

TAG 2007

Theoretical Archaeology Group
Conference

UNIVERSITY OF YORK

14TH-16TH DECEMBER



Welcome to York TAG- the 29th annual conference of the Theoretical Archaeology Group

Friday 14th

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

Saturday 15th

- 9.00 Sessions
- 3.30 TAG football on University campus
- 7.00 TAG party at Judges Lodgings- (entry with TAG name badge only), disco and barbeque plus:
 - 7.30 Antiquity Quiz
 - 8.30 Football prize giving

Sunday 16th

- 9.00 Sessions
- 1.00 TAG committee meeting
- 6.30 poetry in the pub

FURTHER DETAILS

Venue

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

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

The bookstalls will be located in the Huntingdon room and Ante room: British Archaeological Reports, Heritage Marketing and Publications, Janette Ray, Maney, Oxbow, Oxford University Press, Taylor Francis, plus stalls from Archaeology Data Service, Antiquity, Council for British Archaeology, Institute of Field Archaeologists, Internet Archaeology, Higher Education Academy, John Wiley and sons.

Sessions

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

Registration and help desk

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

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

Computing facilities

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

Wine reception

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

TAG football

The bus for TAG football will leave King's Manor gates at 3.30pm on Saturday for the sports centre on the University campus at Heslington. Tim Tatioglu is organizing the football. The teams have now been organized and fixtures planned but if you have any questions please contact Tim (through the registration/help desk). Prize giving will take place at the party in the evening. The matches will end at 6pm and the bus will return players to King's Manor.

TAG party,

*NB- entry only with TAG name badge (plus don't forget age ID if you are lucky enough to sometimes be asked for it!)

The TAG party is being sponsored by the Higher Education Academy. We are very pleased to be using the Judges Lodgings (less than 5 minutes walk from King's Manor) for the TAG party. This is a beautiful Georgian townhouse now turned bar, located on Lendal, just off Museum Street (CC3 on map below). Judges Lodgings is open all day and you are welcome to go there before the party starts. At about 6.30 the management will be emptying the venue, unless you are a TAG delegate (and have your badge with you) and from 7pm onwards we have the place to ourselves.

There will be food available from 7-11pm. You will need to buy a £5 voucher from behind the bar and take it to the BBQ outside where the food of your choice will be cooked in front of you (by a Michelin starred and Rosette standard chef!). There will be a wide selection of food, all freshly prepared, from which to choose including lamb and mint burgers, pork and apple burgers, hotdogs, chicken kebabs, lamb kofte, roasted pork with stuffing and apple, bacon rolls, and a selection of veggie options, plus salads, buns etc. At 7.30 there will be the Antiquity Quiz- can Professor Renfrew be beaten this year? This will be followed by a football prize giving and then the TAG disco will start. The DJ comes highly recommended.

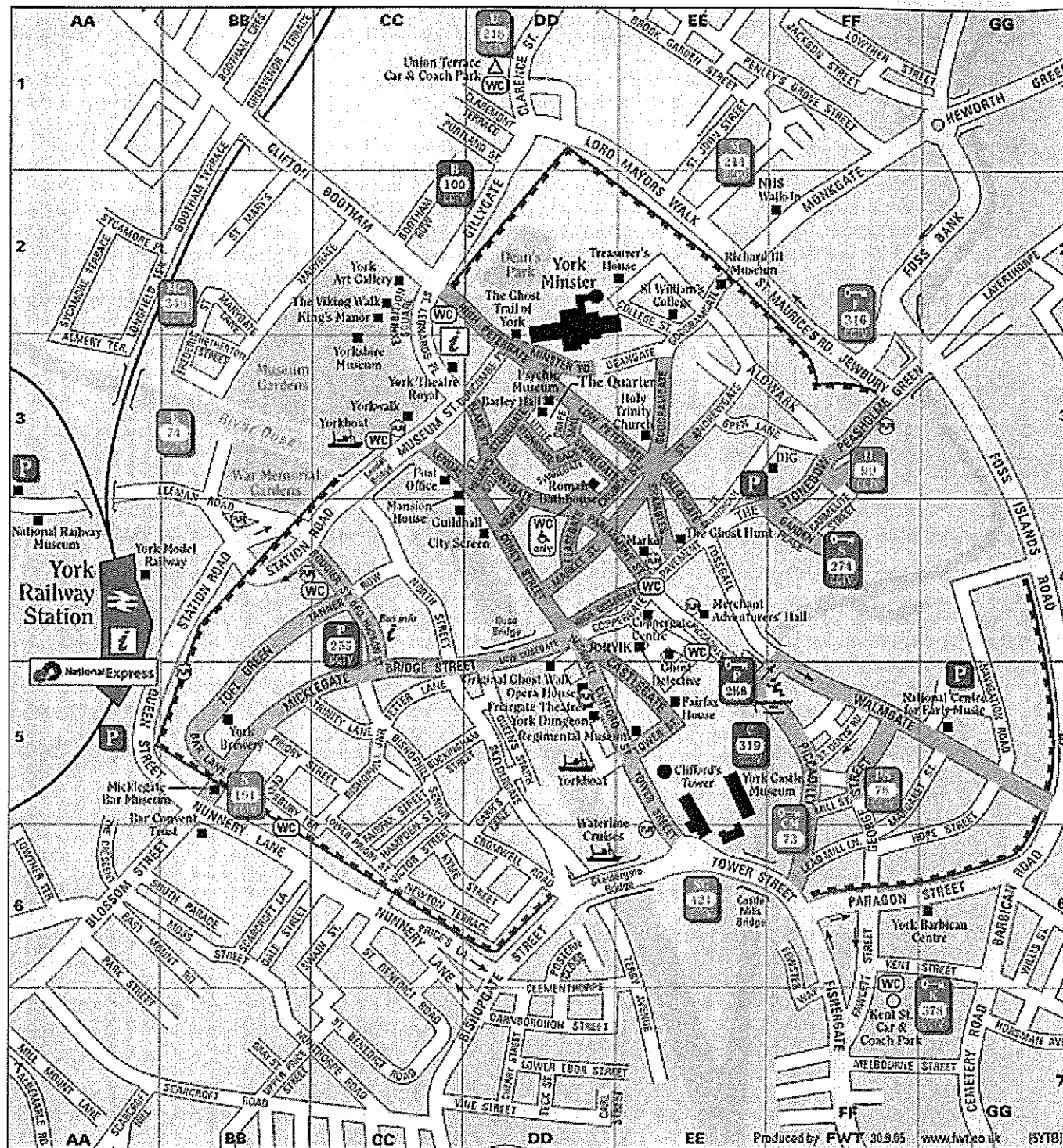
Poetry in the pub

For those of you staying on Sunday night, you might fancy sitting back with a drink and enjoying an evening of poetry: bring your own to share, read a few favourites written by others, or merely listen and be grateful your TAG presentation went so well. This will be hosted by Rose Drew at the Exhibition Hotel, Bootham (corner of Bootham and Gillygate- CC2 on map), from 6.30pm.

Lunch

There are many places to buy sandwiches, and many restaurants and pubs, all within minutes of King's Manor (see map below for locations- squares on map given for each venue listed). Gillygate is especially good for cafes and sandwich shops. There are lots of restaurants within the city walls- try Goodramgate for curries, Thai, Italian; or Walmgate (about 20 minutes walk from King's Manor) is another great street for food- Loch Fyne (fish), steak house, and various other restaurants (some fine dining). Be aware that it may be worth finding somewhere you like the look of during the day and booking for dinner in the evening- York will be busy this close to Christmas. Below are some of our recommendations for places near to King's Manor:

- Ambience Café Bar £5 - £8. Burgers, paninis, jacket potatoes. Lunch only. 40 Gillygate, DD2
- Ask Restaurant for Italian fare. £10 - £15 for 3 courses. Serving food 12.00 noon -10 pm 7 days. Great venue- used to be the old assembly rooms, but can take quite a while to be served! Blake St, DD3
- Bailey's Tea Room All day brekkie for under £5! Serving 9 am – 6 pm M-Sat, 10 – 6 pm Sun. Museum Street across from Central Library, CC3
- Banjo's Sandwich and Café Bar £2 -£3 for sandwiches, paninis, soup, jacket potatoes. M-F 7.30 – 4.30, Sat 9 to 3.30, Pre-order by phoning 01904 647 420. 5 Museum Street, across from Central Library, CC3
- Bengal Brasserie- fancy a curry? Goodramgate 01904 640066, EE3
- Betty's Tea Rooms- legendary café serving a great selection of cakes and savoury dishes. There is often a queue as is a must for visitors to York, quite pricey but well worth it for the experience. Helen's square and also a little Bettys on Stonegate, DD3
- Brill - cheap sandwich bar over the road from King's Manor by the city walls- massive range of fillings which can be made to order, also does great bacon or sausage baps – perfect for breakfast, CC2
- Café Concerto, a truly independent café, 21 High Petergate 01904610478, DD2
- Café No. 8- delicious soups and brasserie type food but tends to get full so best to go early for lunch, Gillygate, CC2
- City Art Gallery. Exhibition Square, next to King's Manor, £3 - £4 for soup, quiche, bakery items and tea. 10 am – 4.00 pm 7 days, 10% Discount ONLY with TAG Conference ID Badge Dec 14-16, CC2
- El Piano, vibrant Spanish café with lovely staff, 15-17 Grape Lane, 01904 610676, DD3
- Evil Eye Lounge & Internet Café, bit like being in Thailand, Only £1 for 'net with laptop, £2 per hr using onsite PCs. Lively bar, cocktails, great Asian food, vegan offerings available. £5 - £7 Serving Noon to 7 pm, internet til 1 am Fr/Sa Stonegate, DD3
- Harker's for pub food. £10 for a meal and beverage. Thurs and Sun Noon – 9 pm, Fri and Sat Noon – 7 pm, 1 St Helen Square; can reserve tables at 01904 637 254, DD3
- King's Arms, King's Staith down by the river, down the steps at Low Ousegate bridge. Lovely riverside pub with cheap beer!, DD4
- Judge's Lodgings- location of the party. Does range of food c. £5-10, lovely building, 9 Lendal Street, CC3
- Oscars bar, 8 Little Stonegate, converted set of Victorian cottages hidden down an alleyway off Little Stonegate, also does burger type food, c. £5-10, DD3
- Sanctuary Bar & Garden for fresh local fare, Fair trade coffees and teas. £10 - £15 covers most meal/bev choices, 10% TAG Discount. Reservations needed after 7 pm, serving Noon-9pm 01904 613061 (past Club 18), DD2
- The Three Legged Mare, also known as the Wonky Donkey, a favourite for archaeologists, mainly because of its location near to King's Manor, 15 High Petergate, DD2
- Zizzi for Italian fare. >£15 for meal and beverage. Reservations recommended for parties of 8 or more, large seating area on 1st Floor. Serving Noon – 10 pm 7 days. 2 Lendal Street, across from Judge's Lodging, CC3



Acknowledgements

The TAG committee would like to thank Antiquity for sponsoring the plenary session, York Archaeological Trust for the wine reception, and the Higher Education Academy for the party. Thanks also go to Geoff Arnott for the TAG logo design, Claire Mcnamara, Claire Watkins and Emily Green for administrative help, and all the many enthusiastic TAG volunteer helpers.

TAG committee: Martin Carver, Matthew Collins, Rose Drew, Jon Finch, Kate Giles, Stefania Perring, Andrew Jamieson, Leslie Johansen-Salter, Nicky Milner, Harold Mytum, Cath Neal, Suzi Richer, Tim Tatlioglu, Nick Trustram Eve, Kevin Walsh.

FRIDAY

The "P" Word: The possibilities (and problems) of phenomenological perspectives in archaeology

Location: K133

Organiser: Hannah Cobb, University of Manchester

Discussant: Julian Thomas, University of Manchester

- 12.40-12.50 Background and the possibilities of phenomenological perspectives in archaeology: Hannah Cobb
- 12.50-1.10 Phenomenology and Practical Knowledge in Contemporary Academic Contexts: Cordula Hansen
- 1.10-1.30 Broken Homes: Knap of Howar, phenomenology and the 'logic' of practice: Giles Carey,
- 1.30-1.50 The Question Concerning Archaeology, Gonçalo Velho
- 1.50-2.10 Thinking through signs: the phenomenology of Charles Sanders Peirce: Zoe Crossland
- 2.10-2.30 The Doorframes of Perception? Mark Gillings
- 2.30-2.50 Whose phenomenology? A "non-exclusive" consideration of phenomenological perspectives in archaeology: Fay Stevens
- 2.50-3.00 questions
- 3.00-3.20 tea/coffee
- 3.20-3.40 What about the S word...?: Paul Cripps
- 3.40-4.00 What would Husserl say? Finding strategies for engaging with everyday experiences in prehistory: Thomas Kador
- 4.00-4.20 An affective and mnemonic phenomenology? Revisiting the Dorset Cursus: Oliver Harris
- 4.20-4.40 Navel gazing for beginners: phenomenology and solipsism: Kenneth Brophy
- 4.40-5.00 discussion

Taking Archaeology out of Heritage

Location: K159

Organisers: Laurajane Smith, University of York, and Emma Waterton, Keele University

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

Biographies of People and Place

Location: KG33

Organisers: Harold Mytum and Jonathan Finch, University of York

- 2.00-2.10 Introduction: Harold Mytum and Jonathan Finch
- 2.10-2.30 Reaching the Respectable: material and textual sources for William Harries Gent, tenant farmer of Henllys Farm, Pembrokeshire: Harold Mytum
- 2.30-2.50 Harewood in the Long Eighteenth-Century: Tim Tatlioglu
- 2.50-3.00 questions
- 3.00-3.20 tea/coffee
- 3.20-3.40 Hearing Voices in the Garden: biography and place in the historic landscape: Jonathan Finch
- 3.40-4.00 'The greatest ordeal': dinner with the late Victorians: Annie Gray, University of York
- 4.00-4.20 Glimpses of the bibliography of a community: Crustumerium and the tombs of Cisterna Grande: Ulla Rajala
- 4.20-4.40 discussion

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

Location: G84

Organiser: Rose Drew, University of York

- 2.20-2.30 Introduction: Rose Drew
 2.30-2.50 Contesting dead bodies in museums: The emerging cultural meanings of human remains: Tiffany Jenkins
 2.50-3.10 All Quiet on the Western Front? Excavating Human Remains from the Great War 1914-1918: Martin Brown
 3.10-3.20 questions
 3.20-3.40 tea/coffee
 3.40-4.00 Human Remains in the UK: Ethics, beliefs, values, and policies: Myra Giesen
 4.00-4.20 NAGPRA: A 'Case Study' in Atonement: Rose Drew
 4.20-4.40 discussion

**Plenary: Investigating slavery
 Sponsored by Antiquity**

Location: Tempest Anderson Hall, Yorkshire Museum
Organiser: Martin Carver
Speakers: Douglas Armstrong, Jim Walvin and Zoe Crossland
On the Panel: Martin Carver (Chair), Paul Lane, Laurajane Smith

- 5.30-7.30 speakers and discussion
 7.30 Wine reception in the Yorkshire Museum, sponsored by York Archaeological Trust, and the Department of Archaeology, York.

SATURDAY

Fragmenting Archaeology, or; Taking a leaf out of Shanks and Tilley's book...

Location: Tempest Anderson Hall, Yorkshire Museum
Organiser: James Dixon, University of Bristol
Discussant: Mike Shanks, Stanford University

- 9.00-9.10 Introduction: The Red Book: James R Dixon
 9.10-9.35 'Intellectual Labour and the Socio-Political Role of the Archaeologist' – then and now: Kristian Kristiansen
 9.35-10.00 "... a chronic reciprocity..." – partible time and uncertainty in a California midden; or, 'how I wished for stratigraphy last summer.': David Robinson
 10.00-10.25 Critiquing Critique: John Carman
 10.25-11.00 coffee/tea
 11.00-11.25 Putting the 'I' in Index: Sarah May
 11.25-11.50 The Discipline of Archaeology: Ben Edwards
 11.50-12.15 Static Artifact or Dynamic Entity: New Directions for Conceptualising and Approaching the Archaeological Text: Brent Fortenberry
 12.15-12.30 discussion, followed by lunch
 1.30-1.40 Re-Introduction: The Black Book: James R Dixon
 1.40-2.05 The Interpretive Consensus: Dan Hicks
 2.05-2.30 Representation and Authenticity – some reflections on their place in experiencing the past: Siân Jones
 2.30-2.55 (Re-) Positioning the Archaeologist through Theory: John Chapman
 2.55-3.30 tea/coffee
 3.30-3.55 Black Book, p.105-106: Josh Pollard
 3.55-4.20 (Shanks and Tilley 1992, 263-64) or A politics of the past present: Chris Witmore
 4.20-4.50 Response and discussion: Michael Shanks

House-making: the process of building and being

Location: K133
Organiser: Serena Love, Stanford University
Discussant: Ruth Tringham, University of California at Berkeley

- 9.00-9.10 Introduction: Serena Love
 9.10-9.30 Two peas in a pod: an Anglian and a Neolithic timber hall at Lockerbie Academy: Oliver Harris and Phil Richardson
 9.30-9.50 Caught in time: the temporalities of building an LBK house: Daniela Hofmann
 9.50-10.10 More than a house. Bronze Age navetas of Balearic Islands: David Javaloyas, Joan Fornes, Bartomeu Salva, Llorenç Oliver, and Gabriel Servera
 10.10-10.30 Rebuilding a living space, reshaping a community: Change in the Middle Assyrian Tell Sabi Abyad, Syria: Piotr Kurzawski and Adam Mickiewicz
 10.30-10.50 Seeing difference in the walls of sameness: Looking for autonomy at Çatalhöyük: Serena Love
 10.50-11.10 coffee/tea
 11.10-11.30 Inside out - early Neolithic occupation in southern Britain: Lesley McFadyen
 11.30-11.50 Remaking the Roman house, Re-casting Social Relations: Reuben Thorpe
 11.50-12.10 The Importance of Being Settled: House making at Çatalhöyük: Burcu Tung
 12.10-12.30 'Making and Doing' the Dogon house. Containment as a process of 'being-at-home in the world': Laurence Douny
 12.30-1.00 Discussion: Ruth Tringham

Landscape and Memory in Mobile Pastoralist Societies

Location: K159
Organiser: Paul Lane, University of York
Discussant: Tim Ingold

- 9.00-9.10 Introduction: Paul Lane
 9.10-9.30 Places, paths and patches: the pastoral landscape of Omaheke, Namibia: Karl-Johan Lindholm
 9.30-9.50 A walk in the dust: linking paths and places in pastoralist archaeology: Matt Grove
 9.50-10.10 Rites of (Mountain) Passage: Yuval Yekutieli
 10.10-10.30 Exploring modern perspectives on pastoral landscapes in the Tilemsi Valley, Mali, West Africa: Katie Manning
 10.30-10.50 coffee/tea
 10.50-11.10 Structuring mobility: pastoralist movement and memory in the alpine zone during the late third and second millennia: Kevin Walsh
 11.10-11.30 Monuments, movement and seasonality: a journey through the basalt landscape of Homs, Syria: Jennie Bradbury
 11.30-11.50 Archaeologies of East African pastoralist landscapes: places and paths of memory: Paul Lane
 11.50-12.10 Mobile pastoralist societies and their British landscapes: Andrew Reid
 12.10-12.30 The archaeological significance of the pastoral society of Somaliland: pastoral landscape and experience as tangible heritage and history: Sada Mire
 12.30-1.00 Discussion: Tim Ingold

The Past and the Power of Space

Location: K111
Organisers: Patrizia Brusaferrò, Paola Filippucci and Marden Nichols, University of Cambridge

- 9.00-9.10 The past and the power of space: introductory remarks: Patrizia Brusaferrò, Paola Filippucci and Marden Nichols
 9.10-9.30 Challenging spaces: spatial experience and complexity within monuments in state care: Jessica Mills
 9.30-9.50 The power of Museum and Archaeological space in Greece in the interpretive process of archaeological narratives: Archontia Polyzoudi and Afroditi Chatzoglou
 9.50-10.10 Authenticity in space in the case of modern performances in ancient theatres: Zeynep Aktüre
 10.10-10.30 Worcester Cathedral Chapter House: conceptualizing space as meaning: Sandy Heslop
 10.30-10.50 Reading Ruins: Understanding the Power of Space in Roman Domestic Display: Hannah Platts
 10.50-11.10 questions
 11.10-11.30 coffee/tea
 11.30-11.50 1934 Wordie Arctic Expedition: A Virtual and Physical Exhibition: Imogen Gunn
 11.50-12.10 The manipulation of time and WWII German bunkers of the Channel Islands: Gilly Carr
 12.10-12.20 "An excuse for building in period forms": the case of a Benedictine Abbey Church: Richard Irvine
 12.20-12.40 Shaping the space at Ancient Olympia: contemporary uses and the power of the past: Kalliopi Fouseki & Georgios Alexopoulos
 12.40-1.00 Discussion

Technologies and Ontologies: Archaeological truths and subjective sciences

Location: G84
Organisers: Sheila Kohring, University of Cambridge, and Helen Wickstead, University College London

- 9.00-9.10 Introductory Remarks: Sheila Kohring and Helen Wickstead
 9.10-9.30 Ceramic Truths: Why is quantification more scientific than observation?: Sheila Kohring
 9.30-9.50 From Typology to Categorisation: Explaining early metalwork production in the Italian Peninsula: Andrea Dolfini
 9.50-10.10 Mesolithic Archaeology Lithics Analyses: Learning to walk again: Paul R Preston
 10.10-10.30 questions
 10.30-10.50 coffee/tea
 10.50-11.10 Determining 'Abnormality' in the Skeletal Record: Victoria Mueller
 11.10-11.30 Putting what on the map? Spatial technologies and the production of archaeological landscapes: Helen Wickstead
 11.30-11.50 How Does the 'Thinking Eye' Depict 'Eventful Contexts': Issues of art computation and magic in the representation of archaeological excavation: Stefania Merlo
 11.50-12.10 Truth and Ontology in Archaeology: Sandra Wallace
 12.10-12.30 Pot-hunting as an Ontological Mechanism in San Juan County, Utah, USA: Jennifer Goddard
 12.30-1.00 discussion

Reconstructing the underworld: the anthropology and archaeology of other-worlds

Location: G07
Organiser: Lionel Sims, University of East London

- 9.40-9.50 Introduction: Lionel Sims
 9.50-10.10 Entering, and returning from the underworld: Silbury Hill-where landscape archaeology meets archaeoastronomy: Lionel Sims
 10.10-10.30 VE modelling as a tool in testing the 'astronomy' of the Avebury monuments: John Macdonald
 10.30-10.50 Echoes of the underworld: the impact of acoustics in modelling Avebury: Stacey Pogoda
 10.50-11.10 questions
 11.10-11.30 coffee/tea
 11.30-11.50 Return from the underworld: salmonoid migration in the Boyne Valley: Robert Hensey
 11.50-12.10 A Shared Underworld? Towards understanding Libyco-Punic cosmology: Farès Moussa
 12.10-12.20 Connecting Worlds Through Water Cults: Rituals of the Underworld in Valcamonica Rock Art: George Dimitriadis
 12.20-12.40 A Shaman's Question: 'What did you dream?' Curripaco Views on their Cosmology: Paul Valentine
 12.40-1.00 Discussion

Staging events: atmospheres of performance in archaeology

Location: K159

Organisers: Penny Bickle and Kate Waddington, Cardiff University

- 1.50-2.10 The Pour: casting and staging the Bronze Age: Kate Waddington
 2.10-2.30 'Topography drives tactics': scenario, programme, and the military imagination: Mike Pearson
 2.30-2.50 Performance, animism and perspectivism: transformations at some British Neolithic monuments: Ffion Reynolds
 2.50-3.10 Half Life: Angus Farquhar
 3.10-3.30 Space, Shape and the Performance of Social Differentiation in Prepalatial Crete: Kathryn Soar
 3.30-3.50 tea/coffee
 3.50-4.10 L'art du déplacement: parkour and some physical re-engagements with archaeology: Andrew Cochrane and Ian Russell
 4.10-4.30 Performing the valley: journeys to causewayed enclosures: Jess Mills
 4.30-4.50 Engaging with the Unknown: The Late Neolithic and Early Bronze Age of the northern Clun Hills of Shropshire and Powys: Bronwen Price
 4.50-5.10 Writing as performance: Kathryn Piquette
 5.10-5.30 Making the Past feel at Home: Christine Finn
 5.30-5.35 Enclosure: awakening the Neolithic mind: Performance as ritual across a mythographic landscape: Simon Pascoe
 5.35-6.00 discussion

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

Location: K133

Organisers: Julie Candy and Erin Gibson, University of Glasgow

- 2.00-2.20 The bewitching of Mr. Jacob Seley and other tales: how stories influence journeys: Lucy Ryder
 2.20-2.40 The phenomenology of pastoralist movement: Bedouin poetry and the archaeological landscape: Piotr Bienkowski
 2.40-3.00 Travelling on the Darb al-Hajj: Andrew Petersen
 3.00-3.20 The journey of a life-time: the archaeology of long-distance pilgrimage: Julie Candy
 3.20-3.40 Pilgrimage as ritualised travel: two examples from the ancient west Mediterranean: Mireia López-Bertran
 3.40-4.00 tea/coffee
 4.00-4.20 Roads and paths: a historical and archaeological metaphor for rural conditions in modern Sicily (Italy): Antoine Mientjes
 4.20-4.40 The archaeology of daily movement: Erin Gibson
 4.40-5.00 Moving beyond abstraction: strategies to understanding movement in early prehistory: Thomas Kador
 5.00-5.20 "A few mutilated ditches and a broken wall" Hadrian's Wall and the secular pilgrimage: dislocated experience of a linear monument: Claire Nesbitt
 5.20-5.40 Discussion

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

Location: G84

Organiser: David Newsome, University of Birmingham

Discussant: Dominic Perring, University College London

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

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

Chance, choice and catastrophe: an archaeology of the unpredictable

Location: G07

Organisers: Stephen O'Brien, David Smith and Helen Murphy, University of Liverpool

- 2.10-2.20 Introduction
 2.20-2.40 Theory and a Multiscalar Temporal Methodology: Revealing irregular and contested processes hidden in patterns of gradual evolution: Suzanne Spencer-Wood
 2.40-3.00 Diversity of Uncertainty and Plurality of Public Grounds of Truth: Stephanie Koerner and Brian Wynne
 3.00-3.20 Between the Blind and the Open Mind: A Road-Map for Adventures in the Unpredictable: James Doerer
 3.20-3.40 tea/coffee
 3.40-4.00 Extreme Events Call For "Radical" Measures. The Eruption of the Laacher See Volcano 12920 Years Ago and Social Change in Late Glacial Northern Europe: Felix Riede
 4.00-4.20 Unpredictable Factors and the End of the Mycenaean Palaces: Stephen O'Brien
 4.20-4.50 Discussion

Personal Histories- films

Location: K111, from 1pm

Filmed by Pamela Jane Smith, Silas Michalakas Sam Wakeford

Film 1: Colin Renfrew, Mike Schiffer & Ezra Zubrow, recount "Personal histories in archaeological theory and method. The New Archaeology", also speaking and chaired by Graeme Barker, Robin Dennell, Rob Foley, Paul Mellars & Marek Zvelebil as discussants (recorded in 2006).

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

SUNDAY

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

Location: Tempest Anderson Hall, Yorkshire Museum

Organiser: Vitor Oliveira Jorge, University of Porto, and Julian Thomas, University of Manchester

Discussant: Colin Renfrew

- 9.00-9.10 Introduction by the coordinators: Vitor Oliveira Jorge and Julian Thomas
 9.10-9.30 On the Ocularcentrism of Archaeology: Julian Thomas
 9.30-9.50 Love in ruins, or why do we "see" couples in archaeological sites: Stelios Lekakis
 9.50-10.10 Additive subtraction: addressing pick-dressing in Irish passage tombs: Andrew Cochrane
 10.10-10.30 Coming to Our Senses: Toward a Unified Perception of the Iroquoian Longhouse: Christopher Watts
 10.30-10.40 questions
 10.40-11.10 coffee/tea
 11.10-11.30 Seeing the Meaning behind the Mask: examining the role that meanings play in social integration: Christopher M. Roberts
 11.30-11.50 Archaeology's 'Scientific Vision' and the 'Local': Salvage Work in Turkey's G.A.P. Region: Laurent Dissard
 11.50-12.10 Learning to see through the 'Kilmartin Eye': Aaron Watson
 12.10-12.30 Luminous Monolith: rock art, sound and enlightenment: Andy Jones
 12.30-12.50 Aspects of the historicity of authoritative conceptions of perspectival (and a-perspectival) objectivity and conditions of possibility for plurality of archaeological research directions: Stephanie Koerner
 12.50-1.00 questions
 1.00-2.00 lunch
 2.00-2.20 'Now, I can see you': bringing an archaeological sensibility to bear on digital media through the politics of presence: Ian Russell
 2.20-2.40 Aspects and icons of Portuguese nationalism in the period of the XXth century dictatorship: Sérgio Gomes
 2.40-3.00 Deconstructing domestic views of the Copper Age monumentalized hills of Iberia: the case of Castanheiro do Vento in Foz Côa (NE of Portugal): Ana Margarida Vale
 3.00-3.20 Questioning an archaeology of vision: four dimensions of implicated discourse from past material culture: Keith Ray
 3.20-3.40 tea/coffee
 3.40-4.00 Archaeological excavation as performance: dissolving boundaries between art and science for the sake of knowledge: Vitor Oliveira Jorge
 4.00-4.20 Privileging the Visual at Chaco Canyon: A Case Study from the Southwest U.S.: Ruth van Dyke
 4.20-4.40 An Archaeology of Vision: Seeing Past and Present at Çatalhöyük, Turkey: Michael Ashley
 4.40-5.00 Discussion: Colin Renfrew

Ephemerality: The Archaeology of Transience

Location: G84

Organiser: Paul Graves-Brown

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

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

Location: K159

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

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

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

Location: G07

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

Discussant: Siân Jones, University of Manchester

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

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

Location: K133

Organisers: Susanna Harris and Andrew Gardner, University College London

- 9.00-9.10 Introduction
9.10-9.30 Phenomenology in Practice: a south Italian field project: Sue Hamilton and Ruth Whitehouse
9.30-9.50 Critical Senses: Phenomenology in Archaeological Practice: Susanna Harris

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

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

Location: KG33

Organisers: Simon McGrory and Matthew Collins, University of York

- 9.00-9.10 Introduction
9.10-9.30 Why archaeology is a science: Terry O'Connor
9.30-9.50 Past the dating – dating the past: Beatrice Demarchi, Eline van Asperen and Kirsty Penkman
9.50-10.10 Elementary it isn't!: Carl Heron
10.10-10.30 Reconstructing the 'crime scene': Inference, Analogy and Assumption in Environmental Archaeology: Benjamin R. Gearey, Nicki J. Whitehouse, and Jane Bunting
10.30-10.50 questions
10.50-11.10 coffee/tea
11.10-11.30 Modern Analogy for Past inference? The Case for Cut Marks: Krish Seetah
11.30-11.50 Public perceptions and scientific truths: a case of Inca child sacrifice: Timothy Taylor and Andrew Wilson
11.50-12.10 What went in the mouth was usually eaten and sometimes got stuck. Ancient dental calculus and what's inside it: Karen Hardy
12.10-12.30 Walking with Dinosaurs: is it more important to inform or entertain ourselves?: Matthew Collins
12.30-12.50 discussion

The Historic Landscape: more than just character?

Location: K111

Organisers: Jonathan Finch and Timur Tatlioglu, University of York

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

Discussing Evolutionary and Interpretative Archaeologies

Location: K159

Organisers: James Steele, Andrew Gardner and Ethan Cochrane, University College London

Discussant: Bob Layton, University of Durham

- 2.00-2.10 Introduction: James Steele, Andrew Gardner and Ethan Cochrane
2.10-2.30 Why intentionality matters: Interpretation as an essential aspect of human behaviour that evolutionary archaeology needs to consider: Bill Sillar
2.30-2.50 Fashion versus reason in archaeological theory: Alex Bentley
2.50-3.10 Agents and agency, a view from evolutionary archaeology: Mark Lake
3.10-3.30 Dialogue on Agency, Interpretative perspective: Andrew Gardner
3.30-3.50 coffee/tea
3.50-4.10 Dialogue on Landscape, Interpretative perspective: Sue Hamilton
4.10-4.30 Dialogue on Landscape, Evolutionary perspective: James Steele
4.30-4.50 Dialogue on the Future of the Discipline: Interpretative perspective: Matthew Johnson
4.50-5.10 Dialogue on the Future of the Discipline: Evolutionary perspective: Stephen Shennan
5.10-5.30 Discussion

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

Location: K111

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

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

- 2.30-2.50 Introducing The Ardnamurchan Transitions Project: By members of the Ardnamurchan Transitions Project Team
 2.50-3.10 Often fun, usually messy: Fieldwork, Recording and the higher order of things: Reuben Thorpe
 3.10-3.30 How to archaeologize with a hammer: Geoff Carver
 3.30-3.50 tea/coffee
 3.50-4.10 Where the rubber hits the road: a critical evaluation of archaeological decision-making on Irish road schemes: Brendon Wilkins
 4.10-4.30 Walking The Line Between Past And Present: 'Doing' Phenomenology On Historic Battlefields: John Carman and Patricia Carman
 4.30-4.50 Encountering Material Resistance: Matt Edgeworth
 4.50-5.10 discussion

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

Location: K133

Organisers: Kate Giles, University of York, Lesley McFadyen and Chris King, University of Leicester

Discussants: Mark Gillings, University of Leicester, and Josh Pollard, University of Bristol

- 2.00-2.15 Architecture as practice: Chris King and Lesley McFadyen, University of Leicester
 2.15-2.30 'And to your left, the fireplace...'. A brief visit to some LBK buildings: Dani Hoffman
 2.30-2.45 Encountering medieval buildings: 'showing' and 'telling' sensory experiences using new technologies: Kate Giles, Anthony Masinton and Geoff Arnott
 2.45-3.00 Thinking outside the 'Four Walls' box: architecture and space in the Palaeolithic: Rebecca Wragg Sykes
 3.00-3.15 ANT at Dulles Int. Airport: Brent Fortenberry
 3.15-3.30 Materials and spaces: Tracing technological networks at Star Carr: Chantal Conneller
 3.30-3.40 discussion
 3.40-4.00 tea/coffee
 4.00-4.15 Half Lives: journeys into the Neolithic: Gordon Noble
 4.15-4.30 Hermits' Caves – narrative structures: Tim Allen
 4.30-4.45 The politics of architecture in New Delhi: Lizzie Edwards
 4.45-5.00 Palimpsest, perception, and the disciplinary divide: a de-stratified approach to understanding Goodland, Co. Antrim, Northern Ireland: Audrey Horning
 5.00-5.30 discussion

Theorising in Animal Bone Research

Location: KG33

Organisers: Krish Seetah, University of Cambridge and Aleksander Pluskowski, University of Reading

- 2.00-2.20 Keynote: In theory, what is zooarchaeology?: Terry O'Connor
 2.20-2.40 What were animals thinking....a thousand years ago? Ethology in medieval zooarchaeology: Aleksander Pluskowski
 2.40-3.00 The 'proper study' of medieval animal remains (...or, NOT a paper for zooarchaeologists): Tara-Jane Sutcliffe
 3.00-3.20 Feeding the Roman army: multi-nationals or farmers' markets?: Sue Stallibrass, and Richard Thomas
 3.20-3.40 tea/coffee
 3.40-4.00 Domestic (re)defined: some thoughts on a familiar dichotomy: David Orton
 4.00-4.20 Animal biographies and the zooarchaeologists use of theory: James Morris
 4.20-4.40 Theoretical considerations concerning withers height estimation from skeletal measurements: Torstein Sjøvold
 4.40-5.00 Defining improvement: is bigger really better?: Louisa Gidney
 5.00-5.20 Environmentalism, Materiality and Paradigm Shifts in Archaeology: A Zooarchaeological View: James Barrett
 5.20-5.40 Discussion

ABSTRACTS

The "P" Word: The possibilities (and problems) of phenomenological perspectives in archaeology

Organiser: Hannah Cobb, University of Manchester

Discussant: Julian Thomas, University of Manchester

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

Consequently it is clear that there is much to discuss in this session; are phenomenologically informed approaches to the past really this problematic or are they born from a series of troubled disciplinary misconceptions? What is the future of phenomenological investigations into the past? Is there more to phenomenology than its application

towards landscape studies? And for those attempting to put phenomenological ideas into practice, is this possible? Or is a phenomenologically informed methodology ultimately a contradiction in terms?

Background and the possibilities of phenomenological perspectives in archaeology

Hannah Cobb, University of Manchester

In this introductory paper I will discuss background in more ways than one. Firstly I hope to provide a very brief background to the session and its aims. Then I shall turn to some of the questions I have raised in the session abstract; What is the future of phenomenological investigations into the past? Is there more to phenomenology than its application towards landscape studies? And for those attempting to put phenomenological ideas into practice, is this possible? Or is a phenomenologically informed methodology ultimately a contradiction in terms?

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

Phenomenology and Practical Knowledge in Contemporary Academic Contexts

Cordula Hansen, Waterford Institute of Technology

This paper critically examines the current academic approach to phenomenology as a methodology, which has entered a variety of disciplines in the humanities. While, in archaeology as well as other disciplines, the validity of a phenomenologically informed research approach has to be constantly defended against positivist views, there has been little discussion about the legitimisation of traditional academic knowledge. In "The Postmodern Condition", Lyotard discusses knowledge creation and legitimisation in a postmodern context, arguing against positivism as a valid scientific approach (Lyotard, 1984). Through their current investigations of alternative paradigms, archaeologists can contribute to this debate.

Archaeologists' direct contact with a physical medium, namely the archaeological record as a source of knowledge, is paralleled in more obviously practice-based academic disciplines, such as art and design. In an academic context, these subjects usually complement practical work with a written exegesis and a research log. These relatively new academic disciplines are often termed "theorising practice" and are now at a critical point in defining their philosophical frameworks.

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

Broken Homes: Knap of Howar, phenomenology and the 'logic' of practice

Giles Carey, Surrey County Council

Phenomenological approaches have opened up a whole other avenue of thought in considering prehistoric landscapes. How useful is the p-word when it comes to considering Neolithic house space? Phenomenology has largely been considered as a single theory of a recourse to a first-order understanding of the world, in which the body provides the "ontological ground for all feeling and knowing" (Tilley, 2004: 29). However, this "excludes any inquiry as to its own social conditions of possibility" (Bourdieu, 1990: 26). It is through practice that such bodily engagement 'creates', 'defines' and 'challenges' space. Understanding how bodily engagement can be read in the archaeological record could lead to wider understandings of Neolithic house space as an arena of conflict rather than a cosmological entity
 Bourdieu, P. 1990 *The Logic of Practice*. Cambridge: Polity Press
 Tilley, C. 2004 *The Materiality of Stone*. Oxford: Berg"

The Question Concerning Archaeology

Gonçalo Velho, Instituto Politécnico de Tomar

The title of this paper follows Heidegger's essay "The Question Concerning Technology". From my point of view archaeology suffers from a question much linked to technology, which Heidegger also developed in the essay "The Thing".

Beside the "great story of evolution" archaeology has developed itself mainly as a "great story of technology and materiality". Maybe the best example can be seen in Leroi-Gourhan's concepts of "Tendance" and "Fait". In this sense archaeology contributed to a view where technology overcomes human being. This may also be exemplified by some studies which came to estimate human being through materiality. We archaeologists may argue that we study arts and crafts rather than modern technology, and that in this sense it's more human. This would be in close contact with a Heideggerian call for a "return to the basics (origins)". From my point of view this argument offers even more dangers which are necessary to expose. Coming from a country which still suffers from its 50 years of fascist dictatorship, I wish to denounce some of the dangers of this practice. Salazar's dictatorship was based on the beauty of arts and crafts, living in the country, quietude, and practice as the ultimate medium for overcoming the anguish of modern life and thinking, ideas present in Pessoa's heteronym Alberto Caeiro. All this condemn Portuguese people to become the rural picturesque playground of Europe for half a century. Today we still pay the price.

The invitation of Heidegger to the task of thinking cannot become an invitation to the task as thinking. This paper is in a phenomenology session not because it deals with Heidegger but because it deals with the phenomenology of the task of thinking: It is thinking as practice. My conclusion deals with Bernard Stiegler's ideas of Prometheus and Hermes myths. I propose that only by Hermes gift (the polis), we can overcome the problems caused by the gift of Prometheus (fire-technology). There we can meet Holderlin's sentence that "where there is danger, A rescuing element grows as well.

Thinking through signs: the phenomenology of Charles Sanders Peirce

Zoe Crossland, Columbia University, USA

Phenomenological approaches as they are currently used in archaeology tend to be limited by an inadequate critical engagement with how things signify, and with the ways in which objects are understood to act. In particular, the tying together of phenomenological approaches with an understanding of signification that has grown out of [critiques of] Saussure's work on the linguistic sign has left us with an inadequately developed language to think through our material engagements. In contrast, Charles Sanders Peirce's semeiotic grew out of a phenomenology that he developed independently at the same time as that of Husserl, and, as such his phenomenology offers an alternate orientation, creating new spaces and possibilities for working through how we think and act in relation to the material world.

The Doorframes of Perception?

Mark Gillings, University of Leicester

If we take Chris Tilley's 1994 volume as a benchmark, what is of interest is the sheer diversity of practical gambits employed – from photographs and nuanced description (1) through to perspectival maps of totemic geographies, distribution maps, topographic profiles and inter-visibility network diagrams (2). If we stir in participants-eye-view reconstruction drawings (e.g. Thomas, 1993, 'The politics of vision and the archaeologies of landscape') and the Leskernick doorframes (1997 Proceedings of the Prehistoric Society 63), we have a heady cocktail of ways of doing and presenting that certainly acted as a catalyst to a number of early researchers keen to expand, refine and develop these pathways. Bubbleworlds, horizon profiles, virtual simulacra and inventive 360° schematics to name but a few, typify the burst of activity that followed Tilley's seminal text.

What is interesting is that since this opening broadside of methodological possibility, there appears to have been a marked parting of the ways. The doing of phenomenology has whittled itself down to thick description (with, if you are lucky) a couple of photographs. The grab-bag of other methodologies inspired by the phenomenological turn seem to have been granted no place in this, being either ignored (and allowed to wither) or actively disavowed and placed at the heart of cautionary tales regarding the ills of (for example) modernity. Running in parallel, some of the methodological gambits that emerged in response to phenomenology have continued to develop and refine, however these rarely identify with the original project, preferring instead to align themselves with issues such as perception or experiential engagement.

Why is this so? Was this pruning in some way inevitable, with archaeological-phenomenology finally achieving a methodological purity that could only be imagined thirteen years ago? Conversely, has this closing-down created little more than a pile of confused babies sitting in a drying puddle of methodological bathwater? It is this reduction of methodological possibilities (and the implications it has in terms of new directions for phenomenologically informed archaeological research) that I would like to examine in this paper.

1. Which will hopefully strike the reader as profoundly (and comfortably) phenomenological.
2. Which will hopefully not.

Whose phenomenology? A "non-exclusive" consideration of phenomenological perspectives in archaeology

Fay Stevens, University College London

The bringing together of phenomenology and archaeology has over the past decade generated a substantial amount of interest, intrigue, active research and criticism. Some have argued that the very idea of phenomenology and archaeology is somehow limited, intrinsically flawed or ill-conceived. These issues are not exclusive to archaeology; the complexities of phenomenology are recognised in many disciplines, each having their own particular disciplinary impasse when it comes to the application of a phenomenological perspective. However, despite many differences of opinion as to the applicability of phenomenology, Husserl, Heidegger, Satre and Merleau Ponty agreed that phenomenology is possible, valuable and worth doing. Phenomenology is a complex philosophical way of thinking situated with the social and political history of its practitioners and encompassing varying perspectives. Because of this, there is no one phenomenology but rather a range of phenomenological perspectives. Every discipline has specific issues with regard to integrating these phenomenological perspectives into its practice: some are more successful than others, perhaps indicting disciplinary applicability rather than aptitude. One of the many issues for phenomenology in archaeology is that it creates tensions between the validity of experience of the person in the present to those of the past (for example in relation to time, gender and perceptions of self). In this paper I will argue that these tensions rather than impede the archaeological /phenomenological perspective are what make it a worthy, dynamic and inspiring method of enquiry and way of thinking about the discipline

What about the S word...?

Paul Cripps, University of Southampton

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

What would Husserl say? Finding strategies for engaging with everyday experiences in prehistory

Thomas Kador, University College Dublin

According to Edmund Husserl (1981), one of the founding figures of the phenomenological movement in modern philosophy, phenomenology is 'a science of objective phenomena of every kind, the science of every kind of object, an "object" being taken purely as something having just those determinations with which it presents itself in consciousness...' (Husserl 1981, 112 – 13). Put simply, phenomenology is concerned with describing things as they appear to us in their

current state rather than inferring what lies behind them or how they got to be in this state. Archaeological applications of phenomenology have primarily focussed on prehistoric landscape research, which is also reflected by the contribution to this conference sessions. However, this would then appear to be a contradiction in terms, as prehistoric landscapes cannot appear to us in the present. We can only carry out research in contemporary settings. How then can a descriptive analysis of contemporary landscapes help our understanding of people's actions in prehistory?

On my way towards finding some answers to this question I will discuss what a phenomenological approach to archaeological data sets may look like, what types of archaeological evidence it may be applied to and how this approach may allow us to make sense of past people's daily lives.

Husserl, E. 1981. Pure Phenomenology, its method, and its field of investigation. In: P. McCormick and F. Elliston (eds) Husserl. Shorter Works. 10 – 17. Notre Dame, University of Notre Dame Press.

An affective and mnemonic phenomenology? Revisiting the Dorset Cursus.

Oliver Harris, University of Cambridge

Phenomenological approaches have often been criticised for offering a singular perspective on the past, in effect in privileging the embodied experience of a white Western, and usually male, academic (e.g. Brück 1998). Yet is this inherent within phenomenology? Or is this a consequence of a conflation between a phenomenological perspective, and phenomenological approaches? Is it possible to develop complimentary understandings that allow us to use the insights gained to create a non-essentialist, as well as non-dualistic, engagement with past people's experience of space and place? This paper will argue that by developing approaches that appreciate the affective and mnemonic side of people's engagement with space, alongside more complex notions of identity, we can maintain and enhance the insights of phenomenology, not least because such approaches can be rooted within phenomenology. In order to do so I will return to Chris Tilley's study of the Dorset Cursus (1994), one of the most famous examples of landscape phenomenology, and argue that it is in developing a broader phenomenological perspective, rather than re-enacting the methodology, that new insights can be gained.

Brück, J. 1998. In the footsteps of the ancestors. a review of Christopher Tilley's 'A phenomenology of landscape: places, paths, monuments'. Archaeological Review from Cambridge 15, 23-36.

Tilley, C. 1994. A phenomenology of landscape: paths, places and monuments. Oxford: Berg.

Navel gazing for beginners: phenomenology and solipsism

Kenneth Brophy, University of Glasgow

Most of the papers that I gave at TAG in the 1990s were about phenomenology in one form or another, with my last word on the topic in 2001 according to my extensive records. Since then I have not returned to the topic, preferring to speak in the outer fringes of TAG on obscure subjects like aerial archaeology and cryptozoology. Come to think of it, I haven't really explicitly thought much about phenomenology since TAG 2001, aside from using it every year to lull my students to sleep. This session has brought this to my attention in a strangely Heideggerian revelatory way. Why is it that in my research I have had increasingly less emphasis on phenomenology, despite the perpetual ribbing from some of my colleagues who would have everyone believe I am a crazed phenomenologist? Is it because I have grown out of it, that it was a naïve studenty fad? (Studenty is the first made-up word I have used in my writing for quite some time.) Or is it because it has now so permeated my research and fieldwork that I don't have to articulate its premises and values anymore? This paper is a journey of discovery for me: I will reread and review my TAG papers on the topic from 1996, 1997, 1998, 2000 and 2001, and reflect on what has happened since. In true phenomenological style, this will be a personal, solipsistic journey that other subjects (you, the audience) may find self-indulgent, tedious and banal. That's a poor note to end an abstract in terms of attracting an audience, so I'll also add that I will be addressing this important (although contrived) question: 'can phenomenology become a given in what we do as archaeologists, or can it only take us so far?'

Taking Archaeology out of Heritage

Organisers: Laurajane Smith, University of York, and Emma Waterton, Keele University

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

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

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

There is no such thing as heritage

Laurajane Smith, University of York, and Emma Waterton, Keele University

Traditionally, archaeology has dominated the ways in which we understand, manage and think about heritage. This paper, however, argues that ideas and understandings of heritage have expanded in ways that suggest that archaeology no

longer possesses useful insights into the nature or meaning of heritage, and as such, this actively impedes the development of inclusive definitions of heritage and its meanings. This argument is based on the proposition that heritage is not a thing, but a cultural process. The paper will explore the existence of a dominant discourse on heritage, that which Smith (2006) refers to as the Authorised Heritage Discourse, and document the legacy of archaeology within this and its occurrence in current heritage policies and legislation. We argue that the AHD, with its archaeological legacies, constructs a very narrow and privileged sense of 'heritage' that works to exclude a range of community groups and the values and experiences that they call 'heritage'.

Where the value lies: the importance of materiality to the immaterial aspects of heritage

John Carman, University of Birmingham

This paper will explore the connections between two current debates taking place in relation to heritage. The first is the recently revived interest in ideas of value, especially triggered by two initiatives: one concerning the measurement of 'public value'; and the other that 'heritage assets' held by responsible bodies should be accounted for in financial terms. The other derives from the UNESCO initiative in identifying 'intangible' heritage as a phenomenon distinct from monumental and built forms.

Starting from the premise that all heritage values inevitably relate to the intangible characteristics of heritage objects, the paper will argue that the power of heritage resides as much in its materiality as in these intangible qualities. Although by no means exclusively 'archaeological', all heritage objects nevertheless represent 'material culture' which is amenable to study from an archaeological perspective. While not denying the contribution other disciplines can make to the study of heritage as a contemporary phenomenon, it will assert the significance of archaeology as a component of heritage studies.

Devils advocate or alternate reality: keeping archaeology in heritage

Martin Newman, English Heritage

Why take archaeology out of Heritage? What is Heritage without archaeology or the historic environment without archaeological knowledge? Does archaeology really dominate in the way the session abstract suggests and equally are we as proprietorial as is implied. True we have our 'databases' but those who curate them see themselves in a very different light to the one shown here; working to share information, encourage access, to be inclusive and engage with a range of publics. Is this another example of the great theoretical and practical divide? Is archaeology really institutionalised by its associations with government authority? Perhaps some definitions of heritage management focused on the mitigation conflict between preservation and development are too limited. Curatorial archaeologists are often wide ranging heritage managers dealing with the differing expectations of the past from differing groups in an environment of post-modernist cultural relativism. Could removing archaeology from this wider view of heritage create a vacuum and be to the detriment of the discipline. This paper's aim is to address some of these issues from the point of view of heritage practitioners involved in one area of data curation and show curators in a more reflexive and public focused light than their development control remit suggests. It will be illustrated with examples drawn from the National Monuments Record and local Historic Environment Records. Take archaeology out of heritage, when we've worked so hard to get it included, why would we want to?

The northern city exhibition: installation art, embodiment and 'heritage' in post-devolution Scotland

Angela McClanahan, University of Leeds

The conservation and interpretation of historic remains has become widely viewed as a set of highly constructed cultural practices that are worthy of ethnographic scrutiny. However, much heritage management literature continues to present the relationship between identity and 'heritage' as objective and unproblematic. Drawing on themes of vision, materiality and urban sociology in the city of Edinburgh that feature in a particular installation art exhibition funded by the Scottish Executive, this paper explores how people perceive and understand the historic environment of the city of Edinburgh as embodied beings, and the role of the material past in the production of place and identity.

Should community archaeology try to redefine heritage or run a mile from the concept?

Jon Kenny, York Archaeological Trust for Excavation and Research Limited (YAT)

Community archaeology is carried out in the UK by groups who are either invited to participate in archaeological projects or by groups of people who come together to investigate aspects of the past in their landscape. In York both approaches to carrying out archaeological activities can be seen.

By describing the nature of community archaeology in York I will consider heritage as a set of physical objects and monuments that can be handed down from generation to generation. I will also think of heritage as an example of a conceptual space for people in communities to act out and negotiate their identities through social and political narratives that draw on the past.

This definition of heritage as conceptual space for communities is it simply a theoretical gloss that adds weight to the legitimacy of the concept of heritage? It is not good enough to simply keep redefining heritage until it meets our own ends. Can we instead detach the concept of heritage from the practice of community archaeology? Rather than heritage we should instead look at the practice of archaeology as a performance in conceptual space that Samuel called a 'theatre of memory'. Community Archaeology allows people access to the stage occupied by heritage, sometimes through invitation, on other occasions by building our own community stages. In York we can see how community groups seek to work with the past in their local areas, but they still have support from professionals who build confidence in archaeological methods. But is this enough to detach archaeology in the community space from the heritage used to set the stage?

Exploring the boundaries of archaeology and heritage in Greece

Kalliopi Fouseki, University of York

This paper explores the limitations and boundaries in the conflation of archaeology and heritage in Greece, a country where the meaning of cultural heritage is usually identical with that of archaeology. The limitations and boundaries in the interrelationship of heritage and archaeology are examined on a three-axial level: the academic, practitioners' and public level. The aim of this three-axial examination is to identify the reasons for linking narrowly archaeology with heritage in Greece and the implications derived from the above link. Special focus is placed on the role of archaeologists in Greece in defining the boundaries between heritage and archaeology.

The paper traces some of the reasons of the above limitations in the "possessive" and authoritarian attitudes of Greek archaeologists in the past, and occasionally in the present, towards archaeological data. The examination of this issue fits within a broader theoretical discourse on "possessive individualism" developed by the politician Macpherson in 1964. On the basis of the main paradigm of possessive individualism "I own, therefore I am", which dominates archaeology and archaeologists, the role of "collectivism" emphasised in heritage is co-examined and compared.

The "possessive-individualist" perspective of this issue raises a series of questions that the paper aims to address: a) How does the "possessive individualistic" approach in archaeology clash with "collectivism" emphasised in heritage? b) How do "possessive individualist" archaeologists affect the uses, values and associations that archaeology may carry for the various different communities that engage with archaeological heritage? c) Can the transformation of the authoritarian, "possessive individualist" approach into a "democratic", collective, approach constitute the means for conflating archaeology and heritage? d) How can the latter be achieved?

The no-mans land of the buffer zone – archaeology's legacy to world heritage site management?

Esther Renwick, Shetland College

A very familiar debate, to be heard around the table at many World Heritage Site Management Plan Steering Group meetings, stems from the thorny issue of boundaries and buffer zones. This problem is largely an unfortunate legacy of archaeology; many of the early World Heritage Sites were inscribed with little preparation and their boundaries taken from conveniently existing lines on the map – such as Scheduled Ancient Monuments in the UK. The resulting confusion about where the 'outstanding universal value' starts and stops, who manages which piece of land, whether something should be a buffer zone or just the setting has become all too familiar.

This paper argues that instead of painfully reinventing the wheel by going over this issue at each site, a meeting of the disciplines would benefit both sides. Rather than archaeology having too much influence, in many instances it has controlled the inscription and then backed off, having very little involvement with the management process. Archaeology has a current and longstanding debate on the subject of landscape, setting and space, which would be of great value to World Heritage Managers and vice-versa, more contact between theoretical archaeology and the site managers out in the world of local politics and practical considerations could only be beneficial to all involved. It will be illustrated by examples drawn both from World Heritage Management in the UK and on Malta, specifically focussing on the issues surrounding Durham Castle and Cathedral and the Megalithic Temple Sites of Malta.

Archaeology quiet on the western front

Ross Wilson, University of York

Archaeological projects on the Western Front have been ongoing for over a decade. As teams from Britain, France and Belgium investigate the remains of the world's first industrialised war there has emerged the question, what does archaeology inform us about the conflict? How does it impact upon the highly emotive heritage of the battlefields? How does the discipline enrich or inform the memory of the war on the Western Front? These questions take upon especial importance when one considers the prominent place the battlefields hold in former combatant countries. The memory of the conflict within these societies is still felt today, it still has power and the capacity to evoke deep emotion. This paper explores these issues regarding archaeology's relevance in relation to the popular memory of the battlefields in Britain. It considers the ways in which archaeology impacts upon popular culture, and how archaeology responds to its audience. Placing archaeology in context with historical and literary means of assessing the war can provide a new insight into the contested terrain archaeology steps into as excavations on the former battlefields continue. Understanding how archaeology forms only one of many voices regarding the heritage of the Western Front, and that archaeology's relevance is dependant upon acquiescing to popular memory, provides a means whereby the role of archaeology defining whatever 'heritage' is can be reassessed.

The dilemma of participating

Marjolijn Kok, University of Amsterdam

In this paper I want to explore the dilemma of participating in heritage projects connected to politics. Since the work of Shanks and Tilley some twenty years ago most archaeologists are aware that what they publish has consequences outside the archaeological discipline. How we should deal with this awareness is, however, less clear.

In the (western) Netherlands there is little public awareness of the archaeological heritage present, especially when dealing with the prehistoric period. This is partly due to the fact that nearly all of the archaeological remains are invisible as they are beneath the surface. In recent times several national policies have given heritage a central position in environmental planning; based partly on the convention of Valetta and partly on the idea that knowledge of local heritage enhances the quality of living. Archaeology has become booming business at such a fast pace that we have not been able to rethink our position. Archaeologists were just glad to have a job as we were told during our education that only 10 % would be so lucky. As large amounts of public money were put into archaeology, the public should get something in return. In itself this is not an unusual demand.

To make the dilemmas involved with participating in heritage projects clear I will use an example concerning a local exhibition and book that are currently on show and for sale in my research area. The different participants and their

agendas will be analysed in order to try and answer the ethical question; do I as an archaeologists want to participate in this kind of project?

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

Keith Emerick, English Heritage

Archaeology is one of several 'tools' that can be used in Cultural Heritage Management, but the growing belief that prehistoric and historic artefacts equate with 'heritage' has promoted excavation and the archaeologist to an unwarranted pre-eminence in cultural heritage issues. This focus on the past and objects from the past means that archaeologists sidestep the central issue of cultural heritage management – how we value and use the past in the present.

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

Community archaeology has received a considerable boost with the government's social inclusion and identity agendas, but is it enough to put the word 'community' in front of the word 'archaeology' and be convinced that what you are doing addresses a heritage need and makes you subservient to the needs of a community? Who produces the national and regional agendas and who determines what to excavate and whether one should excavate? Is it possible to create national and regional archaeological research agendas that are responsive to local need and dovetail with other 'tools' – such as oral history and mapping local distinctiveness?

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

Bender, B. 2002 'Time and Landscape', Current anthropology, Vol 43, Supplement.

Clavir, M. 2002 *Preserving what is Valued: Museums, Conservation, and First Nations*. Vancouver: UBC Press.

Jones, S. 2006 'They made it a living thing didn't they...? The Growth of Things and the Fossilisation of Heritage', in R. Layton and P.G. Stone *A Future for Archaeology: The Past in the Present*. London: UCL Press: 107-126

Archaeology and the negotiation of heritage

Steve Watson, York St John University

This paper explores the link between archaeology and heritage as distinct perspectives on the past by challenging assumptions about the static nature of the relationship and moving the locus of the debate towards a more dynamic concept of engagement. Archaeology is traditionally seen as a major contributory category within the range of objects that constitute heritage. The conflation of archaeology with heritage is thus part of a long established cultural practice in which elements of the past are perceived as evidence of the past and of the actualities of race, nationhood and various social distinctions and cultural constructions. Piggott's (1989) conception of the antiquarian imagination provides a basis from which there developed a mapping of archaeological materiality onto emerging concepts of heritage in the twentieth century which were eventually reformulated as an authorised and institutionalised discourse (Smith, 2006). Two constructions of the relationship emerged: one expressed in the operational aspects of heritage management, museums, modalities of display and a heritage tourism that seeks solutions to problems of interpretation, access and conservation (see for example Pinter, 2005), and the other expressing a tension between archaeology and heritage that is based on the duality of the sacred and the profane, so that heritage is seen to debase the academic and professional purity of archaeology as a 'correct' interpretation of material culture. Drawing on theories of representation and spatial practice, this paper argues that in the absence of a necessary connection between archaeology and heritage neither of these constructions provides an adequate analysis of the link, and it relocates the debate in a dynamic and contextualised engagement between the two. Seen in this way heritage is presented as a locus for the reformulation of archaeological data that is based on outcomes negotiated between a range of institutions and agencies such as government and quasi-governmental bodies, the private sector and professional archaeologists which are in turn influenced by political ideology, asymmetrical power and property relations, social change and the emergence of oppositional perspectives. Using evidence from the Northumberland National Park, the Yorkshire Wolds and the Island of Rhodes it is argued that the archaeological heritage is the outcome of a negotiated process of filtering and selection that ultimately provides a heavily mediated, officially sanctioned and contingent account of both archaeology and the past.

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

Pinter, T.L., (2005), 'Heritage Tourism and Archaeology: Critical Issues', *Society for American Archaeology Record*, 5, 3, 9-11.

Smith, L., (2006), *The Uses of Heritage*, London, Routledge.

The tribes and territories of heritage

Janet Davies, University of York

There are many tribes occupying different territories in heritage. One tribe, the tribe of archaeologists, dominates and has taken over or established many of the other tribes: the tribe of archaeologists. Their dominance is such that the term 'heritage' is becoming synonymous with the largest territory that they hold, the historic built environment, even though

these tribes appear to communicate much less with some others, such as those that occupy the area of museums, libraries and archives.

Looking at the number of degree courses listed by UCAS in 2007 for specific subjects, or combined subjects, does not indicate how far the culture of the archaeologists influences the professional territories within UK heritage. There are 460 archaeology courses listed; 450 history of art courses; 513 in architecture; and 2,987 history courses. Anecdotal evidence indicates that a degree in archaeology is the most common educational requirement listed by employers for any kind of heritage job during the last 10 years, even though it was quite common around 20 years ago for professional archaeologists to have degrees in history, or not to have any degree.

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

Biographies of People and Place

Organisers: Harold Mytum and Jonathan Finch, University of York

Recent approaches to artefacts and landscapes in North America have attempted to fashion narratives of the past through biographies. This session will explore the potential of biography within a variety of contexts, taking different perspectives or voices from the past structured through material culture, buildings and landscapes. Papers will articulate different perspectives on the past from a variety of social contexts as well as using different temporalities to investigate changing rhythms within the past, from the seasonal to the generational. Papers already accepted will focus on the eighteenth and nineteenth century estate landscape and its communities, the effect of diasporas in shaping individual and community identity.

Introduction

Harold Mytum and Jonathan Finch, University of York

Recent innovative approaches to archaeological research and presentation have incorporated elements of biography that are further explored in these papers, each linked to a specific case study. A variety of perspectives are taken, from a contemporary, 21st-century archaeologist looking back at the evidence that allows us to consider past lives through to enactment of costumed individuals in role. The construction of biographies forces archaeologists to confront what inferences they are making, and on what basis; how to present past actions and motivations, and on the role of materiality in a variety of personalised contexts.

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

Harold Mytum, University of York

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

Harewood in the Long Eighteenth-Century

Tim Tatlioglu, University of York

The eighteenth-century has been recognised as a period when people had to come to terms with a rapidly changing environment. The lives of contemporaries, whose world was transformed by the wide-ranging processes of improvement, enlightenment and capitalism, were fashioned by their relationship with both the physical and cultural landscape. Within the rural context of the Harewood House Estate, West Yorkshire, these influences can be seen to affect estate life in a number of ways. The reorganisation of local rural economy during the eighteenth-century stood not only as a physical manifestation of the owner's social position, wealth and legacy, but also reflected a profound 'sense of place' that was felt by both the landowner and his tenants. By locating and mapping the lives of particular individuals on the estate, and by informing their biographies, it is possible to explore the variety of relationships, movements, and routines that they would have experienced. Through accounts, surveys, maps and other records we can begin to reconstruct daily life on the Harewood Estate. These narratives will be framed by the transformation of the agricultural landscape that had taken place as a part of Edwin Lascelles' improvements from 1755. Plotting the biographies of place will enable an approach that can link the lives of individuals to the materiality of landscape. This paper will therefore present how biographical narratives can be used as a unique interpretative tool that can enable the re-population and contextualisation of the historic landscape.

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

Jonathan Finch, University of York

The landscape has increasingly been characterised by archaeologists as a locale populated by communities that were active participants engaged in structuring and negotiating meaning. Typically these approaches have drawn on

understandings of the landscape as a palimpsest of everyday and mundane activities and have attempted to give 'a voice to the voiceless' in both the prehistoric and historic periods, as part of archaeology's unique contribution to understanding the past. This paper, however, seeks to populate a particular elite landscape on a specific afternoon through the texts provided by the main protagonists. Despite this specificity, however, it still aims to weave broader historical themes through the landscape and attempts to understand how individual interaction with landscapes was structured by cultural contexts and how these in turn related to the construction of landscape. As such it will also seek to understand how designed landscapes were used by their owners and their peers – something which is often assumed but rarely examined.

'The greatest ordeal': dinner with the late Victorians.
Annie Gray, University of York

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

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

Glimpses of the bibliography of a community: Crustumerium and the tombs of Cisterna Grande (Rome, Italy)
Ulla Rajala, University of Cambridge/University of Oulu, Finland

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

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

Organiser: Rose Drew, University of York

Those of us in the field of physical anthropology are both anthropologists and scientists; humanists and data collectors. We navigate a tightrope of beliefs, on the one hand respectful of other cultures (the anthropologist in us) whilst on the other hand, delighted with new data and new avenues of thought and investigation into the work of the human skeleton (our "physical" side).

Does the pursuit of knowledge trump belief? Where does scientific necessity stop, and 'grave-robbing' begin? How can we honour the past and living descendants and yet follow the very human instinct to understand how things are and how they work? The papers in this session will explore issues that affect the physical anthropologist but we will also explore the deep need to honour the dead, looking at legislative responses such as NAGPRA and the Human Tissue Act 2004.

We look forward to a lively panel of debate, discussion and even professional disagreement, and I implore all of us to approach this session with an open mind.

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

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

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

Martin Brown, Environmental Adviser

In the years following the First World War the Missing became a community within the fatalities of war. Exploded by shells or sunk in the mud of the Western Front thousands were lost. While some were recovered from the battlefields and buried in the cemeteries across the former Front many more still lie in the Flanders' Fields. Since 1918 bodies have periodically been discovered and recovered by farmers or during building works but in recent years archaeologists have begun to study the conflict and explore its physical remains. Inevitably excavations on the battlefields have encountered the remains of the Fallen. However while excavation processes for these people may be similar to those for human remains of other periods the background against which they are excavated is very different because here one is excavating the Missing. They are described above as a community and they are still regarded as such by Great War interest groups, all of whom have agenda and opinions on the exhumation of the dead.

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

Human Remains in the UK: Ethics, beliefs, values, and policies
Myra Giesen, Newcastle University

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

NAGPRA: A 'Case Study' in Atonement
Rose Drew, University of York

On November 16 1990, President Bush approved Public Law 101-601, the Native American Graves Protection and Repatriation Act, more familiarly known as NAGPRA. The law directs all museums, laboratories and university collections in the United States to inventory their human skeletal collections, determine cultural affiliations, and contact relevant Tribal communities; if requested by a federally recognized Tribe, these remains must become available for repatriation, which means to 'return to one's own country'. Public Law 101-185, enacted in 1989 to enforce similar compliance from the Smithsonian Institution of Washington DC, provisioned funds to cover costs. However, NAGPRA as it applies to all other facilities in the States is an unfunded mandate. A grant and technical advice may be available, but must be actively sought; and compliance is compulsory. This presents a very real hardship for Universities and also museums, especially small museums. I will discuss some of the political reasons why NAGPRA was enacted; viewpoints of skeletal biologists who regard reburial as a loss to scientific study are compared with those of Native groups who regard excavation as desecrating burials and 'grave robbing'; and, scientists who have learned to work within the guidelines of NAGPRA will be discussed as well.

Plenary: Investigating slavery

Sponsored by Antiquity

Organiser: Martin Carver

Speakers: Douglas Armstrong, Jim Walvin and Zoe Crossland

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

In this anniversary year we decided to aim the TAG Plenary at theorizing the archaeological investigation of freedom and slavery. How do you detect coercion in a community? At what social levels did it operate? No human being is entirely free. But we suspect that in the past 'freedom' in the modern sense was rare indeed. Large groups of people gave their lives, "willingly" it seems, to the service of others and often to the service of wholly imaginary beings. It seems possible that from the Neolithic onwards the great majority of people were forced to surrender their individual freedom in childhood and never regain it. The tragedies of exploitation seen in the last two centuries are only the latest manifestation of an endemic human practice. The modern theoretical concepts of agency and personhood depend on agency and personhood being detectable in numerous archaeological areas from making stone axes, to furnishing graves to digging rubbish pits. But this assumes a free will and individual liberty that may never have been. Are freedom and slavery actually definable by archaeology? Our three plenary speakers will speak for around 20 mins each (see below for speakers and topics), panellists will respond and we hope there will plenty of intervention from the floor!

Doug Armstrong is Laura J. and L. Douglas Meredith Professor, and Maxwell Professor of Teaching Excellence at the University of Syracuse, USA. He is an anthropological archaeologist specializing in historical archaeology, Diaspora studies, World Heritage site management and public policy archaeology. His scholarship revolves around work in the Caribbean on Diaspora related topics and in New York on public policy and "Freedom Trail" topics. Over the past two decades he has directed a variety of projects focusing on cultural transformation and the emergence of African Caribbean

communities in plantation and "free village" settings. His analysis of the emergence of a free-black community on St. John (formerly Danish West Indies) was published in a book *Creole Transformation from Slavery to Freedom: Historical Archaeology of the East End Community, St. John, Virgin Islands* (University Press of Florida 2003). He recently completed the analysis of an excavation of Cinnamon Bay plantation. The study explores a small beachhead cotton/provisioning/maritime estate that was settled prior to formal colonization of St. John and burned during the St. John rebellion of 1733. His most recent project on St. John is a whole island historic site GIS survey.

He says: At TAG I would like to address the issue of "Degrees of Freedom: Life, Liberty, Property, and Happiness. I will briefly explore definitions of freedom and liberty and how "degrees of freedom" are expressed in archaeological and historical contexts in the Caribbean. In particular I will examine settings in which persons of African descent in the Virgin Islands gained access to ownership of land and other property versus settings for whom the freedoms of emancipation are limited by conditions of wage labour and rented properties.

Jim Walvin is Professor of History at the University of York and a historian of slavery of world wide renown. He has two main research interests; modern British social history, and the history of black slavery (especially the Caribbean). He is the author or editor of numerous books in those fields and is co-editor of the journal *Slavery and Abolition*. Currently Professor Walvin is working on various aspects of the African diaspora. He is especially interested in the impact of Atlantic slavery on the development of modern Britain (post-1660). The history of Atlantic slavery has been the centre of an expansive and innovative historiography in the past generation. Although the core of that history is located in West Africa and the Americas, it has fundamental implications for the way Britain developed. After all, the British transhipped more Africans across the Atlantic than any other nation in the 18th century. And the economic well-being which the British acquired from their slave trading and slave colonies, was instrumental in laying the foundations of a more broadly-based British prosperity. His recent books include *Making the Black Atlantic* (London, 2000), *Britain's Slave Empire* (Stroud, 2000), *The Trader, The Owner, The Slave* (Cape, 2007) and *A Short History of Slavery* (Penguin, 2007).

He says: "Atlantic slavery scattered material artefacts clean round the rim of the Atlantic settlements. From the forts of Africa, to the wrecks of slave ships, through to the material goods deposited on plantations, the archaeology of African slavery is rich and inescapable. Oddly, historians of slavery have largely ignored it. There have been some exceptions - notably the most eminent slave historian of his generation, Barry Higman. At TAG I will try to describe the importance of the material culture of Atlantic slavery and suggest ways it might enable us to reassess slavery itself".

Zoe Crossland is Assistant Professor at Columbia University New York NY. She works within historical and contemporary archaeologies. Her primary interest is in situations where divergent sets of beliefs and practices are brought together by different groups of people or individuals, and the ways in which the negotiations and conflict that arise from these encounters are mediated through material conditions. At present she is working on two projects. The first considers missionary activity in Madagascar in the early 19th century; the second is concerned with theorizing archaeological knowledge practices, specifically in relation to forensic archaeology.

She says: At TAG I will talk about the challenge that the archaeology of slavery poses for current theoretical approaches in archaeology. I'd like to draw out some of the implications of recent moves towards a 'symmetrical' (or Latourian) archaeology and would also like to enquire into the effects of these theories for our understanding of the embodied agency and personhood of enslaved people.

Fragmenting Archaeology, or; Taking a leaf out of Shanks and Tilley's book...

Organiser: James Dixon, University of Bristol

Discussant: Mike Shanks, Stanford University

2007 marks twenty years since the publication of the Red and Black Books, 'Social Theory and Archaeology' and 'Re-Constructing Archaeology' by Michael Shanks and Christopher Tilley. They function as a benchmark for 1980s archaeological thought yet when they were published they received a somewhat mixed reception and still have their detractors. However, they remain important texts and are among the first encountered by undergraduate students and those reading in archaeology from other disciplines. Individual copies have their own lives too and can be found in bags, libraries, on our shelves: bought, perhaps given, read, kept or discarded.

Do these texts play a different role in archaeology twenty years on from that in 1987? What is their effect upon the history of archaeology, archaeology today and archaeology in the future? This session will examine the influence and life of these texts as well as their place in the history of the discipline through their deliberate fragmentation. Upon agreeing to participation in the project, speakers will be given a randomly chosen (double-sided) page torn from one of the books upon which to base their paper. While freedom will be given to speakers in how they use their page, it is expected that the session as a whole will address such issues as the fragmentary nature of the archaeological record, the materiality of texts, the linearity of archaeological discourse and the importance of disciplinary reflexivity.

Who we are and where our thoughts come from in the historical disciplinary sense are of great relevance to the future of our own personal archaeologies and the wider field. In the last ten years we have seen an increased consideration of archaeology as a cultural producer; museums, television programmes, 'archaeologist' stereotypes and, of course, books are among the things we make. How we, as archaeologists, deal with and understand these things, the material culture of our discipline and its fragments, is hugely important. This session will bring together a diverse group of speakers, both established and emerging archaeologists, those who value these two texts and those who don't, with the aim of considering archaeological texts in an archaeological manner.

Shanks, M. and Tilley, C. (1987) *Social Theory and Archaeology*. Cambridge: Polity Press

Shanks, M. and Tilley, C. (1987) *Re-Constructing Archaeology: Theory and Practice*. Cambridge: Cambridge University Press

Introduction: The Red Book

James R Dixon, University of Bristol

'Intellectual Labour and the Socio-Political Role of the Archaeologist' – then and now

Kristian Kristiansen, Göteborgs Universitet

Shanks and Tilley in their work were keen to stress the dual responsibility of archaeologist: as researchers and as politically responsible for their research. In my page they declare: 'The intellectual must be entirely modern, of his or her own time, constantly aware of and concerned about events and in the society in which he or she lives..... Radical and intellectual commitment are vital components of critique.' Here we can say that those archaeologists who seek to simply to preserve and transmit information about the past are forced to adopt a conservative position.

While I am in general agreement I raise the question if this also goes the other way around: can you be politically conservative and a radical theoretical thinker? Or to put my finger on the problem I wish to discuss: does there exist any given relationship between a certain theory and a certain political stance? Is the discourse a political or a social institution? I take Bourdieu to my help and 30 years of personal experience with hands on archaeological practice. Finally in the context of this session: is youth a prerogative for formulating radical theoretical critique?

"... a chronic reciprocity..." — partible time and uncertainty in a California midden; or, 'how I wished for stratigraphy last summer.'

David Robinson, University of Central Lancashire

This paper discusses, in an ancillary fashion, the agency of rodents and the bioturbation of California middens. I look at how the material constituents of the intermixed layers represent the partibility of the 'stratigraphic record'; where does human chronology exist within the burrows of ancient gophers? This is fundamentally an issue of 'CHRONOLOGY AND ITS ORIGINS' (page 125). As archaeologists, we are chronic in our obsession with ordering the fragments of the past into agreed sequences (although Indigenous people have their own). Yet, for those of us gophering away in California, the material culture there forces a different tack into time: we must look at the fragments themselves to discern it. In a likewise fashion, this paper includes the torn pages 125 & 126 as the reciprocal materialities of our own chronic profession.

Critiquing Critique

John Carman, University of Birmingham

The opening page of Chapter Six of *Social Theory and Archaeology* is page 137. This text begins by promising to address "the question of social change and the manner in which transformations in the archaeological record may be described, assessed and interpreted" and ends with the truism that "all views of the past are thoroughly embedded in the present". Putting the two statements together leads to the larger topic of Chapter Six: a critical (in every sense) review of the major theories of social and cultural change applied in archaeology up to the 1980s.

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

Putting the 'I' in Index

Sarah May, English Heritage

The page which inspires this paper, torn from the index, softens the strictures of the session because it refers to a large portion of the book. Like archaeology, the index calls up that which is absent. Indices are a traditional form method of deconstruction in academic thought. The reader approaches from their interest rather than the structure established by the author. Since the publication date indices and reader centered approaches to text have been transformed by the internet - a fact celebrated by Shanks. This paper will examine the theoretical implications of this change with particular reference to the topics referred to, and absent from 'my page'.

The Discipline of Archaeology

Ben Edwards, University of Durham

My pages are headed 'Subjectivity and power' and introduce Foucault's concept of discourse. Here Shanks and Tilley stress how 'discipline', as a manifestation of power, produces a very particular kind of subject; and how Western discursive practices allow the domination and subjugation of subjects through the use of discipline. Knowledge is seen as central to the operation of discipline and therefore of power: knowledge is power insofar as the operation of power requires knowledge, and one of the manifestations of power relations is an inequality of knowledge.

As people we are necessarily enmeshed in many discourses, but in this paper I want to concentrate on the discourse we create as archaeologists: the discourse we are engaged in with the past. The 'archaeologist', who we are as a type of subject, is partly produced by how we have knowledge of the past - by the operation of our power over the past. Our existence as subjects is therefore based upon our ability to interpret the meaning of the past. So, just as Foucault's Western institutions use knowledge to create subjects by separation and categorisation, archaeologists ascribe meaning to the past through the disciplines of classification and interpretation. Our interpretation of meaning in the past is reliant on our ability to discipline it and to control it. The questions I want to ask are: what happens if we question the way that we discipline the past? What if the meanings we produce are entirely the result of the way we discipline the past and nothing

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

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

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

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

The Interpretive Consensus
Dan Hicks, Oxford University

Using the torn remains of the red and the black books that were used in bringing about this session, this paper takes as its starting point Susan Sontag's famous assertion that 'the modern style of interpretation excavates, and as it excavates, destroys' (Sontag 1967: 6). The paper traces the rise of the idea of interpretation in British archaeological theory since 1987. It argues that a number of alternative conceptions of interpretation have been brought together, often rather awkwardly, and that this has brought about a state of interpretive consensus that is increasingly unhelpful. The paper concludes by considering how some recent archaeological thinking might be used to reconstruct a 'more-than-interpretive' archaeology.

Sontag, Susan 1967. *Against Interpretation*. New York: Dell.

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

"We are to understand that scientific discovery guarantees the authenticity of the trip, a tourist trip into history" "The detective work draws the visitor closer to the past. Accordingly it is appropriate that the visitor should be allowed to actually touch the past." "The visitor passively experiences" "The journey through time is a sentence against polysemy".

These are just a few fragments from Shanks' and Tilley's analysis of the Jorvik Viking Centre in *Reconstructing Archaeology*. Academic reactions to Jorvik, which opened to the public in 1984, were mixed. Some argued that it was a ground-breaking initiative, linking archaeological research with public presentation in terms of materiality, education and funding. Others suggested that it commodified the past and represented the onset of a new genre of heritage centres in the 1980s, prioritising entertainment and the leisure experience. From this perspective, Jorvik and heritage centres like it became a touchstone for those starting to interrogate representations of the past and to question their authenticity.

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

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

Resisting what for me was the easiest option - of giving a paper about material culture and the F-word ('fragmentation') - I intend to focus this paper on the fashion statements that today's archaeologists make when picking 'n' mixing the fragments of archaeological theory that most appeal to them and enable them to re-position themselves in the coolest way. My two pages – featuring beer can designs – reveal the importance of the 'Pripp' logo and of logos in general in 1980s advertising. While Danny Miller has shown how the process of self-identification through objectification works through individual choice of mass-produced consumer items, Naomi Klein indicated the importance of single brands to entire nation-state economies. If individuation through consumer choice is such an important strategy for surviving globalisation, it is hardly surprising that it has steamrollered its way into theory consumption. In this paper, I shall explore theory consumption in the 21st century and the impact that this has on the continuing development of archaeological theory...

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

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

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

From discourse and power to democratic pluralism and interpretative politics, pages 263-64 contain reflections on both RCA and STA. Yet even more importantly these two pages manifest elements of a political manifesto. In my contribution I take up the call-to-arms of Shanks and Tilley and seek to revisit the political agenda of a genuine pluralism. My question: what happens when we extend this emancipatory agenda to include things and accommodate our fellow creatures? The pages, now a 1060 word (and 6 acronym) flyer inscribing a bold call-to-arms, provide occasion to engage the politics of a past present.

House-making: the process of building and being

Organiser: Serena Love, Stanford University
Discussant: Ruth Tringham, University of California at Berkeley

People create themselves through the houses they build. Recent archaeological inquiry has identified houses as active material culture and the most obvious place to find embedded social values and rules, being intimately connected with everyday lives. Architecture is the material expression of culture, both enabling and constraining the relationship between people and their actions. In archaeology, we receive the final phase of the house, the "end of the story", yet abundant evidence exists for its making and constant re-making. Our focus has been on the house as product and less on the house as a process. Within a new paradigm of multi-sensory archaeology, it is relevant to consider the origin, texture, color and intentional selection of building materials, as representations of place or as means of voicing group identity or difference. Current conversations about animating the mineral world (Boivin and Owoc 2004; Evans 2003; Ingold 2007; Tilley 2004) all converge at the point of the house. An understanding of the influence of materials on people opens the door to a visceral experience of being-in the house. Landscape and materials merge into the process of building a house and dwelling within. In this context, the house is identified as a place for the living, a stage to perform the quotidian, and asks how all of these aspects influence the living, non-monumental, and domestic life. This session explores the complex processes involved in constructing and re-constructing the house and the reciprocal relationship between people and the things they built.

From the perspective that houses build people, this session aims to explore theoretical concepts of the house as a process- how form and materials actively create and shape culture and society. Adequate attention has been given to monumentality, landscape and place but these approaches have focused on an 'out-there' understanding of how people made sense of their world. But what about an 'in-here' approach that asks about the role of house-making in the construction of identity, membership, community, ideology, and temporal experience? House-making aims to inquire about constructing people through domestic structures. Some of the topics to consider are how house embody cultural ideas, considering buried objects, hidden meanings, taboos, seasonality and ideology of construction, both visible and invisible. How does the movement and circulation of resources and materials, as "pieces of places", influence our interpretations of the experience of "being-in" the house? What is the role of tactility, texture, and color both inside and outside the house? What is the corporal experience of the house, as opposed to the monument? The ontology of the house acts to constrain or enable its occupants, through its materiality and sociality. This session aims to be a cross-cultural and inter-temporal study of how houses build people, over-stepping the pragmatics of how people built houses.

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

Lockerbie Academy is the site of two timber buildings that can be interpreted as houses. Lying close to one another and very similar in plan they are in fact separated by more than 4000 years, one being a Neolithic timber hall, the other an Anglian Hall. Both buildings were constructed from similar materials, and both would have required similar techniques, amounts of effort and people to construct. Present understandings such as our knowledge of wood working, for example, influence how we interpret the construction of both buildings and furthermore both were excavated in an almost identical way. Yet contextually, our understandings of each are, and should be, radically different. In this paper we seek to examine how these houses, so similar to an archaeological eye, would have been differently experienced and understood. Considering both together forces us to address not only the different kinds of sociality in which they were enmeshed (and which they helped to produce) but also the different ways in which materials and surfaces were experienced and understood by the people who built and dwelt in these structures. How might wood, clay and turf be engaged with emotionally and mnemonically in each period? How might colours, textures, sounds and smells cause different memories and feelings to come to the fore? In exploring two buildings that in location and form are so similar we hope to tease apart how the material nature of things is always understood through contextually situated performative practices.

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

This paper argues that house making is not an activity that happens in isolation, as a well-defined and sealed-off act with a distinct beginning, middle and end. As a process, it is situated within a palimpsest of other processes. This is perhaps most easily recognisable when we investigate the construction of new houses at settlements which have already been occupied for some time. Here, the siting of a new building will have to take into account not only the plans and

requirements of its builders (a group that may include many, but probably not all the people who will ever use the structure), but also the material traces left behind by previous acts of construction, the presence of contemporary neighbours and the location of various communal spaces. As an example, I present evidence from the Central European Linearbandkeramik culture (LBK, ca. 5600-5000 calBC), for which people have long argued that new buildings are sited in relation to abandoned houses. Expanding on these studies, I consider the temporalities of the act of building itself, and bring into play various factors which influence its siting and architectural elaboration in relation to other structures. The house emerges as anchored within a complex web of spatial and chronological elements which link its individual creation and history with other timescales and places.

More than a house. Bronze Age navetas of Balearic Islands.

David Javaloyas, Joan Fornes, Bartomeu Salva, Llorenç Oliver, Gabriel Servera. Arqueobaleària, University of Balearic Islands.

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

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

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

Rebuilding a living space, reshaping a community: Change in the Middle Assyrian Tell Sabi Abyad, Syria

Piotr Kurzawski, and Adam Mickiewicz, Poznań University

The paper aims at rethinking people-space interaction in diachronic perspective on the example of the Middle Assyrian settlement at Tell Sabi Abyad in northern Syria (dated to the end of Late Bronze Age and the beginning of Iron Age, ca. 1225-1125 BC). The estate of secondary branch of Assyrian royal family served parallel as military and watching outpost, administrative centre of local agricultural production and a kind of customs point due to favourable location. Several major and minor changes occurred throughout its centenary history. These rebuildings influenced the function of whole settlement or particular buildings, simultaneously shaping indirectly their inhabitants. The paper investigates the nature of humans-built environment relations on the basis of Bordieu's theory of practice and Hillier and Hanson's social logic of space.

Seeing difference in the walls of sameness: Looking for autonomy at Çatalhöyük

Serena Love, Stanford University

This paper challenges the received wisdom of homogeneity amongst the architecture of Çatalhöyük. Overt architectural similarities at Çatalhöyük foster sameness yet the employment of different materials may express "otherness". A compositional analysis of mud bricks reveals a complex yet discernable distribution of materials through time and space. This paper attempts a "phenomenological geoarchaeology" in contextualizing people with the materials they used and extracting a social interpretation from the four external walls. I examine how people shape materials and are in turn shaped by those materials, overturning the asymmetrical relationship between people and things. My research is concerned with social processes that inform resource selection given the environmental constraints and with how materials were socially used. I will also examine the relevance of bricks as "invisible" objects and what could be said about the production of bricks through the mixing of materials. Ultimately, I will argue for a social expression through materials, stressing the repeated performance and process of building houses.

Inside out - early Neolithic occupation in southern Britain

Lesley McFadyen, University of Leicester.

House 1. n. building for human habitation...'

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

'Home 1. n. dwelling-place; fixed residence of family or household...'

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

What if 'house' is more than a physical structure, and 'home' is not simply attached to a piece of earth? This paper considers evidence for early Neolithic occupation in southern Britain, and takes up the challenge of thinking about architecture as process, but in doing so explores the decentred nature of the evidence.

Remaking the Roman house, Re-casting Social Relations.

Reuben Thorpe, University College London

Archaeologists have long recognised a fundamental change in the organisation of space in the Roman house from the third century onwards and the move away from the normative peristyle/atrium urban villa to other, elaborate, forms of internal division and utilisation of space (Ellis 1988; 2000). Seldom though has the manifestation of changing spatial arrangement been recorded within a tight stratigraphic framework, or the processes of this structural transformation been

visible. This paper, drawing on well dated sequences from the House of the Fountains in Beirut, will attempt to elucidate the pattern, process and chronology of the transformation of later domestic space and place it within a framework of generational change and social sensibilities which both instigate, perpetuate and reflect transformed patterns of social relationships in the Late Roman empire.

The Importance of Being Settled: House making at Çatalhöyük

Burcu Tung, University of California at Berkeley.

In geoarchaeologically evaluating different types of building materials used at Neolithic Çatalhöyük, I explore the importance of the surrounding landscape tied to "being-in" the house. Archaeological houses are reflections of material and immaterial exchange in the making of place and the creation of tradition. Although the construction of a house may have been a single commemorative event, its constant modification was attached not only to the daily life within the house, but also beyond the house. The nature of house building, maintenance, and abandonment as well as the archaeological preservation at Çatalhöyük allows one to explore how "being-in" the house was also tied to "being-in" the landscape. By evaluating possible networks of movement within the surrounding landscape of Çatalhöyük in the lives of the Neolithic settlers, I explore ideas of continuity and sedentism.

'Making and Doing' the Dogon house. Containment as a process of 'being-at-home in the world'

Laurence Douny, University College London

As grounded into a long-term fieldwork amongst the Dogon of Mali (West Africa), I propose to look at the seasonal making and the daily 'doing' of their compound both of which I define in terms of a dwelling process of 'being-at-home in the world'. First, by focusing on the nature of local and imported built material and how these are shaped through bodily practice and in particular through mimesis and the tactile experience of substances and matter, I examine how Dogon people create a sense of attachment to place and therefore how the home objectifies a particular material identity. Second, I look at how the Dogon living house constitutes through the accumulation and curation of traces of daily activities. These notably concern food processing, cooking and the production of waste all left on surfaces. I intend to show how these layers convey a particular texture and meaning to the Dogon compound. Hence, by use of a phenomenological and praxeological approach, I explore Dogon dwelling process as a life cycle. This defines through the expression of seasonal and body rhythms, leading to a philosophy of containment that regards both aspects of the house of the body and the body of the house.

Landscape and Memory in Mobile Pastoralist Societies

Organiser: Paul Lane, University of York

Discussant: Tim Ingold

Most archaeological studies of the material culture and landscapes of memory have concerned predominantly sedentary, agricultural or urban communities, covering various different forms of social organisation ranging from relatively egalitarian lineage-based societies to hierarchically structured chiefdoms, kingdoms and states. Far less attention has been given to the nature and expression of memory-work in mobile societies, and especially among mobile pastoralists. One recent attempt to develop a 'landscape archaeology of mobility' (Bender 2001) that is clearly inspired by post-modernist social theory, including Deleuze and Guattari's notion of 'nomadology' (1981), ignores pastoralists altogether and only considers more 'modern' forms of population mobility, such as guest-workers and refugees. More generally, archaeological studies of mobility and efforts aimed at developing ways of identifying mobility strategies in the archaeological record have tended to focus more on hunter-gatherer practices than on pastoralist mobility (for overviews, see e.g. Kelly 1992; David and Kramer 2001; cf. however, Cribb 1991). This lack of attention has sometimes been attributed to the 'invisibility' of pastoralists in the archaeological record, which in itself is a major trope in archaeological narratives.

This proposed session hopes to address some of these gaps by inviting contributions from archaeologists, ethnoarchaeologists, historians, geographers and anthropologists that address, with specific consideration of material forms and expressions, issues concerning the interplay between path and place, transience and permanence, moving and staying-put, travelling and arriving, and connecting and leaving. Question to consider include (but are not restricted to):

- What is the interplay between path-making and place-making in pastoralist societies and does this take different forms and have different integrative consequences compared with sedentary communities?
- How do pastoralist understandings of landscape compare with constructions of seascapes as found among mobile maritime communities?
- Does a greater cultural emphasis on 'path' over 'place', as commonly found in pastoralist societies, generate an understanding of landscape that is ontologically different from that of sedentary societies? If this is the case, what kinds of material expressions do such understandings give rise to, and how are they to be 'read'?
- Is an 'archaeology of path' at all possible, given the disciplines focus on place and on putting points in space? [Recall, for e.g., Binford's seminal 1982 paper 'The Archaeology of Place' (my emphasis) was about the need to differentiate between various mobility strategies among hunter-gatherers].

Places, paths and patches: the pastoral landscape of Omaheke, Namibia

Karl-Johan Lindholm, Uppsala University

In this paper I will discuss the archaeological structure of pastoral land-use in the drylands of the Kalahari. I will emphasise that the archaeology of mobile pastoralist societies requires a landscape perspective, where the focus is on a range of sites, rather than on a single site. In addition, it is important to acknowledge that pastoral land-use results in an array of different site indications and that some of these may not contain the kind of traces normally considered to be archaeological key-indicators of pastoralism. In conclusion, it will be argued that in order to develop a more refined understanding of the landscape of pastoralism archaeologists need to make more creative and imaginative use of other

kinds of evidence, such as the memory and knowledge of people herding livestock today, artificial wells and environmental changes registered in vegetation and soils, which may in fact constitute the main archaeological record of livestock herding.

A walk in the dust: linking paths and places in pastoralist archaeology

Matt Grove, University of London

The focus on static point patterns rather than the dynamic processes that unite them is a fundamental problem inherent in the analysis of past human movement. This paper draws an analogy between the modelling of particle movement by physical scientists and the reconstruction of human mobility by archaeologists and geographers. In the former case, movement is often simulated via various forms of random walk, the vertices of which can be eliminated so that one is left with a 'dust' of nodes. In the latter case, a dust of sites in the landscape is often very apparent; our task is the restoration of the historical vertices that once connected them. Given the emphasis on mobility in pastoralist societies, this task is an important and complex one. Employing high-resolution ethnographic data and a series of archaeological case studies, the current research suggests that elements of landscape experience, environmental knowledge and interaction history can be exposed through analyses of the recurrent spatial structuring of pastoralist material culture. As such, the paths emerge from a detailed study of the places, and a walk once more emerges from the dust.

Rites of (Mountain) Passage

Yuval Yekutieli, Ben-Gurion University of the Negev

People are not indifferent to passages. Upon leaving one space/realm and entering another we have the urge to devote time to celebrate the moment, mediate about past experiences, relive old memories, and pay respect to the rules and rulers of the new realm we enter. This act usually involves various symbolic gestures and ceremonies. It is most apparent in passages between phases of life, studies, training, etc., as 'rites of passage' that accompany the event.

Similar behaviour occurs in physical crossings, where passage from one space to the other includes a rite. As current examples, one may think of the "airport ceremonies" we go through while making the journey from one country to the other, the taking-off of shoes while entering a private house in one culture, or the kissing of a doorpost Mezuzah while entering a house in another culture. In my paper I shall focus on a specific case where ceremonies of passage from one place to the other are recorded in the landscape – namely testimonial installations in mountain passes. I shall claim that this is an age old phenomenon, common among travellers worldwide, and especially among people on the move. The basis for my presentation is mountain-passes in the desert areas of Israel, inhabited by mobile pastoralist societies for generations. In addition a few similar cases from other parts of the world will be discussed.

Exploring modern perspectives on pastoral landscapes in the Tilemsi Valley, Mali, West Africa

Katie Manning, University of Oxford

Representations of pastoral nomadism continue to suffer a latent sense of Orientalism, and there remains a tendency for their cultural and material transience to be exaggerated. In contrast to the ever-increasing materialism of Western society, it is understandably difficult to identify permanence amongst a population who have little in the way of material goods, and leave no architectural remains. This paper explores the way in which the Chamanamas Tamasheq of the Lower Tilemsi Valley, Mali, construct and negotiate their social landscape through a shared knowledge of defined loci. Here, I wish to argue that permanence can be sought in the very transience that defines a pastoral landscape. Emphasis is put on place over path, although the two are not considered exclusive, and I question the definition of "place" amongst nomadic or semi-nomadic pastoral groups. I also consider ways in which these observations can inform us about the Later Stone Age pastoral landscapes of the Lower Tilemsi Valley.

Structuring mobility: pastoralist movement and memory in the alpine zone during the late third and second millennia

Kevin Walsh, University of York

This contribution is not concerned with what we would normally define as a nomadic society. It will, nevertheless, assess how mobility and memory may have interacted with an economic activity which involved a form of nomadism. Specifically, the paper will consider the changes that occurred in the uses of the high-altitude, sub-alpine and alpine zones in the southern French Alps during the third and second millennium BC. The early part of this period saw the continued use of this landscape as a hunting zone, as represented by lithic scatters, with pastoralism concentrated towards the lower altitudes. From c. 2500 BC onwards, there was a fundamental change in the use of and engagement with this landscape. The appearance of the first substantial pastoral structures made from stone at high altitude (2000m and above), appear at this time. This departure in the use and structuring of the alpine space would have included concomitant changes in the memories associated with this area. The archaeological evidence along with the relevant palaeoecological evidence for these changes will be described, so as to assess how this space was exploited and structured, and how it can inform an understanding of the development the sylvo-pastoral system in this area. As part of this discussion, the paper will also consider the nature of pathways in this part of the Alps, and the constraints on movement in and out of these valleys.

Monuments, movement and seasonality: a journey through the basalt landscape of Homs, Syria.

Jennie Bradbury, University of Durham

Archaeologists examining the role of burial monuments within the Ancient Near East often focus upon their association with mobile pastoralists. However, the monuments, and their role within the conceptualisation and construction of memory, territory and access to resources, remain under-theorised. It is suggested that the investigation of monuments and monumentality is fundamental if we are to understand processes of social reproduction among mobile populations using sub-optimal zones. Questions concerning the nature and archaeological visibility of mobile pastoralism cannot be divorced from a consideration of potential variability among past groups and practices currently grouped under the rubric 'pastoral

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

Archaeologies of East African pastoralist landscapes: places and paths of memory

Paul Lane, University of York

Most archaeological studies of the material culture and landscapes of memory have concerned predominantly sedentary, agricultural or urban communities, covering various different forms of social organisation ranging from relatively egalitarian lineage-based societies to hierarchically structured chiefdoms, kingdoms and states. Far less attention has been given to the nature and expression of memory-work in mobile societies, and especially among mobile pastoralists. More generally, archaeological studies of mobility and efforts aimed at developing ways of identifying mobility strategies in the archaeological record have tended to focus more on hunter-gatherer practices than on pastoralist mobility. Recent attempts to develop more post-modernist perspectives based on Deleuze and Guattari's notion of 'nomadology', similarly ignore pastoralists. In an effort to redress some of these theoretical and methodological lacunae, this paper will examine the trajectories of pastoralism in East Africa from its initial appearance some 4000-4500 years ago until c. 1800 CE, so as to develop a better understanding of the changing significance of place and path within different pastoralist societies over this time period. Rather than simply reproducing a conventional narrative of the evolution of pastoralism in the region as based on archaeological and supporting zoological and environmental evidence, the paper will focus instead on discussing the interplay between path-making and place-making in pastoralist societies and how these tensions are given material expression in the landscape and so become amenable for archaeological study.

Mobile pastoralist societies and their British landscapes

Andrew Reid, University College London

The term "mobile pastoralist societies" conjures an exotic image when viewed from the sedentary confines of our small, densely inhabited, island. Yet, less than 150 years ago Britain had its own mobile pastoralists, based in Wales and Scotland who drove their cattle to city markets in England. The memory of these and earlier pastoralist traditions is still retained in the landscape by surviving structures, place names and the roads and paths by which they were required to move through cultivating landscapes. Closer examination indicates that these societies clearly constructed their very own landscapes, distinct from the conventional perspectives we would associate with these times. Unlike many pastoralist societies in which the freedom in the sense of path was multi-directional (to move away from the immediate place), the drovers' paths were liberating in a linear perspective, in that they had to move down proscribed routes in order to move away from authority. Mobility was for a while extremely lucrative for the drovers, yet rapidly disappeared with the development of beef herds within England itself and more importantly the arrival of the railways.

The archaeological significance of the pastoral society of Somaliland: pastoral landscape and experience as tangible heritage and history

Sada Mire, University College London

This paper deals with notions of mobility among pastoral nomads of Somaliland. Mobility is discussed with reference to the act of changing 'place' constantly, to pastoralists being on a 'path', and to the change of scene that is inherent to this movement. The significance of the continuity created by the repeated use of a path and what might underlie conceptions of the 'path', such as how the 'path' is perceived, whether the 'path' is regarded as being 'home' or 'away' will also be examined. In this discussion, the paper will further deal with the role of tangible features of the landscape, including archaeological remains and their symbolic significance, in this experience and also how these features might be important for the understanding of how the pastoralists themselves perceive a sense of 'place' and a sense of 'home' in continuous mobility (the 'path'). The paper will also take into account recent developments in Somali society and the emergence of new borders (Somalia, Puntland, Somaliland, etc.) and the division of pastoralist landscapes, and how this new situation effects pastoralist perceptions of their landscape.

The Past and the Power of Space

Organisers: Patrizia Brusafarro, Paola Filippucci and Marden Nichols, University of Cambridge

This session investigates the power and potential of space for presenting the past in heritage sites, archaeological excavations, museums and historic re-enactments. All of these occur in space and also make use of space in presenting and staging the past, both the interior space of museums and galleries and the 'open' space of landscapes and places, central in the case of historic re-enactments, open air museums and archaeological remains and sites. How are the powers of physical space (to orient, hold and challenge the body, to trigger, shape and manipulate emotions, and to stimulate the imagination) called into play in each case? What role does space play in making the past 'present'? Is space neutral? In what ways can it influence people and objects inside it? Is space gendered? How do questions of space inscribe other questions such as memory and the past?

Space is not only a physical setting but also an economic and political resource and the size, appearance and location of a building or site allocated to presenting the past are not purely the whim of heritage professionals. The panel will thus also consider the real economic and spatial constraints on museums and heritage sites. What strategies have been used, and can be used, to tackle the difficulties and challenges a space may offer? These obstacles include lack of display or storage space, the protected status of a building or site that may prevent development, various obstacles to updating technology and accessibility, as well as larger issues of geopolitics inherent in the physical situation and spatial location of presentations of the past within communities and nations. The constructed nature of space evokes further

questions: What are the roles that architects, artisans and builders play in the construction of space? For example, there are contradictions and misunderstandings between architectural drawings and 'real' space: what is hidden in this gap? What intangible qualities are imprinted in architectural space, whether we like it or not?

Finally, central to the presentation of the past in museums and heritage sites and activities is also now the relationship between physical and virtual space. What are the implications of the idea of a 'virtually' constructed museum space for accessibility, perceptions, emotions etc...? What is the relationship between such virtual spatialities and the 'real' space of museums and sites?

Part 1. The past and the power of space: introductory remarks

Patrizia Brusafferro, Paola Filippucci, Marden Nichols, University of Cambridge

Part 2. Space and the past

Challenging spaces: spatial experience and complexity within monuments in state care

Jessica Mills, CADW: Welsh Assembly Government's Historic Environment Service

Monuments in state care provide a unique arena whereby the past use, power and design of space can be studied. As protected monuments, their preservation and conservation engender opportunities for direct encounters with the past. Significantly, the presentation of such monuments in the 21st century provides great challenges in how past spaces are interpreted, conserved and experienced.

This paper will look at a selection of monuments in the care of the Welsh Assembly Government. Ranging from prehistoric burial chambers to medieval castles, the experience of such past spaces in the present day elicits spatial engagements which may challenge, confront, confuse and inspire in equal measure. With many monuments in a ruinous state, people's sense of spatiality is greatly removed from the original experience of space. For instance, building interiors filled with grass and rooms with no floors, roofs or furniture present a myriad of spatial inversions, transmutations and conundrums. Furthermore, negotiating past spaces with their alien materials, fabrics, layouts and functions heightens the disjointed nature of encounters with the past.

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

The power of Museum and Archaeological space in Greece in the interpretive process of archaeological narratives

Archontia Polyzoudi, University of Cambridge/Ministry of Culture of Greece and Afroditi Chatzoglou, University of Cambridge

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

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

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

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

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

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

Authenticity in space in the case of modern performances in ancient theatres

Zeynep Aktüre, Izmir Institute of Technology Department of Architecture (Izmir, Turkey)

Ancient theatres are the only type of archaeological remains in Turkey that have managed to make it to the headlines every summer for the past two decades with their preservation problems. It is usually archaeologists and conservation architects who seek public support in this way, against the permission given for live performances for the masses involving elaborate sound and light systems that seriously threaten the integrity of ancient theatre remains as well as the sites in which they are located. However, their request for limiting the modern use of popular festival venues such as the ancient theatres of Aspendos, Ephesos, and Side is occasionally met by protests from the festival-goers who highlight the preciousness of going through a simulation of the authentic experience in the audience of modern performances during such events. The proposed paper will argue that space should be the sole provider of such an impression of an authentic experience; for, in the majority of cases, the modern spectators (who obviously have a completely different cultural background than the ancient ones) are seated on modern replacements of the authentic material from a highly deteriorated monument, for a performance that has very little in common (especially in terms of staging techniques) with the types of performances for which that monument was initially constructed.

Part 3. Physical spaces, virtual spaces

Worcester Cathedral Chapter House: conceptualizing space as meaning

Sandy Heslop, University of East Anglia.

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

Using a recently commissioned virtual recreation of the building's interior complete with its decorative cycle, it is possible to demonstrate how the chapter house was intended as a spatial continuum and as a series of interconnected metaphors. With its central column supporting ten radiating vault ribs, the experience of being in the building was akin to standing under a great tree. The metaphorical understanding of the central support included both the column which holds up the Church and the Tree of Jesse which indicates the lineage of Christ from Old Testament ancestors through the Virgin Mary. The group of three subjects painted around Christ's Nativity in the first bay comprises Aaron's Rod Flowering in the Tabernacle, Moses and the Burning Bush, and Daniel's Vision of the Cut Stone. These introduce the ideas of a cut rod that blossoms and fruits, a tree that both manifests God's presence and defies destruction, and supernaturally squared stone, in other words spiritual masonry. Conceptually we are encouraged to see the building as a living, thriving, conscious and indestructible entity rather than dead matter.

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

Reading Ruins: Understanding the Power of Space in Roman Domestic Display

Hannah Platts, King's College, London

My aim for this paper is aiming to examine how we can use today's developments (both technological and archaeological) to understand ancient spaces and thus evoke the past in today's settings.

Recognising the potential power wielded by the space of a building or landscape is not a new phenomenon. Architectural developments such as Palladio's Villa Rotonda in Renaissance Italy, or the Hoare family residence at Stourhead, Wiltshire in C18th England, have demonstrated the unequivocal importance behind innovative employment of space and surrounding landscape in architectural developments as a means of suggesting the owner's power and social standing to his visitors (Ackerman, 1990). Over recent years too, scholars of classical art and architecture have become increasingly aware that whilst the ruins of an ancient building, such as the Parthenon in Athens or the Mausoleum of Augustus in Rome can be examined as individual entities, valuable investigations might also be undertaken into ancient building remains in terms of their relationship to their surroundings, both their neighbouring architectural developments and indeed the space or environment in which they are located (Elsner 1996; Favro 1993; Laurence 1997).

From academics such as Andrew Wallace-Hadrill (1994;1997) and Shelley Hales (2003), it has become widely accepted that individuals employed ornate and extravagant displays of art and architecture in residences as a means of presenting their wealth and social standing (or indeed their aspirations towards these) to contemporaries. However, the architectural treatise of Vitruvius from C1stBC delineates that it is not merely the décor of a residence that should reflect a proprietor's social position but that the structure and appearance of space in a residence is also an important indicator of a person's wealth and social standing (1). This paper will therefore examine aspects of individual display through art and architecture in the Roman domestic sphere by investigating the methods employed by patrons and architects in the construction of the domestic realm in order to maximise and indeed exaggerate the physical space of residences. I will consider the perceived importance placed on space in Roman residences for parading social standing and suggesting individual power and prestige. By employing specific decorative motifs such as the so-called 4 Pompeian styles of wall-painting with their distinctly 3-D visual effects (for example from the cubiculum in villa at Boscoreale), or the innovative planting techniques which blend actual plants with painted vistas (a technique employed for example in room 69 at the villa at Oplontis) proprietors and their architects aimed to extend, through illusion, the apparent physical space of the residence. Furthermore, our understanding today of such ancient spatial extensions and illusory motifs has been aided by recent technological and archaeological developments which have enabled us to reconstruct both the different stages of wall-paintings (Beacham 2007, forthcoming) and the methods of planting (Jashemski 1987; 1993). I will argue that it is through these more detailed insights and reconstructions of the space and illusory space of the Roman domestic sphere that allows us to comprehend the importance of space in demonstrating elite standing in Roman society and furthermore the role of the patron and architect in re-ordering, construction and amplification of a residence's physical space. I will show how modern techniques of space reconstruction enable us to see how the owner was aimed to demonstrate power beyond the normal constraints of actual physical space.

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

1934 Wordie Arctic Expedition: A Virtual and Physical Exhibition

Imogen Gunn, University of Cambridge

In recent years there has been much discussion of the potential the web holds for virtual museum exhibits to reach out to under-served and un-tapped populations. The University of Cambridge Museum of Archaeology and Anthropology (MAA) is exploring the potential of web exhibitions as a means of collecting local knowledge from source communities, and displaying that information both online and in the galleries via touchscreen. This paper will use the 1934 Wordie Arctic

Expedition website as a case study to explore the practical and theoretical considerations of juxtaposing 'curatorial' and 'local voices in both virtual and physical space.

In 1934 James Mann Wordie led a team of University of Cambridge-based researchers to West Greenland and Baffin Island, Canada; they returned with objects, photographs and journals that contained their impressions of the Inuit communities they encountered. Using these collections, the Museum of Archaeology and Anthropology (MAA) created a web exhibition that traces the Expedition's journey and explores different areas of Inuit life. The website's intent is not merely to display MAA's collections, but also to encourage visitor contribution. Visitors to the exhibition can enhance the existing narrative by posting their own information, opinions and thoughts throughout the site. We are particularly reaching out to source communities in Nunavut, Canada and Greenland to generate feedback. A touchscreen terminal is now installed in the Museum's anthropology gallery, featuring the live website and posted comments.

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

Theoretical issues are also raised by the Wordie website and its dual locations on the web and in the gallery. Namely, does one space have more authority than the other? The web exhibition is accessible worldwide in virtual space, but without the physical context of the museum do the presentation, interpretation and comments carry less weight? Does the touchscreen terminal, which displays the web exhibition and any posted comments, have more authority than its virtual twin by virtue of its physical location in the gallery space? Or does the web exhibition, which allows for a wider range of objects to be displayed in a creative format, have the advantage over the constraints of a physical museum space?

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

Part 4. Buildings and time

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

Gilly Carr, University of Cambridge

WWII finished over 60 years ago, but seemingly not in the Channel Islands. Here, the legacy of the German Occupation lives on as a tangible presence into the present day, still making news headlines and still a part of daily conversation. The Occupation, as a defining phase in the Islands' history and a key aspect of their heritage, is a fundamental part of the identity of many Channel Islanders. This is reflected in the number of Occupation-related museums, personal collections and collectors in the Islands, as well as in the influence of the Occupation Societies in Guernsey and Jersey.

What keeps the memories of the Occupation so fresh and immovable in the Islanders' psyches, even at a time when the numbers of the 'Occupation generation' are dwindling? Arguably, it is the presence of the concrete German bunkers, which litter the landscape of the Islands today. Although an attempt was made to blow some of them up after the war, the thick, re-enforced concrete proved virtually impossible and too costly to detonate. Thus, the Islanders had little option but to live with these structures, which have inexorably changed the landscape forever.

This paper, then, will explore the powerful role that these bunkers play in Channel Island identity, attitudes towards the past and in the manipulation of time and emotions. It will investigate not only the different attitudes in different islands to these structures, where they have been variously restored, converted, repainted, neglected, vandalised, become overgrown or have been deliberately covered up, but it will also discuss the different attitudes of different types of Islanders to these structures, exploring whether they are perceived as redundant and worthless blots on the landscape, or whether they are necessary reminders of the German Occupation which should be maintained and preserved in perpetuity lest we forget not only the Occupation years but the slave workers who died constructing these bunkers.

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

Richard Irvine, University of Cambridge

In his *Buildings of England*, Pevsner described the Benedictine monastic church of Downside Abbey as "the most splendid demonstration of the renaissance of Roman Catholicism in England. If ever there was an excuse for building in period forms in the twentieth century, it is here". Taking my cue from Downside Abbey, where I carried out ethnographic fieldwork between 2005 and 2006, I would like to examine the idea of the church building as a site of renaissance, and the political implications which emerge from any claims of renaissance. I discuss the nature of the church space as a heritage site, in the sense that it is a place which is acutely aware of its role in interpreting history, and in particular the intersection of church history with the history of affairs of the state.

What is significance of the use of "period forms" in the architecture of the church? How is 'the past' evoked in the form and spatial arrangement of a church building, and to what purpose? In particular, I am interested in the idea of historical continuity, and how church building might infer continuity, in spite of apparent historical discontinuities. In looking at the case of Downside Abbey, I also intend to look more specifically at its identity as a monastic church. The church stands as a witness to the relationship between the monastic life and the social order of the world which surrounds it. What might the architecture of the church tell us about the continuity of a way of life which was apparently dissolved in England by Henry VIII in the 16th century?

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

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

Kalliopi Fouseki & Georgios Alexopoulos, University College London

The archaeological site of Ancient Olympia, a World Heritage Site, popular visitor attraction and national symbol, is historically linked with the ancient Olympic Games and their revival. Its recent use for hosting events of the Athens 2004 Olympic Games has demonstrated the link that the site and its wider space can play with the past.

The aim of this paper is to explore the relation and interdependence between the archaeological site of Ancient Olympia in Greece and its physical and symbolic space by examining ways in which the two conflict or shape each other. The term space refers to the broader surroundings in which the archaeological site is located, determined by the natural landscape, the building of the archaeological museum as well as the presence of the modern village of Olympia. The archaeological site of Ancient Olympia itself is considered as part of the broader space.

The following questions will be addressed: How does the space function as a link between the 'ancient' and the 'present' through the contested contemporary use of the site for hosting sporting and religious activities? How does the designation of the wider area of Olympia as a protected archaeological zone impact the space of the modern village and how does the latter influence the development of the site through tourism exploitation?

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

Technologies and Ontologies: Archaeological truths and subjective sciences

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

What makes an archaeological 'fact'? How are archaeological 'realities' constructed? This session builds on the insights of sociologies of science and technology. Studies in this field trace the ways that ontologies are stabilised by relations involving technology and people (e.g. Latour, 1987, 1999). They suggest that the social sciences themselves participate in performing what they take as fact (Callon, 1998). Lastly, they recommend that social science methodology be thrown open to create new ways of performing 'realities' (Law, 2004). This session examines the way truths are created, stabilised and reified in archaeology. It opens a dialogue about how 'physical data', 'scientific method' and 'quantifiable results' emerge from our own ways of knowing.

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

- The operational use of typologies and categorisations
- The figuration and circulation of the artefactual, contextual and site 'data'
- The impact of new technologies and specialised systems of informatics
- The role of visualisation (reconstructions, drawings, site plans, remotely-sensed imagery)
- The potential of new methodologies for reshaping the processes involved in archaeological knowledge systems

Papers will offer detailed studies of specific examples, as well as more broadly based theoretical observations. There will also be time devoted to group discussion of issues arising from the papers.

Callon, M. (1998). *The Laws of the Market*. Oxford: Blackwell.

Latour, B. (1987). *Science in Action: How to follow scientists and engineers through society*. Milton Keynes: Open University Press.

Latour, B. (1999). *Pandora's Hope: Essays on the Reality of Science Studies*. Cambridge MA & London: Harvard University Press.

Law, J. (2004). *After Method: Mess in Social Science Research*. London and New York: Routledge.

Introductory Remarks

Sheila Kohring, University of Cambridge, and Helen Wickstead, University College London

Ceramic Truths: Why is quantification more scientific than observation?

Sheila Kohring, University of Cambridge

This paper delves into the creation of scientific 'fact' in the archaeological record by considering ceramic/pottery assessments and how they impact our interpretations of social organisation, particularly regarding the organisation of labour. Quantification of vessel measurements and compositional analyses, while useful, are, however, often considered scientific truths and given substantial weight in interpretations, often to the detriment of commonly 'observed' characteristics, such as the visual and tactile nature of pottery sherds. Building from sociological understandings of technology (per Latour 1991), we must not overly prioritise perceived 'factual' characteristics or consider them objective truths. Instead we should consider material culture and the technology of its production and use as a palimpsest of social, contextual and practical actions. In this case example, specific interest is given to the terms 'standardisation' in pottery studies: how it imbues methodologies with objective scientific fact, provides heuristic devices for our own categorisations of past material culture and validates interpretations regarding the organisation of production and sociality of technological choices. Finally, this paper questions whether our reliance on quantifiable fact simply constructs false categories and understandings of past, and present, social relationships and separates our 'way-of-knowing' the archaeological record from contextual and practical engagements.

Latour, B. (1991) *We have never been modern*. Cambridge, MA: Harvard University Press.

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

Andrea Dolfini, University of Cambridge

Traditionally, typology is the paramount method employed in archaeology to put in order and make sense of the endless variations of material culture. Types and sub-types of artefacts have been created, discussed and challenged by generations of archaeologists for virtually any classes of objects, on the basis of their visual or technological features. In accordance with this tradition of studies, several attempts to classify early metalwork production in the Italian peninsula were brought forward in the last few decades by driving 'objective' visual distinctions between artefacts. However, in the case of copper axes this alleged scientific method led to profoundly different classifications, claiming that as few as two (Barker 1971) or as many as forty-seven types of copper axes (Carancini 1993) were manufactured by early Italian smiths. In doing so, other quantifiable data such as the chemical composition of metal implements and the degree of secondary reshaping they underwent through hot or cold working were frequently neglected. It is thus evident that, far from being

based on any objective criteria, previous attempts to classify early Italian axes depended on the research goals and the theoretical framework of students. Ongoing research tries to deconstruct the traditional concept of typology, showing that broader models rather than clear-cut types of artefacts were referred to by metalworkers during the Later Neolithic and the Copper Age (c. 4500 to 2200 cal. BC). It is also argued that compositional aspects were taken into account by early smiths, and diverse metals and alloys were purposefully employed in order to create distinctive categories of metal objects, which seem to be at odds with our own, modern classes of metals.

Mesolithic Archaeology Lithics Analyses: Learning to walk again.

Paul R Preston, University of Oxford

Vital questions concerning the definition of the British Mesolithic and its typologies, the exact chronology of the Mesolithic, and the nature of its transitions from the Palaeolithic and to the Neolithic remain ambiguous (Preston in press 2008). Despite this flaw in the basic data, researchers more recently have begun to explore the implications of landscape, materiality, agency and the meaning of artefacts in social contexts. As a consequence in a previous paper (Preston in review) I questioned whether the sub-discipline of Mesolithic archaeology was 'running before it can walk' arguing that as well as considering more complex social meanings, materiality and agency, the fundamental basic building blocks (i.e. the basic data used to make these interpretations) of chronology, typology and classification of the period itself, needed to be re-examined and redefined. This paper takes a more positive step investigating how Mesolithic Lithics analyses can 'learn to walk again' through redressing the situation of poorly defined and non replicable methodologies. This paper therefore intends to identify good scientific research design and best practice, and apply this knowledge in a critique of commonly used British Mesolithic lithics methodologies (e.g. Clark 1954; e.g. Jacobi 1978; Finlayson, Finlay et al. 1996). On the basis of this critique I will propose what can be done to make this essential basic archaeological data: fit for the purpose of reconstructing postglacial hunter-gatherer societies. In particular it will reaffirm the call made by Ballin (2000) and Preston (forthcoming) for the explicit definition and description and of a replicable standardised lithic typology and also call for a more technologically based approach grounded in Chaîne Opératoire (Preston forthcoming).

Ballin, T. B. (2000). "Classification and Description of Lithic Artefacts: a discussion of the basic lithic terminology." *Lithics: the newsletter of the Lithic Studies Society* 21: 9-15.

Clark, J. G. D. (1954). *Excavations at Star Carr: an early Mesolithic site at Seamer near Scarborough, Yorkshire*. Cambridge University Press, Cambridge Eng.

Finlayson, B., N. Finlay, et al. (1996). *Mesolithic Chipped Stone Assemblages: Descriptive and Analytical Procedures used by the Southern Hebrides Mesolithic Project*. The Early Prehistory of Scotland. A. J. Pollard and A. Morrison. Edinburgh University Press for the University of Glasgow, Edinburgh.

Jacobi, R. M. (1978). *The Mesolithic of Sussex. Archaeology in Sussex to AD 1500: essays for Eric Holden*. Research report (Council for British Archaeology). P. L. Drewett. Council for British Archaeology. London, 29: 15-22.

Preston, P. R. (forthcoming). *Lithics to Landscapes: Hunter Gatherer tool use, resource exploitation and mobility during the Mesolithic of Northwest England*

School of Archaeology, Oxford, University of Oxford. D.Phil.

Preston, P. R. (in press 2008). *The Mesolithic Period*. The handbook of British archaeology. L. Adkins and R. Adkins. Papermac. London.

Preston, P. R. (in review). "Is Mesolithic archaeology Running before it can walk or running to stand still?"

Determining 'Abnormality' in the Skeletal Record.

Victoria Mueller, University of York

In the field of Osteoarchaeology the bone specialist uses his or her expertise in order to gain knowledge of an individual's life, or the life of a group of peoples. This incorporates aspects such as the study of disease and demography, but more recently also increasingly "lifestyle", gender, occupation and impairment. The very scientific nature of the discipline means that the interpretation of human skeletal remains is shaped by known truths, such as indicators of age and sex, but also symptoms of disease and assumptions about the normal body (arguably there is no such thing). I am interested in exploring how such categorizations as normal (healthy/ variation) and abnormal (pathology) are used in the study of skeletal remains and whether skeletal data are too easily categorized in either of these.

I will also take a brief look at the discussion of compassion which exemplifies the problem of the use of categorizations, such as able/disabled and illustrates the role and difficulty of visualization in osteoarchaeology [degrees of altered body morphology are visualized in order to reconstruct degrees of abnormality – (Hawkey 1998 vs. Dettwyler 1991)]

Finally I will question whether the truths that are created within osteological study of human skeletal remains are too static and in fact miss out by not addressing new developments in archaeological thought and aspects of the individual as a once living, experiencing being, i.e. it could be argued that such factors as pain could just as easily create a mobility impairment as a skeletal restriction.

Putting what on the map? Spatial technologies and the production of archaeological landscapes

Helen Wickstead, University College London

For nearly twenty years landscape archaeologists have criticised maps and GIS. Maps are seen as perpetuating a dominating 'male' gaze, creating 'disembodied', 'abstracted' representations. Despite this critique archaeologists have found it impossible to dispense with maps. This suggests that mapping continues to play a crucial role within archaeological knowledge practices. In this paper I argue that established critique fails to engage with the work that mapping practices accomplish within particular circumstances. The gaze critique tends to approach maps as if they always comprised the same sets of relations. Maps and GIS are not 'false' representations that distort 'actual' embodied experiences of landscape. Instead, it is more useful to see mapping as a range of practices that actively adapt phenomena so that they can be encountered in a manner that is properly 'archaeological'. This approach encourages critical examination of the situated and plural nature of mappings. Experimentation and innovation in the performance of mappings is necessary for the production of new kinds of archaeological realities.

How Does the 'Thinking Eye' Depict 'Eventful Contexts': Issues of art computation and magic in the representation of archaeological excavation.

Stefania Merlo, University of Botswana

This paper is an alternative exploration of the role of automation in archaeological excavation processes. In particular, the conventional visual representation of the archaeological record is challenged by the concept of the "thinking eye". The parallel between abstract art and computational representations of the real world is used to discuss the role of construction and intuition in relation to form production and the solving of archaeological problems. Human action and reaction to unexpected views is analysed and issues of perception and understanding in the process of engaging with the archaeological record are discussed.

Truth and Ontology in Archaeology.

Sandra Wallace, University of Sydney

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

Bhaskar R. (1975). *A Realist Theory of Science*. London: Verso.

Bhaskar R. (1994). *Plato etc*. London: Verso.

Pot-hunting as an Ontological Mechanism in San Juan County, Utah, USA.

Jennifer Goddard, University of Cambridge

This paper discusses more than a century of digging Ancestral Pueblo sites in southeastern Utah and how it has been a process of validating conceptions of social existence for the Euro-American and largely Mormon occupants. Local digging has reified a separation of identity from federal, state and even local authority, as well as the disciplinary identity of archaeology. Different systems of knowledge acquisition in local versus professional digging have survived as processes of identity building where 'a particular movement of re-associations and re-assembling' (Latour 2005:7) has maintained a trajectory of social being. In this process, pot-hunting has exploited and adapted archaeological relationships into 'truths' about self-preservation against perceived authoritative oppression.

The purpose in illustrating the history and heritage of digging in this region is to exemplify complications in protecting archaeological context when the local 'sense of belonging has entered a crisis' (Latour 2005:7). This is often the case in the world's most archaeologically vulnerable areas due to war, economic deprivation, and social displacement. Tracking processes of identity building associated with clandestine excavation is a difficult task, but will be pertinent to consider in public archaeology and site management methodologies.

Latour, B. (2005) *Reassembling the Social: An Introduction to Actor-Network-Theory*. Oxford, Oxford University Press

Reconstructing the underworld: the anthropology and archaeology of other-worlds

Organiser: Lionel Sims, University of East London

A recent turn to building models of the cosmology for ancient cultures has suggested the utility of the concept of 'the underworld'. If this concept is robust, it severely qualifies both ecological models and assumptions of an ancient scientific 'astronomy' in archaeology and archaeoastronomy. This session aims to explore through archaeology, archaeoastronomy, anthropology, archaeo-acoustics and VE modelling how concepts of the underworld can assist the elaboration of prehistoric cosmologies.

Entering, and returning from the underworld: Silbury Hill – where landscape archaeology meets archaeoastronomy

Lionel Sims, University of East London

The late Neolithic monuments at Avebury include the megalithic avenues of West Kennet and Beckhampton, the complex stone and wood circles of Avebury henge and the Sanctuary, Silbury Hill, Windmill Hill and the West Kennet Palisade Enclosures. While (Burl 2002) and (North 1996) have suggested that Avebury circle and its avenues had alignments on lunar standstills and the sun's solstices, neither of these two authors have made a convincing astronomical claim for Silbury Hill. Indeed within archaeoastronomy prominent landscape features are frequently conceptualised as being alternatives to alignments on cosmic bodies, with little elaboration of the possible connections between the two. The phenomenological approach of Tilley (Tilley 2004) suggests that monuments are mimetic or metaphorical devices imitating or referencing local natural landscape features in the service of prehistoric elites. Yet this model is challenged by the lack of local features for which Silbury Hill could be a facsimile, and does not engage with sky-scapes as a component of landscape. Sims (2006) has suggested that lunar and solar alignments at Stonehenge are part of a cosmological syntax shared with Avebury, yet the architecture of Avebury is nothing like that at Stonehenge. This paper suggests a solution that integrates these three seemingly divergent approaches.

Burl, A. 2002. *Prehistoric Avebury*, 2nd edition. London: Yale University Press.

North, J. 1996. *Stonehenge: Neolithic Man and the Cosmos*, First edition. London: Harper Collins.

Sims, L. 2006. *The solarisation of the moon: manipulated knowledge at Stonehenge*. *Cambridge Archaeological Journal* 16, 2: 191-207.

VE modelling as a tool in testing the 'astronomy' of the Avebury monuments.

John Macdonald, University of East London

The use of VE modelling (Virtual Environment) or VR (Virtual Reality) in archaeology is prolific as a presentation tool. Archaeoastronomy however traditionally relies on ground plans and star charts. The research in this presentation is taking virtual modelling a stage further, using techniques drawn from the world of computer gaming as a means to better create realistic and archaeologically accurate models of the ancient site of Avebury. These models are being created to be inclusive of the local terrain and related monuments, and to allow free exploration of the sites. The importance of viewing these sites not just from an archaeological perspective, but as a working building set into its environment of both landscape and skyscape is becoming clearer in the literature (Tilley 2004). This project hopes to address these issues by using 'games industry' techniques that allow for vast areas of land to be mapped and recreated accurately, and to be used and studied by anyone having access to a relatively 'average' computer. The models are also being integrated into a working skyscape that is capable of 'time shifts' in the same way as traditional astronomy programs such as 'SkyMap'. This allows for the testing of archaeoastronomical hypothesis and also for phenomenologically experiencing and viewing the monuments with same perspectives as those who built and used the site. This presentation builds on earlier work at Stonehenge testing the hypothesis of North (1996) and Sims (2006) and applies the same techniques to the Avebury monument complex, including miles of the surrounding terrain, imposed into a three dimensional working model of the sky. Macdonald, J. 2002. New media applications and their potential for the advancement of public perceptions of archaeoastronomy and for testing of archaeoastronomical hypothesis. *Mediterranean Archaeology and Archaeometry*, Special Issue, Vol. 6, No 3, pp. 179-182. North, J. 1996. *Stonehenge: Neolithic Man and the Cosmos*, First edition. London: Harper Collins. Sims, L. 2006. The solarisation of the moon: manipulated knowledge at Stonehenge. *Cambridge Archaeological Journal* 16, 2: 191-207. Tilley, C. 2004. *The Materiality of Stone*. Oxford: Berg. www.soli-luna.co.uk Main project website www.avebury3d.co.uk – Avebury model www.stonehenge3d.co.uk – Stonehenge model

Echoes of the underworld: the impact of acoustics in modelling Avebury.

Stacey Pogoda, University of East London

The paper begins with an examination of the results of a survey of the nature and extent of sound pollution at the ancient monument at Avebury following the soundscape evaluation methods proposed by Shaffer. This paper posits that the levels of noise pollution at Avebury present a significant operational limitation to a successful phenomenological interpretation of the monument at Avebury. Turning to the realm of the virtual, a demonstration of a virtual archaeological reconstruction of the site at Avebury with a realistic soundscape contemporary to the time of construction and original use is given. This is used as a starting point to discuss the advantages sonically realistic archaeological reconstructions have over other methods of phenomenological evaluation of ancient socially constructed spaces such as Avebury. Barceló, J., Forte, M. & Sanders, D. (eds) (2000) *Virtual Reality in Archaeology*. Oxford: British Archaeological Reports (Int. Series 843). Freeman, J. and Lessiter, J. (2001) "Here there and everywhere: the effect of multichannel audio on presence," in Proc. ICAD, 2001. Heeter, C., (1992). "Being there: The Subjective Experience of Presence", *Presence* 1(2). Scarre, C & Lawson, G. (eds) (2006) *Archaeoacoustics*. Cambridge, UK: MacDonald Institute for Archaeological Research. Schafer, M. R. (1977) *The Soundscape: Our Sonic Environment and the Tuning of the World*. Rochester, Vermont: Destiny Books. Tilley, C. 2004. *The Materiality of Stone*. Oxford: Berg. Tilley, C. (1994) *A Phenomenology of Landscape: Places paths and monuments*. Oxford, New York: Berg. Tuner, P., McGregor, I. Turner, S and Carroll, F. (2003) "Evaluating soundscapes as a means to create a sense of presence," in Proc ICAD, 2003.

Return from the underworld: salmonoid migration in the Boyne Valley

Robert Hensey, National University of Ireland, Galway.

Traditional archaeological narratives have copper-fastened the link between passage tombs and agriculture to such a degree, that the continued use of wild resources in association with the Irish passage tomb tradition has been neglected in our attempts to understand the nascent agricultural communities of Britain and Ireland. In this paper, I argue that the great salmon run on the Boyne River would not have been ignored or shunted, irrespective of what other resources became available to the monument builders. Rather, it is suggested that not only had riverine resources, such as the salmon, a pivotal role in lives of people previous to the arrival of domesticated plants and animals, but that they would have continued to play an important role, both economically and ideologically, in the lives of the Boyne Valley communities. The location of the Boyne Valley passage tomb complex in the bend of the Boyne River would imply that the salmon's runs would have been visible seasonal markers in the lives of this community. Above all, the timing of the salmon's spawning run would have been especially significant, and may have been connected with the rituals that took place over the winter solstice period at Newgrange. These rites may well have been centred upon the perceived return of the ancestors and the forces of rejuvenation in the form of the salmon. Could this 'return' at the time of the sun's winter standstill have been envisaged as a migratory journey from the realms of the underworld? This paper examines the possibility that there is evidence of this underworld journey to be found in the seasonal rhythms, built architecture, and megalithic art of the Boyne Valley.

Bell, C. 1997. *Ritual Perspectives and Dimensions*. Oxford and New York: Oxford University Press. Ingold, T. 2000. *The Perception of the Environment*. London: Routledge. Lewis-Williams, J.D. and Dowson, T.A. 1993. On vision and power in the Neolithic: evidence from the decorated monuments. *Current Anthropology* 34(1), 55-65. O'Kelly, M.J. 1982. *Newgrange, Archaeology, Art and Legend*. London: Thames and Hudson. Shee Twohig, E. 1981. *The megalithic art of western Europe*. Oxford: Clarendon Press. Strang, V. 2005. Common Senses: Water, Sensory Experience and the Generation of Meaning. *Journal of Material Culture* 10; 92. Tilley, C. 1996. *An ethnography of the Neolithic*. Cambridge: Cambridge University Press.

A Shared Underworld? Towards understanding Libyco-Punic cosmology.

Farès Moussa, University of Edinburgh

During the first millennium BC, Neolithic populations inhabiting the North African hinterland, stretching from the Mediterranean coast to the central Sahara, witnessed the arrival of a new people: the Phoenicians. Large coastal Punic settlements emerged, as did indigenous in-land Kingdoms, and with them, new religious practises and symbolism. Although some scholars now begin to accept a degree of hybridization and syncretism between these populations, replacing traditional 'top down' models of external 'Hellenisation' and 'Romanisation', religious beliefs and practises continue to be understood in terms of the adoption and assimilation of Greek or Roman concepts or divine figures. This paper considers how this view of the subject, largely shaped by historically contingent disciplinary boundaries, may have hampered our potential to recognise the emergence of a unique 'Libyco-Punic' cosmology through this period. A review of some of the evidence obliges us to consider how particular natural phenomena may have been observed and experienced and their possible perceived relationship with the 'underworld'.

Connecting Worlds Through Water Cults: Rituals of the Underworld in Valcamonica Rock Art

George Dimitriadis, Hellenic Rock Art Center, Philippi –Greece; University of Lecce-Italy

Valcamonica is the one of the most important EU rock art sites in the Unesco Heritage List. Research in the Middle Valley has unearthed thousands of engraved rock surfaces dating from the Epipalaeolithic up to Mediaeval times. Recent scholarship has concentrated on establishing links between this rock art and its geological and landscape context. Further, mediaeval rock art seems to be specifically related to certain geomorphological features. This paper aims to demonstrate through ethnographic and historical evidence that this rock art tradition was part of an ancient water cult for ritually simulating a journey through the underworld. Chippindale, Ch. & Nash, G. (eds.) (2004). *The Figured Landscape of Rock Art. Looking at Pictures in Place*. Cambridge. Cambridge University Press. Dimitriadis, G. (2004). *Rock Art Geological Distribution in Camonica Valley-Italy. A Preliminary Study*, 5th International Symposium Eastern Mediterranean Geology. Vol.II, Thessaloniki, Greece.

A Shaman's Question: 'What did you dream?' Curripaco Views on their Cosmology

Paul Valentine, University of East London

This paper describes the Curripaco (Amazonia) experience of their other worlds—the villages of the dolphin and the anaconda located in the depths of the river. I suggest, that these places in many ways parallel the world of the yopinai spirits of the forest. I argue that Viveiros de Castro's concept of perspectivism is crucial to our understanding how these non-human beings see us and we see them. These are dangerous, spiteful and capricious places, yet the Curripaco shaman must visit them to bring back the souls of the living. Viveiros de Castro, Eduardo 1998 "Cosmological Deixis and Amerindian Perspectivism." *Journal of the Royal Anthropological Institute* 4:469-488.

Staging events: atmospheres of performance in archaeology

Penny Bickle and Kate Waddington, Cardiff University

If man is a sapient animal, a toolmaking animal, a self-making animal, a symbol-using animal, he is, no less, a performing animal, Homo performans, not in the sense, perhaps that a circus animal may be a performing animal, but in the sense that a man is a self-performing animal—his performances are, in a way, reflexive, in performing he reveals himself to himself. (Victor Turner *The Anthropology of Performance* 1986, 81).

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

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

The Pour: casting and staging the Bronze Age

Kate Waddington, Cardiff University

The pour is an incremental stage in the process of bronze creation. In archaeological discourse, cycles of production, exchange, consumption and deposition are themes that forge interpretations of bronze materials. The magical and transformative qualities of metalworking also evoke Bronze Age cosmologies and belief systems. Yet, in recent literature, little attention has been paid to the choreography of bronze casting, and the powerful and performative processes of artefact creation. In this paper I discuss the practice of mould making and bronze casting and my experiences of working in a foundry. In July 2007 I spent a week learning the art of Bronze Age bronze casting on the Arran Islands, County Galway, Ireland, with the group UMHA AIOS (Irish for 'Bronze Age'). Here I played the seven stages: neophyte, apprentice, associate, producer, analyser, academic and novice! During this time, I produced replicas of artefacts recovered from my own excavations at Whitchurch in Warwickshire, England, which create the stimuli for this discussion.

Experiments with mixtures of materials, including clay, dung, water, sand, beeswax, charcoal, copper and tin, culminate in a display of dramatic proportions: the pour.

'Topography drives tactics': scenario, programme, and the military imagination

Mike Pearson, University of Wales Aberystwyth

This paper reflects upon the relationship between landscape and contemporary military training, and then examines the potential of the performative to inform approaches in archaeological interpretation. It arises from conversations, interviews and observations at the Sennybridge Training Area (SENTA) during an AHRC Landscape and Environment programme network workshop. Compulsorily requisitioned in 1940, this large area of upland in mid-Wales includes infantry firing ranges, a 'German' village (FIBUA) – a cluster of simple architectural forms lacking vernacular detail - built in the early 1990s to rehearse 'fighting in built-up areas', and a central impact area long regarded as a dangerous and inaccessible no-man's land.

The paper is in three sections:

The first involves discussion of ways in which this landscape has been variously named, mapped, modelled and re-imaged by the army: how soldiers regard and experience it, and its role in the creation and disciplining of the military body.

The second draws upon performance theorist Diana Taylor's elaboration of the performance scenario and architect Bernard Tschumi's model of programme to help explicate aspects of military training and strategy as active choreographies: 'there is no space without event, no architecture without programme...without violence'.

The third develops a combination of programme and scenario in proposing a shift from deductive to inductive modes – 'reading onto' as much as 'reading from' - in archaeological interpretation: conceptual, virtual or imaginary movements – of dance, sport, war – are played onto sites as forms of animation and motivation, suggestive of 'secret maps and impossible fictions'.

Performance, animism and perspectivism: transformations at some British Neolithic monuments

Ffion Reynolds, Cardiff University

This paper considers performance in relation to the construction of world-views in animistic societies. It also explores new and exciting research done by Eduardo Viveiros de Castro relating to Amerindian perspectivism, a concept very similar to animism, which has only recently entered archaeological debates. Moreover, it concerns how these theories may provide us with helpful stepping stones into the reconstruction of Neolithic lifeways. Could animistic or perspectivist procedures in any way broaden our understanding of the ways in which megalithic monuments might have been used? To illustrate some of the possibilities, I will be describing a perspectivist performance which I witnessed in the Amazon jungle last year, and look at the way this may inform the construction of their world-view. Animistic and perspectivist systems of thought provide powerful cosmological schemes in which close identification is made between different kinds of people and other types of being, be it animal, object, thing or essence. It has helped, and continues to help dissolve the nature/culture, subject/object, human/non-human dichotomies which plague western thought, and through this may help us understand what these monuments meant to the people of prehistory, where dichotomies such as these may not have existed – as in many animistic and perspectivist societies.

Half Life

Angus Farquhar, NVA (Glasgow)

The presentation is focused on a contemporary large scale art installation which sought to animate aspects of the prehistoric sites centered around Kilmartin Glen, Argyll in September 2007. Recent academic research and publications on rock art and Neolithic burial techniques formed the basis for a purely art based approach to "performing the landscape" with new and dynamic permanent path lines being created as thresholds and portals to locations, some of which had lain hidden under forestry plantation for up to 40 years. The manipulation of trees and entrances, created new ways of perceiving the chosen sites in relation to surrounding natural features, aiming to explore the mindset and intent that led to the original marking outcrops and erratics, 4-5,000 years previously. Such work might release the possibility to challenge modern audiences to think beyond their immediate perceptions of the natural world and to experience more directly a theoretical interpretation of past belief systems.

Art as an act of imagination is free from the need to be grounded in explicit evidence and as a result can either be powerfully focused and visionary or vaguely irrelevant depending on the liberties taken with the scientific analysis surrounding a particular site. At best it can lead to a level of interpretation and public engagement that moves away from dull signage and conservatively factual displays that typify much outdoor presentation of key prehistoric sites in Scotland.

Space, Shape and the Performance of Social Differentiation in Prepalatial Crete

Kathryn Soar, University of Nottingham

The Early Minoan period of Crete saw the possible existence of two different cultures living side-by-side: one in the South of the island and the other in the East. The differences between the two are best exemplified by their respective tomb architecture - tholos tombs and house tombs. However, it is not only the physical architecture of the tombs that illustrates the differences between the two cultures. I believe that an analysis of the performative aspects of the two societies, as practised in their cemeteries, also speaks of an ideological and socio-political divide. Both societies saw the emergence of social hierarchies and differentiation around 2800 BC (EMII), but I argue here that the performances which occurred at this period as part of funerary rituals can be reconstructed and used to illuminate the different ways the two societies reacted to this development. By looking at these performances - dance and processions - I hope to point out how performance can be used as a tool to reconstruct the ideologies of these two different social groupings.

L'art du déplacement: parkour and some physical re-engagements with archaeology

Andrew Cochrane, Cardiff University, and Ian Russell, University of Notre Dame

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

Recent criticisms of the phenomenological approach to understanding how some people in the past engaged with an environment have highlighted the predominance of depictions of protagonists romantically strolling through the landscape. It is perhaps ironic that sites which were once locations of toil, exertion and struggle are now almost only approached as areas for leisure and reflection. This paper seeks to explore alternative engagements with the present past. Inspired by the art of parkour, we move – both theoretically and physically – away from more sedate preambles and enactments. We choose instead to explore the performance of running through space and place. Through a rapid, visceral engagement with space, the capricious possibilities of engagement are confronted both as pleasure and pain. The ground creates the canvas, with bipedal locomotion the 'frame by frame' for new experience. Via the process of time lapse pixilation, we present a three minute moving picture of us performing through and in an archaeological complex. Stop-motion animation is followed by re-animated discussion.

Performing the valley: journeys to causewayed enclosures

Jess Mills, CADW: Welsh Assembly Government's Historic Environment Service

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

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

Engaging with the Unknown: The Late Neolithic and Early Bronze Age of the northern Clun Hills of Shropshire and Powys

Bronwen Price, Cardiff University

Prehistoric lives permeated the upper Severn and Camlad valleys during the third and early second millennium cal BC through a multiplicity of moments, recollections and traditions. Ranging from crossing marked fording points in the upstream tributaries, picking apples and raspberries from the forests and crafting axe-hammers from the Group XII picrite source at Hyssington, these engagements conciliated between action and the norms and values of agents' circumstantial contexts. The resultant world-view became momentarily realised in the nature of ensuing action, before being re-aligned in perpetual discourse (Goffman 1969; Giddens 1984; Turner 1987). I argue that the concept of the unknown, as an awareness that something is 'not known about', was a constant yet dialectical factor in the realignment of world-views at this time. As knowledge it formed part of the social framework of these communities, but its malleability entailed its constant application, detachment and re-definition throughout daily life. In this way, people understood their worlds as merging fields of known and unknown elements, and this knowledge is archaeologically accessible through the study of durable performance taboos. I will look at specific acts of deposition and movement to establish how knowledge of the unknown nature of certain circumstances was materialised. This will include considering past performance at sites such as Sarn-y-bryn caled timber circle, the Trelystan 'houses' and a section of the supposed Kerry Hill trackway (Chitty 1963), thereby integrating rather than reifying monumentality within prehistoric lives. I will also demonstrate how this process varied according to context; agents' active interpretations of institutionalised taboos will be contrasted through time and relative to perceptions of identity. This paper will incorporate Late Neolithic and Early Bronze Age taskscapes on a number of scales and apply the theory of performance through engagements with the unknown.

Writing as performance

Kathryn Piquette, University College London

Within archaeology written evidence is often overlooked in discussions of material remains and social practice. Drawing on a case study of inscribed material from early Egypt (c.3300-c.2700bce), I argue that because graphical culture is materially embedded, it requires consideration alongside other archaeological data. Equally, the interpretation of philological meanings must also take account of the processes and contexts by and in which images are materially expressed. Through consideration of the materials and materiality (see Ingold 2007; Gibson 1979) of script, attention is directed to the session's theme of performance and the embodied acts involved in image production and reception. For example, foundation selection and shaping, the subtraction or addition of materials in rendering images, decisions regarding image organisation, and the ways in which these recursively influence 'reading', object manipulation and other forms of engagement are discussed. Part of my exploration of scriptorial practice has involved the reproduction of inscribed objects through experimental archaeology. Here the notion of practice as consisting of both participation and reification (Wenger 2002) has also proved valuable. Rather than treating past meanings as something simply to be extracted by the viewer, this paper offers a way of presenting a more holistic account of past scriptorial evidence as performative embodied experience.

Gibson, J. J. 1979. *The Ecological Approach to Visual Perception*. Boston, Massachusetts: Houghton Mifflin.
Ingold, T. 2007. *Materials Against Materiality*. *Archaeological Dialogues* 14(1): 1-16.
Wenger, E. 2002. *Communities of Practice: Learning, meaning and identity*, 1998 edn. Cambridge: Cambridge University Press.

Making the Past feel at Home Christine Finn, University of Bradford

This presentation explores attachment to objects and place, specifically the context of a home. It describes a narrative in which a house co-exists as a dwelling place, excavation site, studio, and mnemonic, and not least a place of private and public performance.

Enclosure: awakening the Neolithic mind: Performance as ritual across a mythographic landscape Simon Pascoe, co-director Red Earth

This paper introduces the work of Red Earth and specifically the recent performance project Enclosure, a one-off site-specific event on Hambledon Hill in Dorset, the largest Neolithic causewayed enclosure in Europe.

Enclosure was a response to a landscape resonant with ancient history: an experiment in archaeological interpretation. As artists we were not attempting to reproduce Neolithic ritual but rather articulate imagined possibilities as to what that experience might have been: using the vocabulary of contemporary artwork (performance, installation, sound) to create a visceral experience that engaged physically with the Neolithic landscape.

Enclosure took place on the autumn equinox 2007 and marked this point of convergence: day and night, summer with winter, life with death. The audience joined artists on a journey that charted a physical and mythical voyage reactivating both landscape and cultural memory: stimulating a sense of atmosphere, awareness and awe theoretically compatible with ritual events that may have taken place on Hambledon Hill thousands of years ago.

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

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

Landscapes are criss-crossed with route-ways and the places or 'non-places' of travel. Spiritual journeys, daily commutes, migrations, exiles and homecomings – whatever the motive or the means – travel is an integral element of human life.

The archaeology of landscape has proven a great success in recent decades yet still the focus lingers on the investigation of bounded places, fixed sites and settlements. It is this inability or unwillingness to step beyond the material culture of 'places' that limits our understanding of human activity and those individuals whose material presence in the landscape is fleeting.

This multidisciplinary session will explore the dynamics of human movement in past and present landscapes. We invite debate on how we can identify and interrogate the material signs of movement in the landscape through theoretical engagement with core subjects such as sensory perception, practice theory, phenomenology, identity and the human body. Contributions to this session will confront pertinent issues relating to the performance of travel, the complex relationship between movement, landscape and experience, traveller identities and the forces that drive people to travel.

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

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

Important to the creation of oral landscapes is the role of narratives (in the form of myths and legends) and particularly the part of the 'storyteller' – the guide parting with knowledge of a place to the uninitiated. With the creation of these oral 'maps' by the storyteller (be that truthful or fictitious) movement through landscapes becomes imbued with 'no-go' areas which would not be visible on conventional cartographic sources or traditional guides books.

I intend to explore how people use and abused their role as the storyteller in presenting an alternative landscape – ultimately for their own ends. I also aim to discuss how even in the present we are still perceptive to stories when making journeys.

The phenomenology of pastoralist movement: Bedouin poetry and the archaeological landscape Piotr Bienkowski, University of Manchester

My landscape of movement is the Wadi Arabah, which forms part of the modern political border between Jordan and Israel. Past interpretation of the nature of human use of the wadi tended to fossilise it as a boundary and barrier between human groups on either side of it (effectively an imposition of modern political geography and religion upon the past).

Using an explicit and transparent phenomenological analysis of Bedouin poetry that originates in this area, the landscape of the wadi is revealed as a landscape of movement, and emotionally meaningful in its materiality, particularly as a sacred landscape.

The critical step in the analysis is overlaying these phenomenologically derived themes on the archaeologically derived evidence, which provides a layer of interpretation beyond the bounded Cartesian view of archaeology. The resulting narrative helps us focus on the experience of the landscape of the different groups who populated and crossed it – they can be identified historically and archaeologically as indigenous or external pastoralist tribes and external imperial powers.

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

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

This paper will examine the process of travelling through the landscape on the Syrian Hajj route in pre-modern times. The Hajj, pilgrimage to Mecca, is one of the five fundamental duties of a Muslim and for more than fourteen hundred years Muslims from all over the world have journeyed to 'that sweltering city in the desert' (Hosseini *The Kite Runner* 2003: 302). Even today the journey to Mecca can be arduous but bears little relationship to the life threatening journeys lasting months and sometimes years which took place before mechanized transport became widely available at the end of the nineteenth century. In former times the principal form of transport was either on camel or on foot via one of a number of caravan routes which converge on Mecca. Whilst the archaeology of some of these routes has been investigated as well as the literature there has been little attempt to look at how movement through the landscape may have influenced people's experience in particular geological features ancient sites or particularly arduous terrain.

The journey of a life-time: the archaeology of long-distance pilgrimage Julie Candy, University of Glasgow

An archaeology of pilgrimage seeks the material dimension of devotional travel and interrogates the complex data-sets arising from the mass movement of people. Crucially, it expands the traditional focus of archaeology away from rigid sites and settlements towards a broader consideration of landscapes, routes and communities in flux.

Using the case-study of the medieval route to Santiago de Compostela in north-western Spain, I explore some of the problems and possibilities of investigating a linear landscape forged by the movement of pilgrims. In particular I consider how a phenomenological approach opens up new avenues of enquiry into the journey and experiences of medieval pilgrims. How did pilgrims perceive the diverse topography of the route? How potent was the physicality of the pilgrimage as a catalyst for religious transformation? By factoring in the idea of movement, ritual performance and the physical process of walking through landscapes, I believe we gain a fuller understanding of what it meant to go on pilgrimage, and by extension, some of the trials, tribulations, dangers and joys of what was surely the journey of a lifetime.

Pilgrimage as ritualised travel: two examples from the ancient west Mediterranean Mireia López-Bertran, Universitat Pompeu Fabra (Barcelona, Spain)

Scholars have always focused on the importance of the movement of people and goods in Phoenician and Punic society (8th – 2nd centuries BC). However, little attention has been given to travelling, walking and sailing as common activities in their daily lives. It was through living in, and moving through such landscapes that people constructed their sense of place. Sacred places were nodal points in these settings and people ritualized daily ways of movement.

This presentation analyses two cave shrines from two Punic landscapes: Es Culleram (Ibiza, Balearic Islands), and Gorham's Cave (Gibraltar, Iberian Peninsula). These caves illustrate different ways of travelling (navigation and walking) while they provide evidence for similar ways of conceiving movements and practices within them. It is my intention to show how these shrines may be interpreted as pilgrimage centres. Taking into account the notion of communities and Bourdieu's habitus, I will also argue that these sites could be considered to be meeting points in the Punic landscape.

Roads and paths: a historical and archaeological metaphor for rural conditions in modern Sicily (Italy) Antoine Mientjes, Vrije Universiteit Amsterdam

Despite the frequent difficulties in detecting the material signs of movement, a total neglect of movement and travel throughout past landscapes from an archaeological perspective is undesirable. In my paper I would like to present a different angle, i.e. not by arguing that movement and travel over roads and paths can be traced archaeologically by means of developing better research methods, but by showing that infrastructures and routes of communication and the possibilities of movement and travel throughout the landscape could have a tremendous impact on entire archaeological landscapes, including forms of settlement and other archaeological sites.

The lack of roads within Sicily is a recurring theme in various literary sources, which includes travel accounts (e.g. Johann Wolfgang Goethe, who travelled Sicily in 1787) official Parliamentary Enquiries into Sicily's political and economic conditions and more recent historical and anthropological studies. In such accounts, inadequate infrastructure was seen to be responsible for the perceived backward conditions of the Sicilian rural economy and rural life generally.

In short, looking at historical sources the possibilities and modalities of movement and travel over roads and paths are one of the determining factors in the forms of settlement and social and economic conditions of the Sicilian countryside during the late nineteenth and early twentieth centuries.

This is also an invitation to consider movement and travel archaeologically. Can an archaeological approach reach similar conclusions on the rural conditions in modern Sicily? Or should the historical perspectives be scrutinised? Moreover, can landscape archaeology create a nuanced picture of movement and travel over roads and paths specific to

localities and certain periods? In order to present an archaeological approach to the historical issues on infrastructure and rural conditions in modern Sicily, I will discuss a number of archaeological and detailed historical case studies from the province of Enna in central Sicily.

The archaeology of daily movement
Erin Gibson, University of Glasgow

This presentation explores the archaeology of daily movement – a social approach to landscape that prioritises the landscape beyond sites. Within this session I outline how the material culture of routes of interaction (roads and paths) may be studied as part of the archaeology of movement. I draw on elements from a case study in Cyprus to explore how routes of interaction are entwined within the daily tasks and landscapes of past people.

While this approach has proven effective for understanding movement in the Mediterranean landscape, it has limitations in areas where routes of interaction are less visible. The oasis of Gharandal in the Wadi Araba, Jordan is such a landscape. This case study provides a platform for further interrogation of the archaeology of movement, our understanding of 'place' and its meaning within the daily lives and landscapes of people.

Moving beyond abstraction: strategies to understanding movement in early prehistory
Thomas Kador, University College Dublin

Human movement is one of the most commonplace and habitual activities of all. Yet in line with other such routine activities, the practice has received little explicit archaeological research attention. Instead accounts of early prehistory prefer to debate abstract concepts such as mobility and settlement patterns without interrogating the physical actions underlying them.

In this paper I will initially focus on the question of how we can begin to identify the material remains of people's movements with reference to evidence from early prehistoric northwest Europe. Having provided some ideas and strategies for tackling this problem I will move on to the question of how such evidence for past movements is best interpreted and understood.

As part of this I will draw on the idea that most of people's movements take place habitually as part of their daily routines. Consequently, we have to engage directly with such activities by shifting our interpretative frameworks from material to action and from product to process. Finally we will see how such a direct engagement with people's movements also raises interesting questions about their identity and personhood.

"A few mutilated ditches and a broken wall" Hadrian's Wall and the secular pilgrimage: dislocated experience of a linear monument
Claire Nesbitt, University of Durham

This paper provides a review of one element of this major project, Tales of the Frontier: Political representations and practices inspired by Hadrian's Wall, which is funded under the AHRC's Landscape and Environment initiative. This project examines the role of Hadrian's Wall, one of our most powerfully evocative ancient monuments and the foremost frontier system of the Roman Empire. The paper provides a case study of how the materiality and linearity of this very extensive 'site' influences the experiences of people passing along and through it, together with the movements of those who visit it. The linearity and location of the Wall provide a useful case study for exploring issues of materiality and movement. How has its monumentality and landscape context shaped the experience of local people, travellers and visitors in the past and present? For example, does approaching the Wall from the north (outside) cause people to have a different experience from those that access it from the south? How do the experiences and movements of people in parts where the Wall is relatively or totally invisible (e.g. Wallsend) relate to those in the sections where it is very well preserved (e.g. in its central section, particularly around Housesteads)? How do the visible archaeological evidence, archaeological reconstructions and interpretations for the public (information boards, signposts and museums) influence the way that people experience, traverse individual sites and the landscape in which the Wall is situated? This paper addresses theories, methods and initial results, which include assessing visitor experience and addressing the textual and visual evidence for visitation and 'pilgrimage' from the sixteenth century to today. For further information on this project, which runs for two years and commenced in July 2007, see <http://www.durham.ac.uk/roman/centre/hadrianswall/> and http://www.landscape.ac.uk/larger_grants/tales_of_the_frontier_project_details.html/.

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

Organiser: David Newsome, University of Birmingham
Discussant: Dominic Perring, University College London

This session examines the dynamics of movement in the ancient city; both in terms of the archaeological practicalities of 'finding' movement and in terms of the theoretical approaches used to understand that movement. It redresses the theoretical imbalance in scholarship that the highly dynamic spaces of urban landscapes remain predominantly studied from fractured, isolated and static positions. The infrastructure of movement in the city is implicit in all studies of urban form and theory but, more often than not, this is purely contextual; as the *mise-en-scène* against which the narratives of singular monuments, dwellings or industries are played out. Increasing awareness of methodological advances in urban geography and spatial theory are allowing a way beyond these limitations. By employing new approaches to urban space (e.g. space syntax, GIS, network centrality, computer simulation) we can begin to offer new empirical analyses that are the basis of interpretations that are configurational, dynamic and experiential.

Traffic (broadly defined as the aggregation of pedestrians or vehicles moving through a particular locality at a particular time) is a fleeting and irrecoverable behaviour. However, archaeological research into the spatial parameters

within which such patterns existed allows us, to some extent, to reconstitute this dynamism in the ancient city. The city street has never been so susceptible to detailed quantitative analyses and theoretical reappraisal.

Centrality in the ancient city: defining the *media urbis* in ideology and experience
David J. Newsome, University of Birmingham

The centre of the ancient Roman city appears, after generations of scholarly attention, to be a well understood phenomenon. The open, easily identifiable, civic spaces seem the clear equation to centrality; such that centrality is often inferred as the apex of the hierarchy of public spaces, most commonly the *forum*. However, the *media urbis* extended into the local sphere; civic space had no monopoly on the ancient definition of the centre of one's city. Rome's lack of obvious, lived centrality led Aelius Aristides to comment that "*wherever one may be in Rome, there is nothing to prevent him from being equally in the centre*".

On the one hand, the city of Rome was topographically and conceptually overlooked by its ideological centre on the Capitoline, above the traditionally understood political centre of the city, the Forum Romanum. Provincial cities are typically understood to have incorporated their own model of this ideological centrality in their own *fora*, thus perpetuating the notion that centrality in the Roman city is a corollary of their public spaces and monumental showpieces.

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

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

Activating the Map: Movement as Variable in Spatial Analysis
Eric E. Poehler, University of Massachusetts

The patterned movement of people or vehicles is one of the most difficult behaviors to identify in the archaeological record. While certain architectural forms prescribe certain flows, such as the vomitoria of the Colosseum or the spiral ramp in the Mausoleum of Hadrian, the actual moment of passage can rarely be observed. Rarer still is evidence which gives that movement a direction. In Pompeii, the combined richness and vastness of the material remains has permitted just that. After a decade of fieldwork, I have reconstructed that city's system of traffic through a detailed study of wear patterns left by ancient vehicles on curbstones, stepping-stones and other street features. Once established on a firm evidentiary foundation, the systematic movement of vehicles becomes an artifact in own right, which can be employed to serve other analyses of the urban environment. This paper explores the theoretical basis of this idea in the works of Henri Lefebvre (space and social production), Timothy Earle (materialization), and Arjun Appadurai (commodity theory) and examines the methodological implications for studying the economy and urbanism of an ancient city.

Beyond the Walls: Determining Patterns of Extramural Movement at Pompeii
Virginia Campbell-Lewis, University of Reading

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

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

The tombs at Porta Nuceria follow a plan that is parallel to the city walls, suggesting the existence of a ring road around Pompeii. This idea has been supported by excavations at other gates, and is a viable option for a busy port town such as Pompeii by keeping intramural traffic to a minimum. The existence of a ring road is further supported by the proximity of Porta Nuceria to the amphitheatre: traffic would have increased exponentially on game days, and the desire to keep spectators and visitors from other places moving away from the city would have been great.

The city of Pompeii served a number of populations besides its own as an economic centre and a location for entertainment. This necessitated the regulation of the movement of people and goods through the city, and more importantly, around the city walls. In order to understand how traffic flowed through the city, it is crucial to also be aware of the methods employed for moving beyond the city walls.

Symbolic landscapes and urbanism: approaching an analysis of movement in the towns of Roman Britain
Adam Rogers, University of Durham

This paper argues that one method of tackling the ways in which movement was conducted in the ancient city from an archaeological perspective is to put greater emphasis on theoretical approaches towards understanding urbanism and the way in which the cities, as places, were perceived and experienced and also interacted with symbolic landscapes. The focus here is on urbanisation in Roman Britain, although it has potential for examining and comparing other parts of the Roman Empire, as well as other areas and periods in time. The locations of towns in Roman Britain have traditionally been explored in militaristic and economic terms concentrating on the practical considerations of the sites for defence and the rivers for sanitation, transport and commerce. Though useful, it is unlikely that the pre-Roman peoples, and indeed the Romans themselves, will have necessarily experienced or understood towns and their settings in solely such practical terms. Changing social attitudes to understanding land and perceptions of the body, such as the creation of 'landscape', the predominance of the economic and the rejection of symbolic and mythical land, will have impacted upon the way in which studies have often approached issues such as urbanism, and movement within cities, in the past.

As a way of examining this, the paper looks at some case studies of sites at which towns were located – a number of which incorporated ritually significant watery locations within complex landscapes – and the ways in which these may have continued to have importance in the Roman period with urbanisation creating a complex understanding of towns and their hinterlands. This in turn is likely to have impacted upon the way in which life within towns and their surroundings was conducted. As places, towns can be considered in terms of entities gathering people in deeply acculturated ways and their significance would have built up over time, interacting with the pre-existing meanings attached to place, through human action, memory and encounter. This approach to the experience of urbanism contrasts with notions of the disconnected nature of place and the solely functionalist and economic roles of cities.

Integrating the Insulae: Street network and place-based activity in 2nd century

Hanna Stöger, Leiden University

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

Using examples from particular place-based activities in urban space (seats of voluntary associations, insula-living with inward trend) this paper explores how Ostia's street network was re-negotiated and adapted to specific situations. Preliminary results of a Space Syntax analysis applied to the street network together with selected areas of the built environment will allow a more nuanced understanding of how the inhabitants engaged with socially prescribed space.

Classic Maya social space: changing patterns of access, spatial segmentation and social status in the Maya lowlands

Jeffery Seibert, Department of Anthropology, Trent University

This paper seeks to analyse the changing nature of patterns of movement through urban environments in the Maya area over time, examining both the changing morphology of Maya centres and the concomitant changes in movement through these cities. This paper will look at both the nature of movement in cities themselves, in particular the points of articulation between the broader urban fabric and architectural complexes and buildings, shedding light on the changing relationship between "public" and "private" space in the region. While this paper can hardly be exhaustive given the amount of data available, it does seek to elucidate some general trends concerning the changing nature of spatial patterning and movement in Maya cities, and how these changes reflect concurrent changes in Maya society. This analysis will be conducted through a combination of architectural, art historical, and spatial analyses (in particular space syntax analysis).

Chance, choice and catastrophe: an archaeology of the unpredictable

Organisers: Stephen O'Brien, David Smith and Helen Murphy, University of Liverpool

Archaeologists, regardless of their ideological stripe, have a tendency to look for recognisable patterns in the archaeological record. In many ways this is unsurprising, given archaeology's origins as part of the Modernist project (Thomas, 2004), and the manner in which the western world is emerging from a period characterised by the two competing determinist schools of thought provided by Marxism and Free-Market economics (Ferguson, 1997). The question must be raised, however, as to how well archaeology deals with the random unpredictable event.

This is particularly relevant in light of recent scientific developments such as non-linear systems theory, which implies that the unpredictable is in fact a highly relevant factor in any complex system, which human culture certainly is. Such developments create a tension between the paradigms of the unpredictable event and gradual development, and those of individual agency and group dynamics. This session will therefore seek to present papers analysing the role of the unpredictable in archaeology, and how archaeology may incorporate such thinking into its work.

Ferguson, N. 1997. "Virtual History: Towards a 'chaotic' theory of the past", in N. Ferguson (ed.) *Virtual History: Alternatives and Counterfactuals*. 1-90. London: Papermac.
Thomas, J. 2004. *Archaeology and Modernity*. London: Routledge.

Theory and a Multiscalar Temporal Methodology: Revealing irregular and contested processes hidden in patterns of gradual evolution.

Suzanne Spencer-Wood, Oakland University

Nonlinear systems theory, aka chaos theory, has major theoretical and methodological implications for archaeology. Chaos theory critiques the over-emphasis in the scientific paradigm of positivism on statistical significance, and the discounting of irregular small-scale variation as noise that is irrelevant to important patterns. Chaos theory further critiques

the scientific focus on large-scale external causes of large-scale systems change, and has instead shown how small-scale internal variations can rapidly lead to large-scale systemic changes. Chaos theory critiques the gradualism bias in evolutionary paradigms for large-scale systems change (Spencer-Wood 2000). This paper argues that culture is a chaotic system in which individual and small scale variation can lead rapidly to large-scale change. In order to understand processes of culture change archaeologists need to analyze statistically insignificant finds and relate them to statistically significant patterns. Feminist archaeologists have led the way in arguing for and analyzing the significance of the individual artefact and small scale variation (Conkey and Spector 1984, Spector 1993). A multiscalar temporal methodology analyzes data in two or more time periods to reveal how small-scale variations lead to larger-scale culture change. This methodology shows how processes of culture change involving small-scale variations, such as new alternative or contested styles, become invisible in larger-scale temporal analyses. Multiscalar temporal analyses reveal that the appearance of smooth gradual evolution is created through large-scale temporal analysis.

Diversity of Uncertainty and Plurality of Public Grounds of Truth

Stephanie Koerner, University of Manchester, and Professor Brian Wynne, University of Lancaster

The broad aim of our presentation departs from research on the contextual circumstances of the concerns that this session on 'catastrophe, chance and choice' share with a session at this year's meeting of the European Association of Archaeologists on "archaeological hiatus" (Della Casa, Olivier, Witte, organisers). We will: (a) present materials that go against the grain of the widespread assumption that science concerns regularities, with particular attention to what these suggest about the bearing that this session's themes have upon recent claims that theory nowadays faces 'the end of the road' (b) illustrate something of the relevance of archaeological reconstruction of very different forms of uncertainty (and unawareness) for adopting fresh perspectives on change on the fields matters of concern with materials drawn from research on the embeddedness of controversies over 'lived heritage' in uncertainties of radical inequalities respecting exposure to ecological catastrophe and consequences of unsustainable economic development choices.

Instead of drawing up conclusions, our presentation ends with some suggestions as to the bearing issues this session poses have upon several challenges stressed in the 2008 report to the Directorate-General of the European Commission for Science, Economy and Society entitled "Taking European Knowledge Economy Seriously" of how to:

Address policy challenges of sustainable development under pressures of climate change and technological (nuclear, chemical biological) hazard.

Respond to both the widely and explicitly recognised 'public unease' with science.

Further commitments stated by local, national and international policy authorities to improve involvement of diverse elements of civil society in decisions about instrumental use of techno-science, governance, and citizenship.

Between the Blind and the Open Mind: A Road-Map for Adventures in the Unpredictable

James Doerer, University College London

Pseudo-archaeologists claim that revolutionary new theories abound within the garish covers of their books. Meanwhile mainstream archaeology trundles along as usual, with archaeologists continually re-assessing their data and refining their interpretations as a result (sometimes in fundamental and radical ways). Such self-critical evolution is non-existent within the realm of the self-styled revolutionaries of pseudo-archaeology. Archaeologists evolve while the cranks just revolve. But what does it take for a change in the predominant archaeological paradigm? How much evidence is needed to reach the tipping-point where old theories become indefensible or irrelevant? What is the best way to deal with the unexpected? This paper offers a few tentative suggestions.

Extreme Events Call For "Radical" Measures. The Eruption of the Laacher See Volcano 12920 Years Ago and Social Change in Late Glacial Northern Europe

Felix Riede, University of Cambridge

About 13 thousand years ago, the last catastrophic volcanic eruption in Northern Europe took place: the eruption of the Laacher See volcano located in present-day western Germany. Using a variety of data-set – technology, radiocarbon dates, and settlement pattern – it can convincingly be shown that contemporaneous hunter-gatherer societies reacted to this unique and perhaps terrifying event in a variety of regionally distinct ways. Ranging from cultural 'devolution' to the abandonment of whole regions, these responses can be seen as a reflection of the ecological and social pressures that this unexpected and catastrophic event exerted on these societies.

In geography, human responses to disaster events are approached from two angles. The 'dominant' approach foregrounds environmental parameters and practical measures, whereas the 'radical' critique argues that disasters are the product of the physical characteristics of the given catastrophic event and the history and structure of the affected society. In some ways, these two approaches mirror the ways in which processual and post-processual archaeologists view the archaeological record, and human behaviour and action in general. In this paper, I aim to explore in how far an application of the 'radical' approach may yield new insights about the pre- and post-eruption social dynamics of Late Glacial societies in Northern Europe.

Unpredictable Factors and the End of the Mycenaean Palaces

Stephen O'Brien, University of Liverpool

The cause of the end of the palaces of the Mycenaeanised Aegean c.1200 BC has long been a subject of speculation in Aegean archaeology. However, the causes suggested are not only often bound up with contemporary concerns, but are also deterministic in the sense that they are extrapolated from earlier developments in the region. While some aspects of the end of Aegean palatial society may indeed have been the culmination of long-term processes, others were unpredictable. This paper will attempt to present a range of unpredictable factors which may have contributed to the

removal of palatial society, while also suggesting that, rather than there being any obvious "prime mover", a combination of various predictable and unpredictable forces led to such large scale social change.

Personal Histories- films

Film 1: Colin Renfrew, Mike Schiffer & Ezra Zubrow, recount "Personal histories in archaeological theory and method. The New Archaeology", also speaking and chaired by Graeme Barker, Robin Dennell, Rob Foley, Paul Mellars & Marek Zvelebil as discussants (recorded in 2006).

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

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

Organiser: Vitor Oliveira Jorge, University of Porto, and Julian Thomas, University of Manchester

Discussant: Colin Renfrew

Archaeology is intimately connected to the modern regime of vision. A concern with optics was fundamental to the Scientific Revolution, and informed the moral theories of the Enlightenment. And from its inception, archaeology was concerned with practices of depiction and classification that were profoundly scopical in character. In the 19th century, with the invention of photography and then of the cinema, a certain cultural order - based in the centrality of "civilized" Europe and at the same time in the centrality of male, patriarchal power - reached its apogee. This had been grounded in the emergence of new class relations based on trade and the free circulation of commodities throughout the Earth, and in the ideology of progress and natural evolution.

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

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

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

Instead, we encourage the presentation of case studies which, taking particular experiences as a point of departure, may connect them to different kinds of approach and method, dissolving the gap (sometimes so great that it sounds like a sort of abyss) between "philosophic" and trans-disciplinary discourses and more descriptive/narrative ones.

Perhaps a good point of departure would be to use an imaginative scientific method - a sort of anthropology, or sociology of our own practice - to look upon our common sense and the "take for granted" concepts that we use in everyday archaeology. Using a politics of sight to focus in a more precise way our most current concepts and intuitions.

Introduction by the coordinators

Vitor Oliveira Jorge, University of Porto, and Julian Thomas, University of Manchester

On the Ocularcentrism of Archaeology

Julian Thomas, University of Manchester

Archaeology is a product of the modern era, another aspect of which has been the identification of vision as the paradigm of knowing. Paradoxically, then, archaeology relies on the notion that new knowledge can be created from an engagement with material things, and yet it proceeds to apprehend those things through the visual sense. The problem of knowing the material world visually lies at the core of archaeological practice, and in this contribution I will seek to unravel some of the difficulties that arise as a result.

Love in ruins, or why do we "see" couples in archaeological sites

Stelios Lekakis, University of Athens

The paper, based on the author's previous fieldwork and visits to archaeological sites around the world, pertains to the common observation of people holding hands or kissing while walking through archaeological sites. The former fact is approached via multiple interpretative angles (pragmatic, touristic etc.) and several conclusions are drawn; examining a parallel route, the romantic view (and its visual preconceptions in their diachronic development) is chosen as a central argument. It attempts to interpret the aforementioned observation, through the notion of Romanticism as formalized both in theories of architecture and restoration and in literature/poetry et al.

Thus, a philosophic tool -connected with less systematic, measurable, analyzable or "obvious" data- is incorporated in order to enlighten the theme. Without implying interpretative dichotomies, the "feeling" is employed as a sensor in conjunction with the "vision" of the classical archaeological scopical science. This atypical, "less scientific", approach while clashing with modern notions of effective site interpretation and management, offers an alternative view towards a holistic perception of the site.

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

Additive subtraction: addressing pick-dressing in Irish passage tombs

Andrew Cochrane, University of Cardiff

I have been thinking for a while on the themes of erasure and overlay in some Irish passage tombs. I am interested in the occurrence of pick-dressing on the Boyne Valley, Co. Meath sites, which often constitutes the last episodes of imagery on the stones in the Neolithic. It is the decorative form that is least discussed. Questions to be asked include: can the defacement of previous imagery and the removal of a stone's surface create absences and dissolution, or does it instead produce fresh sublime iconoclashes? Are our visions of passage tomb images merely the sum of previous destructions? As a means of exploring varied elements via the politics of spectatorship and application, I will draw on visual culture examples that include the defacement and then ruination of the Bamiyan Buddhas, Afghanistan, and the work of the contemporary artist Idris Khan (e.g. every... page of the Holy Koran). I will also reflect on the works of Leonardo da Vinci (e.g. The Virgin of the Rocks) in considering the effects of superimposition. In a move away from textual and representational understandings of imagery, I will review the works of Michelangelo's non-finito pieces to discuss how unfinished or incomplete sculptures/stones work on a spectator - the creation of cognitive indecipherability and ambiguity. Such interpretations focus on the visual politics of what images do, as opposed to what they might mean.

Coming to Our Senses: Toward a Unified Perception of the Iroquoian Longhouse

Christopher Watts, University of Toronto

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

Seeing the Meaning Behind the Mask: examining the role that meanings play in social integration

Christopher M. Roberts, Arizona State University

The katsina cult, a religious expression of the Pueblo peoples in the North American Southwest, has often been used as an explanatory framework for interpreting the striking changes in social organization during the Pueblo IV period (c. AD 1274-1540). In particular, some scholars link iconographic representations from the past to present ethnography, to suggest the katsina cult functioned as a means of integrating newly aggregated people. In so doing they apply a taken-for-granted concept in their research by assuming that 'what you see is what you get'. They use past images to interpret social conditions by assuming that similarities between ancient and current iconography reflect common meanings between modern practices and ancient depictions. This assumption has been criticized by other scholars, who suggest that the Pueblo IV iconography is not identical to its modern manifestations and thus that the katsina cult cannot be applied to as an interpretive strategy to explain the social integration seen in the period.

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

Archaeology's 'Scientific Vision' and the 'Local': Salvage Work in Turkey's G.A.P. Region

Laurent Dissard, University of California, Berkeley

The main point of this paper is: "marginalizing" the "local" is a necessary condition for a certain specific type of archaeological scientific knowledge to be produced. In order for archaeology to create accepted science, it must "marginalize" the "local". It must "de-local-ize" itself, that is place the "local" people, "local" context, "local" politics outside of its scientific frame. As a consequence, the "local", if not completely erased, has become almost invisible, placed on the margins of the photographic image, as a side-note to the practice of archaeological science.

Learning to see through the 'Kilmartin Eye'

Aaron Watson

Archaeology envisions the past in its own image. The visual traditions of research, fieldwork and publication define boundaries within which the discipline's interpretations can take place. Interpretation occurs within maps, section drawings, artefact illustrations, site photography, and so on. In this paper I explore different visual spaces for interpretation that exist in-between archaeology and art, between method and imagination. The 'Kilmartin Eye' is a landscape installation set amidst the rich prehistoric archaeology of Kilmartin glen, Argyll. It was commissioned by Kilmartin House Museum, and opened to the public in spring 2007. The 'Eye' is not a reconstruction of a specific archaeological site, and does not contain explanatory text. Rather, it consists of a circle of large timber posts within which the visitors' view of the wider landscape is juxtaposed against a series of striking abstract paintings, inspired by my experiences of local prehistoric sites

and their landscapes. I conceived the 'Kilmartin Eye' as a place within which the visitor might creatively participate in the interpretation of the Neolithic and Bronze Age landscape. Like the ancient sites nearby its ambiguities demand explanation. Yet this new monument is not the exclusive preserve of either archaeology or the heritage industry, nor is the 'Eye' solely an artwork since its location and form reflect many years of archaeological research.

The 'Kilmartin Eye' does not simply deliver premeditated archaeological concepts, but is a means by which research and theory can inspire new interpretations that are actively realised and performed through the creative participation of the visitor. On one level this offers a challenging addition to heritage interpretation that has proved successful with both visitors and the local community. On another, the concepts that underlie the 'Kilmartin Eye' also offer a method for 'seeing' the archaeological record in ways that transcend the conventions of modern vision.

Luminous Monolith: rock art, sound and enlightenment
Andy Jones, University of Southampton

Compared to cognate disciplines, such as anthropology, archaeology is a primarily visual discipline. Archaeological knowledge is routinely expressed in a number of conventionalised visual formats. Despite an emphasis upon the visual in archaeology, surprisingly little work has analysed the historical conditions for this visuality. This paper will argue for a deeper analysis of the visual, alongside a greater awareness of other sensual registers. These issues are especially urgent when studying prehistoric imagery. As such, these issues will be considered in relation to recent fieldwork at the rock art sites at Torbhlaire, near Kilmartin, Argyll, Scotland. It will be argued that to adopt a single version of visuality in the present is to overlook other, equally significant, dimensions of both the senses and visuality in the past.

Aspects of the historicity of authoritative conceptions of perspectival (and a-perspectival) objectivity and conditions of possibility for plurality of archaeological research directions
Stephanie Koerner, University of Manchester

Until quite recently, the historiography of science has paradoxically been the most and the least historicised of all humanities and human sciences: the most, because the history of science was assumed to be the fastest paced part of history and arguably (along with science based technology) the force of propulsion behind all other parts of history; the least, because the history of science was written as if context and contingency, the marrow of history, were irrelevant" (Daston 2005: 529). The last decades have seen considerable conditions of possibility for change develop relating very directly to several themes of the session (cf. Stengers and Prigogine 1997; Latour and Weibel eds. 2002; J.L. Koerner 2004; Thomas 2004), including growth of interest in the historicity of authoritative conceptions vision and objectivity (Rheinberger 1997; Daston and Galison 2002; S. Koerner and Wynne 2007).

This contribution focuses on case study materials relating to themes of the session, which bear upon questions posed by the exhibition and edited volume, *Iconoclasm. Beyond the Image Wars in Science, Religion and Art* (Latour and Weibel eds. 2002) was: under what sorts of circumstances have images become "the focus of so much passion? To the point that destroying them, erasing them, defacing them, has been taken as the ultimate touchstone to prove the validity of one's faith, of one's science, of one's acumen, of one's artistic creativity? To the point where being an iconoclast seems the highest virtue, the highest piety... [the highest achievement] of intellectual circles"? (Latour (2002: 14).

I will conclude with some suggestions about the bearing these materials have upon the question in the session abstract about the impacts of the 'heritage industry' on archaeology, but especially about the relevance of the historicity of authoritative conceptions of 'objectivity' for developing critical and constructive approaches to archaeology's roles in the dynamics of pedagogical institutions and public affairs.

'Now, I can see you' : bringing an archaeological sensibility to bear on digital media through the politics of presence.
Ian Russell, University of Notre Dame

As the desert of cyberia expands and more families are moving from communities into cyburbia, what can an archaeological sensibility offer in the form of reflexive criticism of the mediation of humanity? As the lines between human and media are becoming blurred, a recent call has been made by some archaeologists to bring the discipline's sensibility to bear on the documentation and interpretation of human agency in digital lifeworlds. When we enter into digitised mediation, what are the politics of presence? Through the development and maintenance of dispersed communities bound together by the web of digital intra-relationships supported by analogical keystrokes and mouse-clicks, what new presences are rendered? Do they also result in new absences? Can archaeological interventions into the politics of absence/presence provide a more nuanced appreciation of the traces of human enmeshment and participation in mediated lifeworlds. Building on critical steps taken by Stanford Metamedia, this paper explores an archaeological intervention into UK theatre company Blast Theory's virtual game-space of 'Can you see me now?' (http://www.blasttheory.co.uk/bt/work_cysmn.html). This paper will question the assumption of the primacy of the visual in the graphic user interfaces (GUIs) of modern and post-modern media. When the virtual and digital-scapes of media are constructed through physical manipulation of plastics in order to render consumable, experience-able visuals, can digital lifeworlds be approached as purely visual composites, or is this only supporting an abstraction of (or an apprehension over) the practicable enmeshment of humans within the manifestation of digital and visual media?

Aspects and icons of Portuguese nationalism in the period of the XXth century dictatorship
Sérgio Gomes, University of Porto

Between 1926 and 1974 Portugal lived under a dictatorship named Estado Novo ("New State"). This political period was very similar, in ideology and strategies, to other European dictatorship, as fascism in Italy or Franco's regime in Spain. It was a regime whose speech bases on the defence of a historicist nationalism and in a commemorative spirit in which the government's calendar seeks the history of the nation to create a sort of legitimisation link.

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

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

Deconstructing domestic views of the Copper Age monumentalized hills of Iberia: the case of Castanheiro do Vento in Foz Côa (NE of Portugal)
Ana Margarida Vale, University of Porto

The history of archeological thinking is deeply intertwined with images naively used to describe an observed reality, but, in fact, creating that very reality they are supposed to represent. In the case of the Copper Age "hill settlements" of Iberia, the successive images produced about them, and included as illustrations in the publications, actually served as mythical demonstrations of an a priori idea about this kind of sites. Today, being aware of the complexity of these places and of the permanent actions of building and of deposition of things carried out inside and around these precincts, we try to create new images at different scales to illustrate that very complexity. Far from producing images connected to overwhelming and naive interpretations, we try to represent each context, each site, each landscape as a unique set of features in order to open our minds to the singularity of each context and to compare different contexts, sites and landscapes from a much more awareness of variability than the one used in the past. One of the aspects of this approach consists in avoiding simplistic functional explanations, like "fortified settlements", or "dwelling units" (houses), or ritual depositions, or whatever. We know that the reality that we are dealing with is much more complex than these "classifications" would imply. Acting accordingly to these lines of enquiry, we try not to domesticate the past using categories that seem obvious and universal to us (domestic/ritual/burial places, etc., for instance), but, to the contrary, we focus our attention in relation to non-familiar images of what "was going there".

Questioning an archaeology of vision: four dimensions of implicated discourse from past material culture
Keith Ray, Herefordshire Archaeology

It is unquestionable that archaeology as a practice has habitually privileged the visual dimension of material culture. Indeed, arguably this is inevitable given the visible physicality of the objects, places and landscapes that are its arena of inquiry. This concern with the visual is however more subtly a product of a post-Enlightenment preoccupation with surfaces and appearances – an aspect that has been intensively explored in recent years by some art historians, for instance.

It would and will be a very worthwhile exercise to explore 'visuality' in reference to key categories of material, as Douglass Bailey has so effectively done in his recent volume on figurines. In this brief paper, what I want to introduce however is four alternative spheres of discourse where the visual is present but is not privileged. These spheres are the tactile, the substantial, the literary and the invisible, respectively. None of them are directly accessible through past material culture and residues. What it is necessary to do, therefore, is to discern how each is implicated through the visible and tangible remains that as archaeologists we routinely encounter, and is called into presence by deliberate material/visual referencing in some contexts. The aim in making this exploration is to broaden our repertoire of means to understand how material items and the living space of past communities has been used by them to shape both their experience of being in the world and also their interactions with one another and with the unseen.

Archaeological excavation as performance: dissolving boundaries between art and science for the sake of knowledge
Vitor Oliveira Jorge, University of Porto

Knowledge is not quantifiable or stable. It is embodied competence, everything that allows us to perform daily life and to keep ourselves as having a certain joy in our existence: it is in a process of constant transformation and unfolding. The forces that drive us into it could be called desire. We want to know, to understand more clearly, because we have the fantasy of explaining it all, with the power associated to that imagined state of fulfilment, which is unattainable by definition.

Archaeological knowledge is the conventional expression that we use to embrace the whole world around us, to which we belong, and where we detect traces of so to speak past performances.

Actually, these traces are everywhere, and ultimately they overlap our entire environment, our field of perception and action. So they are not so much traces of dead actions or people, but "present absences" like everything else. In fact, every object of our attention, be it a stone or a person, immediately after being framed, obscures its surroundings and creates its own "deep core" of inaccessibility. This is why the French philosopher and psychoanalyst J. Lacan spoke of the real, the symbolic and the imaginary as a triadic device to understand what we people are and how we perform, feel and think. It is probably a useful scheme, as many others, in the sense that it helps us to access the complexity of human action and motivations, not only the most visible, recognizable ones, but also the rest: and the "rest" could be compared to the submerged part of an iceberg. So as long as we try to understand what is "our business" as archaeologists, we need to improve our self-knowledge as persons; both things are one and the same.

An archaeological excavation is a theatre of tasks (a "taskscape" - Ingold) and hence a stage of interactions in a place often full of "traces" of former interactions. The reasons for what we are doing will be richer if the entire person - and not only just an external, abstract observer - coalesces into that action. A cold observer produces dead things. What we need is an engaged subject, capable or moving into the site all his/her experience, dissolving the traditional procedure of science into the movement of art, and vice-versa. In that sense, our embodied conscience as performers among other

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

Priveleging the Visual at Chaco Canyon: A Case Study from the Southwest U.S.

Ruth van Dyke, Colorado College, USA

Visual representations in archaeology are neither innocent nor transparent - rather, they are examples of LaTour's immutable mobiles. We manipulate maps, drawings, photographs, video footage, and other forms of graphic representation to construct specific kinds of knowledge, and to market some archaeological interpretations at the expense of others. Ancient peoples also manipulated the visual for their own purposes, so that an examination of this process sets up a double hermeneutic. In this paper, I engage in a self-critical examination of the uses and abuses of visual media in the archaeology of Chaco Canyon in the Southwest United States.

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

Michael Ashley, Berkeley

Archaeology is a 'sensual' field practice, employing the senses of sight, touch and hearing - sometimes smell and taste - to bear on the problem at hand, be it excavation, survey or lab research. The visual archaeological environment is a place caught between present and past, experienced in the real by the archaeologist who is investigating it. An archaeology of vision calls for a focus shift, a restructuring of the visual and invisible in order to make it meaningful. A clear definition of the relationship between viewer, viewed and viewing environment is needed. By keeping this relationship multi-dimensional, it becomes apparent that a study of vision in archaeology requires us to define what exactly we are looking at and for. Namely, who is doing the looking, what are they looking at, under what viewing conditions? What becomes quickly apparent is that it is us who are doing the looking at present remains under a very different visual situation than originally experienced by the observers in the past. We use the evidence of archaeology, ethnography, history and human experience in order to fill in the 'blind spots' of our archaeological interpretation, but often this is done without considering the past viewer in context. This paper attempts to bring these sources for our imaginations into focus as tools for articulating the past-viewed world of viewers, viewed objects and viewing environments that maintains the complexity and depth of human vision.

Ephemerality: The Archaeology of Transience

Organiser: Paul Graves Brown

"My name is Ozymandias, king of Kings, Look on my works, ye Mighty, and despair!"

In the long run all things that humans create are ephemeral, as Shelley reminds us. Our sense of permanence relates to the scale of our lifetime. Children (if they're lucky) live in a reassuringly unchanging world. Only as we grow older do we realise that the world is in constant flux. That which we experience, as William James suggested, is a stream of consciousness which we segment in order to lend it some sense or coherence. But the sense of disruption brought about by change also has a political dimension; in the Communist Manifesto, Marx and Engels lament that;

All fixed, fast frozen relations, with their train of ancient and venerable prejudices and opinions, are swept away, all new-formed ones become antiquated before they can ossify. *All that is solid melts into air, all that is holy is profaned*, and man is at last compelled to face with sober senses his real condition of life and his relations with his kind.

Similar sentiments are found in Victor Hugo's reactions to Hausmann's Paris and more recently in Marshall Berman's *All That Is Solid Melts Into Air: The Experience of Modernity* (1982).

This session will consider the way in which some structures that appear permanent are not, and how what may have never been intended to persist becomes a permanent landmark. Indeed, are ephemeral elements such as cranes, scaffolding or graffiti integral to what is otherwise supposed to be the permanent, pristine landscape? What is it that gives us the sense that things *are* permanent in the first place? How do notions of permanence and ephemerality apply at different times and in different cultures (e.g. settled vs. nomadic groups)? Why is modernity seen as a time of constant change, in contrast to a slower, more stable past, and is this true?

The industrial ephemeral: saying goodbye to a Montana dam

Caitlin Desilvey, University of Exeter

The practice of cultural remembrance is usually assumed to be incompatible with the deterioration and/or destruction of the material past. An increasing number of scholars, however, have begun to suggest that the resonance of the transitory can be a powerful catalyst for memory-work of a different kind. In this paper I explore these ideas in an industrial landscape on the cusp of a major transformation. A \$100 million environmental cleanup is now under way at the confluence of Clark Fork and Blackfoot Rivers in western Montana. The cleanup involves the removal of millions of yards of sediments (contaminated by the upstream copper mining industry) and the industrial infrastructure of a 100 year-old hydroelectric dam, including a historic brick powerhouse. In the surrounding communities, anticipation of dam removal has released a pulse of pre-memorial activity-oral history projects, community gatherings, museum exhibits, commissioned artworks and installations, intensive media coverage. Considered as a collective form of leave-taking, this pre-memorial activity resists (by necessity) the location of cultural memory in material artefacts and suggests, instead, an expanded model for remembering the past in place. The Milltown experience lends itself to the development of a theory of 'kinetic memory', linked to process and change rather than permanence and preservation.

Planes, trains and automobile-collision scenarios: accident simulation from an archaeological perspective.

James R. Dixon, University of the West of England

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

The transient, simulated moment of impact is at the centre of a complex network of people and things, events, philosophies, politics and emotions. Thinking about the things used in or created for such a moment, we can move away from a consideration of objects whereby we simply endow them with transferred human agency. Rather, following the recent work of proponents of actor-network theory and 'thing theory', we can consider how objects act in their own right, alongside humans rather than in their place. Here, objects will be left to their own destructive devices.

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

"Ultima Ratio Regum: Evaluating the Impact of Warfare on the Mycenaean Kingdoms"

Kate Harrell, University of Sheffield

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

Is it True that Anyone was Ever 'Pre-modern'. An Archaeology of the 'Myth of the Clean Slate' (Toulmin 1990) and Its Supposed 'Pre-modern' Obstacles.

Stephanie Koerner, University of Manchester, and Joseph Leo Koerner, Harvard University

Until rather recently the historiography of archaeology and the humanities and human science has been written around themes of received opposing Enlightenment and Romantic positions on goals to create a 'science of man' (Rowlands and Gledhill 1977: 143) and/or the implications for such goals of clashes between Relativity Theory and Comptean positivist theses on scientific unity, 'purely descriptive language', the impartiality of empiricist methods, and social progress (e.g., Carnap, 1934; Cassirer, 1942, 1960, Neurath, 1973).

The situation is beginning to change perhaps in relation to experiences of wider contradictory trends in the dynamics of pedagogical institutions and public affairs. For example, the publication of the proceedings of 2006 Ename colloquium in Belgium begins by stressing: "Heritage is now in the midst of a series of contradictory transformations. In some places, unprecedented levels of public and private funding have been applied to the cause of heritage conservation, yet in other places, the physical destruction, looting, and vandalism has never been so great.... How will these contradictory heritage trends resolve themselves?" (Silberman ed. 2007). These trends are not restricted to contemporary times. Research that goes against the grain of 'meta-narratives' about the Birth of Modernity is illuminating analogous situations where the complexities of threats to existential and moral conditions of possibility for plurality of human heritage have been eclipsed by preoccupations with: (a) what Stephen Toulmin (1990) calls the 'myth of the clean slate' (beliefs "that any new construction is truly rational only if it demolishes all that was there before" [Toulmin 1990: 173]) and (b) beliefs that the heritage of 'pre-moderns', publics, the 'mob' - in short, 'others' - are obstacles to such 'starting from scratch' (Koerner 2006). Some of today's most widely publicised images of 'globalisation' and 'risk management' exhibit such preoccupations (Beck 1994; Koerner and Singleton 2007; Felt and Wynne eds. 2007).

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

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

- (a) reducing existential and moral crises to problems of knowledge, and or issues of trust to matters of 'expert competence'
- (b) promoting what Stephen Toulmin (1990) calls 'the myth of the clean slate', that is preoccupations with beliefs that "any new construction is truly rational only if it demolishes all that was there before" (Toulmin 1990: 173) and characterisations of 'tradition,' 'pre-moderns', publics, the 'mob', and/or 'others' as obstacles to such 'starting from scratch' (Koerner 2006)
- (c) marginalising the logic and rationality of adaptations of local communities of 'we'.

We will conclude with comments on how materials on these circumstances can (a) widen the scope of the historiography of archaeology in that illuminate hitherto obscured aspects of what Hans Blumenberg (1983) calls the 'legitimation of the modern age', and (b) contribute to 'an archaeology of transience' that recognises that no one was ever pre-modern'.

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'The world turn'd upside down': the elusive archaeology of Revolution

John Mabbitt, Newcastle University

Archaeological ephemerality is usually treated as an unintended and unfortunate result of particular ways of life, construction techniques or materials. However, in many instances, it can be better understood as the result of deliberate choice and selection, allowing ephemerality to be understood in the same framework of discourse and meaning as other manifestations of material culture.

There are few contemporary monuments to the English Revolution and Civil War; the lasting memorial is a rich tradition of localised memory, centred on ephemeral traces of short-lived occupations and actions. Deliberate selection of small, or petty, sites of memory contrasts with the deliberate destruction of structures such as the town defences that formed such an important part of pre-war civic identity and the later formal memorialisation sponsored by the particular political culture of nineteenth-century England.

The creation of sites of myth and the absence of formal memorial is an inversion of a contemporary dominant discourse and modern archaeological theory that offers opportunities to challenge interpretations of this contested past and the interpretive schemes on which they are based. 'A world turned upside down' has been the commonplace of historical, social and religious studies of the English Revolution since Christopher Hill's seminal study; it can also be applied to theoretical archaeology.

Always there at Derby Day? Looking into a Crystal Ball

Pat Reynolds, Surrey County Council

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

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

My paper uses this video history to consider the nature of 'permanence' in a community where recent change is associated not with the mutability of life on the road, but with stability of residence: "going to brick". Manifest and celebrated Gypsy presence in settings such as Derby Day is contrasted to the invisible presence of nomads in the "pristine" landscape: stopping places are recorded only by bunds, not in the Historic Environment Record.

'Seeing things Invisible': Ephemera and transience ... in Las Vegas?

John Schofield, English Heritage

Anyone who has visited will know what I mean: Las Vegas is at once the strangest and the most fascinating of places. A journalist once described it as 'a Lego city', and 'a place where people go to have fun'. The built environment of the city reflects that – always changing; the sands always shifting. And those that own and run the show, the likes of Steve Wynn, are always looking to improve it – make it bigger and better; but ensuring it continues to shock and surprise. A motto on Wynn's desk states: 'Vision is the art of seeing things invisible'.

But Vegas's influence extends beyond the bright lights of the Strip. During the 1950s the city embraced the atomic testing programme with great enthusiasm. And domestic architecture in the city reflects that relationship. Then there are the monumental remains of the testing programmes, and the peace camps that exist outside the Nevada Test Site.

I wouldn't claim to understand Las Vegas (does anyone?); but I have begun to appreciate it, and to recognise its peculiarities; its quirks and conundra. This presentation will focus on one particular aspect of the weirdness: the contradictions that exist both within Vegas and beyond, between the ephemerality of 'permanence' on the Strip, and the permanence of ephemera in the city's desert environs. In Vegas itself, the themed hotels of the Strip never last long despite vast investment; while suburban sprawl on the city's edges are constantly expanding to create new (permanent, and character-less) desert settlements – Vegas is the fastest growing city in the US. A short distance away, the permanence of the ephemeral can be seen amongst the atomic architecture of the Nevada Test Site, and at the accompanying peace camps. Here the infrastructure of specific scientific experiments, and the stone arrangements left by protestors could last thousands of years in a desert environment where lack of development pressure and environmental conditions favours long-term survival. The place that gives Nevada its identity, its focus – Las Vegas, and its Strip – is the thing that changes most often, and most dramatically. To quote Frank Sinatra – now isn't that 'a big, fat, fucking surprise?'

'.....We Will Remember Them': The Ephemerality of War Memorials

Samuel Walls, University of Exeter

War Memorials may appear to be very permanent elements of 19th and 20th century landscapes but they are often much more ephemeral than they first look. Commemorative monuments can be seen as attempts to halt time in rendering permanent significant moments in time, through their scale and choice of materials. However, one only has to investigate the most important war memorial in Britain, the Cenotaph, to realise the ephemeral nature of many of war commemorations can be integral to their design and subsequent uses.

The Cenotaph was initially designed as a temporary monument for use in the Victory Parade in July 1919, which the troops marched past to pay their respects. However, the public's response to the monument overwhelmed officials as

thousands of wreaths were laid at its base. Consequently a permanent structure was built, being unveiled on Armistice Day 1920 by the King. Therefore Britain's seemingly most permanent war memorial was only initially intended to be a temporary structure.

War memorials are also frequently moved, particularly those that are located in buildings, whose uses are changed. The same situation can apply to externally located memorials for a variety of reasons, such as changes in road layouts, accessibility, to be cleaned or subsumed within another monument.

The other ephemeral nature of public war commemoration is the laying of wreaths, which are as important if not more so, than the monuments themselves as commemorative material culture. Wreaths are laid on Armistice Day every year on most war memorials, but also on other significant anniversaries, and also after more contemporary events, such as (quite recently) in Madeline McCann's home village of Rothley, Leicestershire, or after Princess Diana's death and 11th September 2001. These ephemeral commemorative events are vital in understanding the intentions of these monuments as well as their continual renewal as commemorative foci over time. Both the potential ephemerality of memorials themselves and their designed ephemeral components have influenced the changing commemorative efficacy of the materiality, biographies and landscape contexts of war memorials.

Made to last – The permanent yet ephemeral nature of the air-raid shelter

Ross Wilson, University of York

What constitutes the ephemeral or the permanent is the negotiation of space-time that occurs with an object. Material culture possesses the ability to communicate the social experience of the passing of time. We speak of objects in society which were there 'before I was born' or 'after we were married,' indicating their occupation of both distinct and multiple periods of time and space. What enables this quality is an object's capacity to rework and impact upon the consciousness of individuals. This occurs through the way in which space and time are altered by and with objects. These issues will be explored in this paper in relation to objects which occupy and alter space-time. Especial attention will be paid to the air-raid shelters of the Second World War. These structures, which can now be found in allotment gardens across Britain, occupied a distinct period of history and formed a central place in the lives of many during the bombing raids on the country. After the war their location and function were re-imagined as they were put to use as tool sheds, compost bins and borders for allotment tenants. They remain monuments to the war on the home front as they remain useful to allotment gardeners; they simultaneously occupy several different areas of space-time. This paper demonstrates the way in which the permanent and the ephemeral are results rather than attributes, consequences of the way in which time and space are formed.

Hagia Sophia: plus c'est la meme chose, plus ça change

Zeynep Aktüre, Izmir Institute of Technology (Izmir, Turkey)

In a recent article, Geoff Bailey describes five categories of palimpsests to argue for the usefulness of the concept as a metaphor in archaeological explanation. One of those five categories corresponds to a succession of meanings acquired by a particular object throughout its archaeological life, as a result of different uses, contexts of use, and associations, some of which are identifiable by physical modifications, including its ongoing significance as an archaeological remain or a museum exhibit. The proposed paper will elaborate on this idea on the basis of a single example: Hagia Sophia.

The choice for this monument has been motivated by three coinciding events. In early September this year, I participated in a cultural heritage workshop that started with a visit to Hagia Sophia to decipher the narratives of the monument and figure out their addressees and the activities they perform at the site. The following day, the 10th International Istanbul Biennial opened with parallel activities including installations at the 'Entre-Polis', one of which was Huang Yong Ping's 'Construction Site'. The artist explains his work as an interpretation of the transition of Hagia Sophia from a church into a mosque with minimum destruction, through small interventions at certain critical points he calls 'acupuncture points', such as the four minarets added to four outside corners in such a way as to surpass the summit of its dome or the abandonment of its original horizontal axis through the addition of a mihrab that shifted the orientation towards Mecca. This conceptualisation accords well with Bailey's (2007: 203) emphasis 'on the interplay between erasure and inscription ... and how that interplay creates complex layered and multi-temporal entities that disrupt conventional views of temporal sequence.' Hagia Sophia would appear as one of those entities whose apparent permanence with respect to our lifetime renders for us bearable the fact that the whole world is, in fact, a huge construction site that is in constant flux occasionally through severe disruption, where material permanence is possible only through an interplay of successive episodes of destruction and construction that result in a cumulative palimpsest, another one of Bailey's five categories.

Just four days after the opening of the Biennial, the governing Justice and Development Party's group that holds a majority in the municipal council of Greater Istanbul agreed on discussing a mosque proposal for Taksim Square in the next council meeting. Taksim Square 'is considered the heart of modern Istanbul, and the location of the Cumhuriyet Anıtı (Republic Monument), which was built in 1928 and commemorates the formation of the Turkish Republic.' The construction of a mosque there may, therefore, be evaluated as an equivalent of the shift in the original axis of the patriarchal Hagia Sophia Church towards Mecca. Apparently a small intervention in the vast palimpsest that is Istanbul. However, reversing the French saying, the more things remain the same, the more they change after all.

The foundation of an association for the construction of a mosque in Taksim leads back to the early 1950s to which period date the first attempts, under the liberal Democrat Party government, to reverse some of the earlier revolutionary policies imposed by the strong single-party government of Atatürk's Republican People's Party. Hence began the on-going pressure from the addressees of one particular narrative on Hagia Sophia for a re-opening of the monument for Muslim prayer. In the year 1934, Atatürk had personally signed an order for the conversion of the monument into a museum. This would reveal the significance of Hagia Sophia as perhaps the most sensitive 'acupuncture point' in the palimpsest of the secular Republic of Turkey. Rather than Abdullah Gül's still debated recent election to presidency, the opening of Hagia Sophia for Muslim prayer, especially when coupled with the construction of a mosque in Taksim, would be the emblem, at least for me and perhaps for some other people, of a profound disruption of secularism in Turkey.

This encourages me to take the risk of 'overinterpretation' in evaluating, as a conclusion, the still standing scaffolding, which was erected in 1992 for the on-going latest restoration campaign, as another small intervention whose apparently

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

1. Bailey, Geoff 2007. 'Time perspectives, palimpsests and the archaeology of time', *Journal of Anthropological Archaeology* 26: 198-223.
2. http://en.wikipedia.org/wiki/Taksim_Square (accessed on September 27, 2007)
3. The reference here is to the concept of 'overinterpretation' introduced by Umberto Eco, chiefly in: Eco, Umberto with Richard Rorty, Jonathan Culler, and Christine Brooke-Rose 1998. *Interpretation and Overinterpretation*, edited by Stefan Collini. Cambridge University Press, Cambridge.

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

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

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

Keynote: Medieval masculinities: changing perceptions

Roberta Gilchrist, University of Reading

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

Changing faiths, changing worlds? Perceptions of nature in England, c. 600-1100

Kris Poole, University of Nottingham

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

Reconsidering the Environmental Context of Daily Life in Early Medieval South Wales

Andy Seaman, University of Cardiff

A key feature of postprocessual archaeology is the emphasise of the 'social' over the 'environmental'; this trend has developed to such an extent that it now seems as if past individuals were devoid of a conception of their natural environment. This paper aims to resituate topography and the 'natural' environment within archaeological discourse. Whilst not advocating a swing back to the explicit environmental determinism of the 'new archaeology' which argued that the external environment was the most important factor in all social change, I aim to demonstrate that topography is an essential of human practice, and played a major and dialectic role within the daily lives of the individuals and communities of the Middle Ages. It is argued that the communities of early medieval (AD 400-1100) south-east Wales lived in a world permeated by the forces, or perhaps 'agency' of the natural environment; their lives were embedded in, and imbued with, a subjective understanding of their environment, and as such it is impossible to draw hard and fast lines between the 'social' and 'environmental' contexts of human practice.

Reorienting the medieval landscape

Richard Jones, University of Leicester

Reconstructing patterns of landuse, determining general patterns of settlement, and the minute analysis of individual village and hamlet layouts continue to form the mainstay of most modern studies of the early and high medieval landscape. Influencing this morphological approach to past landscapes are the Cartesian principles which we apply, largely unquestioningly, when trying to make sense of our own surroundings. Distance exists between us and it; no better exemplified by how maps structure our view of the world – it is seen remotely, from above, two-dimensionally, cartographic convention (in Britain at least) even determining 'which way is up'.

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

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

A bottom-up perspective of a top-down period, rural domestic pottery production in 6th-11th century Cornwall.

Imogen Wood, University of Exeter

It is acknowledged that the Post Roman to Early Medieval period has not received the same diverse suite of theoretical and interpretive avenues as other archaeological periods. This maybe due to the illusive nature of its archaeological evidence; or perhaps the simplistic assignment of artefacts to either the Roman or Medieval period effectively removing the material culture base required. The result has been the frequent extension of interpretive models, perhaps more relevant to the 'Celtic', Roman and Later Medieval periods, possibly hampering the formation a homogenous body of data with which to develop new perspectives.

The necessity of a bottom-up approach in Cornwall due to the lack of textual sources, challenges the typical top-down Romanist or Medievalist viewpoints which rely heavily on historical research methodologies. The unique character of Cornwall's domestic ceramic production and exchange networks in the 6th – 11th centuries could provide the much needed material evidence with which to form new perspectives. The counties' ceramic sequence presents an opportunity to understand the social dynamics in an era that witnesses the move from a dispersed settlement pattern to the beginning of centralised urban control in the 10th century. It is hoped that this will illustrate how external social factors affected small scale communities whose economy was essentially rural, challenging the simplistic perspectives of this complex period.

Anglo-Saxon towns: is there such a concept?

Simon Foote, University of Exeter

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

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

That different functions (today associated with urban centres) - administration, justice, trade and commerce, minting of coins, defence, religion - were carried out in dispersed centres. Moreover, archaeologists must grasp this perception of the Anglo-Saxon landscape not only to properly interpret the archaeological evidence, but also to better inform the general public who are too often let down by misleading histories of their towns.

Emerging 'Urban' identities in tenth-century Lincoln

Letty Ten Harkel, University of Sheffield

The City of Lincoln was an important regional centre during the Roman period, but after the withdrawal of the Roman legions in the early fifth century, the city was practically abandoned, and not re-occupied on a significant scale until the late ninth and tenth centuries. Its fate was thus not dissimilar to that of some of the West Saxon burhs that were once Roman walled settlements, even if the agents usually held responsible for the so-called 're-urbanisation' of Lincoln were the ViKing's, who came themselves from a supposedly non-'urban' society. But what do we mean by the term 'urban'? And more importantly, did the late ninth- and tenth-century inhabitants of Lincoln perceive themselves as somehow different from the people who lived in the surrounding countryside, or in other 'urban' centres? And if so, can we interpret these differences in self-perception as an emerging 'urban' identity? This paper attempts to reconstruct the identities of the inhabitants of Lincoln in the late and ninth centuries AD on the basis of the material culture they produced, and assess the validity of the concept of an emerging 'urban' identity.

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

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

Discussant: Siân Jones, University of Manchester

As more and more of us care for, study and appreciate the historic environment around us, there is a proliferation of interests, viewpoints and agenda which are often grouped into 'sectors'. This session examines the sometimes challenging and often enlightening relationships between these different sectors – how do they interact, what different perspectives do they adopt, and how are these differences predicated on the contrasting discourses they produce? TAG has traditionally been attended by those working or studying in higher education, but there are also those whose work is developer-funded, or who work or volunteer for a national body, are involved in community archaeology, or who are non-vocational – these are just some of the many different groups of individuals often thought of as having distinct, collective points of view. But as archaeologists, do we identify or associate ourselves with one or any of these groups? If we do, does that mean that we bring a distinct discourse to the discussion table? And more importantly, what happens when these different groups meet to arrange, debate, analyse, interpret and present the material remains that lie at the heart of what we do?

We make the assumption in organising this session that understanding and improving the nature of dialogue between these different groups is essential in advancing archaeological knowledge, as well as to improving access to that knowledge. But is the notion of more comprehensive, inclusive archaeological discussion prevented by structural tensions between research, conservation and access? Is the gap between theory and practice too great to span? Can a more

democratically inclusive archaeology be developed through an improved theoretical understanding of the contrasting discourses used? We bring together here speakers from a range of different backgrounds in archaeology to present their experiences of how inter-sectoral contact works (or doesn't work), and to reflect on whether there are ways of unifying the languages of description and interpretation we each use.

Introduction: are we all talking past each other?

Don Henson and Dan Hull (CBA)

Multiple voices, multiple interests

Don Henson (CBA)

Historian Keith Jenkins has called for the study of the past to be a form of democratic 'emancipation' (Jenkins 1991 Rethinking history). Archaeologists Shanks and Tilley have called for the past to be used as a challenge to the present (Shanks and Tilley 1987 Reconstructing archaeology). Neither of these visions has yet come to pass through the efforts of the historical or archaeological professions. Universities are focussed on student numbers, research assessment targets and subject review. Heritage bodies concern themselves with scheduling monuments and listing buildings, conserving heritages and visitor income. Field units and local authority services are wrapped up in planning, urban development and commercial practices. Museums seek greater visitor numbers and to diversify their audience, but have only rarely moved away from presenting 'the past' to passive consumers.

Archaeology is increasingly process-led rather than goal oriented. Archaeological theory has focussed on methodologies, epistemology and hermeneutics and become rather obscure to many. Have we lost sight of why we do archaeology in the first place?

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

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

Unlocking the Research Dividend: The strengths and weaknesses of Research Agendas

David Petts, University of Durham

The advent of PPG16 has seen a substantial increase in the amount of archaeological fieldwork being carried out in the UK. This has led to a concern amongst many working in archaeology that the vast increase in data is not being used to its full advantage and that much crucial information remains lurking in boxfiles and folders as unpublished 'grey literature'. The need to find an effective strategy to unlock the research dividend of this treasure trove of material is becoming increasingly pressing. Initiatives, such as Framework Archaeology, have been put in place to try and insure a research element within a commercial framework, but it is still far from clear how effective this has been, and how far such approaches, developed in the context of large contractors working on large-scale, well-funded projects can be applied to the bread-and-butter fieldwork carried out by medium- and small-scale contracting units. One strategy, being heavily promoted by English Heritage, is the creation of a series of research frameworks addressing regional, chronological and thematic priorities. This paper explores the process of creating such research frameworks, addresses some of the potential criticisms that have been raised concerning this approach, and sounds a cautionary note about the potential efficacy of these documents.

Community Archaeology: Floating around in the theoretical ethos of nothingness? Evaluating Community Archaeology in the UK

Faye Simpson, University of Exeter

In the UK over the last decade, there has been a boom in projects utilising the popular phrase 'community archaeology'. These projects can take many different forms and have stretched from the public-face of research and developer-funded programmes, projects run by museums, archaeological units, universities and archaeological societies, as well as the communities themselves. These community archaeology projects have evolved from theoretical discourse relating to the wider political, social, educational and financial values of the profession engaging in archaeological outreach with the public. However, this paper argues that appropriate criteria and methodologies for evaluating how and if these theoretical concepts work in practice, have yet to be designed, without which community archaeology is at present merely floating around in the ethos of theoretical babble without solid foundation. Future political, financial and professional support for community archaeology will require this issue to be addressed. This session will build on two projects funded by the HLF dedicated to community archaeology at the University of Exeter, focus on the theories that motivated the University of Exeter, aiming to set out a methodology for evaluating what community archaeology actually does, and whether it community archaeology can achieve its theoretical claims.

Shared projects, different visions. The problem of communication within a community archaeology project.

Rob Isherwood, University of Manchester

Community archaeology projects have become a widespread phenomenon with projects located from Shetland in the North to Cornwall in the South. Such projects are frequently described as 'partnership projects' with participants drawn from a variety of backgrounds and bringing with them a variety of interests and agendas. What is the reality of such partnerships? Is there effective communication between participant groups, indeed is there even a shared language? To

what extent is there an appreciation of the difficulties involved in communication between participant groups and, what might be the implications of poor communication? Have power structures and the discourses associated with them been considered and addressed within the project design?

This paper will address these questions drawing on ethnographic research conducted at a range of community archaeology projects in the United Kingdom. It will explore the concept of 'narrative convention' in relation to community archaeology projects. The relations between different participant groups will be examined in the light of this concept. In particular, communications between qualified archaeologists, project organisers and funding bodies will be considered. Using examples drawn from my research I will highlight the stresses and tensions that can arise, and consider how they might be overcome. The role of language in defining and privileging various interests, viewpoints and agendas will be shown to be a key component.

Leaving preconceptions at the door, outreach through Karaoke and other adventures: Archaeology and Metal Detecting

Suzie Thomas, University of Newcastle

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

Too much TalkTalk?

Dan Hull, CBA

This paper examines the effects that new media technologies have had on dialogue between the sectors in archaeology. On the face of it, the so-called Web 2.0 revolution presents many new opportunities for us to talk to each other: social networking sites, wikis, online forums and feeds enable us to be connected in ways that were logistically unthinkable just a few years ago. It is often said that the internet has a democratising impact on society. What's more, with Open Source software, and indeed the culture of expectation taking us closer to a world where online information and communication services are completely free to use, surely we now have the tools available to begin demolishing our 'Tower of Babel'? Those working in the commercial sector can communicate their results quickly to those based in universities via blogs and digital data sets, and local societies and community groups can pick up information via feeds, download results and then aggregate and theorise information relating to their local area. They can then broadcast their archaeological conclusions to an eager audience via forums, epublications and a wiki, on which the community at large can then comment, feeding new thoughts back into our pool of knowledge and understanding. Surely fewer technological and financial barriers mean that we can all communicate freely and easily, swapping ideas and comparing data?

In fact, the now ancient technology of email discussion lists tells us that a break-down in technical barriers does not necessarily bring with it a willingness to listen to the views of others. The 1500 participants of the Britarch list, now more than ten years old, are made up of every imaginable sphere of archaeological background and interest. The debates and clashes which take place there suggest that rather than bringing diverse views together, the ease of communication in fact lays bare the stark contrasts of discourse inherent in our discipline. Healthy debate you might say? Sometimes this is certainly true, but as new media expands our possibilities for interaction, we must be prepared to confront some of the barriers to mutual understanding which lie far deeper in the make-up of archaeology, and have nothing to do with technology.

What a student wants: conversations with consumers?

Ange Brennan, University of Manchester, and Karina Croucher, University of Liverpool

Complimenting the session's contributions from professional, community, and other sectors of archaeology, this paper addresses the undergraduate student sector's perspective, based on results from our Fieldwork Project. The Fieldwork Project was carried out by the Higher Education Academy from 2005, interviewing staff and students on archaeology work placements, gathering information on their experiences and expectations of fieldwork. During the project we interviewed 434 students and 103 staff, providing the most comprehensive survey of its kind.

At the outset of the project we felt that we would gain greater insights into the politics, opinions and emotions of the people taking part by actually carrying out the interviews ourselves, enabling us to observe some of the more subjective thoughts and opinions presented to us. Taking a more anthropological approach to our results, it is this discursive and qualitative information that will be discussed in this paper, focusing on our experiences, observations, and conversations on site. The paper will explore the students' experiences and stories, examining what they want from their degree, how they feel about practical experience, the impact of fees on their study, their views on professional and academic sectors of archaeology, and how they feel they are gaining from archaeological fieldwork. This is especially relevant as with the implementation of university fees and increased competition in the job market, students are being transformed in to consumers expecting value-for-money in their degree. We hope that through addressing these questions we can communicate students' voices and perspectives, providing insights into one of the sectors fundamental to tomorrow's archaeology.

Within you and without you?
Tim Darvill, University of Bournemouth

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

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

Susanna Harris and Andrew Gardner, University College London

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

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

This paper deals with the practice of phenomenological archaeological fieldwork. Phenomenological approaches in archaeology have cast light on aspects of past human experience not addressed by traditional archaeological methods. So far, however, they have neither developed explicit methodologies nor explored the parameters of methodological practice. This paper discusses experiments in phenomenological archaeology developed in the context of the Tavoliere-Gargano Prehistory Project, based in southeast Italy. This work has been carried out on sites of the Neolithic, Bronze and Iron Ages, which are each associated with distinctively different types and scales of topographic and social space. Our work differs from other phenomenological archaeology in its concern with familiar, everyday experience and domestic contexts, rather than exceptional, special experiences in ritual contexts. In its concern with social practice, it explores the full range of sensory experience – vision (including colour, luminescence, shape and movement, as well as static visibility) sound (including human voices and the sounds of daily life, e.g. percussion, bells and whistles) and smell.

Critical Senses: Phenomenology in Archaeological Practice
Susanna Harris, University College London

This is a short film documenting phenomenological methods in archaeological fieldwork, as practised on the Tavoliere-Gargano Prehistory Project, Italy 2007. The project is directed by Professor Ruth Whitehouse and Dr Sue Hamilton and includes a range of traditional fieldwork techniques such as identifying sites by aerial photographs and ground survey, along with exploring and recording sensory perceptions. These sensory experiments were carried out at a variety of archaeological sites dating from the Neolithic to Iron Age and include observations on the visibility of colour, movement and different materials, the perception of near and far landscape and the transmission of vocal and manufactured sound. These techniques are based on observations between people in landscapes. The purpose of the film is to show the fieldwork methods as they were practised and recorded as a means to provide a springboard for the discussion of phenomenological methods in archaeology.

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

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

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

A major shortfall in thinking about artefacts has so far been demonstrated by Phenomenological Archaeology, compounded by the naïve assumption that all forms of material culture can be generalised about from landscape studies. I contend that the experience of artefact and landscape is based upon quite different scales of perception and engagement,

and therefore a contextual rather than universal method is appropriate to different forms of material culture. Using examples of metalwork from the British Bronze Age, this paper will address the various theoretical and methodological possibilities for engaging with artefacts when attempting to reconstruct the experiences and practices of communities in the past, and also in overcoming the conformity and institutionalisation of these artefacts that confront the modern researcher.

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

Phenomenological methodologies that have been applied to archaeological investigations over the past decade have, more often than not, been critiqued as un-testable, overtly subjective and misguided. Interestingly, ways of deriving scientific evidence in phenomenological investigations within social disciplines (other than archaeology) have established and carried out a series of methods and procedures that are seen to satisfy the requirements of an organised, disciplined and systematic study and which are viewed of as accomplishing research in an orderly and disciplined manner that is conducted with care and rigor. Bearing this in mind, I will focus on the concept of assimilation which is central to the phenomenological perspective. What is interesting for archaeology is that what is being assimilated is perhaps less straightforward than it is for other disciplines: this might explain some of the reasons and motivations for its criticism. In this paper I will consider this paradox through a consideration of the body, construction of self, the significance of Gestalt and how these can comprise a robust phenomenological / archaeological method.

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

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

I will bring these themes together by evoking the different, overlapping meanings and perception of one case study, the hill of Monte Altare in Northeast Italy. I will show how the hill and its environs were perceived through time, initially as a sacred place in the prehistoric period, then as an oracular centre in the Roman period, elite necropolis in Late Antiquity, demon-infested place to be abhorred and exorcised in the medieval period, monumental landmark in the 18th century, antiquarian treasure trove and ancestral mnemonic device in the 19th century and War memorial in the 20th century.

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

I will apply principles drawn from humanistic geography, archaeology, spatial theory and environmental psychology to my exploration of place-name studies, ethnography, local histories, archival material and material culture to draft the ebb and flow of place meanings; to capture the many faces of the spirit of Monte Altare, a genius that deserves to be evoked not as the ghost of places buried and forgotten, but as the living, thriving experience of 'being here'.

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

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

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

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

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

Organisers: Simon McGrory and Matthew Collins, University of York

During the course of many legal trials evidence (including forensic science) is used to reconstruct past timelines and events. If such evidence can be considered real enough to convict people of serious criminal charges can a similar approach not be used to reconstruct the much deeper past of interest to archaeologists rather than the forces of law and order?

This session will look at the impact of new scientific techniques and evidence on theoretical approaches to the past. It will also be a good place for discussion on the interface between archaeology and "hard" science. We propose to approach the issue from two related stand points:

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

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

Why archaeology is a science

Terry O'Connor, University of York

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

Past the dating – dating the past

Beatrice Demarchi, Eline van Asperen and Kirsty Penkman University of York

Timing is crucial to our understanding of the past and the first goal of any archaeological study is its dating. Peculiarly in this field, chronology seems to have a different role to most other techniques, with dating evidence being taken as gospel at times, but also all too often being ignored or rejected. One of the reasons for this paradox is that often dates are "bought in", leading to a lack of involvement of the dating specialists in the real questions archaeologists are trying to solve. In most cases dating of excavated material is carried out by scientists that all too often have no connection with the fieldwork. All dating techniques have their problems and limitations and are not always applied appropriately. The interpretation of calibration methods and error ranges can add to the confusion, and the increases in dating resolution and precision can be problematic if the 'new' dates are directly compared with 'old' dates. Enhancing the communication between these two areas of expertise would improve the understanding of complex archaeological issues.

Nevertheless, our ideas about the past are strongly coloured by the dating evidence, which has in some cases radically altered our ideas. Is the data strong enough to support these changes in our interpretations? The replacement of Neandertals by anatomically modern humans in Europe serves as an example of how dates can both clarify and confuse the picture.

Elementary it isn't!

Carl Heron, University of Bradford

The analogy between archaeological and forensic investigation has been made many times before, including by me, and I suspect that some may have tired of it. The analogy can be helpful at a methodological level but is extending this to interpretation of archaeological phenomena useful or relevant? The parlance of a 'judicial archaeology' could well be a red rag to the TAG bull and even someone who carries the label of 'archaeological scientist' is shifting in his seat at the thought of it. Debates about science in archaeology sometimes lead to polarised positions and TAG has rehearsed this before. In this presentation, I hope to demonstrate that there is much to celebrate in archaeology as a bridge between the sciences and the humanities.

Reconstructing the 'crime scene': Inference, Analogy and Assumption in Environmental Archaeology

Benjamin R. Gearey, University of Birmingham, Nicki J. Whitehouse, Queen's University Belfast, and Jane Bunting, University of Hull

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

Modern Analogy for Past Inference? The Case for Cut Marks

Krish Seetah, University of Cambridge

Cut marks found on animal bone present clear and unequivocal proof of past human modification. How then can we make the best use of this unique line of evidence? Using the judicial / criminal model of 'act / intent / motive' this paper will

demonstrate how modern analogy can lead to improved interpretation of past human activity. The paper will address issues of the use of cut marks as 'evidence' for past procurement practices, as well as an indicator of tool technology. This will then be used to illustrate how studies of butchery can contribute not only to our understanding of resource acquisition, but also developments in material cultures and human cognitive advancement.

Public perceptions and scientific truths: a case of Inca child sacrifice

Timothy Taylor and Andrew Wilson, University of Bradford

Recent discoveries of children's frozen bodies on two of the highest peaks in the Andes has refocused attention on the nature, extent and meaning of human sacrifice in the Inca empire. In 1996, a 15-year old girl was found at the 5500m summit of Volcán Sara Sara in Peru, and in 1999, an Inca shrine 25 m from the 6739m summit of Volcán Llullaillaco in northwest Argentina, revealed the bodies of another 15-year old girl – the 'Llullaillaco Maiden' – along with a 7-year old boy and a 6-year old girl – the 'Lightning Girl'. The application of new analytical techniques has allowed a diachronic picture of dietary and social status to be recovered from the children's hair. This suggests, in some contrast to Spanish historical accounts based on the projected and self-justifying ideology of the surviving Incan nobility, that the victims may have been extracted from the peasantry and been raised to 'elite' status a year before death (Wilson et al 2007). This sets the process of ritual killing in a new light, allowing narratives of victimhood, Inca imperialism, and social control to compete with established accounts emphasizing ceremony and indigenous cosmology. Thus a forensically informed approach is seen to contrast with the more romanticized accounts of cultural heritage organizations. This has recently produced documentable tensions and provides another example of the operation of the sociological paradigm at work (Taylor 2007) Taylor, Timothy, 2007. Screening biases: archaeology, television and the banal, in T. Clack and M. Brittain (eds) *Archaeology and the Media: 187-200*. Walnut Creek, CA: Left Coast Press/Institute of Archaeology, University College London.

Wilson, Andrew S., Timothy Taylor, Maria Constanza Ceruti, Jose Antonio Chavez, Johan Reinhard, Vaughan Grimes, Wolfram Meier-Augenstein, Larry Cartmell, Ben Stern, Michael P. Richards, Michael Worobey, Ian Barnes, and M. Thomas P. Gilbert, 2007. Stable isotope and DNA evidence for ritual sequences in Inca child sacrifice. *Proceedings of the National Academy of Science (PNAS)* 104(42): 16456-16461.

What went in the mouth was usually eaten and sometimes got stuck. Ancient dental calculus and what's inside it

Karen Hardy, University of York

Dental calculus is made up of calcium phosphates which are deposited in plaque as salts. If plaque is not cleaned off teeth, this mineralizes and turns into calculus. Calculus is common among non industrialized communities in the past and it can survive for extended periods of time indeed it is common as far back as Pliocene hominins. Starch granules found trapped in dental calculus can provide information on starchy food eaten in the past. Starch is thought to survive in the calculus as the polysaccharides in dental plaque protect it from the salivary amylase that would normally break it down. In a recent pilot study, starch granules were found entrapped in all samples of ancient dental calculus. The presence of starch released following dissolution of the calculus was confirmed by light microscopy and enzyme digestion. The advantages of using starch granules trapped in dental calculus are that as they are part of the skeletal material and inside the mouth, they are very likely to have been part of the diet; because calculus is mineralised and closed to bodies as large as starch granules, contamination is unlikely. This new method gives us direct information on who was eating what and can offer insight for the first time on the starchy component of pre agricultural diet.

Walking with Dinosaurs: is it more important to inform or entertain ourselves?

Matthew Collins, University of York

What is the point of studying dinosaurs? CGI dinosaurs roam across virtual doing all the things that dinosaurs did, including *Postosuchus* explosively urinating to mark their territory (their closest relatives excrete urea not urine). If we can walk with dinosaurs, can we also not talk with Ötzi? It is more useful to accept the limits of what we can prove and work within them, or is it better to use our creative gifts to imagine a living past?

The recreating of Mesozoic ecosystems for television is far removed from the PhD project I chose not to do. Three years of preparation then detailed description of a mashed jumble of bone fragments entrapped in three small lumps of limestone. *Walking with Dinosaurs* received many plaudits as 'edutainment'. However, by purporting to be a wildlife documentary, the show failed to engage with the most interesting aspects of palaeontology, namely how it is possible to gather evidence from a lump of limestone which informs about a living ecosystem. I would argue that the past is at its most interesting when we try to integrate disparate bits of data to develop a framework of knowing, happily accepting that there will always be large gaps of ignorance which can never be filled. Indeed what is most remarkable is how much can be achieved if fragmentary remains are investigated by creative minds who doubt without adequate proof.

The Historic Landscape: more than just character?

Organisers: Jonathan Finch and Timur Tatlioglu, University of York

Following on from perhaps the most successful session at last year's Exeter TAG, which offered a critique of Historic Landscape Characterisation, this session seeks to offer alternative perspectives on the significance of the historic landscape. It will take key themes within HLC: method, mapping, value, democracy, change, continuity – and address alternative ways of understanding and articulating their significance. These might come from academics, planners, field archaeologists, researchers, local interest groups, and volunteers – anyone engaging with the historic landscape. Rather than reiterating the pros and cons of HLC, the aim will be to share new approaches to the landscape that relate to the key themes and develop them in innovative ways.

Introduction

Jonathan Finch and Timur Tatliloglu University of York

Using characterisation in an industrial conurbation: an example from the West Midlands

Paul Quigley, Black Country Archaeology Service

The characterisation of the Metropolitan area known as the Black Country offers particular challenges in both its organisation and its application to modern problems. With a million inhabitants, forty square kilometres of industrial land, and relatively little green space, the Black Country contains possibly the largest single urban area so far characterised in England.

The approach taken by the Black Country Archaeology Service on behalf of its four local authorities (Dudley, Sandwell, Walsall and Wolverhampton) has been to create a GIS-based set of character polygons and associated data. This uses the modern landscape as its starting point (and the basis of its polygonisation), is open to analysis and interrogation, and offers the possibility of links to other existing datasets which might enrich its potential.

This presentation will discuss some of the problems and opportunities created by the project. In particular, it will address the importance of transparency and consistency in the creation of character polygons and their aggregation into wider areas. In addition, while the rapid process of change in the area poses its own problems of recording the landscape, it also emphasises the need for clear historical understanding: the discussion will also consider the application of the HLC to inform questions of character preservation during regeneration and changes in land use.

Characterising the Urban Rural Fringe – A Case Study from Tyne and Wear

Jayne Winter

Given that, according to Countryside Agency estimates, urban fringe landscapes occupy 20% of England's land area, it is essential that any method for characterising historic landscape is able to engage with these imaginatively neglected areas. The original methodology for HLC was developed in the rural and anciently enclosed county of Cornwall and in its original incarnation, the term 'landscape' was applied exclusively to the man made landscape in the 'countryside'. This methodology focussed on field patterns as a way of interpreting and measuring change and continuity. It looks beneath the modern landscape rather than at the relationships and systems that exist between different areas, linking town and country and shaping character. The character of the urban rural fringe is a product of dynamic interspatial relationships: it is often defined by the area it serves rather than as a place in its own right. As such it has not received a great deal of individual attention but is generally viewed in terms of the extent to which it conforms to urban or rural aesthetic norms. HLC has been presented as a way of understanding and explaining the fringe, but it may fail to recognise some of the key factors which have formed its historic character or its value. I have analysed an area of the urban fringe landscape in North Tyneside in the former county of Tyne and Wear to assess the extent to which HLC would be able to engage with evidence of historic landscape character.

The Northamptonshire Historic Landscape: A New Perspective

Tracey Partida, University of East Anglia

The paper will look briefly at the Northamptonshire Historic Characterisation, as yet unpublished, before examining the data being produced by the major AHRC funded historic landscape project on Northamptonshire currently being undertaken at the University of East Anglia. As part of the UEA project the open field systems are being mapped in GIS from Hall's forty year survey of the whole county, whilst the post medieval landscape data is drawn from a five year programme of analysis of historic maps and schedules. Adding the NMP data for Northamptonshire gives a detailed perspective on landscape change over two millennia. This will provide a unique opportunity to assess the real value of Historic Landscape Characterisation. This paper will comment on the potential for comparative analysis of the two methodological approaches.

A people based approach to Historic Landscape Values

Camilla Priede, Durrell Institute for Conservation and Ecology

Historic Landscape Characterisation is a useful tool for mapping the historic landscape for planning purposes, and allows for expert decisions to be made about the significance of certain sites, monuments, and landscapes. The significance of monuments is not, however synonymous with their 'value'. People experience the historic landscape in ways which are not directly related to the material 'fact' of the land, and the values that they articulate for this landscape are therefore not related to the 'significance' of monuments in academic terms.

For the past three years I have been carrying out research into public values for landscape in the Scottish Highlands. My research has focussed on understanding the drivers of these values, and has discovered that values for landscape are driven by identity, knowledge and culture rather than the physical properties of the land itself. This has implications for the assessment of landscape values in a policy context, where decisions on value are currently made using methods which assume that the perceptions for landscape are rooted in the material world. Instead, I will suggest that methods which fully understand people's experiences of landscape as well as the character of the historic landscape are necessary for the understanding of historic landscape values.

Being there

Graham Fairclough, English Heritage

HLC, often thought of as a method, is rather an approach to heritage-management; further, it is an approach that raises questions about the importance (or not) of our "corner of the landscape field, about the character of archaeology as a discipline and even about the purpose of archaeologists. Have we - the archaeological discipline or the wider profession - fully recognised the full repercussions of HLC?

Methodology is only a means to an end; it's contingent, relative and ever-changing, ultimately of little interest. The HLC methodology has constantly evolved: in England, but also as it has been taken up in other places; it has left its rural origins and also now operates, for example, in cities and at sea; the scale at which it works has diversified from the county scale of 'classic' HLC to a wide range of scales suited to different purposes. And just as HLC borrowed some ideas from landscape assessment carried out by landscape architects, so too has HLC been taken up – and modified - by disciplines, professions and sectors other than archaeology.

But in all this, the broad concepts underlying HLC have remained largely consistent because it is these (not methods) that matter most; characterisation fits its methods to its aims, and pre-defined objectives and applications determine its scope. This paper (obliquely perhaps) will therefore ask why 'historic landscape' (if it exists) matters by looking at the standpoints from which HLC-type work is carried out - being in the present, being outward- and forward-looking (ie inclusion, democracy, purposive, interdisciplinary), being area-based and generalising (including turning away from 'sites'), being more concerned with ideas (character, ie perception) than with stuff (fabric).

Discussing Evolutionary and Interpretative Archaeologies

Organisers: James Steele, Andrew Gardner and Ethan Cochrane, University College London

Discussant: Bob Layton, University of Durham

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

1. Brief session introduction

James Steele, Andrew Gardner and Ethan Cochrane, University College London

2. Dialogue on Tradition and Intentionality

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

Bill Sillar, University College London

Interpretative Archaeology and Agency Theory have emphasized the intentionality of peoples' purposeful actions within their understanding of their social setting. This emphasis on knowledgeable agents has been criticized by evolutionary archaeologists who prefer to explain change over time through a consideration of the variation, transmission and survival of specific traits. "Archaeologists' desire to see people in the past as the active knowledgeable agents we naively believe ourselves to be, has meant that they want to see all change as the outcome of the conscious choices of individuals with existentialist mentalities walking clear-sightedly into the future." (Shennan 2002: 9). I will argue that not only is this a misreading of Agency Theory, but it also ignores a major distinguishing feature of being human. Interpretation is an essential human trait, as we constantly deduce significance from the objects we see, the actions we view, and the words we hear, and we use these deductions to decide on our own actions. Part of human knowledge is an awareness of the incomplete and imperfect nature of our information and limitations of our actions, but this does not make us unknowledgeable. I accept the impossibility of knowing the thoughts of prehistoric people, but unless we consider how intentionality helped to direct change in the past we cannot hope to explain the past. This paper will use examples of agency and creativity in Inca pottery production and state architecture.

Fashion versus reason in archaeological theory

Alex Bentley, University of Durham

Analogies between modern practice and prehistoric material culture are becoming increasingly useful for archaeologists, particularly at formal research centres such as the AHRC Centre for the Evolution of Cultural Diversity and the Santa Fe Institute. Studies of modern cultural change – at a level of detail that most archaeologists can only dream about – can lead to related insights about prehistoric culture change through time. Modern fashion analysis can be methodologically similar to testing, for example, the degree to which certain prehistoric transitions reflect demographic change. In Neolithic Germany, for example, pottery designs can be treated as the 'fashions' and numbers of longhouses are used to estimate population size. Conceptualised this way, the study of material culture popularity can take advantage of sophisticated tools from network theory and population genetics, demonstrating how evolutionary theory can increase our cumulative understanding of culture change, as opposed to recycling fashionable theories.

3. Dialogue on Agency

Agents and agency, a view from evolutionary archaeology

Mark Lake, University College London

In the short time available I will attempt to dispel some myths about evolution and agency and reiterate the richness of a contemporary evolutionary perspective. Contrary to the view that evolutionary approaches leave us with a "plastic, malleable cultural dope incapable of altering the conditions of his or her existence" (Shanks and Tilley, 1987, *Reconstructing Archaeology*, p.56), I will argue that we owe our freedom to our biology. Our biological endowment provides for behavioural plasticity, underwrites our sociality and, in providing the foundations for culture, allows us to

transcend the limitations of direct experience. It is our biology which ultimately defends us against cultural determinism and uniformity. Furthermore, contemporary evolutionary theory has much to say about problems central to the issue of agency. For instance, evolutionary game theory provides insight into where structures come from and why people cooperate. Dual inheritance theory provides a framework for investigating what determines when and in what context actors engage in habitual action as opposed to reflective decision-making. Other branches of evolutionary theory address issues such as the nature of the individual, the significance of language for sociality and the agency of objects.

Interpretative perspective

Andrew Gardner, University College London

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

4. Dialogue on Landscape

Interpretative perspective

Sue Hamilton, University College London

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

Evolutionary perspective

James Steele, University College London

My paper will review some aspects of contemporary evolutionary thinking relevant to archaeological landscapes, including niche construction theory. To illustrate the approach, I will consider the relevance in specific landscape contexts of Boyd and Richerson's Dual Inheritance Theory. DIT proposes that people are biased to copy others in rather predictable ways, when faced with behavioural choices whose outcomes cannot readily be ranked by low-cost individual learning. Pedestrian path systems seem to reflect the application of some such rule to navigation across a landscape. People travelling from A to B will deviate from the shortest/most metabolically-efficient route when others have already laid down a diverging footprint trail, which subsequent walkers are inclined to follow. We will examine briefly some path formation models, and ask whether DIT has any predictive power in this context. For instance, should we expect that the strength of any path-following bias is, at least in part, related to the legibility of a landscape's topographic structure, or its ruggedness (and thus of the costs of deviating from an established path to explore alternatives)? In considering this mundane example, I hope to identify a potential convergence of theoretical interests of both parties to this debate.

5. Dialogue on the Future of the Discipline

Interpretative perspective

Matthew Johnson, University of Southampton

This paper evaluates a few of the claims of a Darwinist archaeology through a critical review of Stephen Shennan's *Genes, Memes and Human History*. It takes a central image used by Darwin and deployed rhetorically by Stephen -- the image of an 'entangled bank' -- and asks some historical and speculative questions about that bank. Through this evaluation, I seek to move beyond a simple attempt at rebuttal on the one hand, or naive assertion of 'consensus' on the other, to a critically constructive dialogue between interpretive and Darwinist archaeologies.

Evolutionary perspective

Stephen Shennan, University College London

My paper will reiterate some key points about the nature of cultural evolution and the processes it involves, arguing that there is a good fit between such evolutionary ideas and the goals and methods of archaeology but that the evolutionary approach provides a more powerful framework than others for both describing and explaining what happened in long-term history. In this sense I would side with Boyd and Richerson's view that evolutionary ideas in the social sciences represent 'a better mousetrap' rather than the 'universal acid' of Daniel Dennett.

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

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

This session is concerned with re-evaluating archaeological fieldwork, from discovery and excavation right through to the final report. Traditionally archaeological excavation has been perceived as a process of objectively recording the nature and extent of archaeological layers and deposits. It is often unquestioningly accepted as a means of data collection, where the material uncovered and the record produced by the individual excavator is seen as impartial and a-theoretical. In reality, as a number of commentators have noted, all aspects of field archaeology are in some sense interpretative, work onsite always informs the end product. Moreover the social interaction, reflexivity and multi-vocality of the deployment of our methods structure and empower our interpretative strategies. Recent critiques have suggested that post-processualism has had little impact on data acquisition and thus, the concept of an objective past, being 'out there' to be found, still underlies our methodologies when we enter the field. With such issues in mind this session begins with the premise that the 'archaeological record' is a problematic concept, and asks how we can deal with this problem in practice. Can we ever develop excavation methodologies that allow for multiple interpretations, whatever the theoretical paradigm? Or is it rather that in fact these methodologies constrain our interpretations since they are rooted in an older, modernist, discourse? Despite the fact that these issues have been highlighted and addressed by a few large and well publicised projects, they have yet to permeate into wider field practice. What this session aims to highlight then, is that all archaeological fieldwork is interpretative, whether at the level of small trial excavation, large research project or indeed development-control project. Consequently we invite papers that consider any of these issues, in theory or in practice, with an aim of exploring how we may radically reconceptualise this area of fundamental importance to the discipline.

Introduction- Situating the Problem

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

An Archaeology Of Many Steps

Marianne Lönn, National Board of Antiquities, Sweden

This paper discusses how to make the gap between field-work and theoretical approaches in general a bit smaller. The basis is construction archaeology and focus is laid on analyzing field-work and interpretations in themselves. This means that I do not start with a theoretical approach and ask what material I can use to answer my questions. Instead I start with the material, the working process and special conditions of field-work, the principle process of growth of knowledge and necessity of experience and ask what steps are necessary to take -- if any -- in order to reach a point where theoretical discussions are most useful. It is my opinion that understanding field-work principally is the key to combining archaeological material and theory.

Introducing The Ardnamurchan Transitions Project.

By members of the Ardnamurchan Transitions Project Team

'Reaching out for something you've got to feel while clutching to what you had thought was real'

The above quote is taken from the Metallica song *The Struggle Within*, taken from their self-titled album. The song concerns a person who is suffering from a self-defeating personality. In many ways this quote exemplifies both the potentials and pitfalls of the interpretative strategy being developed and implemented by The Ardnamurchan Transitions Project. The struggle within being the need to fully record the archaeological deposits encountered and also to convince our peers of our findings, but perhaps more importantly challenging our taken for granted assumptions concerning the nature of fieldwork. In this paper members of the team aim to explore the basis and results of the wide range of strategies employed during the excavation of the chambered cairn Cladh Aindreis. Strategies that are intended to break down the object subject dichotomy by challenging members of the team to fully appreciate the entirely interpretative nature of archaeological fieldwork and to face up to this struggle within. Building upon earlier projects the ATP intends to posit a radical archaeology, which places the observer in the foreground, highlighting the reflective, plural nature of fieldwork. This paper will show how this pilot season (2007) has thrown up more questions that were perhaps expected. As we begin to challenge our methods and categories the potential for different pasts becomes apparent, yet the consequences of Being Modern lurk in the background and needs to be fully explored.

Often fun, usually messy: Fieldwork, Recording and the higher order of things

Reuben Thorpe, University College London

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

How to archaeologize with a hammer
Geoff Carver, Buffalo University

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

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

With an annual budget of €1.5bn, the road building programme in the Republic of Ireland has initiated some of the largest infrastructural archaeology projects ever undertaken in Europe. A committed legal framework underwrites all decisions that may potentially impact on the archaeological heritage, and any proposed development must be preceded by full, 100% excavation of all sites and features (DoAHGI 1999:25). This methodology of total archaeology contrasts with highways projects in Northern Ireland where the mitigation of construction impact is controlled through planning guidance, and a problem-orientated methodology of sample excavation is practiced to filter the irrelevant. Media generated public concerns in the Republic of Ireland have politicised archaeological highways projects, leading to calls for sample excavation, research frameworks, and site grading systems as a measurable way of achieving archaeological quality and delivering value. This paper aims to critically evaluate total and sample excavation methodologies with a focus on how archaeologists make on-site decisions, and how this determines the range of possible interpretations that can be made of the evidence. To explore these issues at testing or evaluation stage, two case studies will be used from both sides of the border: the N9/N10 Kilcullen to Waterford scheme in the Republic of Ireland and the A1 Newry Bypass in Northern Ireland. The effectiveness of centre-line trenching will be compared with targeted trenching and watching briefs to determine whether different sampling strategies impose limits on the type of archaeology identified, and therefore narrow the potential interpretations of the available data. An analysis of how these issues work at excavation stage will be undertaken with an in-depth study of Newrath, an alluvial and estuarine wetland site excavated on the N25 Waterford Bypass. Although this debate has a resource and financial implication, the commercial imperative is distorted by a focus on quality rather than quantity, a question often posed in purely theoretical and epistemological terms. This paper argues that the methodological limitations of what might be called a 'commercial paradigm' have to be acknowledged if a system designed to deliver quality management of archaeology for the customer (time-bound and within budget) is enabled to find new, secure knowledge of the past for the betterment of society as a whole.

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

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

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

Encountering Material Resistance
Matt Edgeworth, Birmingham University

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

This paper examines the material conditions which make archaeological interpretation possible. I use some examples drawn from an ethnography of excavation to show how the encounter with material resistance can be one of our foremost allies in constructing a truly critical archaeological stance - a stance that can be put into practice as well as into theory. Through this encounter we can reconfigure our archaeological and wider cultural standpoints. Through engaging with material resistance, we can literally re-make ourselves.

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

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

This session is interested in the relationships between people and buildings; in the construction, use and meaning of architectural space, and in the diversity of theoretical approaches and forms of discourse currently used by archaeologists. Over the past 15 years, archaeologists have moved from traditional approaches drawing on structuralism and spatial analysis, to more post-modern, phenomenological approaches and the use of techniques such as isovist analysis and 3d modelling, to try to get at the experiential and sensory qualities of architecture, and to find new ways of communicating those results, drawing on oral histories and new ways of writing, or representing, excavated and standing buildings.

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

This session therefore aims explicitly to encourage debate and dialogue across prehistory and historical archaeology. We invite papers from scholars working in both these fields, but also from those working with architectural palimpsests, coming to terms with the complex chronologies and biographies of buildings over time. Moreover, we would also be interested in papers which seek to develop new ways of representing and writing about the act(s) of inhabiting past buildings.

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

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

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

McFadyen's work regards building as practice, rather than as an object: a consciously interdisciplinary approach which connects archaeology to emergent theories in architectural history. This account has moved from a consideration of architecture as something that is designed as an idea and then made as an object, to work that instead explores architecture as an ongoing physical practice. Through careful attention to excavated evidence, prehistorians have become critical of designer-builder relations and seek to demonstrate how there is no one end product or final form that an object takes.

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

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

Theme 2: Archaeologies of dwelling and inhabitation

'And to your left, the fireplace...'. A brief visit to some LBK buildings
Dani Hoffman, University of Cardiff

As this year's TAG programme clearly shows, approaches aimed at recreating the experience of 'being there' are very much alive and kicking. In this vein, I discuss what it was like 'being in' a Central European Neolithic house of the Linearbandkeramik culture (LBK, ca. 5600-5000 calBC). These buildings are often described as following a common blueprint, so I begin by outlining the diversity they exhibit, both in terms of chronological development and regionally. By looking at the kinds of sensory experiences privileged in certain styles of architecture, one can outline commonalities between buildings, as well as frequent examples of more individualistic decisions in the details of internal layout and the stresses placed on different parts of a house. Various architectural strategies can be recognised and interpreted in terms of their significance for experiencing domestic spaces. On this basis, we can take ourselves on a tour of the LBK house, appreciating its affordances and limitations. The pleasure of this kind of 'thick description' remains rather vicarious, but I would argue that it is nevertheless the first step for addressing the varied experiences of different people actually living in a structure. How much further we can or should go is something that still needs a lot more discussion.

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

Architecture is defined as much by human perception as it is by the 'bricks and mortar' of its material fabric. It shapes and guides the observer's sensory experience, engaging them in a conversation about time, space and meaning. This quality of perceptual guidance is especially important in architectures inhabited not just by people, but also by the divine. These

buildings are places which consciously structure relationships based on the encounter between the mundane and the numinous, and this structuring is achieved through deliberate guidance of sensory experience. As the telling of the story of human/divine relationships develops, so too does the way in which sacred architecture guides experience.

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

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

Thinking outside the 'Four Walls' box: architecture and space in the Palaeolithic

Rebecca Wragg Sykes, University of Sheffield

The construction of spaces within which to dwell is generally seen as relevant only to later prehistory. Some examples of architecture exist for the Upper Palaeolithic, most notably the mammoth bone structures from Central and Eastern Europe, such as at Mezhirich, Ukraine. However, ideas of building and space within the earlier Palaeolithic are often neglected: in general the spatial distribution of artefacts within sites is the limit of reflections on this subject.

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

Theme 3: Spaces as networks

ANT at Dulles Int. Airport

Brent Fortenberry, Boston University

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

Materials and spaces: Tracing technological networks at Star Carr

Chantal Conneller, University of Manchester

In earlier prehistory, the focus has been on operational chains rather than technological networks. These chains operate, however, are seen to generate particular spaces, as people and different areas of the site are connected through foodsharing (Enloe and David 1992) or the circulation of a flintknapper's products (Pigeot 1991), or as different sites are connected in the landscape through the production and curation of knapping products (Karlin et al 1993). However these perspectives are less interested in understandings of these technologies and materials. ANT takes a slightly different perspective in that it focuses on the intersection of these chains and how both people and things are produced through these connections. In this paper I would like to draw on elements of this perspective and explore the intersection of different technologies at the Mesolithic site of Star Carr, North Yorkshire. In particular I am interested in the understandings of different materials that can be generated from tracing these technological networks and the ways in which these are assembled to create spaces.

Theme 4: Phenomenology, re-presentation and archaeological storytelling

Half Lives: journeys into the Neolithic

Gordon Noble, University of Glasgow

In September 2006 NVA an environmental art group and the National Theatre of Scotland presented art installations and a play in the Kilmartin Glen, Scotland, exploring the archaeology of one of Scotland's richest 'prehistoric' landscapes. Over three thousand people attended the evening performances by the National Theatre and many more explored the installations set out in the landscape during the day. The installations provided little answers, facts, information or stories about the past, but this did not affect its popularity or interest. The National Theatre play explored modern day characters, setting some of the scenes in the Kilmartin landscape, but not explicitly investigating the archaeology of the valley, again providing no answers or facts. In archaeology we strive to find out facts about the past, excavate, carefully document sites, recording them for posterity and tell stories about what we find, but what is it we hope to achieve by exploring 'landscape' in archaeology and what is the ultimate goal of archaeology anyway? All answers provided in this short talk.

Hermits' Caves – narrative structures

Tim Allen, English Heritage

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

Hermitages and the hermitic life are steeped in cultural references from hagiography, monastic foundation stories, popular romance and local legend which refer to other places and times. The visiting of these sites and the fulfilment of visitor expectations and aspirations of encounter involves physical obstacles such as water and slope which heightened expectation as much as they might have preserved the isolation of the occupant. The dramatic potential of the hermit's cave was further developed in the later medieval period in elite chantry chapels such as Warkworth and in turn reworked in eighteenth century romance through literature and the installation of the occasional professional hermit on a country estate.

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

The politics of architecture in New Delhi

Lizzie Edwards, University College Dublin

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

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

Theme 5: Prehistory and historic archaeology: crossing the divide

Palimpsest, perception, and the disciplinary divide: a de-stratified approach to understanding Goodland, Co. Antrim, Northern Ireland

Audrey Horning, University of Leicester

This is a story of four sites, one landform, and 125 turf huts; all located on the chalk cliffs above Murlough Bay on the north coast of County Antrim, in Goodland Townland. The first 'site', one of Ireland's most extensive Neolithic settlement clusters, was 'discovered' by geography student Jean Graham in the 1940s, but soon 'lost' following the unfortunate discovery of clay tobacco pipestems in the walls of one hut. The second 'site' is well known; 'discovered' by Oxford prehistorian Humphrey Case as an extensive Neolithic ritual landscape; celebrated for the fertility of the soils in growing flint as well as food. The next 'site' was found by folklife scholar Emyr Estyn Evans, presented as Ireland's most extensive collection of post-medieval booley huts, situated on marginal land good only for seasonal transhumance. The fourth 'site,' still under construction, is an early 17th-century village, peopled by Highland Scots answering the call of James I(VI) to supplant the native Irish as part of the king's Ulster Plantation scheme.

Each of these 'sites' exists predominantly in perception; perception dependent upon the selective erasure of elements of architecture and landscape, and upon the artificial stratification of human histories. Yet the physicality of Goodland—the gentle slopes, deep soils, sheltered hollows, access to the sea, and intervisibility with Scotland, Rathlin Island, the mass of Torr Head, and the passage tomb atop Knocklady-- framed and structured each occupation, inextricably linking pasts with presents. Pursuing the fourth 'site' at Goodland has forced a reconsideration of the ways in which different scholarly traditions categorise, characterise, and construct the past, and in particular the divergent ways in which prehistorians and post-medievalists have considered the most visible element of Goodland- the earthen huts.

Theorising in Animal Bone Research

Krish Seetah, University of Cambridge and Aleksander Pluskowski, University of Reading

Zoarchaeological investigations, as with many 'scientific' archaeological sub-disciplines, have recently witnessed an expansion in methodological and analytical techniques. However, despite extensive and deliberate use of theory, for example from ethnographic and anthropological research as well as within a framework of animal behaviour and broad issues of animal domestication, theory in zooarchaeology has not received the same attention as methodology. This session aims to address this imbalance and seeks papers from a zooarchaeological perspective that either contributes to, or has depended on, a theoretical framework. Papers are particularly encouraged where links between material culture and faunal research have been forged as well as those that have employed social, anthropological and cultural theory.

Keynote: In theory, what is zooarchaeology?

Terry O'Connor, University of York

In practice, zooarchaeology is what zooarchaeologists do. In theory, therefore, zooarchaeology is what zooarchaeologists think they do. We explain our discipline in terms of investigating past interactions between people and the animals around them; hunters and prey, farmers and livestock, households and vermin. Thus we resolve the distinction between studying archaeological remains of animals for their own sake, and studying them in order to learn about people. The past behaviour of people towards those animals is reflected in the animal remains, so the study of the animals becomes archaeology. But there is a spurious dualism inherent in this approach. Zooarchaeology counterposes animals (them, zoo-) and people (us, -archaeology). A more holistic paradigm would argue that this is a category error, that the category 'animals' subsumes the category 'people'. For the purposes of understanding mutual interactions, and responses to changes in the abiotic environment, people and other animals are highly interconnected by community ecology and by the social embedding of animals in symbolic and ceremonial aspects of our cultures. We could reverse the categories and argue that 'people' subsumes 'animals', as animals, whether hunted, husbanded, worshipped or petted, become a part of the human social network, and part of the noosphere of ideas and beliefs. The distinction between 'us' and 'them' is fallacious, and obstructs a more synthetic understanding of the place of past people and other animals in each others' lives.

What were animals thinking....a thousand years ago? Ethology in medieval zooarchaeology

Aleksander Pluskowski, University of Reading,

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

The 'proper study' of medieval animal remains (...or, NOT a paper for zooarchaeologists)

Tara-Jane Sutcliffe, University of York

Whilst the 'modus operandi' of the zooarchaeologist is, indeed, the physical study of animal remains, focus on methodology has come to stifle the diversity of inferences made about the past. Those analysing medieval animal remains are foremost zooarchaeologists; almost exclusively, they are NOT medievalists seeking to use fauna to further understanding of the period. In consequence, the interpretation of medieval animal remains is largely subject to the prevailing techno-economic orthodoxy of zooarchaeology, rather than being informed by the particular substantive enquiries of a period-specific archaeology. Thus, in a constructive vein two areas for advancement - in respect of publishing and integration - are identified and recommendations made for the 'proper study' of medieval animal remains. Whilst this paper proposes that a distinctively zooarchaeological approach has a central role to play in medieval archaeology, it is not, however, exclusively intended for a zooarchaeological audience: ALL ARCHAEOLOGISTS WELCOME!

Feeding the Roman army: multi-nationals or farmers' markets?

Sue Stallibrass, English Heritage Archaeological Science Adviser, University of Liverpool, and Richard Thomas, University of Leicester

There are many people working on aspects of the Roman Empire including epigraphers, political and economic historians, field archaeologists and post-excavation specialists, but few (if any) know what the rest of them are doing. Theory-testing offers a means of linking projects with common aims but disparate materials and skills. This presentation demonstrates the value of explicit hypothesis testing using case studies about to be published in Thomas & Stallibrass 2008: *Feeding the Roman Army: the archaeology of production and supply in north west Europe*. Oxford: Oxbow books. It demonstrates that, whilst there are some commonalities, the realities of how the army was supplied with meat and veg varied locally with time, place and circumstances. Grand-scale economic theories can stimulate hypotheses for testing, but their general acceptance requires supporting data, and theories should be constantly refined, revised or rejected. We make some recommendations to facilitate future holistic studies of how the Roman army was supplied: projects should be expressly linked by theory and use the Three-I working practices (Iterative, Interactive and Interdisciplinary).

Domestic (re)defined: some thoughts on a familiar dichotomy

David Orton, University of Cambridge

The contrast between domestic and wild animals plays a fundamental structuring role in most European zooarchaeology, being attributed near-complete analytical primacy in faunal studies of the Neolithic and all subsequent periods. Accordingly, domestication is a major theme in zooarchaeological research, but while the causes, mechanisms, archaeological correlates and socio-cultural implications of animal domestication are subject to endlessly fertile debate, the basic coherence of the label 'domestic' has rarely been questioned by (zoo)archaeologists. This paper reviews the traditional definitions of domestication before discussing some more recent approaches from anthropology and animal studies. The conclusion reached is that while 'domestic' is a potentially useful category, the twin criteria at the core of a coherent definition are not those upon which the efforts of archaeologists - and especially zooarchaeologists - have typically focused. In evaluating these ideas, two underlying themes become apparent: the role of domestication within narratives concerning the separation of nature and culture, and the unhelpful divide between materialist/universalist and

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

Animal biographies and the zooarchaeologists use of theory

James Morris, Bournemouth University

This paper explores the sessions themes by investigating one type of faunal deposit, associated bone groups (ABGs) also known as 'special animal deposits/burials'. The interpretations zooarchaeologists use for such deposits show a link with current theoretical vogues, as well as the passive nature in which they relate to archaeological theories.

Such deposit types are also subjected to a dichotomous mind set of ritual or functional. In most cases the description of the deposit is also an explanation for its presence, 'it's a ritual animal burial, created for a ritual'. However, zooarchaeologists have the means to break such cyclical thinking. By examining the zoological and associated contextual data in detail we can investigate the biography of the individual animal. This in turn can lead us away from such dichotomous explanations and instead focus upon the 'how' and the 'why'. From being a living animal to becoming an ABG, a number of processes occur, all of which transform the animal and its associated meanings. It is by investigating the nature of these transformations we might start to understand the rationality of such deposits.

Theoretical considerations concerning withers height estimation from skeletal measurements.

Torstein Sjøvold, Stockholm University

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

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

Defining improvement: is bigger really better?

Louisa Gidney, Durham University

The quest for evidence of "improvement", in the sense of larger bones suggestive of a larger type of animal, may be seen as the Holy Grail of zooarchaeology. This paper examines definitions of "improvement", with particular reference to medieval and post-medieval cattle. The continuing influence of the propaganda of the 18th - 19th century livestock breeders will be examined. Too often, bigger bones are hailed as "new and improved" stock without any critical consideration of the economic role of such animals. The basic assumption generally made is that the prime objective must have been to acquire more meat and therefore a larger animal is a "Good Thing". The reverse view will be proposed that "Small is Beautiful". The consistent presence of smaller animals can require a great deal more skill on the part of the breeder and are not a product of poor feeding regimes stunting growth. Larger animals may merely result from a relaxation in the culling of specific calf phenotypes and changes in the age of castration. The modern Dexter will be used to demonstrate these suggestions.

Environmentalism, Materiality and Paradigm Shifts in Archaeology: A Zooarchaeological View

Dr. James Barrett, McDonald Institute for Archaeological Research, University of Cambridge

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

