they however remain crucial for archaeology and social sciences in general, as shown, for instance, by recent evaluations of the internal contradictions of Bourdieu's sociology (Favereau 2001). Actually, another old traditional archaeological concept appears as a valuable tool in order to delineate the necessary complex web of relations exemplified by past situations. Indeed, polythetism, as established by the late David Clarke (1968), allows to set forth, in a unique coherent framework, readings of several facets of the archaeological record, where too often specialisation forces us to concentrate on a particular type of data, and therefore on a given social and cultural trajectory. The obvious advantage of such methodology lies not so much in the juxtaposition of several historical trajectories, but in their confrontation. Yet, one has to admit that, in this perspective, polythetism as such lacks integrative capacities to bypass archaeological analysis in order to reach historical interpretation. Here, the concept of *mentalité*, in the general sense of system of relations, is useful, as it forces us to explicitly focus on the potential and multiform connexions that may, or not, have existed and been significant for past social actors. This does not imply neither, from a strict archaeological perspective, to a mere comeback to the absolutely coherent Childean archaeological culture, nor, in a more sociological perspective, to the almighty holism favoured by Durkheim, but rather to adopt a relational perspective, for which the modalities of combining elements appears as the prime determinant of a given "cultural tradition". The potential value of those far too theoretical ideas will be tested against a particular case-study, it is the inception of the Bell Beaker culture in central Mediterranean Sea. Although this phenomenon is characterized by an impressive geographical extension and by congruent factual variability (Vander Linden 2001-2002), mainstream interpretations are excessively monolithic as they identify its historical originality to a mere, ineluctable, process of growing social hierarchy. This reading, however, fails to account in satisfactory terms for the subtle variety of local situations and historical trajectories that the Bell Beaker phenomenon manifests throughout Europe. Actually, there is much to gain by looking at the way the local people — so-called substratum — dealt with social life before and, then, accepted or rejected, one or several traits that compose the abstract Bell Beaker unity.

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Social reproduction and landscape perception as a starting-point for the construction of mentalités in the Bronze Age and Early Iron Age of Central Italy

Erik van Rossenberg

This paper starts from the notion that social reproduction entails the construction of identities on several levels. In the Bronze Age cultural landscape of Central Italy the tensions between these layers of social life were reconciled through motions between permanent sites of ritual practice and periodically shifting sites of routine practice. The fact that ritualisation referred to the routines of everyday life and included collective burial practices suggests a mentalité rooted in the social reproduction of households. The generally accepted idea of social transformation through increased individuality in the Final Bronze Age and Early Iron Age does not stand up to close scrutiny of the funerary evidence. Although seemingly related to individuals, these funerary contexts were still tied in with the construction of collective identities. In

the combination and positioning of objects we can recognise the Early Iron Age burial as a locale which incorporated the motions in the Bronze Age cultural landscape as a microcosm. As such it became a site of conflicting interest in itself and a site of reproduction for a new mentalité.

"Mending Gauls' fences with the Romans" – Spatial identities from farmsteads to sacred places in northern Gaul
Cécilia Courbot-Dewerdt
Enclosures are well-known features of the Late Iron Age and have been analysed, as such, from different points of view. The archaeological material at hand, mostly data from rescue archaeology, makes it possible to study them as spatial architecture, that is to say a way of interacting with space. Enclosure defines strongly a particular piece of space as "our place" as opposed to "other space", thus creating a feeling of identity and belonging. First of all, building the enclosure is an act of foundation, bringing the whole group to unite in work and to appropriate the new space created. The way it is built – ditch, embankment and hedgerow- make it not only a limit but also part of the farmstead life, providing firewood, timber and cattle food. Planting, and then tending to such an hedgerow required a certain continuation in space's possession, as timber can be cut down only several generations after. In daily life, the household refuse management reinforced the inner space/outside world division. The rubbishes are periodically removed from the enclosed space, maybe after spending some times as a midden heap, and threw away in the ditch enclosure nearby the house. Furthermore, the fence was sometimes enhanced on the entry side to make the enclosure look more important in the landscape. This enhancement expressed the idea of passing through a quite monumentalised entry, from outside world to private space. Enclosure can be considered thus as a real architectural component, expressing the way their builders related to space and territory. It is not a unique feature of farmstead structure but is also to be found surrounding sacred sites. Confronted with another culture, during the integration of northern Gaul as a province of the Roman Empire, this architecture of space undergoes some changes but remains a strong feature of the different sites in two distinct areas of life : settlement and sanctuary. The analysis of numerous enclosure transformations during the Iron Age/Roman transition period may give us an insight into the late Iron Age mentalité and its evolution through the cultural process of acculturation.

What the Romans did for us: A question of identity in the Broekpolder
Marjolijn Kok
This paper wants to explore the concept of identity through the use of native and Roman artefacts in different contexts within the same community. The data comes from recent research in the west of the Netherlands (Beverwijk/Heemskerk). The Broekpolder is situated just north (3km) of an early Roman fort and somewhat further from the final Roman border (Limes). Large-scale excavation uncovered settlements, fields and an offering site in a shallow pool. It gives an opportunity to relate different spheres of activity and their material components. Of interest at this site is the near lack of Roman artefacts in the settlement and fields, but their numerous depositions in the offering site. The lack of (excavated) offering sites in this area and associated Roman artefacts has led to an image of a community with a strong self-identity without Roman influences. The question is whether the new information from a ritual context contests this idea or that the Roman artefacts were transformed into a local idiom confirming their independent identity? A preliminary answer is given which is based on the selection of material these people used in their different acivities, creating a landscape of meaning.

"Un pour tous, tous pour un", communal identity and individualism in northern France villages during the Thirty Years' War.
Hugues Courbot-Dewerdt
Village mentalité during the XVIth and XVIIth centuries in northern France is well known through historical surveys of archives. Country people formed very exclusive communities, acting as a group in and against a hostile world, while at the same time, trespassing on private property is considered a crime. Military troubles between French and Spanish armies had lead to numerous village lootings. To protect themselves from passing military gangs, civilians conceived and realised underground shelters. An archaeological survey of these underground structures has permitted a first reading of the social interactions of this population. From the use of existing underground quarries, villages conceived a specific structure of shelter. The first attempts showed the great tension between a collective answer as well as the necessity for privacy. At first, diverse experiences were tried by different villages. Finally they all chose the same model mirroring the village structure: one collective corridor deserving private closed cells. The fact these first attempts had been later transformed to suit that organisation show the strength of the village mentalité even in time of great external pressure.

Reopening old trails – Rethinking mobility: a study of the Mesolithic in northeast Ireland
Thomas Kador
This paper adopts the position that the Mesolithic in general and mobility in particular should be seen as social phenomena for which no singular explanation can be provided; be it economical, behavioural or otherwise. Yet compared to later periods of prehistory, interpretations of the Mesolithic have mainly focused on very basic issues, such as subsistence economy. This has resulted in the creation of a distinct narrative style of Mesolithic 'storytelling', and standard views of the period. In this paper it shall be demonstrated that narratives which differ from such standard views, focusing on social and ideological aspects, are equally possible. Traditionally mobility (during the Mesolithic) in line with general views of the period has been seen as a necessity and a result of economic need. In contrast, at the core of this study lies an assumption that movement is a means of expression and is therefore strongly linked to people's social relationships, identities and ideologies. If this is accepted then it is clear that by studying people's movements one should be able to make interesting statements about these aspects of their lives, beyond the purely economic domain. The study presented here is based on ongoing research by the author with particular regard to a case study area in northeast Ireland. As outlined above the concept of mobility is employed as a way of understanding the myriad of factors interacting in people's everyday lives. In so doing it is hoped the paper may help to make inroads into territories that have so far remained largely closed to Mesolithic research.

Urban and non-urban identity in the contested 13th century landscape of North Wales.
Steve Trick
Paper Abstract TBA

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FINDING THE INDIVIDUAL: STYLE AND THEORY IN ARCHAEOLOGY

Session Abstract by Linda Hulin
Trigger (1993), pondering the similarity of institutions world-wide, raised the question of the extent to which idiosyncratic beliefs impacted on their fundamental economic and sociopolitical organizations. What are the effects of cognition upon material culture, at the level of individual biography and at a communal group level, where the bulk of the material record resides? Papers in this section would address the visible impact of gender, sex and status - i.e, all the parameters of the individual - upon the archaeological record. Awareness of the individual at a theoretical level has moved in and out of archaeological thought. Initially abandoned by New Archaeology as part of a specific rejection of particularist, historicist, art historical archaeology. Functional archaeology focussed upon delineating the constituent, and thus the group parts of society visible in material culture. The individual, if considered at all, was believed to behave in a rational, materialist way. By the 1980s, interest had shifted away from adaptive views of culture, not because they were necessarily invalid, but because they explained only success, and not failure. Structuralists, argued that patterns in the material record are the expression of hidden cognitive rules rather than constant, normative behaviour, and what was missing from that record was just as important as what was included. The resulting general interest in cognition and ideology has lead to a greater interest in the role of the individual, but in the 1980s theoreticians were mainly occupied with re-examining previous positions: thus the critical theorists of the Frankfort school adapted neo-Marxist functionalism to structuralism by arguing that ideology is a mask that hides contradictions and inequalities in culture. The rise of gender studies and feminist history rekindled an interest in the role of the individual in society. Archaeological studies reflected the preoccupations of wider feminist thought: class, sexuality, ethnicity and age, for example, and their expression in the material record. Ethnography, notably the writings of Foucault, and sociology, particularly the theories of Giddens, and Bourdieu, regenerated interest in the individual in archaeological theory in the 1990s. The result is a view of society where individuals are in continual negotiation with their environment, still adhering to the hidden rules of the structuralists, but adapting their behaviour to the specific context in

which they find themselves. Action is now seen as derived from contexts actively and creatively manipulated by individuals, choosing to reinforce or transform the structure of society (Agency). Was Giddens right to dismiss premodern society as confined by tradition? To what extent did the concept of the individual exist in the ancient world? Is Hodder's concentration upon the construction of individual narrative windows nothing more than the once despised historical particularism in new clothes, or are individuals only visible in highly elaborated archaeological contexts? Context specific studies have put variation in the material record, particularly style within an artifact class, once reduced to mere 'noise', back in centre stage. To what extent do individuals subvert highly structured traditional environments? Do studies of style and variation provide fruitful examples of this? This session aims to include theoretical studies of the relationship between the individual and his cognition of the group, and archaeological examples of the relationship between style and the material expression of the groups and individuals.

Neurophenomenology: Forwarding a Postprocessual Cognitive Archaeology
Timothy Clack
Cognitive archaeology is the final stronghold of processualism in contemporary archaeological discourses. Postprocessualism emerged as a reaction to the flaws and difficulties inherent in such positivist and processualist doctrines. The criticisms directed at processualism that precipitated its demise are seen to also hold true for cognitive archaeology. Processualism excluded the individual from archaeological representation. This criticism retains validity in cognitive contexts. Practitioners of cognitive-processual archaeology would defend themselves from such criticism arguing that the identification of cognition groups is logically inconsistent with the notion of the individual. The cognitive sciences would support such a stance. Nevertheless the main failing of the cognitive sciences are their ignorance of immediate experience. This myopia has recently been experiential frameworks. Neurophenomenology posits that the embodied mind is the existential ground of culture. Thus experience impacts upon awareness and cognition. Neurophenomenology gives primacy to the individual in its recognition that the mind is inscribed by experience. Moreover the brain can be conceptualised as a record of autobiographical narratives that are of course individual in nature. Culture becomes inscribed on the mind through habitual experience or habitus. Multiple individuals can have overlapping fields of experience and these are what are frequently misinterpreted as cognition groups. The notion of the perceptual world offers a better description of the cognition group. Neurophenomenology offers most currency when applied to circumstances with considerable neural development – in particular the middle and upper palaeolithic. The reasoning for which is twofold. Firstly changes in the archaeological record are more evident as findings in the cognitive archaeological tradition attest. Secondly the instruments required to monitor subtler neuronal changes are still in their developmental stages. By incorporating the individual into cognitive accounts neurophenomenology heralds the beginnings of a postprocessual cognitive archaeology and perhaps waves a final farewell to systemic processualism.

Cultural History Exploded. Semiotics and the 'Story of an Object'
Evangelos Kyriakides Cotsen
Meaning often connects people and artifacts. One important way this can happen is through what Peirce calls signs. Items and people can be multiply connected in three basic ways through signs which are respectively called icons, indexes and symbols. They invest an item with meaning by employing its properties and attributes to a different degree. This paper investigates how the different ways people interpret artifacts and the way an artifact is seen through the ages are not completely random. Properties and attributes always influence the perceptions about each artifact in specific ways.

Geo-archaeological Views of Intentionality on Neolithic Wetland Houses
Gillian Wallace
The sedimentary and organic traces of human occupation which are visible at the microscopic level do not tell the tale of class, sexuality, ethnicity or age. They do however give strong indication of individual versus group activities. This paper focuses primarily on the issue of intentionality at the level of the individual. It uses micromorphological data from Neolithic wetland houses in Europe to propose that there is a certain level at which individual actions in the past are unintentionally visible to us today. It has been proposed that a micromorphological slide is a highly contextual form of material culture. Viewed in this way, one can also posit that this paper deals with short term stylistic changes, the timescale of which may be minutes as opposed to years.

Elusive or Illusory? The individual in the Roman World
Andrew Gardner
While recent approaches in archaeological theory have pointed to the individual as an important focus of study, such entities remain difficult to find. In this paper, I will explore why this should be the case, using material from the Roman world to furnish examples. Individuals, I will argue, are only invisible when we try to isolate them. This is not because the archaeological record is a palimpsest, but rather because persons are palimpsests, and while human agency depends on reflexive organisms, this is merely a precondition for the kinds of relationships that actually define human life. While circumstances may therefore allow us to find the hand of the tool-maker, for instance, this on its own will tell us nothing about the life of that person. For this we need an appreciation of similarities and differences in material culture, at a small scale, to be able to sketch the social relationships that people are created and defined by. Such an opportunity is afforded by data from a range of contexts in the Roman world. Sculptural and textual sources allow us to explore the changing extent to which persons were regarded as autonomous within Roman culture, while the diverse material products of that culture enable sensitive analysis of the practices which defined relationships between people living in households and communities.

Ideals and ideologies: the adoption of new ceramic styles and technologies on Late Bronze Age Cyprus
Lindy Crewe
The beginning of the Late Bronze Age on Cyprus (LCI, c. 1650-1450 BCE) sees a range of dramatic changes in the settlement patterns and material culture of the island, accompanied by evidence for increased social stratification and accelerated interaction with the surrounding eastern Mediterranean region. One of these innovations is the introduction of the fast potters wheel. The adoption of wheelmade pottery on Cyprus, in the apparent absence of urban centres or a structured administrative system, appears to be a unique process. Handmade and wheelmade versions of the same wares and vessel types continued to be produced concurrently throughout the period, along with new wares and vessel forms and an increase in handmade fine wares which become increasingly popular as exports to Egypt and the Levant. Recent research has suggested that the adoption of wheelmade pottery may be viewed as a deliberate strategy of identification with an 'urban' environment, rather than an economic necessity associated with mass production and full-time specialisation. An agency-based approach to the material culture of LCI Cyprus may allow alternative interpretations to elite-centred models of social transformation and facilitate a greater understanding of communication networks, technology transfer and the intentional adoption of new styles associated with the ongoing negotiations of a society in transition.

Ceramic change: Decoration, Form and Context in the Spanish Chalcolithic
Sheila Kohring
Current approaches to variation, and the implied social connotations, stress surface decoration and standardization issues, while often masking real variations in context and formal attributes. Pottery, as an 'agent' in acts of social negotiation, becomes central to interpretations of social transformation, from the intra-household to regional scale. In Spain, the shift away from large elaborately decorated vessels in the Neolithic; to a period dominated by bowl varieties in the Chalcolithic; and finally the highly burnished, individualistic vessels of the Bronze Age is taken as evidence of a shift from communal to individual, or hierarchical, social relations. This glosses over the important role by which these, and all, social transformations occur — namely, context. We must broaden our interpretive approaches to focus on context - at household, community and societal levels — as well as variability within surface decoration and formal attributes. The layering of context-specific variability enriches our interpretive ability to address how pottery — used in ritual and domestic activities — was used by individuals, households, communities, and societies to negotiate and recreate social relations. It is hoped, with supporting examples from Extremadura, Spain, that by focusing on the contexts of pottery, following through with concepts of surface decoration and form variation, a fuller understanding of the social uses of pottery by individuals/households/groups during the Chalcolithic period will emerge.

Interpreting 'Objects of Value' at Ballana and Qustul, Lower Nubia
Rachael J. Dann
The royal tombs of Ballana and Qustul now lie under the waters of Lake Nasser in Lower Nubia. When Walter Emery and Lawrence Kirwan excavated the mound cemeteries in the nineteen thirties, they discovered grave complexes and an array of objects that were incomparable to other X-Group cemeteries. It has been widely accepted by the Nubiological community that these two cemeteries belong to persons of royal status. In this paper I aim to explore the relationships between certain artefacts from the tombs, and their possible uses in the creation of an aesthetic world. The artefacts in question may be discussed as singular entities, or as ensemble sets that are active in negotiating myriad forms of power for individuals and groups in social life (and death), at Ballana and Qustul. This approach stands in opposition to certain studies of Egyptological funerary material which have imposed schemes of value and rank upon objects or grave structures, in the belief that such an approach will provide a neatly readable index of social complexity and power which encompasses the range of activity at a given site. In engaging with the complex concept of aesthetics, I attempt to ask not just 'what is the value of this artefact?' or 'what does this artefact mean'? but also 'what does this artefact do?'

Egyptology beyond philology: Agency and the individual in ancient Egyptian texts
Yvette Balbaligo
Egyptology is often perceived a s an insular and atheoretical discipline that has not undergone a major theoretical shift in line with that experienced in other areas of archaeology, however many of the archaeological preoccupations regarding the individual have started to become a point of interest in Egyptology. The aim of this paper will be to demonstrate how theories of agency and the individual can be practically applied to Egyptological textual materials. I will argue that written texts are a valid medium of analysis and should be endowed with the same eminence as artefactual material culture, as I will show, it is possible to recover the individual in this form of the archaeological record. This paper will focus on a corpus of demotic texts from the Ptolemaic (Greek) period of Egyptian history (305-30 BC), a period where individuals negotiated and renegotiated their identities between local and increasingly global identities in this period, and within particular texts I will illustrate how the active individual can be located. By examining agency and identity theories within the context of the individual, I will show how these two concepts interact and can form a basis for understanding the individual's construction of their habitus. An overall hope of this paper is to show that by being more theoretically aware, Egyptology can be made more reflexive and critical of the small-scale processes that have long been neglected.

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PICK AND MIX: CHALLENGING ARBITERS OF TASTE IN CONTEMPORARY ARCHAEOLOGY

Session Abstract by David Barrowclough & Mary Leighton
Why do archaeologists choose to concentrate on certain regions and pick some periods, artefacts, sites and stages in life history at the expense of others? The answer all too often seems to be that the choices we exercise in the production of archaeology are constrained by the frameworks constructed by arbiters of archaeological taste. The agenda of established archaeologists permeates the community. They hold sway within academia, funding bodies, the media and museums, influencing the past that is created. Through patronage and the conferment of prestige the arbiters of archaeological taste selectively promote those working to existing agendas, whilst those who try to mix things up, by challenging its perameters, are marginalised. This process can be seen to operate at all levels. It begins with the research design, favouring particular periods, places and theoretical paradigms. It continues through excavation and recording methods, and ends with publication and museum display. At each stage those who conform to the hegemonic view of archaeology are privileged over those that challenge it. We are concerned that this practice has 'picked' the archaeological narratives that are presented by the profession. The effect of this has been to exclude the amateur enthusiast, metal detectorist and the generally unorthodox from the academy. In consequence archaeology continues to speak 'at' the public, rather than conferring with it, and has yet to produce narratives that are meaningful to the majority of the population. Our aim is to 'mix' this up and encourage diversity. The session will hear from those with an alternative point of view. It offers a chance to challenge how we frame questions about the past. To question what we value about archaeological knowledge and 'know' about the past.

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The politics of heritage presentation: Museums and the National Curriculum, the case of the North West of England.
David A. Barrowclough
One effect of the introduction of a National Curriculum for the teaching of history in England and Wales was to politicise the choice of what to display and present to the public in museums. Using the case of the North West of England the effect of government policy on the presentation of the past is considered. Whilst the number of new museums has increased, along with the remodelling of existing galleries, to cater for the requirement of the National Curriculum, that school children be exposed to museums from an early age, the effect is by no means uniformly positive. With limited space and resources attention has focused on the display of Ancient Egyptian artefacts, the 'World' civilisation of choice, on the one hand; and local collections of Victorian social history, fulfilling the curriculum requirements of both 'local' and 'British' history at the same time, on the other. This required a shift in the emphasis of many collections, resulting in the removal of displays of indigenous British prehistory from several local museums, and its relegation to discrete subsidiary displays in others. This paper will argue that the overt interest of the State in the teaching and presentation of the past requires a careful appraisal of the relationship between politics, nationalism, identity and archaeology in contemporary society.

Fascinating Bodies: The allure and effect of human remains on archaeologists.
Mary Leighton
What is it that makes human remains a different type of archaeological data? They are privileged in importance and interest by both those within the arch logical profession and the 'general public'. Drawing on ethnographic research into attitudes towards this category of material among archaeologists, this paper will explore the fascination with the physical remains of the dead and the effect this has on both attitudes towards the past and death in contemporary society.

Palestine: A Despoiled Archaeological Heritage
Najat El Hafi
The archaeology of Palestine has been progressively spoiled, robbed, plundered, and pillaged by successive intrusive groups ostensibly in search of their own past and cultural identity. From the earlier pseudo-scientific excavations to the more recent military incursions, the apparent motivations have often masked the real objectives in the area namely the imperialist or colonialist interests of various groups.
Since 1948, the archaeology of Historical Palestine has been employed to serve and support Israel's national ideology. Historical narratives have been carefully produced around selected artefacts, archaeological sites and landscapes as a means for Israel to underline land rights or historical continuity. But while constructing and reshaping a retrospective history for Israel, archaeologists and heritage specialists have concurrently succeeded in wiping out hundreds of

years of Palestinian history. These are widely reflected in the way the past is presented to the public in Israeli literature and museums today. The challenge to this status quo was the transfer of responsibility for archaeology in the Palestinian Territories from the Israeli Administration to the Palestinian National Authority in 1993. Since the Oslo Accord, Palestinian Archaeology has been struggling to make an impact, as an independent and distinct school. The mis-application of the Oslo Accord and the more recent violent events have not only caused irreversible damages to many archaeological and historical sites of intrinsic cultural value, but also shattered hopes for a better definition of the Palestinian's national history, cultural identity and continuity as an entity; an nation.

Metallic Taste: Archaeologists and the Treasure Hunters
Mary E. Chester-Kadwell
The rise in popularity of metal detection with members of the public since the 1970s has produced a huge number of artefacts. Attempts to deal with this growing body has lead the government to introduce the Portable Antiquities Scheme. Never before have the actions of the general public lead the agenda of heritage in this country in such a dramatic way. It is now the archaeologists' challenge to see what can be made from this new resource that has traditionally been seen as useless and unreliable. Drawing on my own work in Norfolk, UK, I aim to show that the archaeologist can follow where the general public lead.

Endangered species or endangered buildings? The problem with conservation
Andrew Shapland
The inclusion of the Gorilla House at London Zoo and the Dudley Zoo bear pit on English Heritage's Buildings at Risk register highlights the precarious existence of aging zoo enclosures. Designed by leading architects of their time, and providing a material record of past human-animal relationships, bear pits, cramped cages and concrete edifices are increasingly marginal, unwanted and embarrassing in the 21st century zoo. Yet it is precisely because zoo enclosures of the past are so different from the latest landscape immersion exhibits that they are deemed to be worth preserving, even after they have become unsuitable for the display of animals. This problem is acutely felt in the constricted space of Bristol Zoo where the exotic Monkey Temple sits uneasily in a corner of the site, rebranded as Smarty Plants, plans to demolish it shelved. But can zoos acknowledge and conserve the remains of their past while at the same time as putting forward their own conservation message? This paper asks if the zoos' and the archaeologists' conservation agendas can be reconciled.

A Word From "The Chosen"
Pippa Payne
From a public perspective, Egypt has always been "Chosen", one of those areas of archaeology that work comparatively less than many others to drum up interest and support. Everyone likes a mummy, a curse, maybe even some treasure. This doesn't mean that the subject is free from the kinds of bias that are being discussed; we still pick and choose what we play up. Public interest, however, has never been in short supply and Egyptologists often find themselves in the position of attempting to stem a tide of false, or at best, largely hypothetical information. It sometimes seems that if we do not present a solid case of facts we leave the door open to every other interpretation possible, from Mars to Atlantis. By taking apart what we know and what has been conjectured about one of the subjects most famous figures, Tutankhamen, I hope to show that uncertainty is not a doorway to fantasy. The line between the two is for everyone to decide. Egyptologists do the public a great disservice if they believe people are incapable of seeing the creaks in the presentations and of weeding out the absurd from the possible.

(Re)presenting the Vikings
Megan L. Gooch
The enduring public opinion of the Vikings is one which has its roots in nineteenth century notions of imperialism and nationalism. According to these views, the Vikings are defined in opposition to the Anglo-Saxons, as mere barbarians against the bearers and ancestors of English civilisation and democracy. The marginal position of Vikings as savage warriors is re-enforced despite the efforts of projects such as the Jorvik centre, and it will continue so long as Vikings are seen to be a minority interest. To paraphrase the recent government white paper, the Vikings do not 'define our civilisation and culture,' and are therefore not part of *The Future of Higher Education*. Yet Vikings will never be recognised as an essential part of British archaeology and history if they are defined as not being a part of our culture. The study of Vikings will continue to be viewed as a regional interest, subjugated to the national story of the Anglo-Saxons while research and teaching areas are defined by government policy. Tenth-century Viking York was ruled by kings as 'civilised' as their Mercian and Saxon neighbours. The huge corpus of archaeological finds from York attests to the thriving economy of York in this period, and the numismatic evidence can be used to understand the complex political and religious policies implemented by the Viking kings. Understanding the Vikings as people and ancestors rather than as raping and pillaging hordes may take away their exotic appeal in the eyes of the public, but this limited view of Vikings will continue, influenced by the hegemonic narrative of Anglo-Saxon supremacy, unless the caricature of the bearded barbarian is continually replaced with a view of Vikings as real humans in the past.