Abstracts – Monday 15 December (Afternoon)

Plenary Session: 1968-2008: The Spirit of Rebellion, Forty Years On

Chair: Yannis Hamilakis (University of Southampton, UK)
4:00-6:30pm

This year, the fortieth anniversary of the Parisian May 1968 uprising and of the other global revolts, saw a number of events that debated the relevance of social and political movements today. In archaeology, this debate passed unnoticed, a reflection perhaps of what some would characterise as the almost complete de-politicisation of archaeological thinking and practice. This plenary debate provides an opportunity to engage with the issue head on:

- What was the impact of the 1960s' and 1970s' political and social revolt on archaeological thinking and practice?

- How can archaeologists contribute to the study of and reflection on social uprising and rebellion in the remote and more recent past?

- More importantly, does current archaeological theory and practice engage with contemporary social, political, and environmental movements?

- What is the role of archaeology in the major social and political issues of the day?

These are some of the questions that this plenary panel with debate. The panelists are Neal Ascherson, Randall McGuire, Alain Schnapp and Colin Renfrew, and the debate will be introduced and chaired by Yannis Hamilakis.

Neal Ascherson is a well-known independent scholar and journalist, a visiting lecturer at University College London, and the editor of the journal "Public Archaeology". He writes regularly for The Observer, the London Review of Books, and the New York Review of Books. His latest book is "Stone Voices: the Search for Scotland" (Hill and Wang).

Yannis Hamilakis is Reader in Archaeology at the University of Southampton. His more recent books are, "Archaeology and Capitalism: From Ethics to Politics" (Left Coast Press, co-edited with Phil Duke), and "The Nation and its Ruins: Antiquity, Archaeology and National Imagination in Greece" (Oxford University Press).

Randall McGuire, well known for his work on archaeology and politics, and archaeology and class relations in the USA, is Professor of Anthropology at State University of New York-Binghamton. His most recent book is "Archaeology as Political Action" (University of California Press).

Alain Schnapp. Professor at the Sorbonne, is a renown classical archaeologist and historian of archaeology, but also a co-author (with P. Vidal Naquet) of one of the main reports on the May 1968 student uprising: "The French Student Uprising, November 1967 - June 1968: An Analytical Record" (Beacon Press).

Colin Renfrew, who needs no further introduction, especially to a TAG audience, as he was one of its founders, is Professor of Archaeology Emeritus at the University of Cambridge and a life peer since 1991.

Abstracts – Tuesday 16 December (Morning)

<TAG 2.0/>: Archaeological Theory in the Light of Contemporary Computing (sponsored by L-P Archaeology)

Gareth Beale and Leif Isaksen (University of Southampton, UK)

Though once peripheral to standard archaeological practise, computers have begun to reshape both our discipline and the way we think about it. Not only is their deployment ubiquitous in academia and the private sector, in less than a decade the internet has become the dominant medium of communication and dissemination. This forces us to reconsider the manner in which both archaeologists and the public engage with information and to discuss the opportunities and dangers which arise from digital archaeologies.

One of our chief goals will be to challenge the degree to which digital archaeology is synonymous with quantitative methods and their empiricist overtones. This is not intended as a criticism of either, but rather as an opportunity to reappraise the relationship between digital approaches and archaeological methodologies.

The session is intended to contribute toward an archaeological response to a rapidly changing and increasingly complex digital world. It will conclude with a panel discussion.

Semantics and the nature of data:
Archaeological discourses are constrained by the semantics of our world-views in a variety of ways. Developments in computer science have increasingly enabled us to model the terms, categories and relationships that form these ontologies but open questions still remain. We would like to address such issues as

- The limits to (internal) representation and/or simulation of archaeological entities

- The challenges of explicitly modelling ontologies

- Theoretical implications of combining information from different discourses

Representation:

Representations of archaeology tell us as much about our attitudes to our discipline and the world around us as they do about our interpretations of the past. Developments in computation have led to an expansion in the scope and prevalence of virtual representations of archaeology. In light of these changes we would like to address the following issues:

- Visual conventions in the age of Moore's law: embracing change without sacrificing meaning

- Conceptualising an interface between a perceptual present and a virtual past

- Ways in which we categorise virtual representations of archaeology (e.g. GIS, Virtual Reality, charts and graphs, etc.)

Open and community access:

Communication technology, and in particular the World Wide Web, has had an enormous impact on social dynamics in the developed world and its influence is increasingly felt in developing nations as well. We wish to discuss themes such as:

- The Web as a reinforcing and disruptive mechanism in heritage power structures

- Open Access rights to public and developer-funded research

- Multivocality and 'trust' in archaeological sources

Introduction

Gareth Beale and Leif Isaksen (University of Southampton, UK)
9:00-9:10am

Prehistoric Landscape without Figures: big data, long waves and the formative role of archaeological computing

Vince Gaffney (University of Birmingham, UK)
9:10-9:30am

The title of this paper refers obliquely to Robin Osborne's (1987) influential book on the Greek city and its countryside. This and other publications of the time responded, in some manner, to the novel landscape databases generated by field survey during the preceding decade. An emergent archaeological awareness of landscape, in a myriad of contexts, can be identified as a pivotal theoretical concept for archaeologists throughout this period and archaeological computing, primarily GIS, held a parallel but equivocal role in the process. Great claims were made for technology and equally strong rebuttals were delivered at various times - usually in reference to the relatively naive theoretical context of the available technologies and the detrimental result of implementing correspondingly simplistic analyses.

Much ink has been spilt on these topics and whilst few today would deny computing a role in the archaeological process it remains notable that practitioners and computer-based archaeology frequently retain a subaltern role within theoretical debate. Over this period, however, there have been numerous step changes in the facility of pervasive technologies to explore rich archaeological contexts. There has, also, been a scale change in the availability of archaeological digital resources so that in some instances, the extent of data, whilst not necessarily replacing the lack of figures within a landscape, may occasionally have a positive formative value in theoretical terms. This paper will explore this issue in relation to work currently being carried out within the Holocene palaeolandscapes of the North Sea.

Ancient Symbols, Archaeological Theory, Modern Media: The potential for qualitative analysis of written evidence with new technologies

Kathryn Piquette (Trinity College Dublin, Ireland)
9:30-9:50am

This paper aims to challenge the notion that 'digital archaeology is synonymous with quantitative methods and their empiricist overtones'. Two projects centring on written evidence – one completed and another in the planning stages – will be presented in order to demonstrate the ways in which computer technologies are facilitating the explicit application of archaeological theory and qualitative method to diverse datasets. The first deals with the use of the qualitative analytical tool ATLAS.ti for the study of objects bearing the earliest 'writing' from the Nile Valley. This brief project report will highlight ways in which computers can engender holistic practice-centred studies of datasets which traditionally have received decontextualised treatment. The theoretical and practical implications of combining information from archaeological and philological discourses will be considered in the context of project planning for the digitisation of Greek and demotic papyri held in the Long Room, Trinity College Dublin.

With the reductions in time and costs of data capture, reproduction, and dissemination, 2D digitisation of inscribed surfaces is becoming standard practice for collections worldwide. The aim of this mode of representation (in tandem with descriptive and other information) has been to represent and disseminate meaning content, mainly to specialist audiences. The study and re-presentation of complex social and material networks in which inscribed papyri or any other document types were embedded remains an undeveloped

area. Recent advances in virtual systems and multimedia may be capable of supporting more complex visualisations of documents in relation to the practices and performances in which these were made, used and attributed meaning. However, some types of computer visualisation can be misleading with regard to the certainty of results and interpretations, or fossilise knowledge that is, in fact, continually evolving and changing. How then do we develop an interface between a perceptual present and a virtual past that makes the process of knowledge construction both transparent and permits its modification as new insights emerge?

Removing the Digital Distinction, 15 Years Late

Joseph Reeves (Oxford Archaeology, UK)

9:50-10:10am

In opposition to the original assertion of this session, this paper argues that computing methods have failed to reach a level of widespread use and acceptance within archaeological practice. Digital Archaeology is the title of an article written by Michael Gruber and published in Wired magazine 1.05, November 1993 [1]. At the time Gruber was described as "a freelance writer who also authors thrillers". In the same issue, Wired published an article that aimed to prove that computers could be used to create music.

15 years later and the use of computers within music production is ubiquitous, but computer applications within archaeology are used much less effectively and remain within the fringe of the discipline. Gruber wrote that:
"Digital archaeology is a discipline that doesn't quite exist yet, but may develop to deal with this problem [the archival of digital records], which is pervasive in the world of data."

It seems that digital archaeology still doesn't quite exist yet; Thomas Goskar has recently written [2] about the impetus behind the Making People Believe article published in the 100th issue of British Archaeology:

"I came up with the idea of writing the article after a discussion about the dwindling numbers of people studying archaeological computing at universities."

This paper outlines why an outsider to archaeology could have earlier foreseen the use of tools that are only now beginning to gain mainstream acceptance in our own discipline. Many practitioners, organisations and institutions are failing to make the most of available digital tools and aren't producing records that would survive to be useful to future "digital archaeologists". This session asserts that computing has reached a level of ubiquity within archaeological practice and deserves to be theorised in ways distinct from the classical empiricist applications. Certainly computers are everywhere in archaeology, but many serve as little more than digital typewriters; this paper argues that in order to achieve a truly widespread level of acceptance, we need to remove the distinction between computers and our practice. The fact that computer applications in archaeological practice are routinely dealt with at dedicated conferences (the CAA, for example) or in segregated sessions (such as this one), demonstrates the lack of integration between digital tools and current research. This is a divide that archaeological theory can help us bridge; until it does, computers and archaeology will remain as two separate entities.

[1]
http://www.wired.com/wired/archive/1.05/1.5_archaeology.html?pg=1&topic= [2]
http://www.pastthinking.com/blog/2008/04/14/making-people-believe-articl... archaeology-magazine/

Building on Fear? Digital Archaeology for study and analysis of structural carpentry in central southern England, c1180-1500

Richard Haddlesey (University of Winchester, UK)

10:10-10:30am

To date, there are approximately 108 timber-framed buildings, in Hampshire, that have been dendrochronologically dated to between 1244 and 1530. A survey has been carried out on these buildings to record the different types of joints used in their construction. These joints have been grouped, by type, to provide a chronology, informed by scientific dating methods. Once the chrono-typologies have been produced and cross-referenced with Hewett's Essex data, the effects, if any, of the Black Death (1348-50) on carpentry techniques and technologies will be analysed.

The project utilises digital technologies to collect, collate, manage, query and ultimately disseminate data relevant to the study of timber joints. Such technologies include:

- Geographic Information Systems (GIS)
- Global Positioning Systems (GPS)
- Database Management Systems (DBMS)
- 3D modelling

The 3D modelling provides a means to explore how joints interact with each other, whilst also forming a visual database. This database can be disseminated through various mobile devices, supplying researchers with a real-time, portable, dating aid, for comparison in the field. The creation of the visual database also allows us to question how to represent a generic "3D joint", through various 2D devices, to researchers that are not familiar with computer visualisations and the "clean world" which they portray.

The combination of GPS and GIS enable the data to be analysed spatially to understand how the buildings work within a landscape context.

This then permits the answering of the question "building on fear" by applying theory to the science. Are the houses being built to protect the occupier from war, famine and plague or are they just projecting status and society?

Coffee break

10:30-11:00am

The provenance of digital photographs: use of embedded metadata to document photographic and other images

Alan Gillott (RDG Associates, York, UK)

11:00-11:20am

The development of digital imaging technology allows the archaeologist considerable scope for manipulating, for good or ill, images produced from cameras, of artifacts and excavations; X-Ray; LIDAR; and other geophysicalequipment. Images are also used as input to GIS and other forms of 2 and 3 dimensional representations yet very few of these tools incorporate metadata in the composite output images.

Image metadata is poorly understood and only a select few understand the difference between peer metadata and embedded metadata. Cameras routinely add photographic metadata to their output yet archaeologists routinely rely on peer metadata to describe the content, location and context of images. Copying or distributing an image away from its home environment divorces it from its context and puts the provenance of that image at risk. Proper use of IPTC embedded metadata fields offer a mechanism for all archaeologists, especially those without access to the funding required for having their archives adopted for long term electronic storage, to simply and easily identify their images and embed a basic description within the image.

Software manufacturers, particularly of X-Ray and other forms of imaging equipment must be encourages to at the very least incorporate Exif data in their output and GIS manufacturers must ensure that source images are acknowledged in the metadata of output images. Web site developers should also be aware that there are legal restrictions on removing metadata from images yet by default metadata is removed from images displayed on web clients.

From the cabinet of curiosities to the digital oubliette: why more is less

Stuart Jeffrey (Archaeology Data Service, UK) and Jonathan Bateman (University of York, UK)

11:20-11:40am

Taking as its starting point the original formulation of Moore's law with its commentary on economics: "The complexity for minimum component costs has increased at a rate of roughly a factor of two per year...", this paper will look at a number of important issues that flow from this law when it is considered in tandem with the notions of collection and storage (selection and retention) that, conceptually at least, underpin much of archaeological practice. We will examine misconceptions regarding what Moore's law means for our ability to enact the preservation of records, let alone the highly contentious process of 'preservation by record'. At the core of these issues are the motives and objectives of collection generally, but especially the collection of data about the past, as an intellectual and physical process. In discussing these points we will pay particular attention to how narratives of the past are constructed, their relationship to the data that they are apparently constructed from, and the contested notion that such data can be used to construct a further challenging or confounding narrative at some point in the future. Time depth and maturation are critical components in making this analysis and understanding the reuse or lack of reuse of such data, and analogies with other forms of constructed knowledge highlight the wide-eyed naivety that sometimes accompanies new technological processes and their outcomes. We will argue that an analysis of these issues in conjunction with an agent-focussed rather than purely technological reading of Moore's law results in some interesting perspectives on both the broad meaning and the utility of technology driven recording techniques.

Animating the past, thinking temporally: ways of representing archaeological time

Seren Griffiths (Cardiff University, UK)

11:40-12:00pm

Archaeologists are often adept at exploring landscapes through GIS, however, outside the scientific dating community, less attention has been paid to ways of presenting archaeological time. The use of routine chronometric dating programs presents a number of issues in the construction of site and regional chronologies. This paper explores the ontological implications statistical software packages, such as OxCal v4.0, pose for archaeological interpretations of change, transition, and causality, with reference to the British mesolithic-neolithic transition. Crucially, it demonstrates that achronological approaches to archaeological sites and processes disenfranchises past presents; not to engaging with chronological models represents a significant interpretive bias.

Thinking in bits; archaeological theory and computing, past, present and future

Paul Cripps (Wessex Archaeology, UK)

12:00-12:20pm

Once upon a time, computers were at best peripheral to the archaeological process. This may seem strange to younger members of the audience but this was not actually that long ago. Computer applications in archaeology were largely restricted to the sorts of tasks computers did best, predominantly quantitative methods. Attempts to get outside this quantitative box were met with accusations of reductionism, equating computational approaches with the kinds of approaches advocated in processual archaeology. Today, with the rise of the internet and associated technologies, archaeological computing has become core to what we as archaeologists do: Databases and GIS are in many cases the norm for handling data and undertaking analysis, multimedia and the web are core to dissemination and community activities and our ontologies are being formalised using semantic tools.

If contemporary computing is typified by its social aspects and the democratisation of technology, then the impact on archaeological theory is apparent in some of the themes of this conference: Abundance of useful technology combined with the ease with which much of it can be deployed is changing the face of archaeology and archaeological theory. Online mashups allow anyone to present data in novel ways. Online mapping tools allow anyone to create and use digital maps. Online places to store and reuse data allow anyone to get involved. Online collaborative spaces provide new opportunities for discourse and formal ontologies are laying the foundations for a semantic web of archaeological information. This paper will examine how computing, particularly archaeological computing, and the broader social context in which it resides has developed in recent years and the impact this is having on archaeological theoretical discourse using examples such as the development of formal ontological models, changes in understandings of space and time, the growth in social networking and the rise in web-based applications and portals, particularly those which make use of web-based mapping.

Linking Theory and Practice in GIS

Jeremy Huggett (University of Glasgow, UK)

12:20-12:40pm

This paper will briefly examine the relationship between archaeology, archaeological theory, and technological representations of archaeological knowledge using GIS. A number of archaeologists have referred to the link between GIS technologies and archaeological theory and practice but it is important that we understand this connection and, furthermore, that those connections are actually borne out in reality - that the models we use really do represent the theories we started out
with, bearing in mind the fact that a GIS will (almost) always produce a picture but whether or not it has any meaning or value is an entirely different matter. In particular, this paper will discuss the spatial and temporal constructs used in GIS and their association or otherwise with archaeological constructs of the past, and propose that both are problematic.

Discussion

12:40-1:00pm

A Dynamic Relationship: Exploring the Complexities of Representation in the Museum/ Heritage Experience

Laura McAtackney (University of Oxford, UK) and Alexandra Ward (Cardiff University, UK)

As cultural producers, museums and heritage sites construct particular readings, histories and representations from the materialities of the past. The act of interpretation is an inherently dynamic, complex practice and is embedded within wider cultural and socio-political processes relating to identity, time and memory, knowledge, ideology and worldviews. This applies throughout contemporary and historical contexts. In recent years, critiques of the representational process have highlighted both the communicative powers of museums and heritage sites and the active, creative agency of the audience/consumer – there is a need to complicate these relationships further. Whilst the interactions between the public, the professionals and the objects in an interpretative environment often highlight the public and national museum experience, there is a need to explore heritage representation on a broader level. This includes exploring how those individuals and communities who feel disenfranchised from public and national museums represent their environment, lives and identities in often unfunded, local and community museums. It also wishes to examine how curatorial intentionality can be negotiated, subverted and contested by those audiences who they wish to represent.

This session seeks to explore the wider complexities of representation and interpretation; heritage consumption and subversion and how identities are negotiated, transmuted, contested and even politicised from a national to local context across the museum and heritage experience. It aims to reveal

how the museum/heritage experience is an open-ended relationship that moves beyond the simple dynamic of producer and consumer and involves interaction, negotiation, acceptance and rejection. We hope that this session will bring together researchers and practitioners from a variety of backgrounds who favour an interdisciplinary approach that is both theoretically nuanced and rich in case-studies. We welcome papers from a wide range of research interests and cultural perspectives.

Introduction

Laura McAtackney (University of Oxford, UK) and Alex Ward (Cardiff University, UK)

9:00-9:10am

The Notorious "Class 0 Monument"

Karolina Ploska (Cardiff University, UK)

9:10-9:30am

Although never a legal instrument but rather a set of internal guidelines for heritage authorities and conservators, the 'circular' of 1963 for many years had been governing the official approach to architectural and archaeological monuments in Poland. Seemingly a reaction to damages caused during the WWII and the need to facilitate and prioritise the restoration of the devastated cultural heritage, the 'circular' introduced five 'classes' of monuments grouped according to their artistic, historic and scientific value, with the 'class 0' being the most valuable and of an 'international importance'. Although abandoned only a few years later, this classification, based largely on political agenda and anti-clerical ideology of the communist regime rather than any kind of scientific assessment, distorted the public perception of the cultural heritage in Poland. To this day the deeply rooted idea of a 'class 0 monument' repeatedly appears in media and public debates to haunt archaeologists and other specialists involved in the cultural heritage management processes. Given that in the popular view the cultural heritage is still largely defined as 'monuments' – standing buildings and archaeological sites (less so) which can (or even should) be 'ranked' according to their 'value' and 'importance', ideas such as historic landscapes and cultural environment still have not achieved a wide public acceptance and understanding. Drawing on the totalitarian experience of the 20th century and the propaganda of the 'real socialism', this paper explores the complexity of issues related to the interpretation, representation and consumption of archaeological heritage in modern day Central Europe.

Whose Mine is it Anyway? Representation and experience at Big Pit National Mining Museum, Blaenavon, South Wales

Gemma Geldart (University of Bristol, UK)

9:30-9:50am

Big Pit opened to the public in 1983 as a 'working mine' where visitors were invited to 'experience for themselves something of what it meant to work in one of the harshest working places'. Twenty-five years on, the site still offers an 'authentic' experience, the guidebook reassuring its visitor that 'Big Pit is very much still a coal mine' and inviting them to 'Enter the World of Welsh Coal...'. With its buildings intact, and the landscape almost wholly unchanged, visitors are encouraged to sense 'what life was like' by wandering around and doing it for themselves. As well as offering history where it happened, Big Pit offers the unique experience of going underground, down the mine shaft, accompanied be ex-miner's as guides. Now part of a UNESCO world heritage site, Big Pit re-opened as a 'museum' just three years after its closure meaning it was, and still is to some extent, in the position of re-presenting a way of life that was an actual way of life to many in the area. This paper will examine the intention behind the sites immediate 'heritagisation' and consider the impact on the local community whose heritage it sought to preserve. I will go on to consider the tourist perspective and the way mining life is represented and experienced in ways that both adhere to and deviate from traditional museum formats.

Looking at the potentials and limitations of the site, I will argue that the presence of the guide underground and their often biased, politicised and highly personal accounts of mining life fulfil an important role to both the community and the tourist. Whilst considering how the passing of this generation may affect the museum and its operation, I will discuss how sites such as these have the potential to become forums for reflection rather than novelty, experience-driven attractions.

Coming Out of the Cold: the contemporary presentation of communist history in an Albanian 'Museum Town'

Emily Glass (University of Bristol, UK)

9:50-10:10am

The communist period of Albania is typified by the production of concrete defences across the entire country. Numerous bunkers and tunnels were located along mountainous and coastal border regions as well as within towns and cities, for both military and civilian purposes. At the time, propaganda led people to believe that invasion was a real threat. However, this never occurred and many of the structures were abandoned, then eventually closed off. The town of Gjirokastra is located in southern Albania and was the birthplace of the communist dictator, Enver Hoxha. The town is steeped in history and in 1961 was declared a 'Museum Town' by the regime to preserve aspects of its cultural heritage. More recently, in 2001, the Gjirokastra Conservation and Development Organisation (GCDO) was founded and has worked to promote both the town and wider region as a tourist destination. In 2005 the GCDO successfully lobbied for the town to be made a UNESCO World Heritage Site. The town contains a number of existing museums and visitor attractions that deal with the Medieval and Ottoman features within the town. In addition, a National Museum of Armaments covers the period from 1912 to the end of World War II. It is now planned that by the end of 2008 an underground complex of tunnels, comprising some 50 rooms, will be turned into the newest tourist attraction in the 'Museum Town' and will be the first of its kind to address the recent communist history of the country. This paper will explore how a 21st Century museum can blend a Communist heritage to pre-existing historical layers; and how the material representation of the Albanian Cold War era will be experienced in a community not yet at peace with Communism.

Dealing with heritage that hurts: post-conflict community museum experiences in Northern Ireland

Laura McAtackney (University of Oxford, UK)

10:10-10:30am

Whilst the much heralded end of 'the Troubles' officially occurred with the signing of the Good Friday (Belfast) Agreement in 1998, it is clear that grand political gestures do not immediately alter deep-rooted societal traumas overnight. However, difficult the transfer from conflict to peace has been cultural revivals are noticeably occurring in previously marginalised communities. The previously disenfranchised no longer fear to celebrate and commemorate their communities and the perceived sufferings that they have endured. Whilst one could explore the increasingly cultural rather than political overtones of recent wall murals, the advent of Black taxi tours of working-class areas of west Belfast - which endured the worst of the conflict – and the flourishing of local festivals, it is the creation of community museums that is the focus of this paper.

Despite retaining their physical integrity, national and public museums did not survive the Troubles unscathed. With the security situation dominating the public purse for so many years, museums in Northern Ireland languished in the unenviable situation of being under-funded, unsupported and essentially pro-establishment their presentations. Indeed, many museums were forced to maintain exhibitions offensively out of date and those allocated funds often had potentially contentious subject matter neutralised or removed. Amongst this unpromising backdrop, one would expect that the marginalised in society would cease to relate to these bastions of tradition and it is all the more surprising that it is this source

that has inspired some of the most raw, emotional and innovative examinations of the recent past.

I will explore a number of community museums located in nationalist west Belfast that have used the 'museum' format to order, examine and make sense of their recent pasts. These case-studies shall reveal the complicated and dynamic relationships that local communities have with their troubled yesterdays and will ask if public presentation and interpretation can be used as a tool towards fostering reconciliation?

Coffee break

10:30-11:00am

The Role of Street lamps, Flowerpots and Nightclubs in the Creation and Affirmation of Identities in Contemporary Central Bristo

James R. Dixon (UWE/ University of Bristol, UK)

11:00-11:20am

With a conservation epidemic rife on the streets of contemporary Britain it is becoming increasingly clear that certain elements of society expect us to live in a museum. What this translates to at street-level (at the council planning meetings, the public archaeology displays, the urban regeneration schemes, the street art and people's daily use of urban spaces) is a two-scale competition. At city-wide scale, different areas (museums) compete for money, attention and even artefacts for their displays. At the single museum scale there is much infighting between would-be curators over what historical and social narrative to give prominence to in the museums' collection.

In Bristol in 2008, street lamps, flower pots and night clubs have risen to prominence as the must-haves (or must-not-haves) that are defining the cultural narratives battling for acceptance within a city already much divided in a multitude of different ways. How these potential exhibits are treated through the processes of conservation, de-accession, re-labelling and in the souvenir shops is of the utmost importance in gaining an understanding of how this 'museum of the street' works, both as an institution in its own right and in its interactions with the consumers.

This paper seeks to take the central concerns of the session with regard to complicating discussion of museums, heritage, producers and consumers and undertake such a complication through analysis of the daily lives of a number of artefacts within the museum-city. Finally, I will seek to outline and propose a Portable Ubiquities Scheme for Britain's towns.

World Heritage's local and national values: the case study of Butrint (Albania)

Nota Pantzou (Museum of Ai Stratis, Athens, Greece)

11:20-11:40am

In light of globalisation, many theorists have foreseen the imminent end of both nationalism and cultural intimacy. Some scholars claim that these forces are resulting in a growing homogenisation, whereas others suggest that identity formation will become increasingly fragmented. Nevertheless, presently nationalism appears to be a continued driving force and the role of cultural heritage in identity politics appears to be augmenting. By exploring the ideological and practical aspects of UNESCO's World Heritage Convention through its materialisation: the World Heritage Sites (WHS), the intention is to address the interplay between the global, national and the local realms in an effort to examine the multiple values of the remnants of the past, the ever-evolving character of national imagination and the transcending nature of local conceptions of the 'self' and the past. Despite UNESCO envisioning WHS as representative examples of 'humanity's shared past, I argue that on both local and national level, WHS are imbued with several layers of meaning, operate as landmarks of diverse identities, and occasionally serve conflicting purposes. By integrating the local realm in the dialectic, the intention is to juxtapose local readings of identity and heritage with national narratives and global concepts and investigate their discursive and practical (in)compatibility.

The case study explored in this paper is drawn from the Balkans, a region that has become a centre of academic and public interest - particularly after the conflicts of the past two decades – in fuelling the burgeoning discussion on nationalism and politics of the past. The WHS of Butrint (Albania) offers the raw material for a thorough analysis of archaeology's role in the politics of identity in a global context. It further allows an exploration from a national and local perspective- by stressing the multiplicity of meanings and values of the past and the new apparatuses of imagination.

The Dynamics of Perception: imagined representations of Welsh life and the past at the National Museum of Wales

Alex Ward (Cardiff University, UK)

11:40-12:00pm

This paper examines the competing professional, political and personal values behind the development of a Welsh folk culture collection within the Archaeology department of the National Museum of Wales in the 1920s/30s. It draws attention to the impact of curatorial agency on interpretations of the material past and the particular narratives created. The two central figures involved in the study and display of folk material culture in the Museum at this time imposed their own influence, identities and ascribed ideals; the working relationship between the English archaeologist Cyril Fox and the curator and ardent Welsh nationalist, Iorwerth Peate, produced its own dynamics and tensions. Their individual and collective approach to the past and to the folk culture of Wales was inherently complex, situated in a continual process of convergence and divergence as differing worldviews, politics and cultural agendas surfaced. This paper seeks to deconstruct the key cultural, political and intellectual values which underpinned the ideology of the Museum collection and shaped the ideological vision of its principal curator, Iorwerth Peate, to revitalise Welsh national identity.

Towards a 'Reflexive' and 'Reflective' Approach to Heritage Interpretation

Tera Pruitt (University of Cambridge, UK)

12:00-12:20pm

Heritage and archaeological sites are often presented to the public as 'final-product' reconstructions of the past. However, heritage sites are by nature what Baxandall calls complex "by-products of activity," culminated negotiations, decision-making and performance, not simply two-dimensional, complete pictures of the past.

This paper approaches heritage site representation from two directions in order to address wider complexities of representation and interpretation. First, from a reflexive and self-appraising sociological approach, we can investigate the way in which we conduct our own professional practices. Secondly, through a reflective approach, contested cases of archaeological practices can be used to mirror or 'reflect back' insight about the heritage discipline. These two approaches may help us gain insight into processes we might take for granted in our professional, authorized work and reveal greater insight about the way we represent the past.

In order to illuminate this conceptual approach, this paper highlights a specific 'alternative,' contested case of archaeological practice: the Bosnian Pyramids. People involved in this contested account of archaeology have been negotiating a complicated and dynamic process of decision-making, representation and performance. These complex processes have culminated in the 'final product' vision of the past that appears in the media and is debated in alternative and mainstream academic forums.

Any study of this kind of site must go beyond traditional producer-consumer, public-academic, or identity academic models. Although an investigation of this kind of project dynamism is interesting in and of itself, we can take a contested study even further. Studying the processes of contested practice provides a useful point of comparison against mainstream archaeology, allowing reflection about mainstream processes of decision-making and performance.

The crux of this paper is to ask whether a study of contested cases of archaeological practice within 'reflexive' and 'reflective' conceptual approaches can better illuminate our own professional, authorised practices.

Lived Heritage and Creating Localities for Plurality of Matters of Public Concern in Urban Development and Museums Settings

Stephanie Koerner and Aliah Ullah (University of Manchester, UK)

12:20-12:40pm

Today it is major commitment on the part of local, national and international governance agencies to facilitate greater 'upstream public participation' in policy processes ranging from 'techno-science risk management' to 'sustainable development' and including 'alternative voices' and hitherto 'excluded pasts' in setting out agendas for such major pedagogical institutions as those of heritage and museums. Problematic caricatures of 'public deficits of understanding' and the 'beliefs of others' are said to be things of the past.

But new versions continue to flourish, including highly paradoxical 'post-modern' versions that eclipse the importance of the indeterminacy of dynamics of major pedagogical institutions and public affairs for sustaining conditions of possibility for plurality of heritage and aspirations for the future. In this presentation, I will illustrate features of an approach to challenges the situation poses in urban development and public museum settings with case study materials from Rotterdam and Manchester.

Discussion

12:40-1:00pm

Archaeologies of Destruction

Ben Croxford (Cotswold Archaeology, UK) and Troels Myrup Kristensen (University of Aarhus, Denmark)

It is often the norm that material studied archaeologically is incomplete or in some way damaged. Despite the frequent engagement with the bits and pieces in question, the processes responsible for this state are not often explicitly tackled. The work of Chapman (2000; 2007) has emphasised the possibilities where broken objects are concerned and encouraged consideration of the means of production, i.e. destruction: challenging assumptions relating to destruction as an act and damaged as a condition that renders objects redundant. Many researchers are working on these issues, dealing with assemblages of damaged objects and considering the implications of their breaking. Such work though is often carried out in isolation, in part due to the range of object types, periods and geographic regions involved. This session offers an opportunity to draw together these ultimately similar efforts, these archaeologies of destruction. This will enable a broad consideration of a variety of damaged assemblages and ideas surrounding the act of damage and its social significance.

The treatment of anthropomorphic sculpture offers a particularly interesting prospect for consideration. Damage to such objects is common and found in a range of periods and regions. Several historic instances are well-known and seemingly well-understood i.e. the various campaigns of Christian iconoclasm. Current research (e.g. Graves 2008) offers new insights into such events, adding complexity to the often simplistic older narratives of straightforward destruction to cease use. The interaction such damage represents is infinitely more multifaceted than often allowed, offering insight into concepts of damage within wider society (both our own and those of the past). Furthermore, the anthropomorphic character of the material has specific implications for understanding engagement with flesh and blood bodies and the manipulation of these. Destruction is a common activity and well attested archaeologically. The aim of this session is to bring together the various strands of thought concerning such action to enable an archaeology of destruction.

Chapman 2000. Fragmentation in Archaeology: People, Places and Broken Objects in the Prehistory of South Eastern Europe.
Chapman, J. and Gaydarska, B. 2007. Parts and Wholes: Fragmentation in prehistoric context.
Graves, C.P. 2008. 'From an archaeology of iconoclasm to an anthropology of the body: Images, punishment and personhood in England, 1500–1660'. Current Anthropology 49 no.1: 35–57

Introduction

Ben Croxford (Cotswold Archaeology, UK) and Troels Myrup Kristensen (University of Aarhus, Denmark)

9:00-9:10am

The destruction of sculpture in Roman Britain: Re-evaluating the action and its significance

Ben Croxford (Cotswold Archaeology, UK)

9:10-9:40am

Sculpture from Roman Britain is well studied and often considered to be well understood. Past considerations, however, predominantly follow an art historical interest and have concentrated on matters of style, symbolism and artistic cultural significance. Approaches that treat sculptures as physical objects and social things are less frequently adopted. Focusing on the physical nature brings to the fore the highly fragmentary state of this material and begs consideration of this. Where this has been undertaken in the past, there has been an explicit assumption of cause and effect with the significance of the damage being only simplistically engaged with: Christian iconoclasts are held responsible with the damage being the expression of hate or demonstration/consequence of hegemony.

Sculpture from Roman Britain became damaged, fragmented and disused for a number of different reasons and was not simply victim to a Christian iconoclastic purge. What has been assumed as negatively motivated treatment may be dispassionate recycling, abandonment or a new form of interaction. Damage and destruction can be shown to be the result of a renegotiation of the role and significance of sculpture within society. There was no one fate of sculpture nor one origin; there were a multitude of potential life courses, many involving interactions and modifications difficult to interpret with unchallenged modern presumptions concerning the act of breaking.

Embodied Images: Destruction and Response in Late Antique Egypt

Troels Myrup Kristensen (University of Aarhus, Denmark)

9:40-10:10am

A recent study of Christian 'iconoclasm' in Late Antiquity (Eberhard Sauer, The Archaeology of Religious Hatred, 2003) makes much use of the evidence for the wilful destruction of 'pagan' images in Egyptian temples. While Sauer's study acknowledges that other factors than 'blind fanaticism' are involved in these destructive efforts, a closer study of the evidence suggests a very complex modus operandi in the Christian response to images in Egyptian temples. It is for example quite clear that, in the majority of Egyptian cases, specific body parts of human representations have been singled out for mutilation and not merely for pragmatic reasons. Taking its cue from a recent call for a move towards understanding iconoclasm as being informed by conceptions of the body (Pamela Graves, "From An Archaeology of Iconoclasm to an Anthropology of the Body", Current Anthropology 2008), this paper argues that late antique Christian perceptions of bodily integrity are crucial for our understanding of these attacks on images. The cohesion of image and body in early Christian thought allows us to see 'selective destruction' as a form of punishment similar to the treatment of human subjects in for example sharia law, where theft can be punished by amputation of the hands. Vices are thus linked to specific body parts. Similarly in late antique Egypt, sinners were believed to be subjected to body-specific punishments after death. Taking its outset within a regional context, the paper aims to construct an interpretive framework

for the understanding of Christian destruction and response to images that goes beyond simplistic notions of 'destruction' as a purely negative act.

Fragmentation in Action?

Imogen Wood (University of Exeter, UK)

10:10-10:40am

The application of Chapman's Fragmentation Theory has generally been applied to the extraordinary or a specific suite of artefacts such as figurines and sculpture which we perceive as being endowed with social meaning, but what about the everyday objects? Fragmentation theory relies on the premise of an inherent social awareness of the practice of destruction as a significant act in certain performative contexts. If we truly intend to incorporate the tenants of Fragmentation Theory into an Archaeology of Destruction, the inherent concepts of object biographies and enchainment should be observable and applicable to all forms of material culture. The significance and function of these socially important acts would otherwise be lost on the audience upon which they are supposedly practiced. Therefore, a methodology is required to find the 'missing pieces' in an effort to identify a broader social awareness of its practice to establish its presence or absence in a society.

This paper presents the results of a unique application of GIS spatial analysis to trace the post-depositional life of ceramic fragments after their destruction, perhaps highlighting the intention of their demise. An analysis of all ceramic fragments has been carried out to find the 'missing pieces' over an entire Romano-British settlement site in Cornwall. This could possibly define deposition of particular social significance from the everyday disposal of domestic items, providing objective evidence for socially important acts not reliant on previously ambiguous interpretations based on the analysis of artefacts by feature. If a pattern relating to each exists, it may be possible to separate the general character of multiple depositional structures at work within overlying assemblages by incorporating the multiple attributes of each sherd plotted with GIS. Therefore it may be possible to highlight the role that everyday ceramics performed through these acts of destruction or socially imbued consumption, to maintain the social equilibrium of a cultural group within a settlement context.

Coffee break

10:40-11:00am

Riven Rhyta and Shattered Statuettes: Fragmentation in Minoan Crete

Robert Cromarty

11:00-11:30am

The impetus for this paper arose from observation that, in many respects, the archaeology of Bronze Age Crete – that is 'Minoan' archaeology – still lagged behind the majority of European archaeology in its discussions of societal-level practices of identity construction and maintenance. The practice of fragmentation, and the subsequent disposal of the fragmented object, is one of the fundamental processes of societal organisation in early states and, where it occurs, it serves to unite ideologically often-disparate groups of people and to communicate a shared cosmology.

For much of the history of archaeology, the concern has been on the retrieval and reconstruction of whole objects or artefacts and then using these 'complete' objects to inform us of the culture which made or utilised them. However, such an approach has three fundamental drawbacks: firstly, that it immediately consigns a very significant (if not predominant) portion of the archaeological record to a secondary or redundant position. Secondly, it entails that the reconstructions of these artefacts is done according to the notion of the excavator rather than the archaeological author i.e. the original creator. Thus the object takes on a chimeric quality which lessens its authority and information on the past (this problem is very well exemplified from the Minoan culture with the reconstructions of the frescoes at the Palace of Knossos, especially that of the 'Priest King'.). Thirdly, it transposes modern Western notions of completeness, worth, significance,

and value to entirely separate and distinct cultural systems, whose understanding of these concepts may be utterly different, if they conceived of them at all.

Whilst there has been some little work done on the process of artefact fragmentation on Bronze Age Crete (primarily Rehak, P., 1994, 'The Ritual Destruction of Minoan Art', Archaeological News 9: 1-6; 'The Use and Destruction of Minoan Stone Bull's Head Rhyta', in Aegaeum 12: 435-460) this has been predominantly associated with a single specific category of artefact – the Bull's Head Rhyta. However, my own recent work on this subject indicates that the deliberate fragmentation of objects may be greatly extended within the scope of the 'Minoan' sphere.

Building on the work of Chapman (Chapman, J., 2000, Fragmentation in Archaeology: People, Places and Objects in the Prehistory of South-Eastern Europe, Routledge: London and New York) this paper identifies several individual artefacts from Bronze Age Crete, all of which have been repeatedly qualified as objects of 'key' or 'extreme' cultural value, which were found in a fragmentary state, typically in a closed and archaeologically distinct deposit. It is significant that these objects are not generally acknowledged as being fragmentary, even though it appears that they were deliberately deposited in this condition. Following these individual examples the notion of deliberate fragmentation is extended to a further category of artefact, the 'stone offering table', which have been widely reported to have been found in fragmentary conditions in numerous excavations. By doing so the paper aims to suggest that the process of fragmentation may well have been a primary process in the 'ritual' practices of Minoan Crete.

Vandalism, graffiti or 'just' rock art? The case of a very recent 'engraving' in the Côa Valley rock art complex (Portugal)

António Pedro Batarda Fernandes (Bournemouth University, UK)

11:30-12:00pm

The Côa Valley open-air rock art complex includes more than 6000 individual motifs engraved upon 600 different schist outcrops. Most of the motifs have an Upper Palaeolithic chronology (in fact, some 80% of Europe's known open-air Upper Palaeolithic rock art is located in the Côa) although images from the Neolithic, Iron Age, Historic, and Contemporary periods also exist. When the discovery of the Côa Valley rock art become public, a huge dam, that would flood most of the identified rock art sites, was being built in the Côa River. After the Portuguese government decision to abandon the dam's construction, the prehistoric rock art sites in the Côa were included in UNESCO's World Heritage List in 1998.

Most of the local population supported the construction of the dam not minding the partially destructive outcome to the landscape and to the rock art sites. Therefore, the conflict over preservation continued to echo throughout the valley as the episode occurred in October 2001 demonstrates. In a rock art panel where two prehistoric engravings already existed (one from the Upper Palaeolithic, the other from the Neolithic), a hunter from the region engraved a contemporary motif (a defecating horse), as a way of questioning and satirizing the value attributed by archaeologists to the prehistoric engravings. Ironically, it was resorting to the same ages old graphic technique and superimposing older motifs that he chose to proclaim his stance.

Our aim is to discuss and to some degree challenge the predominant point of view regarding graffiti in rock art sites, the need to erase all graffiti, the value of (ultra) contemporary motifs and ultimately how rock art researchers understand the competences and scope of their discipline of study. Although being aware that this might be a highly controversial issue, we intend to question a certain dogmatic stance in which rock art sites are seen as pristine and static manifestations of a certain idea of a 'dead past', incapable of shaping and establishing dynamic 'live' connections into the present and subsequently into the future. We believe this to be a though provoking case study when considering the feelings of different social groups

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on the landscape, and conflicts concerning its use, comprehension and construction.

Discussion

12:30-1:00pm

Becoming Human – the Archaeology of the Social Brain

James Cole and Lisa Cashmore (University of Southampton, UK)

The British Academy "Lucy to Language: the archaeology of the social brain" is a multi-disciplinary project aimed at exploring how the early hominid brain evolved from its primate beginnings among the earliest australopithecines (ca 3-5 million years ago) to the modern human potential of the Upper Palaeolithic (ca 50,000 years ago), with its final expression in the dramatic social and economic changes of the last 10,000 years. Understanding the ecological and demographic context in which the evolution of the social human brain took place is fundamental. An important component of the social brain project is to relate essentially demographic factors of social interactions (pair-bonding, group size etc.) to the cognitive processes that ultimately underpin them. In addition to the psychological component, these issues raise important questions about the nature of social relationships, finding intersection points with social psychology and social anthropology. Evidence for the social and cognitive developments occurring over the course of hominin evolution can be seen in material culture, which ultimately provides the best documented and temporally most continuous source of data on hominid behaviour and cognitive capacities. In addition, the creation and propagation of culture is a defining characteristic of the human condition, and the issue here is not simply the cognitive capacities that enable us to engage in particular kinds of social exchanges, but the role that culture (in its various manifestations) plays in welding groups of individuals together into functional societies.

The aim of this session is to explore the unique perspective that archaeology can bring to questions about the emergence of the 'social brain'. This approach is supported by contributions from a wide range of disciplines, such as Psychology, Philosophy, Sociology, Geography, Anthropology and Biological Sciences, and this session welcomes papers that will ensure discussion of a broad range of ideas drawing from any combinations of these - from theoretical views of material culture through the medium of identity perpetuation to thoughts on the invisible emotions of the Palaeolithic. Together, this will ensure an engaging, interesting and theoretically relevant point of view on human evolution open to anyone with an interest in this genus.

Introduction

James Cole and Lisa Cashmore (University of Southampton, UK)

9:00-9:10am

Emotion and the evolution of the social brain

Clive Gamble (Royal Holloway, UK)

9:10-9:30am

Did Neanderthals cry when they buried their dead? Was Homo heidelbergensis a moral hominin? The importance of emotion in evolution was recognised by Darwin but has been steadfastly ignored by archaeologists. As a result all the interesting questions in human evolution are currently being answered by evolutionary psychologists, philosophers, linguists and neuro-imagers. What is left to the archaeologist is the caricature of our ancestors as 'brain dead and stomach led'; creatures more concerned with calories than consciousness. In this paper I will return emotions to our earliest ancestors by exploring the social brain hypothesis; that our social lives drove the process of brain enlargement. I will focus on the encephalisation event 600,000 years ago and argue that emotions were the core around which hominins scaffolded their varied social lives. In particular, second order

emotions such as guilt and shame correspond to higher levels of intentionality that are first indicated in the fossil record at the time of the encephalisation event. From a social brain perspective we see that archaeologists took a wrong turning when they came to define the modern mind through its ability to process symbols. This is evident in the false turnings taken both by supporters of a Human Revolution and those Neolithic archaeologists who believe in a sapient paradox. Instead we need to rediscover the world of bodily experience and the material metaphors this has supported through a distributed rather than an internal cognition.

Thoughts on a visual display hypothesis

John McNabb (University of Southampton, UK)

9:30-9:50am

In non-linguistic hominin societies the importance of visual display will be critical in ensuring information is exchanged and socially important practices are learnt. This paper will outline some new ideas on the role of visual display in earlier hominin evolution as seen through the framework of the Social Brain.

Identity within intentionality: use of the body to relate the social brain to the archaeological record

James Cole (University of Southampton, UK)

9:50-10:10am

The social brain hypothesis proposed by Dunbar (1992; 1996; 1998; 2003; 2004) is a biological predictive model relating to hominin brain encephalisation. The hypothesis deals with the possible cognitive capabilities of hominins based on biological projections relating to brain and social group size. The aim of this paper is to describe a theoretical link through categories of identity by which the social brain hypothesis may be related to the material / behavioural archaeological record. The social brain hypothesis (based on brain size) suggests that the ability to construct complex symbolic structures is only attained by anatomically modern humans. A theoretical link is required in order to relate the Palaeolithic archaeological record to a scale of cognitive complexity – in this instance, orders of intentionality. I propose here that by looking at the archaeological record through categories of identity that certain types of material culture production; or certain behavioural practices can be related to higher orders of intentionality.

Identity is informed by a sense of 'self', 'self' in turn is constructed by the body and the mind. However, it is the body that projects an external representation of an individual's sense of identity to the external world. Although there are different types of identity, the body remains the canvas by which a desired identity is projected to an 'other'. Similarly, the body is the framework viewed by an 'other' which leads to the external view and opinion of an individual's identity. Archaeological treatments of the body and extensions thereof - such as ornamentation and portrayal - can be related to categories of identity. In order to conceive and produce an identity degrees of cognitive complexity are required. I have related categories of identity to orders of intentionality thereby creating a theoretical link between the archaeological record and a scale of cognitive complexity. Utilising this theory, archaeologists may then examine the archaeological record of the various Homo species in order to correlate the archaeological record to the orders of intentionality, thereby testing the social brain hypothesis predictions of hominin cognitive capabilities.

'All fingers and thumbs' – the role of the hands in the construction of identity

Lisa Cashmore (University of Southampton, UK)

10:10-10:30am

The role of the hands is largely overlooked in the creation of personal identity, particularly over the course of hominin evolution. Rather than simply being homogenous 'tools', the hands can be considered the primary interface between the individual body and the material world. The hands are engaged in diverse facets of daily life, such as tool manufacture and use, parietal art creation, inter- personal interaction, gestural communication and personal grooming.

Exploring these manual activities indicates that not all hands are created equal, either for the group or for the individual. Studies at the individual level highlight clear asymmetries in the relative skills and preferences of the left and right hands, differences that are often reflected at the anatomical level. More strikingly, there are seemingly vast inter-individual differences in hand skill between members of a group who master artists, musicians and craftspeople and those of us who are 'all fingers and thumbs'.

From an evolutionary anatomy perspective, and starting from modern cultural distinctions between the roles of the left and right hands, this paper will explore the contribution of the hands to notions of personal identity. From the archaeological record, parietal art and material culture have the potential to allow us to explore this relationship in extinct hominin species, particularly in the Upper Palaeolithic. Inter-individual grooming in non-human primates and the tool manufacture and use exhibited by some species more provide possible precursors of this relationship prior to the emergence of the genus Homo. Furthermore, this approach could be informative regarding the purported co-evolutionary development of handedness and language capabilities in hominins.

Coffee break

10:30-11:00am

Language and material culture

Natalie Uomini (University of Liverpool, UK)

11:00-11:20am

This paper will explore the connections between language and tool production and use, with a particular focus on the transmission of knowledge. There is evidence from ethnographic reports of traditional peoples that tool production is not necessarily taught explicitly with language, but it may be facilitated by a linguistic mode of cognition. Several case studies will be presented from ethnography, primatology, and archaeological experiments. These will illustrate the effects of using language - or not using it - on the transmission of knowledge and skills (procedural and declarative learning). The role of language in learning subsistence skills, especially those involving object manipulation, is a current topic in the social brain theory, and can shed light on the emergence of language as a unique feature of humanity.

'It's about elongation': evaluating an indicator of specialised skills in stone artefacts of Homo

J.A.J. Gowlett (University of Liverpool, UK)

11:20-11:40am

Elongation in stone artefacts can be produced systematically only with skill and effort. In a traditional view of human evolution Upper Palaeolithic blades stood proxy for the 'cleverness' of modern humans. Discoveries of far earlier blades were set apart from these pinnacles through their lack of punch-striking and of Upper Palaeolithic reduction strategies. But it is the end product that counts, and the value of elongation as an indicator is that it occurs by accident only in the rarest cases: as systematic production it has to be part of a focused strategy, and to represent intentional effort. In the case of flake blades, we now know that such a phenomenon can occur as much 400,000 years ago, in Asia, Africa and Europe. This takes it back clearly into the Acheulean, as at Kapthurin in Kenya or Qesem in Israel.

What then of the hand-axes themselves? Their elongation has scarcely been a consideration. We measure the proportions of hand-axe series by fitting lines through centroids in the data, usually more interested in the average than in the extremes, and with little attempt to map the relevant theory. Again, however, the most elongated bifaces do not occur by accident. The difficulty in making them ensures that they represent an approximation to design targets, perhaps even different targets from those sought in most associated specimens. This paper evaluates their elongation in a context of comparisons. It shows that elongation usually reflects tight control over a number of variables, including especially thickness. Whereas elongation in wooden artefacts is something that we take for granted as coming from nature, in stone artefacts it represents

the development of new concepts, possibly in the time range 600,000 – 400,000 years ago in the deep origins period of Homo sapiens (sensu lato).

The Obsidian Evidence for the Evolution of Modern Social Behaviour

Theodora Moutsiou (Royal Holloway, UK)

11:40-12:00pm

The concept of modern hominin behaviour has received a lot of attention in recent archaeological research but the problem of developing a precise definition remains unsolved. Despite the different approaches, there is a general consensus that sees planning depth, intentionality, choice and a sense of aesthetics as essential components of a mind that functions in a modern way. The social aspect of modern cognition is reflected on the ability of hominins to engage in intensive interactions and to build and maintain extended social networks. Archaeologically, modern social behaviour can be detected through the investigation of raw material movement. By concentrating on materials that are rare, distinctive and their origins can be securely identified it is possible to reconstruct the dimensions of the exchange networks involved in their circulation. Using this information, the scale of social interactions can be inferred. The greater the distances of raw material movement the more advanced the cognitive and behavioural abilities of the individuals involved in the transfers.

Obsidian-bearing sites spanning the temporal framework of the Palaeolithic and located in Africa and Europe are analysed with the aim of elucidating the evolution of modern social behaviour. Obsidian is a rock that forms only under very special conditions; its geological sources are infrequent and distinguished from each other on the basis of unique chemical properties. As such it is possible to reconstruct the distances of its movement and use these data to infer the scale of social life during the Palaeolithic. A strong correlation between obsidian use and long distances is observed implying that the hominins involved in the circulation of the specific material were behaving in a socially modern way. According to the obsidian data the evolution of modern social behaviour has been a gradual process that was initiated in East Africa at least during the Middle Stone Age.

Material relations and the 'Art' of the local hominid Network

Richard Davies (University of Liverpool, UK)

12:00-12:20pm

Objects constituting evidence for behaviours that have been referred to variously as 'proto-artistic' 'proto-symbolic' or 'non utilitarian' are now generally accepted to exist as a genuine facet of the behavioural repertoire of archaic homo, albeit in very small numbers. However, further research into what these behaviours actually constitute, in terms of their role as social technologies, has not been forthcoming. This has partly been due to the restrictions of such a small data set, for example there are only three or four figurative objects extant before the Upper Palaeolithic and this has hampered our understanding of just what behaviours they represent. It has also arguably been due the current obsession with extending the antiquity of behavioural modernity. This paper will put forward one possible methodology; based upon the material relational approach to technology, which will attempt to get beyond this state of affairs. Since the material relational view of material culture sees all technologies as social agents within hybrid biological and material networks, it is the view of this paper that such an approach can help our understanding of the manner in which such objects operate to mediate social relationships. This can be achieved through a comparative approach, modelling the level to which the individual may 'enchain themselves' through material means invested in the 'proto-art' object and relating this to similar enchainment activities in terms of their 'quotidian' subsistence behaviours. This approach also allows us to be relatively free from concerns as to origins of modern cognition since the focus is placed squarely on how the objects would have acted within the social systems of their authors in their own right.

Lateglacial Northern Europe: Social brains, social identities and distributed selves

Fotini Kofidou (University of Southampton, UK)

12:20-12:40pm

The aim of this paper is to look at possible ways of creating social meaning and constructing human identity through the distribution and accumulation of material culture. An evolved human brain recognises the discrete entity of the "self" and works towards its definition and realisation both in a self- and in a hetero-referential way. Modern cognition observes the separate and unique condition of being a human person through the mental process of self-awareness. At the same time, the social aspect of cognition stresses the process of constantly negotiating and reinventing identity and personhood through social interactions and roles. A modern brain, with its ability to operate in an abstract and symbolic way, can use material culture as a tool for creating individual as well collective identities.

In this context, the Final Upper Palaeolithic lithic assemblages from the interstadial complex (the traditional Bölling and Alleröd, 15450 – 14000 cal BP) are interpreted as a dynamic system of personhood creation in a relational landscape. The diversity of Lateglacial material culture, and especially assemblage variability, is seen as representing individual engagement with broader social structures. The case studies of Hengistbury Head (Britain) and Rekem (Belgium) are brought forward so as to examine the diverse social practices and contexts that play an active role in the negotiation, maintenance and transformation of hunter-gatherer social identities. In doing so, stone artefacts and the technology behind them are considered as possible means of producing at least aspects of the human self via hybrid social engagements.

Multiple Social Scales in the Irish Neolithic

Matt Grove (University of Oxford, UK)

12:40-1:00pm

The social brain hypothesis argues that hominin encephalisation is a result of cognitive demands imposed by complex sociality. Whilst early analyses focused on group size as a simple index of social complexity, indicating correlations between group size and measures of relative brain size, more recent work has sought to define and examine more specific indices such as the importance of the pair bond and the presence of fluid, fission-fusion social systems. The latter are of particular relevance to studies of cognitive archaeology since they rely upon the maintenance of social bonds between individuals in absentia, and thus expand the spatio-temporal scale of social interaction.

The presence of fission-fusion social systems in both modern humans and Pan hints at the deep evolutionary history of this strategy, and raises the possibility of its identification in the archaeological record. This paper hypothesizes that the archaeological signature of fission-fusion sociality, if and where it exists, is likely to be found in the landscape-scale spatial organisation of enduring archaeological sites. A methodology based on recent ecological applications of cluster and cumulative bifurcation analyses is developed with which to test this hypothesis, and is applied to a series of case studies from the Irish Neolithic.

Benefit or Barrier? Archaeological Research and Practice in an Audit Society

Marcus Brittain (Cambridge Archaeological Unit, UK) and Karina Croucher (University of Manchester, UK)

Chair: Yannis Hamilakis (University of Southampton, UK)

In the last twenty years both commercial and academic archaeological institutes have come under increasing pressure to show a commitment to auditing procedures that monitor quality, productivity and accountability. This requirement corresponds with a broader social desire for transparency of, and responsibility for, ideas and actions, theory and practice. This has been referred to as the 'audit society' (Power 1998)

or the 'audit culture' (Strathern 2000). Whilst auditing systems have clearly inculcated some positive benefits for research, particularly in areas of management, they have generally been criticised for their impact upon the pattern of intellectual activity and the flow of knowledge systems (Rainbird and Hamilakis 2001; Hamilakis 2004). In effect, financial audit has been exported to the public sector, via new public management and accountability towards 'stakeholders'. Many of the consequences for archaeological practice have been financial, but many others are social, cultural and ontological.

This session will offer a critical perspective on the impact of the audit society on rituals of archaeological research and practice, taking as a frame for analysis the culture of professional archaeology and its response to changing conditions of possibility and constraint.

Papers will be 10-15 minutes with an emphasis on discussion. Whilst we welcome a broad range of contributions on this theme, participants may also wish to consider some of the following issues:

- Is the audit society a new phenomenon in archaeology?

- How, if at all, has today's audit society impacted upon the course of archaeological research?

- How have the new accountabilities in the audit society transformed archaeological rituals of verification, justification and recognition?

- Is there a broadening distinction between the destination of the research process and the designation of the subject of research?

- Are formal systems of 'best practice', monitoring, and management targets, commensurable with the local everyday practices of intellectual engagement in archaeology? If so, then how? If not, then what sustains these systems of audit within the culture of archaeological practice?

- Is it all negative? What could an 'audit culture' contribute to the discipline of archaeology?

- Why have systems of audit attracted so little critique or resistance by archaeologists? Is the audit society becoming unquestioned normative practice in archaeology? Is critique of the audit society taboo in archaeology?

- In what sort of culture do such systems become acceptable? And how might this be confronted or resisted by archaeologists? Does it need to be?

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Rainbird, P and Hamilakis, Y (eds.) (2001) Interrogating Pedagogies: Archaeology in higher education. Oxford: British Archaeologogical Reports (Int. Ser.) 948

Strathern, M (ed.) (2000) Audit Cultures: Anthropological studies in accountability, ethics and the academy. London and NY: Routledge

Introduction

Marcus Brittain (Cambridge Archaeological Unit, UK) and Karina Croucher (University of Manchester, UK)

9:00-9:10am

Can heritage count?

Ian Baxter (Glasgow Caledonian University, UK)

9:20-9:40am

This paper considers the science and art of management as it is applied to the back office function of heritage auditing. A review of the different approaches taken towards heritage auditing in Scotland, England and Wales over the past 6 years

suggests that some of the basic principles of management still seem to be misunderstood. Furthermore, the contention is made that heritage auditing as we currently understand it is fatally flawed, as the audit function is subverted by competing internal institutional behaviours. Drawing on practical application, the paper will pose questions about our current auditing philosophies and practices and explore the implications of certain institutional behaviour in the broader consumer context.

Archaeological Values: alternative approaches to 'audit'

John Carman (University of Birmingham, UK)

9:40-10:00am

The evaluation and assessment of archaeological remains has been a core activity of archaeological heritage management (cultural resource management, archaeological resource management, cultural heritage management, etc.) since the field first distilled out of wider archaeological practice. For at least twenty years now, there has been debate – sometimes more robust, sometimes more muted – on the best way to approach the valuation of archaeological remains. The rise of the 'audit society' and the perceived need to justify efforts in the heritage field has added new dimensions to this debate, and, especially, added new voices to it: these include particularly economists and accountants, whose contribution is now being taken far more seriously than ever before. This paper will review the debate as it has developed over the past few decades and outline the implications of new entrants for archaeology as a discipline.

You've Been Framed! Assessing The Role Of Research Frameworks In Archaeology

Jonathan Last (English Heritage, UK)

10:00-10:20am

An important aspect of the developing audit culture in British archaeology is the proliferation of research frameworks, as defined by Olivier (1996). The scope of current documents includes landscapes of every scale from the region to the site, particular periods of the past and specific categories of material culture. But do these frameworks really serve to advance archaeological research, or do they constrain it? And how do they relate to other forms of accountability practice (Cooper 2008)? In this paper I wish to explore the benefits and drawbacks of a research process structured by such documents. Concentrating on prehistory, I suggest that while there are certain risks and problems in organising and accounting for research in terms of lists and bullet-points, the development of more sophisticated research frameworks potentially offers a more interpretative and effective approach to archaeological practice, especially in the field.

Cooper, A. 2008. Accounting for research: a critical assessment of English Heritage's Research Strategy and Agenda 2005-2010. Public Archaeology 7(1), 31-50.

Olivier, A. 1996. Frameworks for our Past: a review of research frameworks, strategies and perceptions. London: English Heritage.

Coffee break

10:30-11:00am

Instrumentalism and the cultures of archaeology

Timothy Darvill (Bournemouth University, UK)

11:00-11:20am

The replacement of monetarism with instrumentalism as the prevailing political philosophy following New Labour's election victory in 1997 has profound implications for both academic and commercial archaeology. Policy statements in particular became politically charged and placed under the scrutiny of self-imposed audit, monitoring and assessment. The demand for 'results' has generated political documents that provide conceptual frameworks but which have to be interpreted at a local level in order to achieve the overarching aesthetic of instrumentalism which foregrounds concepts such as 'quality of life' 'well-being', 'liveability' and so on. Thus, it can be argued, archaeological research is not carried out to advance knowledge but rather because it is an instrument in optimizing environmental stability, sustainable growth, security, equality, identity and a sense of self confidence for today's citizens.

Challenges and Benefits of a Broader Perspective

Tom Wilson (Atkins Limited, UK)

11:20-11:40am

The audit culture is here to stay. Those who resist it will become marginalised. The pressures in-built in today's sources of funding will not accommodate the needs of traditional research, and some new research processes on our part are necessary. Otherwise, it will become impossible to carry out reflexive research or reach anything but the most simplistic interpretations. However, the way forward is to understand and accept the nature of our new paymasters and their needs, and to find ways of working within their world. It is possible to carry out reflexive, Action Research of use to the funders, and to increase the hermeneutic complexity of our work, if we understand and not ignore the wider systems in which that research takes place. In so doing, we will become better able to adopt some of the ideas that theoreticians have been proposing for some time. We have no choice. We must adapt to survive. There will be benefits to doing so.

Practices of legitimation, and desires of recognition in archaeology: historical and contemporary perspectives

Marcus Brittain (Cambridge Archaeological Unit, UK)

11:40-12:00pm

This paper situates archaeological research and practice within changing intellectual and social economies in order to argue that rituals of legitimation have pervaded archaeological discourse at least since the turn of the twentieth century, often in the desire for recognition whilst accountable to a dominant, yet changing image of acceptable academic, scientific or professional practice. Arguing that the audit society is a contemporary condition of well-trodden practices of legitimation and desires of recognition, the aim is to broaden discussion of the audit society in archaeology towards analysis of cultural practice within particular temporal contexts. By implication, the response to the audit society may be further understood in tandem with other important frames of academic discourse, past and present.

Heisenberg and audit: how measuring a collection changes it

William Kilbride (Glasgow Museums, UK)

12:00-12:20pm

This short paper provides a case study of the audit society, based on the experience of a local authority museum service. In 2007 an initiative by the Scottish Government allowed local and independent museums to register their collections and have their significance assessed. The result of this assessment - termed 'Recognition of National Significance' - denotes that many local and independent museums hold collections of national and international importance, and it has enabled non-national agencies to apply for national funds. Criteria for significance were published that allowed evaluation of diverse collection types and provided mechanisms to identify 'significance' in innovative ways.

This paper will explore the process from the perspective of Glasgow Museums - which curates one of the largest civic museum collections in Europe. Reflection on the process will note inherent strengths and weakness as perceived from the museum and in particular from the perspective of archaeology. Unintended consequences from this process have been considerable - tangible and largely beneficial but not for the reasons cited. It has driven the museum to engage more coherently with its collection and with the research community. The tools with which we have measured significance have become the tools with which we change it.

If we don't measure it, how do we know that we are improving?

Kenneth Aitchison (Institute of Field Archaeologists, UK)

12:20-12:40pm

The funders of archaeological projects need to know that their money is being well spent, has been well spent and in the future will be well spent. The mechanism for doing this is through financial auditing and it should support continuous improvement in the way we do things. This is not neo-liberalism, it is just the way the world works. This paper will do exactly what it says on the tin.

Discussion

12:40-1:00pm

Beyond the Between: Reflecting Multidisciplinarity

Ioanna Antoniadou and Vasko Démou (University of Southampton, UK)

Discussant: Yvonne Marshall (University of Southampton, UK)

The advantages of multidisciplinary approaches to the study of archaeologically-related topics are well-established and projects of the sort are increasingly encouraged within academia. Upon encountering multidisciplinarity for the first time however, researchers may find themselves in unfamiliar territories, faced with new theoretical and methodological, political, ethical or other obstacles and compromises.

How is it for a researcher trained in archaeology to be engaging in anthropology, computing, linguistics, the arts, etc. or how does an anthropologist, computer scientist, linguist, artist, etc. deal with the unfamiliar contexts s/he finds her/himself in, whilst facing epistemological and ontological difficulties that arise from being in between? How does this affect the outcomes of their research?

How are researchers involved in multidisciplinary projects perceived by others? To what extent is their work considered of equal academic value and depth as that of their colleagues?

This session aspires to bring together the experiences of scholars whose research lies in the, often uncharted, space between disciplines in order to investigate those theoretical, ethical, methodological, conflicts and dilemmas they encounter and re-think the role and function of disciplinary boundaries.

We would like to invite papers describing how such issues have contributed to or even inhibited the process of research. We wish to underline that the focus should not concern the outcome of individual multidisciplinary research, but the obstacles that arose in its course and the ways in which they were dealt with.

Introduction

Ioanna Antoniadou and Vasko Démou (University of Southampton, UK)

9:00-9:10am

Of Ethnographies and Archaeologies – of Anthropologists and Archaeologists

Eleftheria Deltsou (University of Thessaly, Greece)

9:10-9:40am

Ethnography, the trademark of socio-cultural anthropology and the rite of passage for its practitioners, has become an ancillary or even main methodology for many disciplines beyond anthropology itself. From its most obvious disciplinary "relative", sociology, to the disciplines of education, history, psychology, market studies, etc. ethnography is valued for the depth and quality of data not otherwise obtainable. At the same time, however, it is this very aspect of ethnography that has raised most "reservations" as to its "scientific", "objective" status. In archaeology, too, ethnography has become a part of disciplinary practice; for example with regards to questions about the ownership and meanings of the past, the relationship between local communities and the archaeological services.

Does, therefore, the incorporation of ethnography in archaeological investigations constitute ethnographic archaeologies or archaeological ethnographies? What difference does it make who does the ethnography? Should I support my discipline's privileged status with regards to ethnography? Should a division of labor with regards to research be sustained and multi- rather than inter-disciplinarity supported? What are the pros and the cons in each case? As an anthropologist who has engaged herself in research that touches upon archaeological interests, I will discuss what ethnography implies for an anthropological research in the proximity of an archaeological site.

Some Ethnographic Observations on the Role of Archaeology in South-eastern Turkey

Laurent Dissard (University of California, Berkeley, USA)

9:40-10:10am

Salvage excavations have been undertaken by archaeologists since the 1960s in south-eastern Turkey before the construction of large dams on the Tigris and Euphrates rivers. My research looks at the history of these excavations and the contributions they have made to Anatolian archaeology.

In the Summer of 2008, I was fortunate enough to study this "history in the making" as I observed archaeologists at work on 12 different sites threatened by the Ilısu Dam. I witnessed the specific techniques and practices they used in order to transform a mound of earth into the scientific laboratory of archaeology and produce accepted knowledge about the past.

The paper at hand, however, takes a step back from these epistemic questions and reflects upon my experience as an ethnographer. Trained as an archaeologist, how did I carry out my ethnography? For instance, how was I able to establish trust with archaeologists, deal with the Turkish state and museum representatives or explain my project depending on the context I was in or the people with whom I was talking to?

Finally, what have my ethnographic observations taught me about the larger role archaeology can play in this region? South-eastern Turkey, the country's poorest area, has been the stage for the military conflict between Turkey's army and the P.K.K. (the Kurdish Workers' Party) for over 25 years now. What can an ethnography of archaeology tell us about the larger discussions concerning the politics of archaeology and the role of the archaeologist in conflict-ridden zones?

Looking Beyond the Dating: Theoretical Archaeology approaches to dendrochronological theory?

Don O'Meara

10:10-10:40am

Interdisciplinary studies are an integral part of archaeological methodology. Archaeology itself emerged as a distinct discipline from development within fields such as antiquarianism, ethnography, geology, human geography etc. Archaeology, in turn, has also been able to play a direct role in the development of these disciplines. In particular the field of dendrochronology has benefited greatly from its very early association with archaeological practices. Indeed, dendrochronology itself was the product of an interdisciplinary experiment. A.E. Douglas (the founder of modern dendrochronology) was originally an astronomer at the Lowell Observatory at Flagstaff, Arizona studying sun-spot cycles. It was this relationship between archaeology and dendrochronology that interested me and was chosen as a M.A. thesis topic.

However, after research began into this theme it quickly emerged that a gulf has been developing in recent years between the two disciplines. This divide has been pointed out by Professor Mike Baillie of Queens University Belfast, who played a major part in the development of the Irish oak dendrochronological record developed since the late 1970s. Professor Baillie has repeatedly called for greater philosophical interaction between archaeology and dendrochronology, but for many archaeologists dendrochronology has remained simply a dating technique

rather than a science which opens wider fundamental questions as to the nature of the archaeological timescale (the utilization of absolute dendrochronological dates against the relatively rough dates of radiometric techniques), and the use of dendrochronology in the reconstruction of past climatic changes. Since the late 1990s Professor Baillie, and some others, have raised some of these issues in both the academic and popular press. These studies themselves have been of a multidisciplinary nature, using information widely from fields such as the earth sciences, history, mythology and astrology, but have not been widely taken up by archaeologists.

- This presentation hopes to offer an archaeologists perspective on the problems encountered by the author when examining these interdisciplinary studies. Topics dealt with will specifically include the experience of the author while researching their M.A. thesis; a work that involved studying information from fields not formally studied by the author.

- Problems included:

- How to use various earth science data sets which appears to be conflicting in their conclusions.

- The complexity of earth science information not always being reflected in archaeological writing.

The lack of engagement from archaeologists regarding issues raised by Professor Baillie (particularly in his works such as 'Bad for Trees – Bad for Humans?' and 'Surprising Things you can Learn from Tree-rings' as well as his popular books "Exodus to Arthur" and "The Celtic Gods: Comets in Irish Mythology").

It is hoped that this presentation will show, from my experience, how interdisciplinary studies can raise difficult questions for the archaeologist and might raise more problems than they answer, forcing us as archaeologists to look back at our own subject with a more critical eye and perhaps accept that convenient conclusions are sometimes difficult to come by.

Coffee break

10:40-11:00am

Evaluating HLC as Multi-stakeholder Decision-making Tool: Action Research Approach to collaborative Spatial Planning

Stephen Dobson (University of Sheffield, UK)]
11:00-11:30am

The European Landscape Convention ('Florence Convention', CoE 2000), outlined a Europe-wide commitment to the sustainable consideration of landscape in its broadest sense, and in doing so recommended that co-operation should be central in all strategies for its protection, management and planning. The first concern to be highlighted in the explanatory report was "to achieve sustainable development based on a balanced and harmonious relationship between social needs, economic activity and the environment" (CoE 2000). This "balanced and harmonious relationship" is now emerging as a focal point for the UK system and forms a key theme in current spatial planning frameworks. In defining spatial planning, the Government's 'Planning Portal' states that:

"Spatial planning goes beyond traditional land use planning to bring together and integrate policies for the development and use of land with other policies and programmes which influence the nature of places and how they function.

This will include policies which can impact on land use by influencing the demands on, or needs for, development, but which are not capable of being delivered solely or mainly through the granting or refusal of planning permission and which may be implemented by other means." - http://www.planningportal.gov.uk/

This recognition of the need to encourage more holistic approaches in planning has paved the way for new interdisciplinary dialogue to emerge regarding a variety of environmental concerns within landscape change. However it is the exact nature of the "other means" that is still to be fully explored with regard to the historic environment. The initial research findings presented here outline a qualitative 'Action Research' approach for discovering possible other means of considering the wider historic landscape in planning. The researcher-practitioner explores applications of Historic Landscape Characterisation (HLC) throughout the collaborative development of a Green and Open Space Strategy for the city of Sheffield.

Painting and Archaeological Experience: the figure remains

Gillian Robertson (Winchester School of Art, UK)
11:30-12:00pm

How can a painting act as a metaphor [1] for archaeology? What happens to the archaeological object when it meets with the two-dimensional surface employed by the painter? What happens to the painting?

Initially drawing on live excavations on sites dating from the prehistoric to the iron ages, the paper explores how the painter enters the field of archaeological experience in order to make work that inspires feelings associated with archaeology. It examines how two potentially divergent disciplines become intertwined in the acts of perception and painting to produce a particular, concrete form of the fusion of self and world developed in the philosophy of Merleau-Ponty.

Not surprisingly the body is found to play a key role in the representation of excavations, the living bodies of the archaeologists acting as a key link between painter and ground: '…my body and the others are one whole, two sides of one and same phenomenon.' [2]

Dialogues with time, mortality and history come to the fore. Faced with the uncertainty of the exactness of meaning of megalithic stones and abstract inscriptions at a passage grave, the painter recalls the power of classical imagery to confront chaos with representations of the body perfect.

[1} WOLLHEIM,R. Painting as an Art, London: Thames and Hudson, 1987, p.277

[2}MERLEAU-PONTY, M. Phenomenology of Perception. Trans. C. Smith. London: Routledge and Kegan Paul, 1962, p. 354

A Multidisciplinary Study of Commercial Archaeological Practice - Experiencing Ontological Paralysis: from Research Instrumentality to Academic Invisibility

Nicolas Zorzin (University of Southampton, UK)
12:00-12:30pm

Today, commercial archaeology faces persistent problems in coping with its scientific and social responsibilities. These problems are related to issues such as the political disengagement of the state, the permanent Neoliberal economic pressure which result from the enclosure of archaeology within a capitalistic structure, and the internal social decay of the archaeological community.
I chose to study this contemporary phenomenon using a multidisciplinary approach involving anthropological, political, and economic disciplines applied in the field of archaeology.

During my research project, my position has been characterized by being always 'in between', not only because of the bridge I created between these disciplines, but also because of methodological, ideological and even my own sense of identity. The perception by others of my multifaceted project has sometimes facilitated my research, but, most of the time, this 'in between' position has confronted me with diverse epistemological as well as ontological difficulties.

One of the main problems I had to deal with has been instrumentality. Why did I experience this uncomfortable feeling of manipulating or being manipulated? Who was the puppeteer - my interviewees, myself, or the epitome of our shared or divergent interests? My proximity to the community I studied created particularly tense situations.

Moreover, my multidisciplinary approach caused unexpected collateral damage in my search for funding, something that made me invisible. The academic system seems to prioritise the 'tickable' boxes, not the 'in between', nonexistent ones.

In this paper, I intend to present the difficulties I encountered during my research, caused by its 'in between' position and the strategies I had to adopt in order to surpass my frequent experiences of ontological paralysis, related to the issues of mutual instrumentality.

Discussion

12:30-1:00pm

Body as Object: Object as Body

Pip Stone (University of Exeter, UK) and Mike Lally (Archaeological Solutions, UK)

In recent years, a small number of researchers have started to reconsider the nature of human, animal and object relationships in prehistory and how these can be perceived as indicators of identity, both personal and cultural. Such research has traditionally centred upon one or other of object biography or body objectification. This session seeks to combine these two strands of archaeological enquiry, through the notion of 'blurred identities', where objects were perceived as having humanlike characteristics, biographies or lifecourses, while bodies (human or animal) or parts of bodies were objectified; conceptualised, transformed and treated in a similar way to objects. The session seeks to reconsider the nature and social roles of both bodies and objects in relation to the construction of identity in prehistory.

Introduction

Pip Stone (University of Exeter, UK) and Mike Lally (Archaeological Solutions, UK)

9:00-9:10am

Becoming Human Again: Urns as bodies in pre-Roman Italy

Elisa Perego (University College London, UK)

9:10-9:30am

In this paper I examine how human bodies were sublimated into objects and objects were enclosed into narratives of personhood to reconstruct the identity of the deceased in pre-Roman Italy. In analysing funerary practices occurring among the Veneti of Northern Italy and the Etruscans, I note that death, particularly when followed by cremation, had a violent and destructive impact on the identity of the dead and the physical integrity of the body. Clear evidence, however, shows that attempts to overcome the great blankness left behind by death were carried out through the manipulation of urns, human remains and grave goods.

Adorned with jewels, cloths, belts and weapons, urns were given humanlike qualities and employed to reshape the broken corpse of the dead. Similarly, grave goods such as ornaments and tools, placed both inside and near the funerary vessel, became an extension of the body and a means to reconstruct the lost identity of the deceased. In this progression from destruction to "rebirth" after death, the boundaries between Object and Body, between Human and Thing were broken and renegotiated to create a hybrid entity composed of both organic substances (bones) and artefacts.

In taking further the process of humanisation of the objects interred with the dead, practices such as the mingling of bones of different dead individuals in the same urn, the exchange of grave goods between different funerary vessels and the presence of infant depositions which were granted the funerary ritual of adults (and vice versa) reveal that the identity reconstructed after cremation was extremely fluid and not necessarily related to the social and personal condition of the deceased before death.

Blurring definition but shaping understanding: an other-than-human meshwork at Haddenham long barrow, Cambridgeshire

Ffion Reynolds (Cardiff University, UK)

9:30-9:50am

In this paper I would like to think about ways in which materials may be viewed as having a soul akin to a person, concurrently with the view that bodies may be objectified and treated more like materials. In recent years, thinking about non-human essences using the biographical approach has become increasingly popular in archaeological discourse. Established biographical approaches have principally treated objects as if they were born, lived and then killed similar to people. What seems difficult here is to say something of the lives of materials between birth and death. This paper seeks to push this discussion forward by considering the animistic aspects of the materials used in the construction of the long barrow at Haddenham, Cambridgeshire in the early Neolithic around 3000 cal BC.

Specifically, I will be looking at animistic understandings of human: non-human relationships, an approach which may provide us with alternative reasons for why human and material identities may become blurred during life, or transformed and manipulated in death. By using a range of anthropological examples, I will question the nature of human: non-human relations during the early Neolithic, arguing that in a number of cases, dualisms such as human: non-human, animate: inanimate may not have existed; with both humans and materials being perceived in similar ways. I will argue that 'blurred meshworks' like this may provide an alternative avenue for understanding circumstances in which human bodies and materials such as wood came together though a process of conceptualisation, manipulation and transformation.

Body as active object: The role of body in constituting masculine identity in Sasanian high status, based on Sasanian rock relief

Maryam Dezhamkhooy (University of Tehran, Iran)

9:50-10:10am

The body has been the subject of human concentration and pictorial art from ancient times. Individual experiences the living- world and engage with social practice via body. Body as the subject and object of praxis play the key role in shaping personal and social identity. This research intends to investigate the role of body in defining masculine identity in high status Sasanian nobles. Sasanian era (224-650 A.C.) is one of the periods which is recognized as an empire. More than 30 rock reliefs remain from this period. The main subject of most of them is the ceremony of investiture to Sasanian king. These reliefs represent many of Sasanian elite ideals about various subjects, in addition to investiture. One of these themes is the concept of masculinity. In the constituting masculinity the most emphasis is on the body (not only sexual organs).The body appears as object and subject at the same time. On the one hand body is the object of elites gaze and representation-The observers of this representation are Sasanian elites. On the other hand body as an active object shapes the concept of masculinity for elites and present an ideal model of masculinity. In this model hale, vigorous and skilled body has the key role in constituting masculine identity.

Making Bodies in Bronze Age Wales

Rhiannon Pettitt (University of Manchester, UK)

10:10-10:30am

This paper will examine how the materiality of objects and bodies was defined during the Bronze Age in Wales, in particular discussing the contrasts and interconnected values of materials in different contexts. The malleability and meaning of objects is not limited to their creation and destruction. Through every action and performance objects are redefined and re-socialised. Research has shown that these concepts can equally be applied to the body, which is itself redefined and socialised through every act of performance it undertakes. By examining cases of how the human body has been used and deposited as a substance and how objects have been

used to represent and `be' a body, I hope to bring a greater understanding to the materiality of objects and bodies.

Coffee break

10:30-11:00am

People as corpses, corpses as objects: the change in relations Case of study : Bam (SE Iran) disastrous context

Leila Papoli (Boali University, Iran)

11:00-11:20am

The normal rate of death in the societies allows the people to enforce the usual traditions for each dead and bury him/her in the graveyard based on the accepted norms, the usual funeral norms which seem to be changed in disastrous contexts. Furthermore, it can be hypothesized that the relation between live people/corpses forms in a long time process which is based on normal condition of life/death. But how will change this relation in the case of changes in social structures?

During an ethnoarchaeological project in Bam, southeastern Iran, we as researchers observed the changes in people-corpses relation in a disastrous context. The city of Bam (SE Iran) was destroyed by an earthquake on 26th December, 2003. Approximately 40,000 people died. The first reaction of the survivors was searching for their relatives, alive or dead. In the first days after the disaster, survivors tried to bring the corpses out of the debris. In this condition the bodies were mixed with the debris. The survivors changed the structures of damaged architecture to find out the corpses. After finding the corpses, the valuable things were searched, absolutely in the same manner as the bodies were searched. In the first days after the earthquake, the change in the rate of death make doing the traditions impossible; the bodies were buried without normal manners of death tradition in Bam Islamic society. Two months after the disaster, the survivors began to mourn for the deaths. They produced grave stones. One year after the disaster, approximately all of the graves had stones. Two years after the earthquake, the survivors began to change the grave stones and use the new models. Now, four years after the disaster, the stones are being to be changed again base on new grave stone fashion!

The changes in people/corpses relation in Bam was studied during four seasons of ethnoarchaeological investigation and one contemporary archaeology season. In these studies it was found out that the corpses in the case of the disaster can play the different role for the survivors. It seems that just after the earthquake the huge accumulation of corpses which were mixed with the debris has changed the relation of people (survivors)/dead to survivors / objects; but after months and gradual entering to normal condition of life, the relation has changed to people/ object- subject. The complexity of the relation is that the corpses who can not act normally as the subjects, suppose the survivors to mourn and use new elements and models in graveyards again and again because their commemoration is still alive in the mind of survivors. Besides, the survivors can not relax themselves as they have not mourned for their relatives in a normal manner.

Structured deposition, spatial analysis and symbolic interpretations

Leonora O'Brien

11:20-11:40am

This paper will use examples of juxtaposed groups of 'objects' from Harston, e.g. infant/juvenile animals and humans and pots; fresh and curated objects; age and identity; skeletal elements as decoration/jewellery; aesthetics of burial positions (also distancing through play and post-depositional movement through taphonomy); tokenism, memory and curation; 'sacred' animals and 'central' burials; change, decay and becoming the Other; mythology and concepts of blood-milk-soil; sovereignty objectified through a person, site, boundary or territory etc.

It will emphasise the problems of identifying 'real' correlations, the dangers of over-reliance on binary combinations, the need to look at whole sites from a grey/fuzzy/intuitive perspective

and the usefulness of teamwork in interpretation and maintaining some objectivity/sanity.

It will then look at undertaking analysis from an 'embodying the physical site' perspective - imaginative walk-throughs, life-stories, teasing humanity out of dry specialist human bone reports and testing likely original corpse/body element positions. It will be somewhat methodological, but would not be a statistical treatise or a re-run/critique of JD Hill's work or Danebury group-types. Rather, I would like to convey the practical difficulties of understanding and debating symbolism on a messy site with a real unit-based team on limited resources, giving a flavour of how theoretical concerns apply profoundly to the everyday work of commercial field units.

The Death of Burial: rethinking 'body' in Iron Age southern England

Pip Stone (University of Exeter,UK) and Mike Lally (Archaeological Solutions, UK)

11:40-12:00pm

Drawing on the depositionary record for Iron Age southern England, this paper focuses on the objectification of 'bodies' at a number of different sites. It will redefine the concept of 'body' according to Latour's 'back-to-basics' approach, by deconstructing human bodies, animals and objects to their common denominator, and reconstructing them from this equal position before highlighting the differences and similarities between each construct, and exploring traditional and different approaches towards 'bodies'. It suggests that the 'bodies' were not always the main actors within acts of deposition at this time, and that in some instances at least, biologically or physically 'dead' bodies continued to hold live agency and currency in their respective communities. The paper demonstrates that the deconstruction of a body may not have signified the end of its 'life', rather a transformation. In some instances deconstructed bodies were reconstructed after death, this transformation may have lent itself to a perception of humans as objects or animals and animals as humans or objects, e.g. in hybrid union or as part of social architecture, the paper will explore such instances.

The useful dead: bodies as objects in Iron Age Atlantic Scotland

Fiona Tucker and Ian Armit (University of Bradford, UK)

12:00-12:20pm

Iron Age Atlantic Scotland, like most of the rest of Britain, lacks an archaeologically identifiable burial tradition. The majority of human remains that have been found dating to this period were deposited on settlement sites, in a variety of contexts. These remains rarely comprise entire individuals; partial skeletons, articulated limbs or single bones are the characteristic deposits. Many of these human remains were obviously treated, modified, displayed or used as objects before their deposition.

Antiquarian excavators dismissed these domestic finds as evidence of a casual attitude to the disposal of the dead, or as the results of massacres, headhunting or cannibalism. Modified human remains, or those adapted for artefactual use were seen as evidence of a callous indifference to the integrity of the human body and lack of respect for the dead. From a 21st century perspective, how should these remains be viewed in terms of the ritual life of the inhabitants of this area, and past attitudes to the bodies of the dead?

Transitional identities; Animal biographies

James Morris

12 :20-12 :40pm

This papers aims to explore the session's themes by drawing attention to the transitional nature of faunal deposits. So far, biographical approaches have rarely been utilized for animal remains and when they have it has often been on a supra-biographical scale. Most studies have been concerned with artefacts, such as pottery and metalwork or more personal objects. The study of an objects biography is also the study of transition, as they acquire different meanings throughout their 'life'. Animals could be viewed as undergoing a large number

of transformations. For example, when alive, a sheep may supply wool which would then be transformed to clothing. The sheep may in later life be slaughtered for meat, at which point part of it becomes food, and the bones and horns may become the raw material for an object. When these are removed from the animal, the meanings and agency of its parts are transformed. Therefore when we are examining faunal remains we are not viewing the original animal, but the results of a transformation process enacted upon it. This paper will use examples from Iron Age and Romano-British faunal remains to show how the adoption of a biographical approach can enable us to better understand the identities which may be associated with animal bodies and objects.

When one quarter makes a whole: Pig bones and the construction of identity at Llanmaes, Vale of Glamorgan, Wales

Richard Madgewick (Cardiff University, UK)

12:40-1:00pm

This paper examines the way in which the objectification of animal bodies can play an integral role in the construction of identity, using the site of Llanmaes, a later prehistoric midden in the Vale of Glamorgan, Wales, as a case study. The faunal assemblage at Llanmaes is unparalleled in comprising primarily bones of only one quarter of one species – namely the right forequarter of pigs. Although the assemblage is very poorly preserved, butchery evidence also showed very clear patterns with over half of all pig and medium sized vertebrae having been cleaved on, or close to the sagittal midline. These patterns are consistent throughout the accumulation, both spatially and temporally.

The strength of the faunal signature at Llanmaes is firmly indicative of highly regulated modes of treatment of certain classes of faunal remains. These prescribed practices are central to the re-conceptualisation of pig bodies, with the transition being from complete, living beings to separated and processed cultural resources. These objectified remains and the rigidly formalised, socially prescribed practices surrounding their treatment are particular to Llanmaes and as such are likely to be integral to the construction of identity for the whole community. As both the remains and the practices surrounding their objectification are implicit in the midden's development, this symbolically significant accumulation provides a material embodiment and tangible emblem of the community's identity.

Finding Faith in the Landscape

Andy Seaman (Cardiff University, UK)

This session will build upon the session entitled 'Finding Faith in the Past' that was held at X-TAG in 2006. One of the themes to emerge from that session was a concern that the archaeology of religion cannot be confined to site-specific studies. It was argued that if we are to gain a contextual understanding of religious experience in the past then we must explore the ways in which the sacred was situated within the landscape.

A landscape-based approach to the archaeology of religion, however, brings with it a series of complex theoretical issues. For example, how are religious landscapes explored differently in prehistoric and historic archaeologies? How do we relate the sacred, natural and built environments; indeed, are these valid categories? Other issues surround the processes of conversion, and the role of religion and ritual in structuring experience and perception of landscape. Speakers in this session are therefore invited to explore the ways in which the sacred was articulated within and through the landscape from prehistory to the present day.

Introduction

Andy Seaman (Cardiff University, UK)

9:00-9:10am

Perspectives of Landscape: Views from Archaeology and Neo-Paganism

William Rathouse (University of Wales Lampeter, UK)

9:10-9:35am

My research focuses on the relations and attitudes between the New Age/Neo-pagan community and the Archaeological/Heritage management community. I will be examining underlying attitudes towards one another within these two communities in hope of finding common ground and explaining one another's views.

In this paper, I will compare and contrast Neo-Pagan and Archaeological ideas of landscape with regard to ancient sites sacred to Neo-Pagans. I will look at Neo-Pagan ideas of ancient sacred landscapes such as Ley Lines, Earth energies, womb tombs etc. and examine their cultural origins. I will investigate how archaeological approaches to landscape such as palimpsest, functional and phenomenological compare to the way neo-pagans interact with and explore landscape. Finally I will attempt to assess how Archaeological and Neo-Pagan ideas of landscape may affect and influence one another.

Landscape/ Religion/ Identity

Subhadra Das (University College London, UK)

9:35-10:00am

The impetus for this paper comes from a study into the materialization of group identity through interaction with the landscape. Using the superhenges of south-western England – Durrington Walls in particular – as a point of reference, it will consider how concepts such as the preconception, delineation, control of, and attachment to a place may be combined in a biographical approach to landscape which in turn has the potential to uncover the various meanings enacted and embedded in that landscape over time. The premise here is that religious activity is methodically enacted within places, and that this is inextricably bound up with the ways in which people in the past perceived themselves, their beliefs and the land around them.

From Chaos to Cosmos: Placing Metalwork in the Bronze Age Landscape of Southern Britain

Dave Yates (University of Reading, UK)

10:00-10:25am

This paper discusses the results of a contextual study of "patterned" or "structured" deposition of metalwork in Hampshire, Sussex and Kent. The research investigated the relationship between hoards and single finds and the organisation of the prehistoric landscape. Recent well-provenanced discoveries in developer-led excavation and those reported in the Portable Antiquities Scheme are starting to provide a clear pattern of placement. The results suggest that prestige bronzes reinforced both the regiment landscape (coaxial field systems) and the wild chaos of nature. A comparative study in time and space of metal placement within the landscape may be a way to discover important changes and differences in cosmological and religious organisation.

Coffee break

10:25-11:00am

PEAKS, PALACES, CAVES, and COURTS: Can we speak of a 'sacred landscape' on Bronze Age Crete?

Robert Cromarty

11:00-11:25am

The archaeology of Bronze Age Crete, usually termed Minoan Crete, is an area of study which has reached a crisis point. The current generation of scholars have acknowledged the limitations of their field, as known to-date, and are seeking new directions for study, prompting much of the last century of 'Minoan' archaeology to be re-evaluated. In no area is this re-

examination more profound than in the archaeology of the rituals and religious concepts of the Bronze Age Period.

For much of its academic lifetime the religion of Bronze Age Crete has been perceived as a precursor to the Archaic / Classical practices of mainland Greece, and has been discussed in largely similar terms: i.e. that of a consistent monolithic system which homogenised the beliefs of the inhabitants as a whole. One of the most striking aspects of this academic construction, based upon preconceived assumptions, was the creation of a notional 'sacred landscape'. This construct, founded on the evidence of an (supposed) intervisibility between 'ritual' sites, 'paths of pilgrimage' and deliberate echoes and overtures to this 'sacred' natural environment in (particularly palatial) architecture, has lent credence to the idea of a pan-Cretan Bronze Age religious system – in truth, an archaeological vicious circle of preconception, supposed evidence, and thus proof.

However, there is much to be questioned in such a construction. Beyond the flaws in the evidence itself, which are several, it is also key to address the issue of the 'sacred-profane' divide and question our very terminologies in discussing the operating systems of ancient societies. These matters are addressed in this paper which aims to show that the notion of the 'sacred landscape', so often discussed in relation to Minoan Crete, may in actuality very well be an archaeological fallacy.

The Concept of Sacred Mountains in Czech Prehistory

Luboš Chroustovský (University of West Bohemia in Pilsen, Czech Republic)

11:25-11:50am

Mountains are regarded as powerful sacred places in many traditional cultures all around the world. Here I will pay attention to the phenomenon of sacred mountains in the prehistory of Bohemia (Czech Republic). My project follows several questions: can we consider mountains and hills as sacred places of prehistoric populations? What kinds of contact with mountains were practised by prehistoric communities? Which characteristics of mountains were important for prehistoric people? What kind of answers can we obtain on the basis of the archaeological record?

In attempting to answer these questions, I have built a theoretical model of the relationship and contact between people and the sacred sphere. The concept of the sacred can be studied from many perspectives. In archaeological theory, the sacred domain can be regarded as a part of the world of otherness – the sphere, that lies out of the everyday experience and activities in one's community. The area of mountain surface and also underground was under my examination as regards to the sacred sphere of otherness. There were three main aspects considered: elevations as specific features of the relief and environment, mountains as the areas of human experience and mountains as the constituents of cultural tradition.

Further, the archaeological record from more than 200 elevations was studied and evaluated by basic statistics and multidimensional factor analysis. Some interesting observations were made about associations between intensity and the form of prehistoric activities and landscape position, morphology and altitude of mountains.

Rituals of a soft landscape

Marjolijn Kok (University of Amsterdam, Netherlands)

11:50-12:15pm

This paper will explore how we can understand the landscape through ritual activities and vice versa. A basic premise is that ritual activities are part of people's worldview. By analysing rituals we can therefore gain insights into how people conceptualised their world. From this premise it follows that in order to understand ritual activities we must also research the world in which these activities take place. In the approach taken it is seen as essential that a detailed knowledge of material culture, landscape, settlements and ritual activities is

taken into consideration when researching how people perceived their surroundings. Not only does this increase our knowledge of landscape perception, but also can give us insight in what people expressed when they performed specific rituals. In this paper a part of the western Netherlands will be analysed. The combination of soil, plant life, local and import artefacts, colour and texture will be used to analyse the estuary landscape and its associated ritual activities. Information from the material aspects of the landscape, settlements, offering sites and soil structures are analysed in relation to each other. It will be brought to the fore that the people perceived their landscape as a soft landscape. Through performative actions they expressed an intimate knowledge of the landscape. In ritual depositions and soil structures elements taken from different parts of the landscape were combined. Their daily livelihood would have taken them across the landscape giving them intimate knowledge of the diversity of the region. The collecting and combining of elements from different locales formed an important part of their ritual activities. Colours and textures played an important role. But also imported objects and probably travelling gave them an understanding of the specificity of their own material culture and landscape. Performative actions gave them the ability to understand and express their experience of their soft landscape.

The Reuse of Prehistoric Monuments in Early to Middle Anglo-Saxon Settlements of the English Midlands

Vicky Crewe (University of Sheffield, UK)

12:15-12:40pm

The reuse and appropriation of pre-existing monuments is a phenomenon which has been recognized in a variety of archaeological contexts. This is especially true in the early medieval period in England, when prehistoric and Romano-British monuments were frequently used as burial sites, as researchers such as Howard Williams, Sam Lucy and Sarah Semple have demonstrated. It has been shown that these earthworks influenced the location of pre-Christian and Christian sacred sites too, as well as acting as places of assembly. A great deal of research has taken place into these aspects of monument reuse, with theories being offered which interpret reuse in social, ideological and ritual terms. What has not been fully addressed, however, is the relationship between pre-existing monuments and settlements in Anglo-Saxon England. Whilst Richard Bradley's (1987) well-known and influential reconsideration of the evidence from Yeavering represented a different take on Anglo-Saxon settlement archaeology and monument reuse, Yeavering can hardly be considered representative of early medieval settlement as a whole, and is perhaps more 'Anglo-British' than 'Anglo-Saxon'.

The aim of my PhD research is to assess the role of prehistoric monuments in more 'ordinary' Anglo-Saxon settlements of the fifth to ninth centuries, in order to find out how reuse in these instances compares to reuse on funerary, religious and assembly sites. This paper will discuss my findings so far, using examples of settlements which reused prehistoric monuments in order to demonstrate the different forms which appropriation could take in these contexts. I will present the questions I am asking of my data and the patterns which have appeared thus far, as well as examining some of the potential reasons for, and interpretations of, monument reuse in settlements. Central to this discussion will be the question of whether we can attribute the same ideological and ritual interpretations to monument reuse on settlement sites as we do when it is found in other circumstances, such as burial. When reuse occurs in settlements can it be explained as purely practical or coincidental, as some researchers have suggested, or can it help us to find ideological symbolism in the ordinary, day-to-day lives of early to middle Anglo-Saxon communities and the landscapes they inhabited?

Location, Location, Location: The perception of early Anglo-Saxon cemetery distribution on the Isle of Wight and the significance of a small island in post-Roman Continental Europe

Christian S Lewis (University of Southampton, UK)

12:40-1:05pm

In a seminal paper published in the journal American Anthropologist, Christopher Hawkes discussed the problematic nature of archaeological data and the difficulties faced by researchers attempting to understand religion in the archaeological record (Hawkes 1954). It is now more than fifty years since the publication of this paper and archaeology has changed. New ideas and exciting technologies have transformed the discipline and the ways in which we might interrogate the past. The question is: are we any closer to reaching the highest rungs of Hawkes's, dare I say it, infamous 'inferential 'ladder' (1954)? Certainly, ritual remains one of the most interesting questions we might ask of archaeological data; particularly when combined with experience. How was a monument, for example, or indeed landscape read and understood? Has experience remained firmly fixed within the realm of cognitive theory or can it be quantitatively explored? Conscious of the adv ice given by Howard Williams in the introduction to the proceedings of the Early Medieval Archaeology Student Symposium (Williams 2007) that good research has at its core three elements: data, method and theory, this paper aims to offer an alternative exploration of environmental perception.

Drawing upon my current doctoral research examining the wider social impact of early medieval mortuary practice and its role in the creation of a culturally constructed landscape (or 'Umwelt'), this paper will explore Anglo-Saxon funerary ritual from a range of scales. Using the Isle of Wight as my study region; I will begin by considering the location of the island cemeteries and the contribution that burial sites might have made within the landscape. Moving further up the scale, I will discuss spatial distribution, and further still, the potential significance of the island in respect to both mainland England and early medieval Continental Europe.

Hawkes, C. 1954. Archaeological Theory and Method: some suggestions from the old world. American Anthropologist 56: pp.155-68.

Williams, H. 2007. Introduction, in Review of the Early Medieval Archaeology Student Symposium, held at Cardiff University May 2007, Cardiff Studies in Archaeology Specialist Report 30. Edited by Seaman, A. Cardiff: Cardiff School of History and Archaeology.

Perceptions of the Environment in Early Prehistory

Elizabeth Dewing (University of Southampton, UK) and Barry Taylor (University of Manchester, UK)

Challenging the relationship between people and their environment was a key principle in the development of post-Processualism and its critique of New Archaeology. But whilst the overtly deterministic and functionalist nature of this relationship was quickly rejected, alternative approaches to environmental archaeology have been slow to develop, particularly in comparison to material culture studies and landscape archaeology.

Whilst the relationship between people and their environment has emerged as an object of study (e.g. Ingold 2000), the integration of palaeo-environmental data into discussions of peoples perception of their world has been less successful. Approaches to landscape, for example, have highlighted the relationship between monuments and the surrounding topography (e.g. Tilley 1994; Cummins 2002) and, to some extent, vegetation (e.g. Cummins and Whittle 2003) but with little critical use of environmental data (see Chapman and Geary 2000 for a short critique of phenomenology and environmental archaeology). Where such material has been used critically, (e.g. Conneller 2004 for an interpretation of red

deer bone and antler), it has provided new and interesting perspectives on the relationships between people and the environment.

The aim of this session is to review current approaches to human-environment relationships during early prehistory. In particular the session will address four main themes. First, how palaeo-environmental data can be better incorporated into interpretive landscape studies. Second, the relationship between material practices and the environment. Third, the relationship between people and animals. Fourth, whether people's perception of the environment changed from the Mesolithic to the Neolithic or whether this is the result of our own preconceptions of hunter-gatherers. We welcome contributions from all those with an interest in the environment, whether this is from a palaeo-ecological or interpretive perspective.

Chapman, H and Gearey, B. R. 2000 Palaeoecology and the perception of prehistoric landscapes: some comments on visual approaches to phenomenology Antiquity 74:284 pp316-319

Conneller, C 2004 Becoming deer. Corporeal transformations at Star Carr Archaeological Dialogues 11 (1): 37–56

Cummings, V 2002 Between Mountains and Sea: a Reconsideration of the Neolithic Monuments of South-west Scotland. Proceedings of the Prehistoric Society, 68: 125-146

Cummings, V and Whittle, A 2003 Tombs with a view: landscape, monuments and trees Antiquity 77. 296: 255-266

Ingold, T 2000 The Perception of the Environment: Essays on Livelihood, Dwelling and Skill: Essays in Livelihood, Dwelling and Skill London: Routledge

Tilley, C 1994 A Phenomenology of Landscape, Places, Paths and Monuments. Oxford: Berg

Introduction

Elizabeth Dewing (University of Southampton, UK) and Barry Taylor (University of Manchester, UK)

9:00-9:10am

Becoming Neolithic in a wetland: fluidity, choice and the transition to agriculture in the Lower Rhine Delta (5500-2500 cal BC)

Luc Amkreutz (University of Leiden, Netherlands)

9:10-9:30am

The wetlands and wetland margins of the Lower Rhine area form a rich and dynamic setting for habitation during the transition to agriculture. Long and dry coastal barriers, salt marshes, brackish intertidal plains, freshwater peat swamps and upland margins create a mosaic of wetland settings that accommodated both hunter-gatherers and later on farmers. The character of the Late Mesolithic and Early Neolithic in this delta is marked by continuity and a very gradual transition to agriculture over a span of c. three millennia (5500-2500 cal BC). During this time period there was no complete consolidation of a farming existence and hunting, gathering and mobility remained important elements of everyday life. Despite distinct (economic) change and development there is therefore also abundant evidence that the perception of life and the character of inhabitation of these environments remained relatively stable. The rich organic dataset that is available because of the beneficial preservation conditions in wetlands, provides many clues as to what ecological and palaeo-environmental factors may have shaped and formed this gradual and 'hesitant' transition, however, it is questionable to what extent the possibilities and constraints posed by the environment were the sole determinants in this process.

Adopting an essentially long-term perspective (spanning three millennia), this paper seeks to address how next to these, the social constructs of wetland communities formed an important factor in the character of occupation and Neolithisation in this region. To understand the choices that were and were not

made by the inhabitants of the delta, it is important to understand how these social constructs were shaped by dwelling in wetland environments and the specific interrelated connectivity between people, places, objects and activities this brought about. This approach essentially tries to combine and integrate the palaeo-environmental and economic data with past (stable) perceptions of landscape and environment, seeking to gain an increased understanding of what it was like to become Neolithic in a wetland.

The wild(er)ness of wetlands; investigating dynamic landscape perceptions

Robert Van de Noort (University of Exeter, UK)

9:30-9:50am

Ideas of wildness and wilderness are human constructs, and such constructs have been frequently applied to wetlands through the ages. For example, the literature and legislation that accompanied the drainage of the large wetlands in much of western Europe since the 16th century is full of descriptions such as 'land that was utterly wasted', and it has long been assumed that perceptions of wetlands as wildness has a very long history.

Human descriptions of the environment are understood as perceptions that are the result of the engagement of people with their environment. Such engagements have been, especially in the recent past, contextualized within a dichotomous relationship between nature and culture, or the material and the social. In such an approach, people 'exploit' nature. More recently, cultural anthropological and geographical studies have proposed that this relationship is essentially one of hybridity. Here, the relation of the human and the non-human is no longer seen as one where nature and society are each other opposites, but one that is closely intertwined with the other. Ideas of people 'dwelling' or living with, instead of off, the land have become widely accepted (e.g. Ingold 2000; Whatmore 2002)

In this paper I want to revisit the perception of wild(er)ness of some well-known wetlands (the Somerset Levels, Humber wetlands and the North Sea) and review the existing evidence within the context of hybridit relationships, and in particularly in periods of rapid environmental change, when wetlands are dynamic landscapes.

A Marshland people? Mesolithic life in the Eastern Vale of Pickering

Barry Taylor (University of Manchester, UK)

9:50-10:10am

Archaeological and palaeo-environmental research in the eastern Vale of Pickering has recorded an extensive wetland of lakes, marshes and fens that was inhabited by hunter-gatherers throughout the Mesolithic. Analysis of the archaeological material has described a dynamic picture of human activity across this landscape (e.g. Conneller 2005; Conneller and Schadla-Hall 2003) but comparatively little work has been done its relationship with the wetland environments.

In this paper I will consider the ways that peoples perception of the wetlands were created and maintained through habitual, routine practices that they carried out across the landscape. Bringing together the archaeological and environmental records I will argue that people inhabited a diverse and changing environment that they would have negotiated and encountered on a daily basis. This inhabitation of the wetlands bound together aspects of the environment with different seasons, materials, objects and people through routine practices such as hunting or flint knapping. In this way the practices that were part of life in the wetlands would both have given meaning to different environments, seasons and places and at the same time structured and defined people's understanding of themselves and their world.

Conneller, C 2005 Moving Beyond Sites: Mesolithic Technology in the Landscape. In Milner, N and Woodman, P (eds) Mesolithic Studies at the Beginning of the 21st century Oxford:Oxbow

Conneller, C. and T. Schadla-Hall, 2003 Beyond Star Carr: the Vale of Pickering in the Tenth Millennium BP, Proceedings of the Prehistoric Society 69, 85-105.

Changing Landscapes, Changing Perceptions: An Example from the Northwest Coast of North America

Genevieve Hill

10:10-10:30am

The idea that perception is based on belief systems is not new, but it has been greatly overlooked in the study of archaeology primarily because of the difficulty in identifying a clear and structured belief system from archaeological evidence alone. However, researchers have successfully studied the oral traditions of recent and extant populations in order to shed some light on their world views and, in turn, the nature of their perceptions (Descola 1994, Nelson 1983, Lopez 1986, Ingold 2000). The study of oral traditions as a valid source of information about the past has recently flourished. In order for oral tradition to be successfully and productively applied to archaeological study a relative degree of cultural continuity must exist. This suggests that the oral tradition in question belongs to the direct descendants of the population who's archaeological record we are studying.

If we are interested in the perceptions of people at the end of the Mesolithic and the beginning of the Neolithic, it is very difficult to apply the oral traditions of modern European populations to the archaeological record due to the constant shifting of peoples and the long span of time since the period in question. Since the development of agriculture marked the transition from the Mesolithic to the Neolithic period then it is possible to look at other geographic locations and populations which experienced the same economic changes but which have a strong record of cultural continuity in order to show that a change in peoples perception of the environment really did occur.

This paper looks to the Northwest Coast of North America where the shift from hunting, gathering and foraging to farming occurred within the last 150 years. I will describe the current state of archaeology's employment of oral tradition in understanding the sites they excavate and the greater contexts in which these sites are situated. By using oral tradition and archaeological material I will demonstrate how the life-ways of the First Nations people of the Northwest Coast were fundamental to the ways in which they perceived the landscape. I will then discuss the introduction of a new belief system, how it changed perceptions about the landscape, and how this made way for the adoption of agriculture. By looking at this example from the Northwest Coast we may identify key features in the archaeological record that will allow us to develop clear concepts of the perceptions held by ancient populations in the absence of oral tradition and ethnographic accounts.

Coffee break

10:30-11:00am

Chronology and Ecology of later Mesolithic disturbance episodes in North West Europe: adoption of new ideas in prehistory and in contemporary archaeology

Jeff Blackford, Jim Innes, Peter Ryan and Peter Rowley-Conwy (University of Manchester and University of Durham, UK)

11:00-11:20am

The timing of the first introduction of cereal cultivation to northwest Europe is not currently clear. While finds of grain and tools of cultivation are the most robust evidence, areas used for cultivation but not fully excavated, or remote from structures, have a low probability of being detected. Palynological approaches, including the analysis of charcoal (Edwards, 1996) and fungal spores (Bos, et al. 2005), but particularly the analysis of cereal-type pollen grains, can show the presence and activities of Mesolithic people, and can be used to test models of land use (Innes et al., 2003; Innes and

Blackford, 2003). Combined analyses of fungi, pollen and charcoal from sites in the UK and on the Isle of Man, selected due to their proximity to later Mesolithic finds, suggest cereal cultivation well before the arrival of the 'full' Neolithic. But the pollen data are contested- on the basis of identification, associated artefacts and radiocarbon age, and in this paper, we discuss the new data in the context of their acceptance or rejection by the earth science and archaeological communities. The reaction to the proposal of 'early' cereal cultivation at a field meeting and an international Mesolithic conference will be discussed, with the reasons for the different reactions explored. We argue that our understanding of the changes in culture and landscape use at this time were complex and varied, and that current thinking around the transition needs to be equally flexible, and accepting of new ideas.

Bos, J.A.A., Van Geel, B., Groenewoudt, B J., Lauwerier, R., 2005. Early Holocene environmental change, the presence and disappearance of early Mesolithic habitation near Zutphen (The Netherlands). Veget. Hist. Archaeobot. 15, 27-43.

Edwards, K.J., 1996. A Mesolithic of the Western and Northern Isles of Scotland? Evidence from pollen and charcoal. In: Pollard, T. and Morrison, A., (Eds.) The Early Prehistory of Scotland, Edinburgh University Press, Edinburgh, pp. 23-38.

Innes, J.B., Blackford, J.J. 2003. The Ecology of Late-Mesolithic woodland disturbances; model testing with fungal spore assemblage data. Journal of Archaeological Science. 30: 185-194.

Innes, J. B., Blackford, J.J., Rowley-Conwy, P A. 2003. The start of the Mesolithic-Neolithic transition in North-West Europe - the palynological contribution. Antiquity. 77. Antiquity.ac.uk/Proj-Gall/blackford/blackford.html

Animals in prehistory: from epistemology to methodology

David Orton (Binghampton University, USA)
11:20-11:40am

Theoretical discussions of human-environment interactions, and particularly human engagements with animals, are often hard to reconcile with the forms of data available to us as archaeologists. This paper seeks to move beyond questions of epistemology in order to propose some possible methodological directions.

Zooarchaeologists have tended to lag behind the rest of the discipline with regard to theoretical developments, and interpretations of animal remains are still often naively materialist. At the same time, the potential symbolic potency of animals has long been recognised, and in recent years has come to the fore within zooarchaeology. These two strands of interpretation - materialist and idealist; economic and symbolic - sit uncomfortably together in the literature, especially given the increasingly widespread recognition that the division between economic and symbolic realms in prehistory is artificial. While materialist interpretations can inevitably be criticised as universalizing, idealist approaches tend towards a relativism which loses sight of the innate characteristics of animals themselves. If zooarchaeologists are to address the place of animals within human society, and thus to contribute to wider archaeological debate, we must develop a realist approach that avoids both sets of pitfalls: animals certainly are material resources, and they certainly are symbols. But they are also animals: living beings with which people interact in a variety of ways.

In practice, epistemological differences are commonly manifest in the contrast between the fine-scale analysis of consumption and deposition central to recent formulations of `social zooarchaeology', and the emphasis on broad-scale questions of production traditionally prevalent within the discipline. This division is clearly unhelpful since production and consumption are in fact parts of a single process: neither can be understood in isolation. Accordingly, I propose a methodological structure which approaches animals in prehistory from both a top-down and a bottom-up perspective simultaneously, moving from highly critical consideration of coarse-scale `economic' variables at a regional level down to detailed taphonomic-

contextual study of post-mortem treatment and deposition at individual sites. These two strands are brought together in a species-by-species discussion, respecting the specificity of human-animal relationships through the incorporation of each animal's known physical, ecological and behavioural characteristics, and their affordances for humans. Importantly, these include the potential of some species to become engaged in human societies, serving as active vehicles for relationships between people. The potential benefits of this research structure are illustrated with a brief case-study from the Balkan Neolithic.

The Beaver Hunters: new interpretations of people/animal interactions at Star Carr

Ben Elliot (University of York, UK)
11:40-12:00pm

Previous interpretations of people/animal interactions at the Early Mesolithic site of Star Carr have focussed heavily on the relationship between red deer and people. This contribution will consider a different approach by exploring the way in which humans and beavers interacted at the site. The case for the systematic hunting of beaver by the people of Star Carr will be made, based on the high frequency and widespread distribution of beaver bones across the site. Additionally, the significance of the recent discovery that beavers played an important role in the formation of the birchwood "platform" will be discussed, and the implications for the apparent human replication of a similar willow and aspen platform further along the lake-edge. The recurrent significance of the role of beavers in different aspects of life at Star Carr, when considered in their entirety, point towards a deeper meaning that may have been attached to the beaver as a species, which supports the idea that the people of Star Carr held a "perspectivist" view of the world around them.

Timber monuments and environment within the Neolithic of the Nith Valley, Dumfries and Galloway

Kirsty Millican (University of Glasgow, UK)
12:00-12:20pm

Timber monuments of many different forms were built in lowland Scotland during the Neolithic period, most of which have been recorded as cropmarks on aerial photographs. Recent research has emphasised the fact that monuments of timber may have drawn in the beliefs and values attached to the trees of the predominantly wooded environment (Noble 2006). While this is undoubtedly the case, some timber monuments may also reflect something more of their surrounding environment. This paper shall outline observations from fieldwork undertaken in the Nith valley in Dumfries and Galloway in the south of Scotland, which suggests that the timber monuments in this region were built in close relationship with their environment. It shall suggest that the form and materiality of monuments can be, at least partly, explained by an engagement with the environment, landscape and topography of the region, helping explain why the Neolithic timber monuments built in this region are, uniquely, of predominantly linear form.

Noble, G. 2006 Tree architecture: building monuments from the forest. Journal of Iberian Archaeology, 8, 53-72.

Harmonic perceptions

Fraser Sturt (University of Southampton, UK)
12:20-12:40pm

Our understandings of change and perception are too frequently ones of linear, predictable progression. In this paper I argue that those interested in the story of the changing relationships between people and their biophysical surrounds have much to offer the broader discipline, through an appreciation of concurrent change and variability across space and time. Through case studies based on work in both the Fens and the Channel islands, a case will be made for an archaeology within which harmonic rather than melodic accounts are created. Here the importance of appreciating the impact of small scale, localised changes in order to address broader archaeological questions of cultural transformation and social change will be demonstrated.

Community identity in dynamic environments

Elizabeth Dewing (University of Southampton, UK)

12:40-1:00pm

Coastal regions of the Mesolithic in the Southern North Sea region saw extreme environmental change. In this dynamic environment, coastal communities would have experienced changes in sea-level, coastline morphology, vegetation, climate and resource availability at a rate of change which would have been perceivable to both individuals and the communities which they comprised. This paper will discuss the impact of both small and large scale environmental change on individual and community identity. I will use the concept of symmetry to talk about the micro/macro dualisms of environmental change which was occurring on a daily basis as well as rapid flooding and storm events, and the impact of the individual on the community versus the impact of the community on the individual.

The Archaeology of Contemporary Commemoration

Samuel Walls (University of Exeter, UK) and Howard Williams (University of Chester, UK)

This session considers the potential for the archaeological investigation of commemoration of the recent and contemporary past, focusing on the 20th and 21st centuries. To date, archaeologists have studied this issue with regard to specific types of data including conflict monuments, mortuary practices and discussions of monument re-use. However, detailed application of archaeological theories and methods to this interdisciplinary subject area has yet to be extensively discussed and debated. Nor have archaeologists investigated the full range of potential data in considering commemorative practices in the present. The session advocates an explicitly archaeological approach to the workings of memory in the recent and contemporary past. Key themes include:

- Contemporary commemoration as analogy for archaeological studies of the past.

- The roles of archaeology practice and theory in contemporary commemoration.

- The re-use of ancient monuments in contemporary commemorative practice.

- Applying archaeological theories and methods to the study of recent and contemporary commemoration including the themes of materiality, biography and landscape.

- Interdisciplinary relationships between archaeology, history, geography, folklore/oral history and anthropology in the study of recent and contemporary commemoration.

Papers may offer theoretical perspectives upon, or present case studies in, the increasingly important role of archaeology in the study of recent and contemporary commemoration.

Introduction

Samuel Walls (University of Exeter, UK) and Howard Williams (University of Chester, UK)

9:00-9:10am

Commemoration against the grain of privatised ethics and globalised indifference

Stephanie Koerner (University of Manchester, UK)

9:10-9:30am

At a major turning point in the existential and moral crises of World War II, Walter Benjamin argued for importance of socially critical arts for challenging increasingly privatised ethics and globalised indifference about the barbarity of the times. The stakes have grown since Benjamin's times. Increasingly phantasmagorical ideologies have been employed to legitimate the marginalisation, exploitation and oppression even until death of 'minorities'. Adorno (1970) argued that critical theory faces unprecedented dialectics of culture and barbarism, warned against cultural representations of these situations as in any way redemptive, and called for strongly reflective approaches to the challenges of situations where commemoration involves speaking for others.

In the hands of ancestors: memorializing the Greek Jews of Thessaloniki

Joshua Benjamin Yoder (West Chester University Of Pennsylvania, USA)

9:30-9:50am

In this paper I ask the question: how does one correctly memorialize the events surrounding the Holocaust? It is an examination and exploration of the Greek Jewish population of the town of Thessaloniki and their often overlooked history in Holocaust memory. The paper is based on primary field research at both the preserved and memorialised and non-preserved and forgotten locations during the summer of 2007. I utilize in this paper my academic first hand observations and impressions as a student of the Holocaust and other genocides along with historical research from authors such as Rebecca Fromer, Lawrence Rees and Mark Mazower. Also used are primary memoirs from survivors, personal travel memoirs and site-based publications that provide information on the background and historical significance of the places discussed. Within the established historical framework, I examine the socio-cultural factors contributing to the preservation (or lack thereof) in memorials to the experiences and fates of the 50,000 Jews of Thessaloniki from 1940 to 1945. I examine the present day archaeological remains and sites of importance including the railway station, cemeteries, ghetto and public memorials of Thessaloniki as well as the final destination of many of the town's Jewish inhabitants: the Plazow work camp and the Auschwitz camps in Poland.

The paper evaluates the effectiveness of Holocaust memorials in terms of present day archaeological remains and the modern-day treatment and attitudes towards those remains. This includes evaluations of their preservation or disappearance and the varied cultural factors contributing to the creation of Holocaust commemoration.

Capturing memories: the construction of a museum out of a place of torture: the Naval Mechanics School, Argentina

Zoe Crossland (Columbia University, USA)

9:50-10:10am

Recent debates over the creation of a museum at the Naval Mechanics School (ESMA), Buenos Aires, a place that was used to detain and torture people during the years of the military government (1976-1983), illustrate the ways in which the absent are understood to be made present through place. Comparison between the debates over the Naval Mechanics School and the forensic excavations of the remains of disappeared people demonstrates the complex memory work that is also carried out through excavation, and allows exploration of the significate effects of place in the work of memory and forgetting.

Phantoms of the (colonial) past: the politics of commemoration in Algeria

Corisande Fenwick (Stanford University, USA)

10:10-10:30am

The memorialization of the traumatic events of European colonialism is inevitably controversial. Nowhere is this more clear than in Algeria, where fifty years after enduring the bloodiest war for independence war of any European colony, the question of how to acknowledge a colonial past without succumbing to colonial history remains a bitter one. Should this conflicting past be remembered or forgotten? Which version of the past is going to be remembered? And how can the enduring material presence of colonialism be convincingly and compellingly appropriated?

Post-colonial Algiers is a city of memorials and deliberate absences; of remembering and trying to forget; of refashioning the past and of trying to build a new future. In this fluid

cityscape, the historic district of Algiers has taken on a political life of its own. The urban landscape of Algiers started with the establishment of an Ottoman capital in the 16th century, was partially destroyed with the French conquest in the 1830s, and gave form to a spatial segregation by the 1860s. In the mid 20th century, the French attempted to transform the Casbah – the remnants of Ottoman Algiers - into a 'living museum', a place symbolic of the alienation of Arab culture. By the war of independence, the Casbah acquired legendary status as the locus of the resistance and became the symbol of Algerian culture and memory. Today, official narratives gloss over the Casbah's complex colonial history, preferring to commemorate the houses of the Casbah as 'authentic' representations of a pre-colonial reality and "proud" symbols of the resistance of traditional Arab-Islamic lifestyles to the ravages of colonialism.

In this paper, I use the Casbah as a lens through which to examine the politics of commemoration in contemporary Algeria, and the role which material culture has played in reinterpreting Algerian history. I suggest that placing emphasis on the materiality and spatiality of the Casbah, and its transformations over time, reveals the absences and contradictions in Algerian memory-work today. My paper thus attempts an archaeological exploration of the politics of commemoration that goes beyond discourse and representation and grants material culture a more prominent role.

Coffee break

10:30-11:00am

The body, photography and commemorative monuments in post-war Northern France

Duncan Sayer (University of Bath, UK)

11:00-11:20am

The effect of the first world war on British commemorative behaviour is well
reported in the literature, the volume of loss and the common absence of a
bodies empowered the previously marginal practice of cremation and sees the
widespread growth in memorials dedicated to the regimental, town or regional
missing located in public and civic spaces. However, this transformation in
commemorative behaviour has rarely been considered for the other participators within the wars. This paper will look a commemorative behaviour in Northern France, particularly the inclusion of early photographic material on monuments dedicated to the war dead. It will consider the location of these monuments and this type of expression, not as an manifestation of Imperial or civic pride, but as an express of a very personal loss within a specific family and community space.

War Memorials: Attractive and Repulsive Foci for Modern Commemoration

Samuel Walls (University of Exeter, UK)

11:20-11:40am

A large proportion of First World War memorials have continued to remain foci for remembrance activities. These have evolved, changed and fluctuated through the twentieth century and have included not only public and official war remembrance ceremonies and wreath-laying each November, but also more private commemorative activities such as placing of flowers, photographs and wreaths in memory of lost loved-ones by individual families. They have also become foci for the commemoration of individuals unrelated to war, including public figures (Lady Diana) and lost children (Madeleine McCann).

War memorials inhabit complex memorial landscapes. They were often added to pre-existing Victorian and Edwardian public spaces and may share proximity with a variety of successive commemorative material cultures. When found in parks, market squares or village greens, they can be situated within memorial gardens and in close association with memorial statues, benches bearing commemorative plaques and memorials to other wars, public figures and events.

Based on a detailed spatial analysis of a large sample of Devon's war memorials as an element of my ongoing doctoral research, this study presents a new exploration of the commemorative spatial context of war memorials in the twentieth century. In particular, they seem to be chosen as suitable locations for the commemoration of people involved in their erection, or of non-combat related deaths of military personnel. When located in churchyards and cemeteries war memorials have often become the focus for cremation memorials and for the burials of children and young individuals. This attraction of war memorials as a focus for other commemorative monuments is countered by war memorials often acting in the opposite way, repulsing further commemorative forms. Whether found in churchyards or secular public spaces, the majority of war memorials still retain a large corona of space which is not invaded or used for other commemorative memorials.

This tension between the attraction and repulsion of war memorials offers insight into the continuing importance, significance and meanings of the location and context of war memorials to the communities within which they are situated. The paper suggests that commemorations of absence or tragic loss are permitted proximity to war memorials since these can be enshrined within the memorial covering of 'sacrifice' offered by the symbolism of war memorials. Other forms of commemoration that might challenge or distract from such messages are held at spatial distance in order to avoid tensions or conflicts over media or message.

The materiality of occupation: paradoxes and fetishes of commemoration in the Channel Islands

Gilly Carr (University of Cambridge, UK)

11:40-12:00pm

In the Channel Islands today, the German Occupation of WWII still holds an important place in the history, identity and psyche of islanders. The occupation was arguably one of the most important things ever to happen to the islands. Today, relics of the occupation in all their forms still hold a great deal of fascination. This is reflected in the number of occupation museums and collectors in the islands today and the popularity of the Liberation Day celebrations – typically a time when people remember their past. While state- or church-organised events often involve commemoration at official state-funded occupation memorials, most popular 'organic' commemorations take place at German bunkers and occupation museums. There are also societies in existence on the islands whose purpose is to collect and regularly use occupation-era German weapons, heavy artillery and vehicles, and these come into their own on Liberation Day, when they are on display to the public and draw much popular and positive attention.

This paper will explore the seeming paradox of the popularity of the places and instruments of German oppression and intimidation, and the associated fetishisation of the materiality of occupation, both during every day life and (especially) during the celebration and commemoration of liberation and freedom.

Unexploded bombs, counter-monumentality and the commemoration of the Blitz

Gabriel Moshenska (University College London, UK)

12:00-12:20pm

This paper compares two phenomena: firstly the feeble, fragmented and dispersed official commemorations of the London Blitz; and secondly the ongoing discovery and removal of unexploded WWII bombs from the city. Using James Young's concept of intrusive, disturbing and self-conscious 'counter-monuments' it explores the implications of considering bomb disposal events as a form of commemorative performance.

The natural urge to commemorate wars in the modern era creates a crisis of representation, as artists and architects

struggle with the impossible task of signifying the absences and voids that modern warfare leaves in its wake. The question of how to commemorate the civilian victims of the London Blitz was being asked even the bombs fell, and I would argue that nearly seventy years later there has been no satisfactory response. The commemoration of the Blitz, the Luftwaffe's bombing campaign against cities in 1940 and 1941, remains as fragmented and incomplete as a bombed city.

In contrast, the regular discoveries of unexploded bombs in residential areas thrust narratives of the Second World War into the public sphere: local newspapers print Blitz stories, and the detonation of the bomb usually appears on the evening news along with stock footage of German bombers over London. But for many people the experience of unexploded bombs today is identical to what it was in wartime. Abruptly evacuated from their homes, with police cordons preventing their return, local residents wait to see if they will have houses to return to. Meanwhile military engineers attempt to diffuse the bomb, using detailed knowledge of fuses and anti-handling booby traps that their wartime predecessors earned the hard way. Put everybody involved in 1940s costumes and it would be a re-enactment, albeit a terrifyingly authentic one.

Counter-monuments challenge our preconceptions of remembrance, shaking us out of our indifference or complacency with an unsettling and violent urgency. In my analysis of counter-monumentality I argue that we can extend its dynamic and creative forms to encompass disruptive acts and performances that invoke the memory of war even as they relive it. The flawed attempts at officially sanctioned Blitz commemoration will suffice as long as the deadly seeds the bombers planted continue to produce their Iron Harvest.

'Recreated on canvas': the role of battlefield art as a commemorative medium

Paul Gough (University of the West of England, UK)

12:20-12:40pm

Largely unknown to the larger public, a core of professional painters today work regularly for the British armed services to commemorate contemporary and past feats of arms. The finished work is usually unseen by the non-military public, largely because it is intended for a closed community of serving soldiers, their families, and veterans. Yet, the output of these artists comprises a substantial body of contemporary artwork, which contributes to the commemorative rhetoric of the British military and helps us partially understand how events unfold and are regarded by those who commission such work.

The necessity for exactitude requires these paintings to be recreated through a complex set of negotiations between those who were actually present, those who commissioned the work and the artist, who often visits the site, conducts detailed fieldwork and interviews, and forensically rebuilds a composite picture of an event, which is then synthesised into a unique and frozen moment in paint.

Through an examination of artworks commissioned to record recent conflicts in Iraq, the paper explores the tensions between illustration and interpretation, between factual and technical accuracy, and examines the broader issues of authenticity and historical verity.

Discussion

12:40-1:00pm

What Have Archaeologists Ever Done For Us? A Detailed Exploration of Archaeology in the Community of Southampton

Duncan H. Brown and Andy Russel (Southampton City Council, UK)

This session aims to examine in detail the way archaeology has contributed to an urban community. We will be looking closely at the archaeology of different periods and archaeology at different times. The development of our understanding of prehistoric, Roman, Saxon and medieval Southampton has been dependant on states of knowledge current in particular decades, so interpretations of the evidence in the sixties are different from those of today. The reasons for conducting excavation and the methods of recovery have also changed, along with the profile given in the local media to archaeological discoveries. These issues will be examined by representatives of different organisations who have worked in the city, and by looking at some of the ways archaeology was carried out and understood in previous decades.

Our intention is to bring these factors together to tell the story of how archaeology has developed in Southampton, and how that has contributed to a popular perception of the city and its past. Southampton has many archaeological assets, and several claims to archaeological fame, yet there remains a feeling that too few among the residents of the city fully understand that. The relationship between archaeologists and citizens will be explored by looking at the activities of amateur groups, and also the role of the museum.

By the end of the session it is hoped that a detailed examination of a single place will provide an insight into the aims of archaeological research, the role of archaeologists within a community, and the archaeology of a single place.

The session will begin and end with two longer contributions, with three shorter case studies in between. This will hopefully allow a thorough treatment of a subject that is almost a complete conference in itself, while providing plenty of time for discussion.

Introduction

Duncan H. Brown and Andy Russel (Southampton City Council, UK)

9:00-9:10am

Southampton Council: 50 years of supporting urban archaeology

Andy Russel (Southampton Archaeology Unit, UK)

9:10-9:50am

Southampton Council appointed its first archaeologist in 1958, and excavations in the Roman, Saxon and Medieval towns have been conducted ever since. This paper will look at the ups and downs of archaeology in one urban area over that period, following the changing fashions of what got excavated, how it was excavated, who dug it up, and how the City's past was used and abused.

Hamwic: still digging!

Matt Garner (Southampton Archaeology Unit, UK)

9:50-10:20am

Matt Garner has worked on archaeological sites in the middle Saxon town of Hamwic for 29 years, and has been involved in over 50 investigations. This paper will look at how the middle Saxon town was investigated, interpreted, and portrayed to the world since its discovery in the 17th century.

"Tickets for the dinner dance are 21/-": community archaeology in Southampton 1958-2008

Anna Welch (Secretary of the Southampton Museums Archaeology Society and Southampton Archaeology Unit, UK)

10:20-10:50am

Much of the archaeological investigation in Southampton has relied on volunteers. Pre-war excavation teams seem to have consisted mostly of school children, but the post-war redevelopment boom gave birth to a local society that provided a team who worked with the Museum's archaeological officer on rescue digs. In the mid-1960s Southampton's open-area excavations needed dozens of students from around the world who joined the locals in exploring the medieval town 'liberated' by the blitz. Using archive photos and SCMAS records this paper will look at Southampton's excavations from the point of view of the people who gave up their time to rescue their past. More recently 'community archaeology' has become more structured, is there still a place for volunteers today?

Coffee break

11:00-11:20am

The University and the City

David A. Hinton (University of Southampton, UK)

11:20-12:00pm

The University of Southampton became independent in the 1950s. For a while, it remained integrated in the community, as the constitution of the governing Council shows. Lecturers in what are now the Humanities often contributed to Extra-Mural programmes. This has declined as Extra-Mural became Adult Education and then Continuing Education, pursuing certificate courses and using its own staff. As archaeology was and is a popular subject, this lack of contact is a mixed blessing, though there is no longer a separate external department, and Archaeology has a part-time colleague responsible for the certificate modules.

Excavations by Peter Addyman and David Hill in Hamwic and by Colin Platt in the later medieval town during the 1960s set a standard for involvement and publication. The formation of a city archaeology unit meant that university staff no longer felt an obligation to work within the town, though some have occasionally done so. Concurrently, the university has discouraged the sense that it is the 'University of Wessex', although some contacts are maintained, both with the museums and the unit.

Archaeology and audience

Duncan H. Brown (Southampton City Council, UK)

12:00-12:40pm

The museum of archaeology in Southampton opened in 1961. Since then its fortunes have fluctuated with the interests of various local government administrations and broader national initiatives. It remains, however, the most consistent mouthpiece for the dissemination of archaeological understanding to the widest possible audience, from infants to fellow professionals. Alongside the development of the museum has been a multitude of different publications, presentations and perambulations designed to provide more detailed information and a deeper understanding of what Southampton's past really means in the present. This talk will look at the relationship between the archaeology and the audience in an attempt to illuminate the deeper purposes of our discipline and to measure its meaning in a wider context.

Discussion

12:40-1:00pm

Worlds Apart? Island Archaeology from Mull to Morbihan

Chris Scarre (University of Durham, UK)

Recent years have seen an upsurge of fieldwork on the islands that dot the coasts of Britain, Ireland and Brittany, accompanied by new approaches to the symbolism and significance of island worlds. This session brings together a series of recent projects with a focus on several key issues: sea level rise, island formation and human experience; islands, death and the otherworld; connection, separation and settlement. Do these islands offer evidence of parallel developments and meanings, or must each group be considered separate and unique? The issues will be explored through British, Breton and Irish Sea case studies, from the early Holocene to the end of prehistory.

Introduction

Chris Scarre (University of Durham, UK)

9:00-9:10am

Life, death and islands: recent investigations on Herm (Channel Islands)

Chris Scarre (University of Durham, UK)

9:10-9:30am

The islands of north-west Europe hold a special place in the study of Neolithic monumentality through the unusual density and character of the remains that many of them contain. This has sometimes been taken to indicate that islands were special places during the Neolithic, reserved perhaps for particular activities, or that the communities living on them had a special status. This is true for several islands or island groups around the shores of Brittany and western Britain, such as Molène, Scilly, and Arran. Were these vibrant insular communities, or places whose significance derives largely from their relationship to adjacent mainlands? Recent fieldwork on Herm in the Channel Islands suggests that settlement and funerary activity may have been interspersed, but does not exclude the possibility that pilgrimage and the attraction of special places, including certain islands, may have played an important role in determining the choice of burial locations by Neolithic communities.

The Argol alignments of Hoedic (Morbihan, France): new insights into standing stone alignments in Brittany

Jean-Marc Large (Collaborateur UMR 6566 CReAHH Rennes, France)

9:30-9:50am

Hoedic island, in southern Brittany, has many remains dating from later prehistoric periods. It became famous with the discovery in the 1930s of a Mesolithic necropolis, but the island also has abundant archaeological evidence from the earliest Neolithic onwards. Many megalithic monuments were built there, the most original of them being alignments of standing stones. One of these alignments has recently been excavated, and investigation of another is in progress. The discoveries resulting from this work provide answers to the origin of the phenomenon, its chronocultural context, the techniques that were used, and above all, gives a new approach to considering the meaning of these alignments.

On an Island . . . prehistoric times in the British Mediterranean

Timothy Darvill (Bournemouth University, UK)

9:50-10:10am

The Isle of Man occupies a key position within the Irish Sea, and lies more or less central to the British Isles. It first became an island during the early Holocene and has been occupied fairly continuously since about 7500 BC. Between 5500 and 4000 BC its cultural affinities lay with northeastern Ireland, connections that appear to continue through the fourth millennium BC as evidenced by monuments such as long barrows and pit clusters. By contrast, the Ronaldsway Culture of the third millennium BC seems to show a period of relative isolation at a time when many other coastal communities around the Irish Sea Basin were closely linked in what has been described as a peer-polity interaction sphere based on the use of Grooved Ware and the construction of developed passage graves. During the second millennium BC the island is re-integrated with the worlds of the western seaways, a pattern that continued through the first millennia BC and AD. It is suggested that the availability of desirable resources, and the manner of their exploitation, may be factors in the changing pattern of connectedness and isolation.

Archaeological Frameworks for the Isles of Scilly

Trevor Kirk (Council of the Isles of Scilly, UK)

10:10-10:30am

At a time when many scholars are releasing themselves from the shackles of strict categorical distinctions, it is important that archaeologists critically evaluate analytical categories such as

island, sea and land. With insularity and isolation no longer seen as immutable characteristics of island communities but rather as cultural constructs that may take particular forms according to social context, we may begin to think creatively about maritime life-ways in the past.

This paper seeks to develop some provisional theoretical frameworks for archaeological research in the Isles of Scilly. While working within the specific context of Scillonian archaeology, the paper also identifies practices and approaches that may have a wider currency.

Coffee break

10:30-11:00am

Hoedic in the Iron Age: isolated place or cultural crossroads?

Marie-Yvane Daire and Anna Baudry (CNRS, France)

With Catherine Dupont, Yvon Dréano, Nancy Marcoux and Anne Tresset (CNRS, France)

11:00-11:20am

Although research on the Iron Age site of Port-Blanc on Hoedic Island (Morbihan, Brittany) is still in progress, it already provides good illustrations of some of the current questions posed by island archaeology, both in Brittany and elsewhere in the world. The inescapable questions of isolation and remoteness must first of all be considered on the basis of individual cases, since environmental and cultural conditions can be quite diverse.

The primary objective of this paper is to show how the various approaches carried out at the Port-Blanc site (study of ancient texts and of the archaeological assemblage, and archaeozoological and environmental analyses) are likely to provide complementary answers to questions such as contacts, on the one hand, and interactions between people and landscape on the other, especially through the study of the acquisition-management of raw materials, manufactured goods and meat consumption.

This paper will open up wider avenues of discussion since many islands of Brittany were settled during the Iron Age and lead us to consider 'universal' problems of current island archaeology, such as the relationships between islanders and mainlanders and between cultural groups.

Beyond the stone: an archaeological analysis of 'Isle' of Portland, Dorset, England

Kate Page-Smith (Nexus Heritage, UK)

11:20-11:40am

For thousands of years, the 'Isle' of Portland, a small peninsula off the south coast of England, has retained its own character quite distinct from that on the mainland. Although not technically an Island, its insular community and traditional lifestyle have created a unique landscape, partially unaffected by large-scale development.

Its unique geological and geomorphological characteristics have attracted human occupation since before the Mesolithic period. Its prime location and defensive potential have appealed to people during all periods, as evinced by the historical and archaeological record. However, Portland has not received the archaeological attention that this rich heritage deserves.

This paper is intended to highlight the theoretical issues of 'Island' Archaeology by addressing whether Portland is a microcosm of the chalk downlands of southern England, or whether it has developed unique trajectories, similar to those of other small island cultures. This case study, still in its early stages, intends to assess the spatial dynamics of the peninsula to discover how it fits within our knowledge of

settlement structures. It will not only attempt to further the understanding of the Isle itself, but will explore how landscapes were created, developed and used and how they differ due to imposing factors. This paper should provide an unusual twist to the session, for although Portland is a peninsula it is essentially an island in every other aspect. It should be a very interesting contribution to the forum.

'Scotland's Only Mainland Island': Maritime connections in the Neolithic of Kintyre and the northern Irish Sea zone

Vicki Cummings (University of Central Lancashire, UK)

11:40-12:00pm

Although Kintyre is actually on the mainland, it is known as 'Scotland's only mainland island', and shares many characteristics with the Scottish islands which it sits amongst. In this paper I will consider the inhabitation of this particular landscape in the Neolithic, focussing on the experience of dwelling amongst these island worlds. In particular, I wish to focus on how people may have conceived of themselves in relation to the wider world, discussing expressions of connectivity as well as uniqueness.

Islands in a Common Sea – Archaeologies and Archaeologists in the Isles of Scilly and the Western Isles

Jacqui Mulville (Cardiff University, UK)

12:00-12:20pm

After 17 years of fieldwork in the Western Isles concluded I began to work on a different set of Atlantic Islands, the Isles of Scilly. This paper is an account of the archaeologies and histories of these two island groups; in particular the contrasts between my experiences of the archaeology, the islanders attitudes to their background and the manner in which this becomes translated into the visitor's perceptions and broader cultural definitions.

Both groups of islands lie at some distance from the mainland and differ vastly in size and in density of population. They have a comparable geological and archaeological record; with glacial activity resulting in the inhospitable environments with subsequent human and animals resettlement. There are also similarities in the lifeways of the islands groups with the reliance on marine resources throughout prehistory and into recent history being a primary theme. Hardships faced by islanders due to external ownership is also a common thread with both island groups experiencing the clearance of non-profitable people to make way for livestock - although the recent community buyout on South Uist stands in stark contrast with the continued Royal ownership of the Isles of Scilly. Both island groups were extensively visited by antiquarians seeking access to undisturbed archaeology and today are described as providing modern visitors with access to an older, slower, better way of life.

Despite the similarities there are aspects of the islands that are very different. They have dissimilar linguistic and population histories. I would argue that this is reflected in the islanders attitudes to their archaeology and histories with Scillonians and Hebrideans having differing pathways to their past and differing time depths within which they acknowledge the influence of previous islanders on their present day lives. This paper seeks to compare and contrast these two island groups, the construction of their archaeological and historical identities and the contribution that archaeologists make to creating these identities.

Discussion

12:20-1:00pm

Abstracts – Tuesday 16 December (Afternoon)

Border Crossings: the Archaeology of Borders and Borderlands

David Mullin (University of Reading, UK)

Recent debates in archaeology and anthropology have brought into focus the role of material culture in forming, maintaining and negotiating identity. Cultural expression is no longer seen as reflecting the presence of monolithic, homogenous social groups, but is rather a means of "buying into" social relationships and beliefs or expressing and negotiating ethnic identities. Studies of the relationships between ethnicity and material culture have suggested that culture does not passively reflect social relationships and organisation, but that there is a recursive relationship between the two: shared beliefs and commitments, shared memories and engaging in joint action have a role in forming identity and community as much as shared traditions of material production and architecture. Such communities may be viewed as being held together by a constructed identity based on inclusion and exclusion: choosing to accept or reject certain aspects of material culture, t he way in which this was produced, or how it was integrated within existing frameworks, may have had key roles in the construction of these communities. The decision about which sets of practices were adopted or rejected may have not only have established identity based on difference, but may also have been used to produce consensus and community, establishing boundaries and borders around and between different social groups.

These boundaries may be physical and/ or social and it is the intention of this session to explore how they are constructed, policed and crossed. In particular, the focus will be on the possibilities for interpretation of archaeological phenomena through the concept of border theory. The field of border studies is relatively new, and has, until recently, focused on nation states and international political boundaries (particularly that between the United States and Mexico). Of late, the study of borders as physical entities has given way to the examination of concepts concerning symbolic borders; visible and invisible lines; regional and local lived experience; landscape and identity. The idea of the border as a discursive practise which creates and negotiates meanings, norms and values has emerged, and the ways in which people and institutions create, enforce and transcend borders, both imaginary and real, has formed a focus of research across the arts and social sciences. Archaeology has much to contribute to these debates and is in a unique position to both add breadth to the study of (physical and mental) borders and boundaries, as well as adding historical depth. However, although anthropologists have identified the relevance of border studies to their field, archaeologists have been rather slower to exploit the opportunities the approach offers. Rather, the focus has been on the construction of ethnic and gendered identities and, although there is overlap between the study of borders and bordering practices and approaches to ethnicity and gender, these have been under-explored.

This session encourages the exploration of the experience of real (geographical, political, linguistic, cultural) and imagined (between people, species, gender, life and death) borders and how, as archaeologists, we comprehend the ways in which they were established, experienced and negotiated in the past.

Border Crossings: The Archaeology of Borders and Borderlands, an introduction

David Mullin (University of Reading, UK)
2:00-2:20pm

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All Quiet on the Eastern Front

Anna Nilsson (Södertörns högskola/ CBEES, Sweden)
2:20-2:40pm

The Iron Curtain was the border that divided Europe during a large part of the 20th century. It was a physical border with barbed wire, concrete walls and wide death strips patrolled by soldiers and diligent citizens. Apart from being a heavily militarised and physical border this was also a significant divider of people. Standing as a dividing monument of two ideologies, the communist East against the capitalist West, it has left more marks than those still visible in the landscape. Despite the fall of the Iron Curtain the division still exists in the minds of many people in Europe.

The definition of the word border is problematic in itself. We could talk about the physical boundary, the dividing line where one entity meets another like a kind of double ending. The

border then becomes a sort of 'no man's land' where the power of two different states end on either side. We can also look at the he human side of a border such as identity, ethnicity, language, culture and traditions. This would usually give us a much wider border area with gradual change depending on its history and interaction across boundaries. How does this social border landscape translate into the material culture? How do we as archaeologist recognise this within the material?

Within the context of the Cold War and its aftermaths the Iron Curtain has had, and to some extent still has, a major role to play. What can archaeology bring to the discussions about the former borders between East and West?

The border between Italy and Slovenia may not be the most obvious section of the former Iron Curtain, however, here the changing borders throughout the 20th century, both in location and in appearance, clearly demonstrate some of the issues involved with border studies. By looking at the border area between Italy and Slovenia I will discuss some of the advantages and problems when using archaeology to study a border that has left a lasting mark on both the landscape and its people.

The Bioarchaeology of Border Creation: From Feast to Famine along the Medieval Anglo-Scottish Border

Jaime Jennings (University of Durham, UK)

2:40-3:00pm

Recent studies in anthropology, history, and medicine suggest psychological and nutritional stresses caused by living in a region of socio-political conflict are associated with nutritional deficiencies, increased mortality rates, and decreased general health of local residents. Historical documents from the Late-Medieval period in Britain describe the creation of a contested international border through the former kingdom of Northumbria as an era of political instability, military conflict, such as the 'Harrying of the North', and border reiving. If these historical records are accurate, similar modern trends of nutritional deficiencies and increased mortality rates should be demonstrable in border archaeological populations.

The objective of this study is to create a macroscopic osteological description of conflict-zone health which can be observed in archaeological skeletal populations. The hypothesis is tested by comparing the demographic and palaeopathological profiles of Medieval (ca. 900 – 1600 AD) skeletons from northern English and southern Scottish border populations with their contemporary neighbours. Data used in this study was macroscopically collected from both border and neighbouring skeletal samples and included estimated age at death, sex, stature, body mass, dental disease, indicators of non-specific infections, and nutritional deficiencies.

Results of this direct comparison show a difference in palaeopathological profiles between conflict-zone populations and their neighbours. Although similar demographic profiles were observed throughout the time-period, differences in infection rates and childhood nutritional deficiencies increased through time. These data suggest populations must be exposed to acute socio-political stress during their skeletal development, or chronically during their adult life, to be detected in the archaeological record. This study highlights the need for multidisciplinary approaches to the analysis of human skeletal remains to fully describe the possible experiences of past populations.

Where the land ends: isolation and identity along the western margin of Europe

Richard Bradley (University of Reading, UK)

3:00-3:20pm

It is perhaps surprising that three different places along the Atlantic coastline of Europe are referred to in their local languages as 'Lands' End'. One is in north-west Spain, another in Brittany, and the third is in Cornwall. This paper explores the paradox that, despite the local perceptions that these were the outermost borders of the inhabitable world,

their inhabitants had such unusually extensive connections with other areas and played a vital part in a wider regional economy. That was as true in prehistory as it was during later periods.

Round barrows and the boundary between the living and the dead

Elise Fraser and Richard Bradley (University of Reading, UK)

3:20-3:40pm

Too much attention has been paid to the surface appearance of Early Bronze Age round barrows in Britain, and especially to those on the Wessex chalk. They provide the basis for the classification of the mounds and for a widely accepted interpretation of their structural histories. But in one sense they were quite atypical, for they were built in a landscape which had long been settled and which contained a wide range of earlier monuments, most of which were still identifiable. This paper considers the structures built towards the end of the Early Bronze Age in more marginal areas which are often heathland today. A number of cemeteries were established on land which had not been occupied before, and here the barrows took an unusual form. In contrast to those on the chalk, these cemeteries were normally short lived, yet the monuments are characterised by an unusual variety of physical barriers erected between the living and the dead. They are epitomised by so-called 'bell barrows' and 'disc barrows'.

At the same time, their creation followed a specific sequence in which the dead were first cut off from the living by an area of stripped turf and were buried under a pile of sods. This would have continued to grow, but after a short but clearly-defined interval it was covered by a deposit of inorganic rubble which closed it off from the living population and changed the surface appearance of the mound itself. Was this intended to prevent the dead from returning to the living, or was it meant to protect the deceased from those who still survived? Once we ask such questions, the barrows can be reinterpreted, not just as memorials but also as the boundaries between the living and the dead.

Coffee break

3:50-4:20pm

Negotiating the Boundaries of Ancient Rome

Saskia Stevens (University of Oxford, UK)

4:20-4:40pm

In Roman cities, boundaries were an important way of defining spaces. An urban context was marked by physical boundaries, such as city walls and gates, as well as immaterial ones such as the customs boundary and also the pomerium, a border related to city foundation rituals. The location of necropoleis in the urban landscape, moreover, served as an indirect marker of a city's limits as the Romans, by law had to bury the dead outside the city. Laws and specific cultural rules mediated the meanings of such boundaries. In the process of urban development and expansion, conflicts between boundaries were inevitable.

This paper examines the civic boundaries of Rome in the late Republican and early Imperial period. The focus is particularly on how conflicts and constant negotiations between law, culture and tradition, political institutions and the dynamics of everyday urban life, all factors that are intrinsic to the use of space and boundaries, determined the Roman outlook and approach towards urban limits. The paper starts with an exploration of how civic boundaries were constructed and decided. Another aspect under examination is for whom the various boundaries were intended and at what time they were valid: were they of importance to all city dwellers or just to a particular group of people? Were they, moreover, of constant significance or did some of them had a more occasional character? In addition, the paper discusses the crossing of civic boundaries that often caused conflict situations. For example, when features initially located beyond city-limits, such as burial sites, suddenly became part of the urban fabric or when boundaries were literally destroyed, in spite of their legal or ritual protection.

Constructing and deconstructing Roman city walls: contribution of urban enceintes to understanding the concept of borders

Isobel Pinder (University of Southampton, UK)

4:40-5:00pm

City walls encapsulate the concept of a border both physically and symbolically. Much more than a concrete expression of an urban community's need for protection, they embody the city's status and perception of self. The meaning of a city wall transcends its physical functionality and offers insights into the community's sense of identity. Roman cities were individual creations of their lived past and anticipated future within a particularised space and time; the development and use of a city's public spaces and perceived borders gave expression to the way a community wished to remember (or expunge) its past and to integrate (or subvert) its place in the Roman world. Walls helped to perpetuate, obliterate or transform a city's identity.

Urban enceintes represented a material manifestation of concepts of inclusion and exclusion. The precise location of the wall, its layout and design, and the materials with which it was built reflected specific decisions and choices. Once built, the wall constrained and shaped future actions and behaviours. But the relationship was ambiguous: how was the physical boundary negotiated? The lived experience of city walls resulted in discrete and evolving engagement. With limited entry and exit points and standing perhaps six or more metres high, a Roman city wall provided a formidable barrier as much to those inside as to those outside. A city wall might inspire pride or fear, envy or reassurance. As a striking statement in the landscape, sometimes deliberately constructed for an enhanced visual impact, and as a defining structure in the arrangement of urban monumental furniture, a city wall could not be ignored. Yet the border represented by a Roman city wall had to be permeable: the city and its territory were mutually dependent, and there was constant traffic across it.

By defining the physical border of a city, an urban enceinte helped to shape the collective identity of a community. But many Roman cities did not have walls, and in those that did, the walls were not necessarily contiguous with the formal ritual or juridical border of the city. A few Roman cities are known to have had gateways with the wall between them understood but not built. Other cities constructed walls delineating an urban border which was much more extensive than the community could expect to need, enclosing an area many times larger than was ever built up. The practical implications of defending a long perimeter suggest that an urban enceinte's defensive capability was not its sole, and very possibly not its main, purpose.

It is therefore argued that Roman city walls represented a border that was as important symbolically as it was defensively. Without denying their defensive functionality, city walls stood as an embodiment of civic pride and urban status. Walls allowed an urban community to exhibit wealth and power and to project a defined image to itself and neighbouring communities. An intelligent reading of walls enhances the archaeologist's understanding of a city's borders and the community that lived within and outside them.

Historical and archaeological views of the Liao (10th to 12th centuries) borderlands in northeast China

Naomi Standen (Newcastle University, UK) and Gwen Bennett (Washington University in St Louis, USA)

5:00-5:20pm

In this paper a historian and an archaeologist seek shared understandings of interactions between economically, socially and politically varied groups in a region that could support both pastoralism and agriculture. We find that while Chinese historical materials can permit detailed comment on the borderland interactions of, say, the Liao dynasty in the tenth century, these materials are limited in two ways: by their construction of the possibilities for borderland action and

identity in terms of an antagonistic relationship between steppe and sown, and by their focus on ruling and literate elites.

Modern historians have embraced certain discourses in later historical texts to focus on the 'imperial centre' and emphasise the differing economic, political and cultural orientations between regions and peoples, perpetuating the notion of sharp boundaries rather than transition or buffer zones. Archaeological approaches in China have been largely text-driven, so reinforcing the emphases on elites and on sharp cultural distinctions. The arrival of systematic regional full-coverage survey methodologies in China offers possibilities for finding evidence for the experiences of a wider social range, but also raises the problem of incommensurate timescales.

In the texts, the contours of specific examples emerge within a century or three, but archaeological timescales are longer than this. CICARP, the Chifeng region systematic full coverage archaeological survey, has used recovered pottery sherds to map changing settlement patterns across a 7000-year time span. However, the utilitarian unglazed black wares of the 900-year period designated as Liao cannot yet be fitted into a chronological framework and render a conflated view of the Liao which includes all the societies leading up to it. We now have the lengthy and onerous task of establishing the pottery chronology for this region.

Historical approaches to the Liao would benefit from the archaeological imperative to think about particular locations over longer periods of time. Archaeological methods will enable us to 'get local' in the Liao borderlands in ways so far only achieved for later periods and primarily in the Yangzi valley. In doing this we hope to pick up patterns of change among non-elites, where both are invisible in the histories.

This is, for China, a very new kind of archaeological approach. Compared with tombs full of fabulous objects, regional survey and unglazed grey ware bend less obviously to the political and economic agendas that affect Chinese archaeology as a national project. If this archaeology reinforces the textual arguments for seeing the Liao borderlands as 'open', that will be further reason to consider to what extent, and for how long, a similar regime operated in the polities of the Central Plains, southern neighbours which were intimately engaged with the Liao, and even integral parts of the same borderland zone. Our goal is to bring both under the same framework of historical and archaeological analysis, that we might test the notion, measure the significance, and trace the development of the borderland not as margin or periphery, but as the location of influential structures and historical agency.

Discussion

5:20-6:00pm

Brightness, Lustre and Shine: Colour in the Medieval Household (supported by the Society for Medieval Archaeology)

Eleanor Standley (Durham University, UK) and Rebecca Bridgman (University of Southampton, UK)

Our knowledge and perception of colour is extremely different from that of the medieval mind and therefore to understand colour we must look at how everyday domestic features were decorated and used in the later medieval period. Lustre and shine were more important in the medieval world than the hue of colour, and within the domestic sphere the use of illumination from windows and fires would have been an important factor in the perception of colour. In households the colours of material culture, including furniture, paintings, decor, clothing, ceramics and other objects, were an essential component in how material was experienced in the everyday.

We are seeking papers from research students, early career entrants, established researchers and those working within the professional and public archaeology sectors, as well as the museum's service, who are studying domestic material culture and using the aspects of colour and lustre within their research. Papers are invited on aspects of material culture studies

dealing with these issues and papers on related topics such as light, vision and pattern are welcome too. The session hopes to encompass the whole of the medieval period, from post-Roman to the late medieval/ post-medieval transition with particular attention to the later medieval period, and papers are welcome on the archaeology of Britain, Europe or beyond. It is hoped that this session will be a platform for discussion on how we can approach the study of colour in the domestic household through artefacts, paintings, decor, clothing or the use of lighting. How can we make inferences about how colours were used, perceived, and the visual impact, symbolic connotations and meanings which they held in the medieval period?

Introduction

4:20-4:30pm

'Gleaming with purple and silver flowers': light and colour in Byzantium

Liz James (University of Sussex, UK)

4:30-4:50pm

That the Byzantines appreciated colour for qualities of lustre, brightness and shine beyond that of hue has been appreciated for some time. The nature of colour and how it works in Byzantine religious art has been discussed, but the way in which colours were used in secular art and the roles of brightness and shine in this context has not been considered. Focusing on household objects, including glass, metalwork and textiles, this paper will consider the interplay between colour and brightness in the contexts of aesthetics, symbolism and function.

Colour and food in late medieval England

Chris Woolgar (University of Southampton, UK)

4:50-5:10pm

Understanding the perception of colour in late medieval England is a difficult task, but it is one for which there is a good deal of scattered evidence. There are theoretical descriptions, anaylsing colour and its gradations, and implicit in many texts are associations between colour and value, for example, virtue and holiness. A very few texts tell us about the creation of colour: one group that has been little studied from this perspective relates to the preparation of food, for upper-class consumption. Much of the importance of elite cuisine was in display, for which colour was an essential. Recipe books instructed cooks how to colour dishes, to add verisimilitude to made dishes (e.g. meatballs, decorated with parsley to produce a green to mimic apples), or for use possibly in the creation of heraldic colours and designs, especially for 'subtelties', set pieces for table often with a political message. On the other hand, there may have been general cultural associations of certain colours with some culinary preparations. Some types of dish show common patterns of colouring: the use of green sauce, for example, for fish, and red for dishes known as 'Saracen'; another popular dish, of eels, was known as 'sore', literally just 'red'. Part of the popularity of some colourings, such as saffron or a gold colour generally, often combined with an egg glaze to provide lustre, may have been a beneficence that could be acquired by consuming objects of that colour or shine (just as items of virtue - jewels or stones - might be used in the cooking process). The employment of gold leaf in the preparation of some foodstuffs marked the ultimate in terms of consumption.

Culinary preparations cannot be divorced from the vessels or plates on which they were served or consumed. At the highest levels, precious metals were used for dishes, plates and saucers, and for utensils, all part of the culture of display. At a lower level, green sauce, for example, must have been readily available in the tavern, for use on pewter.

This paper will review the way that colour is employed in late medieval recipe books, in menus for feasts and other records of consumption. Colour in the foods of the past is a fleeting concept, but its use opens up ways of illuminating attitudes to chromaticism more generally and to associated material culture.

Redwares, Blackwares and Greywares: Colour and the Study of Medieval Pottery

Ben Jervis (University of Southampton, UK)

5:10-5:30pm

In many ways colour is central to how we study medieval pottery, be it in the definition of a pottery fabric as a 'redware' or 'whiteware' or in defining a glaze as 'green' or 'olive'. Colour is also peripheral to our study however; we do not regularly study the interactions of colours within a pottery assemblage, the temporal or spatial variation within and between households and settlements. Colour, like texture and form are created in the production of a ceramic vessel but are understood, manipulated and interacted with in the household, consumption context. This study follows the initial work of Cumberpatch (1997) in developing a more contextual understanding of the colour of medieval pottery, both during its creation and its consumption. Case studies from southern England covering a wide temporal span will be used to explore the issues. The first of these is the study of pottery production and consumption in Saxon Chichester, West Sussex, where the colour of pottery was determined by changes in firing technology – how was such a change in colour understood by the tenth century consumer and how was colour used and understood in the context of this developing urban entity? Further case studies will be taken from households in Southampton, Worcester and Norwich where assemblages related to individual households can be studied to explore the development of colour in medieval pottery and the interaction of pots within the ceramics used within and between households. The paper aims to create a more developed and subtle approach to colour, grounded more in historic than modern categorisation and perception.

Discussion

5:30-6:00pm

Elegance in Scholarship…: Modes of Expression in Archaeological Dialogue

Benjamin Edwards (Durham University, UK) and Arthur Anderson (Durham University, UK)

This session aims to look below the surface of interpretation, and explore the interplay between assumptions, subjectivity and objectivity in the textual and visual representation of archaeological data.

The dominance of reflexive or post-processual archaeologies over the last twenty-five years has generated an extensive literature on the tension between human subjectivity and the (debated) ideals of objectivity in archaeological writing. Yet the scope of this literature can often be rather limited. Either overtly discussing the means of subjective interpretation, or critically examining subjectivity in the interpretations of others.

In contrast, this session aims to look below the surface. Examining how the very means by which we communicate (in writing, reconstruction, diagrams, photographs etc.) exposes inherent attitudes toward the subjective and objective. We are concerned with how the manner in which we present interpretations, rather than the actual content, helps us justify our knowledge claims and transmits subtleties of attitude and interpretation which may not be obvious. We are interested in looking for contradictions between our theories of interpretation and the means by which these theories are communicated. For example, do our interpretations stress plurality and reflexivity, but our methods of presentation betray an implicit and contradictory claim to objective truth?

Papers are invited that examine the underlying assumptions behind the presentation of archaeological data in any medium, from writing to physical reconstruction. It is hoped that the session will address questions such as: what structures do we continually reproduce in conforming to acceptable methods of communication or presentation? How can the visual and written language of archaeology act as a means of exclusion? How have accepted codes of academic expression shaped archaeological practice, and moreover, as means of

communication advance rapidly in the online age, how could changes in those codes reshape practices?

Introduction

Arthur Anderson (Durham University, UK)

2:00-2:20pm

Canon William Greenwell and the post-processsualists…at last reconciled?

Ben Edwards (Durham University and University of Liverpool, UK)

2:20-2:40pm

This paper compares the language used in nineteenth and early twentieth century antiquarian writings with that used in contemporary academic discourse. This will be approached in two ways: 1) the language used to form interpretations, and 2) the language used in the justification of those interpretations. Styles of prose have changed in the intervening hundred years, but if we strip away differences in fashionable terminology the form and justification of interpretations have changed very little. It is certainly true that reflexivity has made us more aware of the as-sumptions behind our explanations, but has this awareness changed the eventual nature of those explanations as much as we would like to think?

Meaning and Authority in Archaeological Images

Arthur Anderson (University of Durham, UK)

2:40-3:00pm

This paper will explore the nature of authority and meaning in images used in archaeological publication. Over the past several hundred years, visual authority (which gives the image mean-ing) has come from many different sources: the personality of the creator of the image, the scien-tific or pseudo-scientific process used in its creation or the codes of expression used to make the image academically acceptable. Where does visual authority lie today, and can we expand our range of expressive visual options by acknowledging and questioning this?

Writing Archaeology

Irene Garcia Rovira (University of Manchester, UK)

3:00-3:20pm

'The writing of archaeology begins long before an author puts pen to page' (Joyce 2002: 2). Writings are considered to be the tool par excellence for archaeologists as means of communica-tion. Writing is the main communicative medium used in conference papers, PhD theses and publications. It is through the act of writing that we talk about the past, a past composed of in-numerable dimensions. Whether considered scientists or story tellers, archaeologists, since the very beginnings of the discipline, have presented their interpretations through academic dis-course and it is this discourse that remains important when considering a reflection on our work as archaeologists from, in this case, post-processsualist viewpoints.

In this paper, I would like to introduce some personal thoughts that emerged when conducting research on a specific example of my PhD thesis (work in progress). In considering the existence of navigation in different areas of the Atlantic coast of Europe before the appearance of the Bell Beakers, it has become highly stimulating to represent the peoples involved in such tasks. Ob-taining a picture of such socialities has been an outcome of a wide range of approaches, raising awareness on the conceptualisation of 'maritime people'. These are defined in terms of identity and even of culture. However, the application of these notions to prehistoric narratives presents a number of problems specially when considering new theoretical positions regarding the defini-tion of culture and material culture. Archaeological materials are not a direct reflection of cul-tures and both cultures and identities have surpassed their exclusively physical or ideological characterisation incorporating other phenomena such as those related to sensory experience as important elements for their definition. How can these be reproduced in a written final work?

Moreover, special emphasis is placed upon an explicit controversy. Whilst theoretically, post-processual accounts have defended the subjectivity and relativity of, at least, archaeological works, notions of truth inherent in the work of archaeologists possibly betray the very founda-tions of these reflective and critical movement. In order to discuss this situation, I will consider Foucault's thought on scientific discourse and especially on the notion of 'epistemes' are consid-ered. If 'epistemes' undergo mutations, is there any possibility to escape from the inherent au-thoritative power of the academic discourse?

'The Jewel in the Crown of Canaan/Israel': Finality, Authority and Ownership at Arma-geddon

Naomi Farrington (University of Cambridge, UK)

3:20-3:40pm

The UNESCO World Heritage site of Megiddo (otherwise known as Armageddon) in northern Israel, has been described as the 'Jewel in the Crown of Canaan/Israel' (Finkelstein and Ussish-kin 1994). Due to a number of factors, including the fact that it appears relatively frequently in the Old Testament, Megiddo has become one of the most excavated sites in Israel: first by Gottlieb Schumacher for the German Society for Oriental Research from 1903-5, then by the Oriental Institute of Chicago from 1925-38. Yigael Yadin of the Hebrew University carried out a few short seasons of research there in the 1960s and 70s, and more recently, since 1994 the site has been excavated by the Megiddo Expedition of Tel Aviv University. The multitude of excava-tions means that a great deal has been published on the site, and the variety of excavators means that these publications differ greatly in style and content, which is particularly illuminating for a study of trends and themes in archaeological publication. In such a politically-charged area of the world as Israel, issues of authority and ownership are of great importance. Using techniques of discourse analysis (e.g. Gee 2005), which involve detailed analysis of text (mostly in the form of excavation reports), this presentation will examine the ways in which interpretations are pre-sented in archaeological literature with regard to finality, authority and ownership, and identify ways in which these presentations have altered over time. Who or what holds authority and what does this mean in practical terms? Do authors regard their interpretations as 'final', or is there room for uncertainty and doubt? Has archaeological knowledge really undergone a 'democratisa-tion' in recent years? The presentation will assess the implication of these issues for participa-tion in archaeological interpretation.

Coffee break

3:50-4:20pm

Interpreting Roman Women

Melanie Sherratt (University of Durham, UK)

4:20-4:40pm

The traditional image of the Roman woman has changed very little in the last century, even after more than twenty years since the introduction of gender theory to the discipline. Given modern excavation techniques and interpretation are more open to debating aspects of difference within the archaeological record, there is a great potential for a more nuanced approach. This paper will explore the preconceptions concerning images of women in Romano-British archaeological inter-pretations. This involves not just the visual representations of women, but the language with which women are described, the selective areas within which they are discussed and the unsubstantiated labelling of artefacts associated with them.

Attitudes to the Romano-British woman can be argued to be rooted in late 19th century perception of womanhood and issues of Empire. As Hingley has pointed out in Roman Officers and English Gentlemen and in Images of Rome, the equation of Rome and the British Empire affected inter-pretations of Romano-British society. The ideal of the Roman matron is assumed to be the norm, cemented into creation in the classical texts, and explorations of difference within female and male expressions of gender are either ignored or

conveniently relegated to religious practice or under-stood within a modern framework of 'deviant' behaviour These ideas are disseminated into ar-chaeological consciousness uncritically through the language and terms with which women and men are described, the subjects with which they are included in discussion and the artefacts attrib-uted to them, based on modern and predominantly western assumptions, sometimes based on the rejection of biologically sexed skeletons in favour of sexing by finds, which correlate more 'accu-rately' with the perceptions of the excavator. These attitudes remain unchallenged and have al-lowed for a circular reinforcement of unsubstantiated attitudes the female gender to develop, at the detriment of the subject, for the multi-cultural nature of the Roman provinces allow for a much richer archaeological narrative than currently argued, with multiple expressions of gender compet-ing and conflicting within the Empire as a whole. However, when concepts of gender are not dis-cussed in terms of the peoples of the past but are based on assumptions, all that is achieved is the continuation of the perceived ideals of the archaeologists, and an unquestioning reinforcement of modern norms, a form of reflexive self legitimisation.

More than Objective Artefacts and Subjective Narratives: Authentication, representation, and limitations in archaeology museums

Mary Leighton (University of Chicago, USA)

4:40-5:00pm

How is archaeology - as a discipline and a theory of the past - represented to itself and to a wider public? Archaeologists frequently complain that they and their objects of study are misunder-stood and misrepresented by a fickle public. Against the stereotypes of the media, Hollywood and the internet, the museum appears as a space within which professional archaeologists are able to maintain a greater level of control over their representation. Modes and methods of ex-pression in the museum (throughphysical spaces, and physical 'things' that include texts) allow the discipline of archaeology to represent itself and its object of study. And yet, if the academic writings of archaeologists do not reflect the subtleties of their interpretative practices, as no doubt other papers in this session will argue, the visual and physical representation of archae-ology in museums is even further divorced from contemporary practice and theory.

Through case studies from three continents, this paper discusses archaeological museums as spaces where the presentation of both physical things and descriptive concepts are based in im-plicit understandings of archaeological methods and heuristics. Looking at museums on either end of a scale from primarily "object-based" to primarily "narrative-based", an argument is put forward that archaeological museum displays ultimately rest upon a belief in the 'objective arte-fact'. The artefact is understood to either implicitly communicate its meaning, or to serve as an authentication of the exhibit's grand narrative through its inherent physical presence.

While archaeological theorists have been engaged in a long and productive debate about the objective/subjective dynamic, archaeological museums have maintained a monolithic representa-tion of both the discipline's theory and practice, and its objects of study. Drawing on parallel and counter examples from art and science museums, this paper discusses what the context and methods of presentation in museums reveal of the way archaeologists/archaeological museums conceptualise the relationship between object and investigator/viewer. Do such conceptualisa-tions require a certain type of person (Professional? Literate? "Cultured"? Western?) who is able to implicitly recognise a certain type of object (Authenticating? Aesthetic? Archaeological?). What alternative methods of expression and representation can archaeological museums aim for, that are closer to the realities of archaeologist's own experiences of practice and interpretation in the field, the lab and the library? In asking these questions, this paper seeks to ground discus-sions of objectivity and subjectivity in an appreciation of the way we represent the significance of the physicality of objects, and our role in constructing this signification, to ourselves and the wider public.

Conclusions

Ben Edwards (Durham University, UK)

5:00-5:20pm

Discussion

5:20-6:00pm

Encounter

Sheila Kohring (University of Cambridge, UK) and Stephanie Wynne-Jones (University of Bristol, UK)

This session explores various aspects and scales of 'encounter' as used in archaeology. The concept is used here to describe material engagements and their social negotiations – be they individually or communally experienced, one-off chances or repeated patterns of engagement. While an encounter describes a specific event, in reality it includes the entire network of relationships as experienced by producers, consumers and the archaeologists themselves when they try to make their material world meaningful. Papers in this session may consider how innovations and traditions are internally negotiated, how interactions between social groups are mediated and why these interactions may cease to facilitate continuation in traditions or networks. The unifying theme will be regarding the fulcrum nature of material culture and 'exchange' (as a physical, social and cognitive engagement).

Rupturing, revealing, disclosing and differing: encounter at the Mesolithic/ Neolithic transition

Hannah Cobb (University of Manchester, UK) and Oliver Harris (University of Cambridge, UK)

4:00-4:20pm

This paper takes as its starting point the perspective that rather than people imposing meaning on to the world around them, meaning is continually disclosed and revealed through people's relationships with places, animals, plants, technology and one another. What happens, then, when new forms of these relationships are encountered? In the moment of encounter and its aftermath do these new possibilities create ruptures with old relationships, and therefore old meanings? Or it is the case that encounters with new people, materials and material traditions can only be revealed against existing understandings of the world? What is the role of memory, identity and emotion within this? In this paper we explore these questions through one particular encounter in Britain, that between the ways of living we have come to know, somewhat problematically, as the Mesolithic and the Neolithic. Whether we see the change between these periods as the abrupt arrival of new people, or a more gradual process of becoming Neolithic, it remains unavoidably an encounter that was mediated through various materials, some similar, some very different. In this paper we argue that by taking such materials as our starting point and drawing upon a relational perspective to them we can begin to develop a more nuanced and intimate account of this most contentious period of prehistoric encounters.

Encountering Representation

Sheila Kohring (University of Cambridge, UK)

4:20-4:40pm

What happens when we encounter 'ourselves', as human figures, represented in material forms such as clay, rock or metal? For the archaeologist, artistic representation has it's own set of highly charged encounters and these differ from those held by non-archaeologists, including past peoples. The materiality and technology involved in representation are pivotal factors in how the human body is represented and understood. This paper explores encountering representations through technologies of knowledge and production. The technologies of production and knowledge inform this dialectic process of encountering: through categorising representation, making analogies to self and/or other, and assessing/valuing it

through shared knowledge systems. The encounter with representation, however, does not only occur in regard to the final visual product. Encountering is part of the individual experience in the production act itself. Through the working of material, different encounters are created, explored and routinised. Traditions and shared senses of how to encounter are invented, maintained or challenged both the individual act of encounter in production and through continued encounters in daily, recurrent engagement with representations.

Encountering strangers

Susanne Hakenbeck (University of Cambridge, UK)

4:40-5:00pm

Historically, the advance of the Huns into Roman territory in the fourth and fifth centuries AD has been thought of as the domino piece that set in motion the migrations of other barbarian tribes which ultimately brought about the collapse of the Roman Empire. The archaeological evidence associated with these migrations provides a more varied and complex picture. The distribution of women with modified skulls west of the Carpathian basin indicates directed movements of individuals, possibly within an exogamous social structure. The encounter with these individuals challenges the identities of both migrants and the receiving population. Modified skulls are a physical reminder that a person is a 'stranger' or has a history of migration, and the physical traits of the body in themselves become a source of identity. In the manner of their burial the complex relationship between physical appearance, identity and the transformative nature of migrations is negotiated.

Entangled peoples: global encounters and the maintenance of tradition

Stephanie Wynne-Jones (University of Bristol, UK)

5:00-5:20pm

Archaeological approaches to cultural encounters in prehistory tend to rely on the notion of pre-existing societal entities united by a common tradition; these entities are then seen to have been shaped by interactions with others. This notion of prehistory is contrasted with modern globalised encounters, and a line is often drawn between 'historical' archaeologies of the global world and 'prehistoric' encounters between traditional societies. This has been a particular theme in the archaeology of the East African coast, where global networks are seen to have intersected with traditional societies, with those societies only being drawn into global networks during the nineteenth-century expansion of the world system.

This paper explores the notion of tradition employed by archaeology, demonstrating how for the East African coast 'tradition' has always been a dynamic phenomenon, shaped by – and itself shaping – encounters with a wider world. It compares the Swahili coast of the eleventh to thirteenth centuries with that of the nineteenth century under Omani commercial control. Critique of a single region then feeds back into a broader engagement with our ideas about what constitutes tradition and how it is built from a series of encounters within and between social actors and groups.

Over the wobbly bridge : Recounting Encounters

Rose Ferraby (Edinburgh College of Art, UK)

5:20-5:40pm

The nature of our work as archaeologists leads us into a myriad of encounters. Whether carrying out work locally, or across the world in an environment and culture very different to our own, archaeology becomes the centre of a web of experiences and memories. In many ways it is these relationships we develop with specific sites, places and people that make archaeology what it is. But how do we communicate these encounters? This paper will explore the ways in which archaeological encounters have been communicated in the past, and puts forward ideas for the present and future. What impact do personal recollections of encounters have, and what role do they play? Using an example from my own archaeological work, I will explore the ways in which we seek to understand, talk about, express and remember encounters.

This will take the form of a variety of media to tell a story of a place, people and a moment in time.

Encountering Prehistory

Katherine Cooper (University of Cambridge, UK)

5:40-6:00pm

The discovery of lake dwellings in the 1850s prompted one of the biggest archaeological manias across Europe. Artefacts from these sites became highly valuable and sought after attracting the interest of some of the top natural scientists and antiquarians of the day as well as the wider populace in Switzerland and as far as Britain. This paper explores the way in which the prehistoric past was encountered in 19th century Europe and how small pieces of these well known sites were personalised, transformed and displayed. They became important players in personal and collective identities as well as a point of contact—or place to encounter—a hitherto unknown past. Analysis of museum collections and other representations materialising this encounter allow us to consider how the products of archaeological excavation and the stuff of museum displays mediate encounters between the past and the present and give insight into the construction of new identities exchange and transfer of ideas in 19th century in Europe.

Ethnic Identity and Political Construction in the Ancient World

Guillermo-Sven Reher Díez (Spanish National Research Council (CSIC), Spain) and Mª Cruz Cardete del Olmo (Complutense University, Spain)

The session aims to analyse the relation between ethnic identity and the construction of the political landscape in the ancient world. For this purpose, the relation between ethne and political entities must be re-examined, overcoming the traditional equation of both concepts.

The role that ethnicity played in the construction of political entities has been recently studied in many ways. An adequate use of written sources and the incorporation of recent theoretical work in Anthropology have helped shed new light on the articulation of identities that was –and is– constantly undergone by societies. For this reason, some of the topics discussed here will be:

- The historiographical construction of ethnicity.
- The relation between ethnic groups and political entities.
- Ethnicity vs. other forms of identity in the written and archaeological record.
- Ethnic 'labelling': an imperialist habit, not a proper source.

Contributions dwelling on ethnic identity and ethnicity, how they are constructed and formulated, will be welcome. New insights, case-studies and working documents will help generate an intense and fruitful debate on the current state of ethnicity studies.

Introduction

Guillermo-Sven Reher Díez (Spanish National Research Council (CSIC), Spain) and Mª Cruz Cardete del Olmo (Complutense University, Spain)

2:30-2:40pm

Ethnicity and Empire: The political and social articulation of identity in ancient Egypt's Nubian colon

Stuart Tyson Smith (University of California, Santa Barbara, USA)

2:40-3:10pm

Ethnic groups are usually seen as bounded, distinctive entities, often corresponding neatly to political units. Recent investigations suggest, however, that this view is too limiting.

Both political and ethnic boundaries are and were more permeable than the pronouncements of governments assert. Ethnic identities are not absolute and bounded, but rather situational and overlapping. This is particularly true when cultures come into direct contact, as with the Egyptian conquest of Nubia that forms the focus for this study. First I will examine the political use of the ethnic "other" through a consideration of the highly idealized construction of ethnic identities shown in ancient Egyptian ideology. Then I will shift from the regional to the local and the general to the individual through a focus on the archaeological evidence for ethnic identity on Egypt's southern frontier. Egyptian colonists, distant from the centers of power, forged new communities with their Nubian neighbors, creating their own trajectories of cultural contact and entanglement that came to influence the nature and pace of interaction in Egypt's far-flung empire. The seemingly contradictory juxtaposition of exclusive boundaries and ethnic categories constructed by the state ideology and the ability of individuals to shift identities in different contexts challenge essentialist views of ethnicity, supporting the multi-dimensional nature of ethnic identity. The complex nature of ethnicity on the ancient Egyptian-Nubian frontier shows how the imperial construction of an ethnic 'other' contrasts with patterns of mutual influence, with particular consideration of the subtle ways in which subjugated peoples, especially women, influence the dominant culture of the colonizer.

Ethnic interpretations in Spanish archaeology: history of research and current approaches in Iron Age studies

Manuel Fernández Götz, Eduadro Ferrer Albelda, and Franscisco José García Fernández (Universidad Complutense de Madrid and Universidad de Sevilla, Spain)

3:10-3:40pm

During the last decades, archaeology of the Iberian Peninsula has experienced a renewed interest in ethnicity studies. In this respect, Iron Age represents without a doubt the most appealing period, since the incipient availability of written documentation about pre-Roman peoples has favoured the attempts to relate archaeological and literary data. Nevertheless, in many cases the methodology used in these studies has not changed much with regard to Bosch Gimpera´s pioneering works during the first decades of the twentieth century. On the other hand, after the fall of Franco's dictatorship the development of the Autonomous Communities has driven the construction of "regional histories". In many cases these Communities have sought to reinforce their identity by tracing back their supposed origins to Protohistory.

The aim of this paper is to provide an overview about the different focuses applied to the analyses of ethnic identities in Spanish Iron Age archaeology. Therefore, we will start with a brief historiographical revision followed by an up-to-date introduction of the main interpretative currents nowadays. Despite an occasional processual varnish, many studies are still placed in a traditional culture-historical approach. Fortunately, there are also a number of new researches that integrate several recent proposals from Anglo-Saxon anthropology and archaeology. Finally, we will deal with the complex and problematic relations between academic research and pseudo- historic studies as well as the political implications arisen from some works. It is argued that a critical archaeological research, based on the current conceptualization of ethnic identity in the human sciences, can represent a valuable contribution in order to counteract the distortion of past on behalf of contemporary political agendas.

Coffee break

3:50-4:20pm

"A sacred place ... named from the Tauric country": Using foreignness to create identity in 5th century Athens

Jeremy McInerney (University of Pennsylvania, USA)

4:20-4:50pm

This paper is concerned with the cult of cult of Artemis Tauropolos on the outskirts of Athens. Here, at Halai Araphenides, was a temple where boys were initiated. Upon completion of the initiation the young men performed the pyrriche at the Tauropolia. (AE 1932, Chron. 30-32) They are now fully adult and fully Greek. I argue that the foreignness of the cult, which was associated with the Tauric Chersonese (Ukraine) was integral to its function as a site of adolescent initiation. Herodotos 4.103 associates the cult in Tauris with piracy, abuse of xenia and human sacrifice. The Tauric cult thus exemplifies barbarian ethnicity as the inversion of normative Greek practice. Euripides' IT 1457 and Strabo 12.2.3 assign the cult's introduction to Athens to Orestes, thereby linking the cult to the story of Iphigenia's time spent in Tauris. Euripides also refers to drawing a blade across a man's throat "in memory of these rites." The liminal stage of initiation was thus marked by a re-enactment of barbarian savagery.

The cult activity at Halai Araphenides is connected to the better known cult of Artemis at Brauron, where girls play the bear for Artemis in the Arkteia ritual. It was here that, in at least one version of the myth, Iphigenia went to live as priestess of Artemis, who was worshipped as Tauria (Pausanias 1.23.7). But the statue from Tauris finally made its way to Sparta where, as Orthia, it continued to thirst for blood. Only the scourging of boys could slake it. If the scourgers slackened because of a boy's beauty, the image grew too heavy for the priestess to carry. (Pausanias 3.16.7 and Philostratos, Vit. Apollon.Tyan. 6.20).

The association of Artemis Tauropolos with the blood shed by boys entering manhood is a distinctive feature of the cult. The beating of the Spartan youths and the dedication of chlamydes ephebikai at the cult of Artemis in Miletos recall the ritual of female initiation for young girls at Brauron and the dedication there of garments by women at Brauron. In her cults, garments are left as a reminder of the goddess' kindness in allowing the young person to advance to another stage of life, and for both boys and girls that meant a symbolic shedding of blood that marked the female as a woman and the male as a Greek. The encounter with Artemis Tauropolos is a structured around a familiar set of polarities used to mark the transition from childhood to adulthood: animal versus human; centrality versus the limits of territory. Yet woven into the performance of her cult is another polarity: Greek and barbarian. In the transition from the Tauric Chersonesos to Halai Araphenides, the goddess' power is both Hellenized and harnessed to make Greeks.

Ethnic networks and the 'activation' of Jewish identity in the Roman Empire

Anna Collar (University of Exeter, UK)

4:50-5:20pm

This paper examines the communicative power of the network of the Jewish Diaspora in the Roman Empire and explores how, when and why it was used to diffuse new ideas about Jewish identity. The developing methodological framework of network theory focuses on the processes by which innovation spreads: how interconnectedness facilitates change. Although some innovations might be 'superior', viewing success or failure as the result of interplay between inherent qualities of a religious movement and the structure of the social environment in which it is embedded reduces value judgements about superiority or inferiority. Instead of assuming that there were intrinsic qualities of a movement that ensured its success, this approach focuses on the strength and connectivity of the social networks as the driving force for the spread of religious innovations. Demonstrating the value of this theoretical framework, the epigraphic data for the Jewish Diaspora is used to argue that if the rabbinic reforms were necessitated by the destruction wrought in Judaea between AD 66-135, then this cataclysm also 'activated' the ethnicity of the Diaspora Jews. Before the destruction of the Temple, Diaspora Jews did not need to define themselves as Jewish, because there was an inherent centre to their religious life. The destruction of the real and cognitive centre of Judaism changed Jewish existence forever. It is argued that rabbinic halakhah was swiftly transmitted across the newly activated ethnic network of the Diaspora, shown clearly in the epigraphic record as a renewed knowledge of the wider Jewish network.

Discussion

5:20-6:00pm

Finding Faith in the Landscape (continued)

Andy Seaman (Cardiff University, UK)

Going back to the source: the role of raw material extraction sites in the process of Christian conversion

Imogen Wood (University of Exeter, UK)

2:00-2:25pm

The methods of conversion used by early Christians to infiltration the landscape in the fifth and sixth centuries AD is not clear. It is assumed that the urban remnants of Roman Britain were utilized, such as towns and villas, perhaps due to a social mechanism of conversion required by continental Christianity. Irrespective of their form, Christianity may have relied upon nodes of social interaction to 'spread the word'. It is suggested here that the role of raw material resource sites in the landscape as nodes of social interaction have been overlooked in the processes of conversion. This is especially pertinent in regions that may not have had the same Roman package as the rest of England such as the Atlantic 'fringe'. These locations in the landscape are not only places of social interaction but may also represent the social and physical networks available to them along which the material extracted travelled. Therefore, raw material source sites may have performed a similar function as markets or urban sites in predominately rural landscapes.

The gabbroic clay extraction site used for ceramic production in Cornwall over a period of 4000 years represents a unique example of the importance of such centres, which despite other adequate clay resources was prized over all others. The transportation and use of gabbroic clay throughout Prehistory represents the maintenance of physical or social links within the landscape; and a network along which not only commodities, but ideas could travel. The gradual cessation of its use around the sixth to seventh centuries AD is a dramatic indicator of change suggesting social dislocation and a reorientation of traditional practices. Interestingly, this event may coincide with the establishment of an ecclesiastical site at the source of the gabbroic clay and, more importantly, the influx of Christianity to the region. This is perhaps recognition of the clay sources enduring importance in the landscape in forming a crucial node in a network of social interaction, which may have prompted decisive action taken by early Christians in employing it as a tool for conversion.

Christian Religious Landscape and Earlier Archaeological Evidence in Trás-os-Montes e Alto Douro (Portugal)

Alexandra Maria Ferreira Vieira (University of Porto; CEAUCP/CAM, Portugal)

2:25-2:50pm

In this paper, I will analyze some archaeological sites in the Northeast of Portugal where prehistoric or protohistoric contexts were somehow Christianized. In some cases, there has been an attempt by Church to create juxtaposition between places which were significant in the community memory and Christian religiosity; in other cases communities by their own initiative gave a Christian meaning to the activities performed in those places. For example, there are several Iron Age hill forts where, during medieval or modern time, a small church was built. In the same way, at several rock art sites Christian symbols were added to prehistoric figures. By undertaking this analysis, I aim to systematize the relationship between the Christian religious landscapes and the pre- and protohistoric sites in this region.

When is a Church Not a Church? Mis-interpretations in a West Wales Landscape

Jemma Bezant (University of Wales, Lampeter, UK)

2:50-3:15pm

Excavation of a thirteenth to fourteenth century church at Llanfair near Llandysul in Ceredigion, west Wales has raised some intriguing questions about the nature of interpretation of earthwork sites in rural areas. A circular, earth-banked enclosure on a gentry estate known as Llanfair (the enclosure of St Mary's) stands at the centre of a chapelry also named Llanfair. Evidence for a high-status building was recovered and documentary analysis showed that the site formerly belonged to the Premonstratensian abbey of Talley near Carmarthen. Despite the obvious place-name and documentary evidence, the Historic Environment Record suggests the site is Iron Age. Avoiding the tempting prospect of HER-bashing, this mis-interpretation of an important medieval site is a good example of the curatorial and the academic approach to Welsh archaeological landscapes.

Coffee break

3:20-3:45pm

What Does Early Christianity Look Like? The Conversion of the Landscape in Late Iron Age Scotland

Adrian Maldonado (University of Glasgow, UK)

3:45-4:10pm

The study of the inhumation cemeteries of Late Iron Age Scotland tends to revolve around the vexed question of whether or not they provide evidence for Christianity. Scholars of Insular Christianity are increasingly accepting of the fact that these are Christian sites, but the evidence is ambiguous. The dominant burial rite (no grave goods, West-East orientation) is indicative of Christianity, but their isolation from known early Christian centres leads to some doubt. Further, the use of barrows or cairns in some of these cemeteries is taken as an indication of paganism, despite the fact that many early churchyards in Scotland include these earlier features. I will argue that the ambiguity of these sites lies not with the burials themselves, but in our expectations of Christianity and paganism in Late Iron Age Scotland.

Unfurnished, orientated burials are not new to mid-first millennium AD Scotland, but the clustering of these burials in certain places is. Studies of these locations tend to group them by burial types used (barrow, cairn, or flat grave) rather than place them in their immediate landscape contexts. But recent theoretical models seek to understand the significance of place, and how these cemeteries are actively involved in creating that place. By tracing their role in shaping and being shaped by their Christian and pre-Christian ritual landscapes, we can begin to speak more clearly about the ideology of the inhumation cemeteries as a new and distinctive phenomenon in Late Iron Age Scotland.

The 'Nature' of Medieval Christianity

Andy Seaman (Cardiff University, UK)

4:10-4:35pm

Recent trends in Anglo-American archaeology have attempted to challenge an inherent 'nature/culture' divide within western thought (Thomas 2001: 167). Narratives have therefore sought to forefront the role of embodied agents in the perception and construction of past landscapes. These approaches have been championed most fervently by scholars working on prehistoric periods. Historic archaeologists, however, have largely avoided explicit theorisations of nature/culture, and have remained within a 'common sense' school of thought (Gerrard 2002). Moreover the role of religious experience in studies of past landscapes is, I believe, often overlooked by theoreticians and traditionalists alike (Insoll 2004).

The nature/culture divide is a construct which has a historiography that stretches into the Middle Ages and beyond. In order to gain a truly contextual understanding of Medieval societies we must therefore explore the ways in which our archaeological discourses are situated in the relation to nature

and culture. In this paper I will examine the role of medieval Christianity in structuring understandings of 'nature' and 'landscape'. It will be argued that the doctrine and liturgy of the Medieval Church situated humanity in a position separate from nature; nevertheless the daily lives of individuals were at all times embedded within and constructed from their environments, and as such 'nature' emerged as a discursive arena of action and meaning.

Gerrard, C, 2002, Medieval Archaeology: understanding traditions and contemporary approaches, London, Routledge.

Insoll, T, 2004, Archaeology, ritual, religion, London, Routledge.

Religion and the Landscape: How the conversion affected the Anglo-Saxon landscape and its role in Anglo-Saxon ideology

Sarah Lucy Foster (Newcastle University, UK)

4:35-5:00pm

The term 'Landscape' has been viewed in many different ways throughout recent human history. Its changing definitions within archaeology demonstrate this case effectively. How did the perceptions of 'Landscape' change though the Anglo-Saxon conversion? Such far-reaching changes in ideologies would surely affect how the landscape was perceived and utilised by the people who were subject to this conversion. The landscape was a useful tool to the Christian missionaries, a medium for the expression of ideas which all people regardless of social standing and regional identities could understand. This paper will explore the role of Landscape in conversion and analyse the changes which Christianity wrought upon the English Landscape.

Thomas, J, 2001, Archaeologies of Place and Landscape, in (ed.) I, Hodder, Archaeological Theory Today, Cambridge, Polity.

Romano-British religious sites in South-West Britain

Andrew F Smith

5:00-5:25pm

This study is based on Romano-British sites with evidence of religious associations; the principal consideration was their siting and associations in the landscape both natural and man-made, (e.g. with water, barrows, earlier shrines, hillforts etc); evidence for typology and dedications was also considered. Particular regard was paid to site indivisibility, especially for the more significant sites. In this respect, both the presence and absence of indivisibility was considered. Furthermore, evidence was sought for a siting "policy", for example on or adjacent to tribal boundaries, roads, or earlier sites.

Indivisibility did seem to be a feature, and it was found that there was a spread of temple building virtually right through the Romano-British period, and a range of periods of occupancy, so that at any given time not all of the sites used to complete a ring of indivisibility were occupied, as far as could be determined. Comment has been made that it is strange how apparently long-abandoned "religious" sites become reused, but it is suspected that not enough credence has been given to the Celtic capacity for folk-tales and memories, and a possible significance has been suggested.

Discussion

5:25-5:50pm

Session moves to the Avenue Café.

5:50pm

Personal Histories of TAG: Thirty Years on . . .

Andrew Fleming (University of Wales Lampeter, UK), Colin Renfrew (University of Cambridge, UK), Richard Bradley (University of Reading, UK), Duncan Brown (Southampton City Council, UK), Tim Champion (University of Southampton, UK),

Tim Darvill (Bournemouth University, UK), Clive Gamble (Royal Holloway, UK)

1:30-3:50pm

You are invited to an oral-history discussion in honour TAG's thirtieth anniversary. Founders, Andrew Fleming and Colin Renfrew, will share their memories as to how and why TAG came to exist. Richard Bradley, Duncan Brown, Tim Champion, Tim Darvill and Clive Gamble will recall their experiences, remembering key sessions and events. During a free-flowing conversation, a history of TAG will be reconstructed. Audience participation will be welcomed.

Presenting the Past: Historicism and Authenticity in Multidisciplinary Interpretations

Ros King (University of Southampton, UK)

Discussant: Matthew Johnson (University of Southampton, UK)

Presenting the past, whether in the most scholarly of monographs, in museum displays, or in popular reconstructions of buildings or battles always involves a combination of evidence-based interpretation, imagination, art, and performance. These acts need to take place within a general awareness that our experience of the past changes in fundamental ways over time, and that no matter how much we try to be historically accurate we can never recreate the historical audience. Presenters therefore often find themselves caught between the demands of accurate scholarship, and of the spectacular, engaging or entertaining show. They risk charges of popularisation, simplification, cultural tourism, and vulgarisation, on the one hand, and politicisation, hybridity, and experimentation on the other. But while the concept of 'authentic' presentations of the art and culture of the past is now deemed in most scholarly circles to be impossible, the extreme result of that can be a relativist free-for-all where any one presentation is as valid as any other.

Archaeology is only one of the disciplines that engage with these problems. This session will revisit the debate, including speakers from backgrounds in Music, English, History, Art History and Material Culture, together with archaeologists. The ultimate aim is to move beyond the battle lines of the presentism/historicism argument as it has been played out recently in these several disciplines. It will draw together different theoretical outlooks on ways in which presentations of the past can function as a useful tool for the academic community, and ask whether it is now time to explore a more fruitful tension between the separate and conflicting authenticities of historical object, interpreter, and modern audience.

From Ancient Harmoniai to Reliqiuae Romanae: How the Greek tradition inspired the music of Baroque Rome

Erin Headley (University of Southampton, UK)

4:20-4:40pm

In the 17th century Italian scholars and musicians continued the study of Greek thought and culture that had earlier been pursued by their Renaissance predecessors and those in previous centuries.

In Renaissance and early Baroque Florence, attempts to translate and retranslate Greek music theory (modes, ancient harmonies, tunings), and to reinvent Greek musical recitation and the chorus, were all devised to inform and improve the Italians' own 'modern music'. Their poets drew on myths (Orpheus, Ulysses, Euridice) for their texts, and musicians practised a kind of 'false archaeology' by designing their own versions of the lyre and kithara (chitarrone, harp, lirone).

In the early decades of the 17th century, Rome developed a particular genre of music inspired by the ancients. But here Greek (pagan) culture merged with that of Christianity and the Bible (stories of Cain and Abel, Mary Magdalen, David, etc), and with other ancient cultures (tales of Cleopatra, Nero, Dido,

Helen, etc) to create even
more exotic and delicious concoctions.

This presentation will include a live musical performance with soprano, chitarrone and lirone of Roman works by Luigi Rossi, Marco Marazzoli and Domenico Mazzocchi.

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Erin Headley has recently completed the first of three years of her AHRC music fellowship at Southampton for research on the lirone. This remarkable bowed instrument – invented by a pupil of Leonardo da Vinci – could have from 9 to 20 strings and was said to 'move the soul and elevate the spirit'. Its otherworldly timbre made it eminently suitable for invocations, laments and expressions of religious ecstasy. With its leaf-shaped tuning box (laurel being the emblem of poetry), it was the Renaissance humanists' answer to the ancient lyre as the accompaniment to their interpretation of Greek music and poetry. The 17th century saw the lirone's ascendancy, particularly in catholic Rome, where it accompanied classical and Biblical characters in operas, oratorios and cantatas.

As a professional viola da gamba and lirone player, Headley's focus has been on the music ensemble Tragicomedia, which she and Stephen Stubbs founded in 1987; their innovative recordings for Teldec, EMI, Virgin, Hyperion and Harmonia Mundi USA have won numerous prizes, including a prestigious Gramophone award. Since 1996, she has directed fully staged Baroque operas at the Malmö Academy of Music in Sweden. She also works regularly with William Christie and Les Arts Florissants.

Authenticity and Interpretation at the Red Fort, New Delhi

Lizzie Edwards (University College Dublin, Ireland)

4:40-5:00pm

The management team of the Red Fort in New Delhi face a crucial turning point. They intend to introduce a new system of interpretation for the Red Fort, removing the hotchpotch methods of interpretation that currently exist, and stamping a new conception of an authentic historical narrative upon the site. Clearly there is no better time to ensure that different theoretical outlooks play a part in focusing understanding of the history of this World Heritage site. But which history should be displayed as part of the new interpretation strategy, and who can legitimately tell it? Answering this question is difficult because the Red Fort is a material repository of competing histories, and presents a structural discourse between various periods. This is seen for example where the exterior Mughal structures of the 17th century compete for attention with the interior 19th century British army barracks. This structural discourse is made more complex through a reinterpretation over the last 60 years of the Red Fort as a site of intangible significance, associated with national identity as the host of elaborate annual celebrations of Indian independence. Further complexity is added by the most recent interpretations and uses of the site. Today, the unofficial guides who tell visitors the history of the Red Fort, whether asked to or not, as well as the gaudy sound and light show, are equally reflections of a discourse between people and the historic built environment.

This paper is a reflection on the first stage of researching an appropriate interpretation strategy for the Red Fort. It particular it addresses how debates in the academic community over the concepts of authenticity and identity can be converted into a practical tool which allows for the varied and sometimes competing histories of heritage sites to be presented. To support the transition from the theoretical to the practical, this paper also discusses a variety of interpretation mediums, including "Web 3.0" methodologies, and suggests that the best understanding of the past can only come from in depth investigation into the theory of interpretation.

Historical narratives of the early modern household

Catherine Richardson (University of Kent, UK)

5:00-5:20pm

This paper explores the relationships between textual evidence for material culture and the objects themselves as they might operate within the construction of historical narrative. It examines the possibility of reconstructing experiences of early modern space, arguing that understanding experience is important because it helps us to integrate different evidential and theoretical discourses, and think about how they intersect for individuals in an event – to access the discourses and practices which people bring to bear in their understanding of what happens.

The paper examines narrative's potential for presenting the statistical information derived from a large-scale quantitative analysis of inventory material. Some kinds of narrative reconstruction seem to offer the opportunity to present such information in a way which has an experiential meaning: reconstructing the ways in which it would have meant at the time, rather than expressing domestic typicality or diversity in statistical terms. It explores how extant material objects might relate to this kind of textual evidence, and how they might affect the way audiences interact with historical narratives. This kind of narrative reconstruction involves dealing with the way both historical subjects and modern audiences visualize events, then.

As part of this equation, the paper addresses historicised ways of seeing. The challenge is to establish a historically-specific kind of 'attention', something which captures the multi-sensory aspects of looking, sensing, interpreting and remembering. In the period considered here, this necessarily includes the morality of looking and or interacting, for instance, because these questions are key to contemporary debates about appropriate and inappropriate behaviour. It includes contemporary theories about different kinds of audience – active and passive audiences, not for the theatre, but for everyday events – theories which come out of a peculiarly sensitive early modern interest in what it means to bear witness: the concentrated, impartial, careful looking, listening and committing to memory which this involves. The paper explores how such an activity might sit within traditional disciplinary boundaries, circumscribed by the strictures of evidence and its linkage, but self-conscious in its use of narrative to reconstruct perception.

Conclusions

Ros King and Matthew Johnson (University of Southampton, UK)

5:20-5:40pm

Discussion

5:40-6:00pm

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Spoilt For Choice: Uncovering Choice in the Archaeological Record

Fotini Kofidou and Babis Garefalakis (University of Southampton, UK)

The dynamic interplay of material culture and social life is laden with webs of choices occurring at different levels and degrees, ranging from the individual to the group to larger regional populations. The archaeological record reflects the outcome of past peoples' selection of raw materials, technological decisions, subsistence strategies and landscape understandings. These choices are not strictly economic in nature but entail various social connotations. In any given environmental and social context, there is a vast array of possible ways to negotiate social reality through elements of material culture.

We would like to invite contributions of archaeological case studies investigating the social meaning of choices that result in the complexity of material culture. Possible lines of inquiry could be:

- What are these choices and how do they manifest in the record (variability in the chaîne opératoire, stylistic variations etc)?

- How can we detect them (different methodological strands)?

- How do they affect social dynamics (for example, individual and group identities, scales of engagement)?

- How such an approach would affect archaeological interpretations (identification and explanation of patterns, discussion of "cultures")?

Digging up choice: an introduction

Fotini Kofidou (University of Southampton, UK)

2:00-2:20pm

This paper offers the theoretical background to the potential issues a session on the archaeology of choice can raise. It aims to highlight what various theoretical strands (cognitive theory, social theory, agency theory etc) offer to the discussion, suggest the potential points where different bodies of theory intersect, and discuss the ways these intersections can be useful in considering archaeological data:

- Technological choice and social choice

- Choice and transmission of knowledge

- Individual and group choice

- Choice and identity

- Choice and style

- Choice and variability

The existential individual and the mechanism of Knowledge Schemata

Dave Underhill (University of Southampton, UK)

2:20-2:40pm

Since the 1980s, archaeologists have been utilising social theories in order to add an extra depth of understanding to the archaeological record. Unfortunately there are now so many social theories employed in archaeology that confusion is rife; by attempting to adapt social theories to try and move focus to the individual archaeologists are beginning to further compound this already confusing issue. Despite many valiant efforts any attempt to understand the individual by sole reference to the social and to the structures of their societies is doomed from the outset to undermine the subject of the study. This work, which is still developing, attempts to explain how social theories function at a fundamental level. Its aim is to move from individual sensory inputs to their consequential thoughts and reactions.

Intended as more of a mechanism than a theory, this work invokes separate levels of memory; unconscious sense memory and one of knowledge schemata which resides at the interplay between conscious and unconscious. Its main premise is of working memory attempting to understand the external world by reference to previous experience. The aim is to elucidate one possible method by which social theories can actually function.

Unfortunately no data is yet ready for presentation, and until the mechanism has been tested against hard evidence it will remain purely theoretical. It is hoped that eventually this method will allow social theory to be related to empirical data and allow insight into the existential individuals, their choices and decisions.

Black Gold: Inferring choice in the lithic record of the Palaeolithic

Dora Moutsiou (University of London, UK)

2:40-3:00pm

The notion of choice in Palaeolithic research has so far been investigated in connection to the design and production of specific tool types in a given lithic assemblage. Here it is argued that choice can also be detected in the movement of materials that are rare, distinctive and their sources can be securely identified. Obsidian provides a unique opportunity to test this argument in a Palaeolithic time-frame. As it is a rock that forms only under very special conditions, its geological sources are infrequent and distinguished from each other on the basis of unique chemical properties. Based on this information, networks of obsidian movement can be established in the form of minimum site-to-source distances. Even when conservative estimates are used it is apparent that the movement of obsidian throughout the Palaeolithic is associated with distances that exceed the traditionally recognised radii of daily foraging. Given that obsidian is chosen even when other good quality lithic resources are located in the proximity and specific obsidian sources are often preferred over other ones, this choice cannot be linked purely to economic criteria. Obsidian's excellent aesthetic qualities, i.e. brilliance, resulted in it being perceived as a medium of social value. Its power over hominins' choices is evident on the scale of social interactions formed for the acquisition of obsidian. This result strongly supports the argument that choice and social life can be inferred through the investigation of raw material movement.

Regionalism in Late Middle Palaeolithic Handaxes: Adaptation or Choice?

Karen Ruebens (University of Southampton, UK)

3:00-3:20pm

During the later phase of the Middle Palaeolithic (MIS 5-3, 125-30kyaBP) a change can be noted in the Neanderthal archaeological record, with the reoccurrence of handaxe-dominated assemblages in large parts of Europe. Within these handaxes, regional differences occur, both in the technological and typological characteristics. These differences will form the topic of this paper and will be looked at from three different perspectives:

On a macro-regional level, two main industries, the Mousterian and Micoquian, are distinguished and these can be regarded as two different technological traditions. Is the manifestation of these two distinct handaxe making technologies the result of adaptations to the environmental circumstances or do they reflect deliberate choice made by different populations?

On a regional level, this paper will take a short look at the different facies of the handaxe-bearing Mousterian of Acheulean Tradition (MTA). Hereby different handaxe shapes have in the past been equated with different regional traditions/cultures/groups. Are we dealing here with an expression of regional group identities and therefore conscious choices or with adaptations to the local environment?

Finally the same question can be posed on an inter-site level. Why are some assemblages dominated by handaxes while they completely lack in others? And overall, is it even possible to detect a factor as individual or group choice within this coarse archaeological record at all?

Tales from a Sondage: Identifying Technological Choice at Middle Neolithic Ceramics from Kouphovouno, Sparta

Tom Loughlin (University of Liverpool, UK)

3:20-3:40pm

The study of technological choice has proven very fruitful over the last thirty years or so. The benefit of studying manufacturing methods, which are often unconsciously embedded in society, is that they tend to remain relatively resistant to short term change. Because of this relative conservatism and the ways in which technical knowledge is passed through linguistic and kinship networks the study of technological choice can be a useful tool to identify social networks in past societies. It has shown that the technical choices involved are often socially influenced and sometimes constrained by environmental factors. There is some debate as to whether a series of technical choices can be considered a style in its own right or if the choices are unconscious actions of which producers are unaware.

Identifying choice has proven problematic; in order for choices to be called thus we must first attempt to put them in context. Variability alone is not a sufficient indicator of choice as it can be can be a result of overcoming several differing impediments or constraints which are faced during the fabrication process. Therefore, the context of variability must be understood before it can be called a choice. The presence of several options simultaneously in time and space must be complemented by a demonstration that there is an awareness of contemporary differing techniques and procedures. This then can indicate that there was an informed preference for one. It is the number of options that is important for identifying choice not the frequencies with which each option is used.

As a case study for the identification of choice I intend to use the Middle Neolithic Urfirnis Ware from the site of Kouphovouno near Sparta. This study will focus on two vessel shapes (Pedestal Bowls and Collar Jars), which demonstrate a range of options used to fabricate them. Using temporal and spatial samples I intend to show how it is possible to identify technological choice in one aspect of the forming techniques used to make the vessels. Finally, I will briefly attempt to put these choices in their social context, how they inform on the organisation of pottery production at Kouphovouno.

Coffee break

3:50-4:20pm

Bringing technological and social choices in the context of Roman Ceramics

Pina Franco (University of Southampton, UK)

4:20-4:40pm

In the last few decades a generation of archaeologists have been involved in a theoretical debate on the subject of material culture as a product of cultural and social choices. Within this debate a major focus of attention has been given to technology. It has been stressed that technology comprises a process by which the production and reproduction of material culture is guaranteed and the process by which human choices are made materialize through practical knowledge. Because human choices are socially constituted or may take the form of individual expressions, technological studies become a means to investigate social or individual identity on different scales and levels. However while this theoretical debate has been the main preserve of prehistoric or ethnographic research it has been little explored in classical Roman archaeology. This is evident in the Roman archaeology of the Mediterranean, where ceramics have become evidence of material trade and fit in to the paradigm of the Roman economy, representing the macro-scale of contacts. Little attention has been paid to the choices of social groups and individuals and the representation of their lives through ceramic evidence.

Within this paper I am tackling an aspect which I am developing further in the course of my PhD: to bring people back into the study of the Roman economy by exploring the link between materials and the social structure and social groups who manufactured them. Who were these social groups? Which technology were they using and which technological choices were they making? In which social constraints were they operating? However first of all we need to ask what evidence of technological and social choices is present in the existing assemblages, and what they signify.

The Potter's Choice?

Imogen Wood (University of Exeter, UK)

4:40-5:00pm

The latent social reality contained within a pot sherd provides a unique opportunity to read the technical and social choices inherently involved in its production by unravelling the story of the clay. Ethnographic analogy has demonstrated that clay sourcing and extraction is never undertaken without an adherence to the political, economic and social order of a society, no matter how small the scale of production. Irrespective of whether a pot was produced on a site under investigation or obtained elsewhere, the clay used to make a vessel will always be a statement about the people that owned

it, and the contribution of this data to archaeology should not be underestimated.

Petrographic analysis of post-Roman pottery from Cornwall has demonstrated that the potter's choice of clay was not solely dictated by its technical properties and clay appears to have had a social presence and identity of its own. The continual extraction and utilisation of Gabbroic clay in Cornwall, despite the presence of many other suitable clays, from the Neolithic through into the Post-Roman period represents perhaps the most amazing case of continuity in raw material choice. Why? Social or Technical?

The implications of selecting a particular clay are typically considered to be the personal choice of the potter, which as an individual tells us about the choices he or she made. However, when choice goes beyond the person and becomes the choice of a group, such as workshop, a village or even a whole region, the inference of those choices are very important in contributing to our understanding of their underlying social meaning. This is when the choosing of a clay source becomes a social statement stretching far beyond the production of pottery and speaks of the unseen intricate social networks in operation. Through the use of petrographic data from ceramics on various sites in Cornwall, and my recent ethnographic study in Bolivia of traditional pottery production, this paper will explore the social meaning of choices presented in the humble pot sherd.

Conclusions

Jody Joy (The British Museum, UK)

5:00-5:20pm

Discussion

5:20-6:00pm

The Archaeology of Contemporary Commemoration (continued)

Samuel Walls (University of Exeter, UK) and Howard Williams (University of Chester, UK)

The archaeology of contemporary commemoration: the case of the medieval monument at Maner, Patna District, Bihar, India

Ajay Pratap (Banaras Hindu University, India)

2:00-2:20pm

"Maner or Maniyar Pattan i.e. a shining town has two well-known tombs Bari Dargah and Choti Dargah. Bari Dargah enshrines the mortal remains of Sheikh Yahya Maner a great Saint (Great Emperors like Muhammad Tuglaq, Sikandar Lodi, Babar and the famous singer Tansen paid homage to his tomb). Choti Dargah or Tomb of Shah Daulat who died here in 1608 was erected in 1619 by Ibrahim Khan the Governor of Bihar. Built entirely of Chunar Sandstone it is architecturally the finest monument of Mughal Period in Bihar". (Courtesy Archaeological survey of India, Government of India).

As the above placard at this marvellous four hundred year-old monument describes it, the medieval archaeological site of Maner, near Patna, is extremely popular with local residents as well as tourists drawn from afar. The attraction of the tombs is due to more than their architectural finesse and natural beauty. This site has a deep religious significance. It is tradition in India that the Dargahs (or tombs of saints) of any faith tend to become a focus of poly- or multi-ethnic religious activity for both to Hindus and Muslims. Through repeated visits to the site during 2007 and 2008, I have had the opportunity to observe the reuse of this monument mainly by the residents of villages dotting the landscape around the site. The monument includes a pavilion with ramparts and a very large water-tank. In addition to its religious significance, the monument plays a crucial role in daily subsistence related activities of local villagers.

However, not the whole of the site has been excavated; the placard points to a 'shining town' on the site in around 1618. The modern town of Maner is itself quite discrete and covers a

relatively small area, although it does have a large rural hinterland. Thus the archaeological study of Maner also provides us an opportunity to study the responses to monuments in non-urban settings. This paper also intends to discuss such issues as the local perceptions of the monuments, particularly in relation to the Choti Dargah.

From uniformity to diversity: changes in commemorative choices in 20th-century Great Britain and Ireland

Harold Mytum (University of Liverpool, UK)

2:20-2:40pm

The paper reviews the increasing uniformity of commemorative traditions during the first half of the 20th century, and contrasts this with a rise in variability in the late 20th century, a trend that continues to this day. A variety of complementary and conflicting forces have operated to create this increasing diversity. The paper examines to what extent change can be explained by the agency of the grieving families, or the structure of either the monumental masonry industry or the institutional rules of the burial ground managers. Examples will be drawn from English, Welsh, Manx and Irish urban and rural contexts, and from denominational and local authority controlled burial grounds. These will illustrate the importance of the various forces first creating uniformity and then diversity.

The ecstasy of bereavement: aesthetic affects in contemporary cemetery culture

Tim Flohr Sørensen (University of Aarhus, Denmark)

2:40-3:00pm

This paper discusses the interaction between the dead and the bereaved on the basis of contemporary Danish cemeteries, and it specifically explores in what ways the world of the living may intersect with the otherworldliness or absence of the deceased. The paper investigates the materiality of commemorative practices at these cemeteries, and argues that commemoration is not simply about representing the deceased or about creating memorials. Rather, certain types of commemorative practices are about the production of emotional nearness for the bereaved, and about the generation of immediacy to the dead in aesthetically experiential ways. Thus, a thing's ecstasy is taken to mean its capacity to stand out from itself and have an affective presence on its surrounding. The paper thereby proposes that we need to investigate technologies of presencing the absent by scrutinising how the material culture of absence forms a nexus between the bereaved and the deceased. This suggests a turn from focusing on the construction of meaning through commemorative practices towards exploring the emotional and affective presence of material culture.

The archaeology of contemporary cremation in the UK and Sweden

Howard Williams (University of Chester, UK) and Elizabeth J. L. Williams

3:00-3:20pm

There is now a clear and established narrative in death studies concerning the rise of cremation and its contrasting uses and popularity in different Western industrialised nations during the later 19th and 20th centuries. The adoption of cremation has often been stereotyped as the archetypal manifestation of modern societies' secularising, medicalising and distancing of death. However, recent studies have recognised that, in the last quarter century, cremation has become associated with an increasing and evolving range of commemorative rituals centring upon the deployment of ashes, material culture, memorials and a variety of landscape contexts. This paper identifies the potential of archaeological theory and method to explore these recent and ongoing shifts in the commemoration of the cremated dead. Based on recent fieldwork, the focus will be upon both broad trends and localised variability in the commemorative practices of the two nations where cremation has been most widely adopted: the UK and Sweden.

Discussion

3:20-3:50pm

Coffee break

3:50-4:20pm

A Bible Reading: The Archaeology, Biography and the Commemorative role of a Family Bible

Siân Smith (University of Exeter, UK)

4:20-4:40pm

Commemoration and the transmission of memory can take many forms, depending on the wealth, beliefs and circumstances of those who commemorate. As well as public displays of commemoration such as gravestones and newspaper announcements, there may be portable, private memorials kept within families, which are more personal but which are at greater risk of being lost or divorced from their meaning. This paper considers the application of archaeological method and theory to an artefact used in this way, and discusses the extent to which the creation of an object biography for this artefact highlights its changing role as a commemorative item over the past century.

The artefact, a bible printed in 1818, was the personal possession of one family, and made its way as a gift into a different family, illustrating the almost intangible social obligations of one family to another and becoming in the process a commemorative artefact. The original owners were the family of a Wiltshire clergyman and were educated, well-connected and relatively wealthy. By contrast, the family who received the bible as a wedding gift in 1884, and who were my ancestors, were agricultural labourers and domestic servants who had never owned property and whose parents were barely literate. This bible was in itself a 'holy' object, but is now viewed by the family as sacred in another way, as a vehicle for the transmission of selected family memories. The artefact formed an integral part of a web of social relationships within a community and family, and continues to play a role as part of a family's perception of its history.

Treating this bible as an artefact of commemoration highlights its changing contexts and roles through time. However, the significance of the artefact can not be revealed by treating it purely as an item of Victorian material culture, or as a tool for the genealogist. This paper suggests that an interdisciplinary approach, combining archaeology, oral and social history and genealogy to create an object biography, demonstrates the complex nature of personal commemoration and the power which a commemorative artefact has to define and redefine the past.

Community, memory and park benches: short memorial inscriptions in the landscape

Chris Daniell (Defence Estates, Ministry of Defence, UK)

4:40-5:00pm

The term 'short memorial inscription' is used for an short inscription commemorating a person or event. These inscriptions are frequently found on plaques on park benches, but also in a wide variety of other locations. This paper will describe short memorial inscriptions for individuals or groups, and explore the ways they are used, their location (and where they are not used), the information contained within them, and what they represent, especially in terms of the memory of the dead or events within the community.

Remembering a silenced history. The archaeology of a Soviet nuclear missile site in Cuba

Mats Burström (Södertörn University College, Sweden)

5:00-5:20pm

The 1962 Missile Crisis is a best known episode of the Cold War and among the most fearful moments of 20th century history. In Cuba, which was in the epicentre of the conflict, it has however been something of a silenced history. The reason is that the crisis was solved through direct negotiations between the two superpowers without Cuban involvement and this was considered a humiliation by the Cuban leadership.

A Swedish-Cuban research team with anthropologists, archaeologists, and historians has now explored what is left today – in the ground as well as in peoples' minds – of one of the former Soviet missile sites that once was the focus for world interest. Archaeological field work has been used not only to search for material remains but also as an arena for dialogue with locals about their memories of the Soviet base and the Missile Crisis. The field work and the material remains found have generated a remembering process in which stories other than those dominating 'big history' are given a voice. These stories give a human dimension to the crisis and bring general questions about the relation between material culture and memory to the fore as well as questions concerning our understanding of the contemporary past.

Discussion

5:20-6:00pm

Theory and Computer Visualization: the potential of Virtual Heritage Environments (supported by the Society for Medieval Archaeology)

Pam Graves (Durham University, UK), Kate Giles and Anthony Masinton (University of York, UK)

Computer visualization of past environments is of growing significance in academia, education broadly, and the heritage industry. The re-creation, and re-inhabitation of archaeological sites, buildings and landscapes of all periods and places through the application of 3-dimensional computer visualization and aspects of computer gaming design has moved the concept of the site reconstruction far beyond a static image. Computer visualization offers huge potential, particularly in the understanding of the interaction of e.g. architectural space, 3-dimensional decorative schemes and historically-specific theories of vision, acoustics. This opens new avenues for the understanding of and human practice, including in the application of theories of agency, in archaeological contexts. However, it also risks profound limitations if not continually critiqued from the point of view of both academic rigour and accessibility –areas of concern explored in current literature.

This TAG session will explore ways in which current and nascent projects are developing the research and public access potential of computer visualization, and seeking to overcome perceived limitations. Projects pioneered by the University of York on medieval architectural spaces and religious institutions amongst others will be presented, together with new collaborative projects being generated to research the construction of religious meaning and subjectivities in e.g. the application of the liturgical Use of York in York parish churches, and (with Durham University) the Rites of Durham in Durham Cathedral on the eve of the Dissolution of the Monasteries in the mid-16th century AD. This session is sponsored by the Society for Medieval Archaeology.

Introduction

Pam Graves (Durham University, UK), Kate Giles and Anthony Masinton (University of York, UK)

4:10-4:20pm

Romance, Realism and Subversion: A Libertine Experience in the World of 3D

Caradoc Peters and Adam P Spring (University of Plymouth, UK and Heritage3D)

4:20-4:40pm

Convention rules digital and virtual perspectives in three ways. Firstly, 3D visualisation and 3D heritage are at present bound in a conventional world of 2D (or at best 2D + 1D if one considers perspective the third dimension) imposed by current flat screen technologies. Secondly, they are confined by the conventional approaches posed by the heuristics of science and literary criticism (processualism and post-processualism

respectively). Thirdly, the dichotomies of professional/amateur and specialist/non-specialist provide the final straps. We suggest that 3D technologies and environments allow greater freedoms that subvert these current perspectives. We explore models based on neo-pragmatism and networks or rather work-nets.

Like the word 'remote' in 'remote sensing', 'digital' can be misleading, giving the impression of an objectivity and separation from human actions and desires – a false sense of Realism. Unlike the dyads of literary criticism so beloved of much current post-processualist theory, the digital world is constantly changing and unreceptive to classification – the Romance is deceptive, there is no end to the story, and the story does not necessarily comply with imagined eternal truths. It has its own logic. Order is provided by the workflows of the agents, both human and non-human. These agents have their own individual pathways, and like 18th century libertines such workflows subvert expected outcomes and defy convention.

The freedom to participate in the 3D visualisation of heritage is perhaps hampered by the term 'virtual', which like 'remote', implies degrees of separation and detachment. However, the nature of these technologies is actually supposed to be participatory and interactive. The advent of the digital archaeologist is well and truly upon us and, if we successfully move forward in such exciting time, there is a distinct need to explore and question relationships, agency and developments of digital archaeologies and virtual environments.

Formal approaches to visibility and movement in 3D digital reconstructions of past environments: The analytical potential of 3D models

Eleftheria Paliou (University of Southampton, UK)

4:40-5:00pm

Archaeological investigations into the human experience and social meaning of past space often make use of 3-dimensional computer reconstructions. Impressions created by navigating a 3D model, can offer significant insights into the form and ambience of past environments by enabling the investigation of the appearance of historic and prehistoric space in an experiential, subjective and qualitative mode. These are often compared with analytical and quantitative approaches to the study of human visual experience, such as GIS-based visibility analysis. In the past the synergy of spatial analysis methods with 3D modelling has been described as promising, as it has the potential to offer a more comprehensive approach to the study of human experience in past environments. In practice, however, the integration in a meaningful way of such diverse technologies entails obstacles, as quite often visual impressions that are derived from a 3D and human scale perspective of space cannot be explored in a meaningful way with GIS-based analysis that is restricted only to 2 and 2 1/2 dimensions. This applies especially when the interest lies in the investigation of human experience at the micro- scale and, the built environment, in particular. This paper is going to argue that there is still untapped analytical potential in 3D models and 3D modelling software for the investigation of visibility and movement in 3D reconstructions of past natural and built environments. The benefit of exploring this potential lies in the fact that it can enable the study of human experience in 3D digital environments within theoretical frameworks and scientific practices that are well-established in the disciplines of geography and urban studies, and can enhance the inferential and academic rigour of 3D archaeological reconstructions. Analytical approaches to the investigation of visibility and movement in virtual worlds will be suggested that can be combined with more experiential readings of 3D models to the study of visibility, movement , and human agency in 3D past space. The usefulness of this approach will be demonstrated through the presentation of case studies that investigate the visual consumption of Theran mural painting in building interiors, as well as, from the public spaces of Late Bronze Age Akrotiri (Thera, Greece, ca. 1646BC).

In Search of the Holy Cross: Reconstructing the Guild Chapel at Stratford-upon-Avon

Geoff Arnott (Heritage Technology, UK) and Kate Giles (University of York, UK)

5:00-5:20pm

In 1804 a series of 15th century wall paintings were discovered during building work in the chancel of the Guild Chapel of the Holy Cross, Stratford upon Avon. The paintings had been defaced, painted over and hidden from sight since 1563. These paintings were subsequently destroyed during the building work. In 1955 further fragmentary remains of wall paintings in the nave of the chapel were discovered and recorded by Wilfred Puddephat including a depiction of The Dance of Death and a large scene of Doom or Judgment Day above the chancel arch. The faint outlines of only 4 of the wall paintings survive in the Chapel today. This paper presents the results of a project carried out by Geoff Arnott in 2007/8, which sought to digitally recreate the interior of the Guild Chapel complete with its wall paintings as it would have appeared in the 16th century- before the wall paintings were removed. The project uses the latest in 3d visualisation and survey techniques backed by sound academic research to offer a historically accurate reconstruction of the Guild Chapel and its lost wall paintings. The interactive images and panoramas allow the wall paintings to be seen en-masse in their original context the first time in nearly 500 years. The paper examines the process of reconstruction, particularly issues of verisimilitude and experiments with surface and colour rendering. It also examines the ways in which the process of reconstruction itself raised important questions about existing assumptions and interpretations of the paintings, and has opened up new avenues of research into the design and meaning of the original scheme.

"Marvelously Fine and Curiously Set Forth in Pictures": Durham Cathedral and Computer Visualization as a Potential Research Tool

Pam Graves (Durham University, UK)

5:20-5:40pm

Exponents of Virtual Heritage Environments and computer gaming designers have been engaged in debates over the confusion of social presence with cultural presence, and the pursuit of what has been called hermeneutic richness in their products. "Virtual heritage and historical environments pose more difficulties than games, but they also raise interesting questions for theories of place and social interaction" (Champion 2007, 12). This paper will review some of these debates concerning space and place, from the perspective of an archaeologist who works with historic buildings and issues concerning the past inhabitation of spaces through religious practice. Encountering these debates stimulated renewed interest in 3-d visualization, and the possibilities for using computer modeling as an explorative research tool for understanding aspects of building form and embodied religious practice. The Rites of Durham, written in 1593, provide an unparalleled vision (a word used advisedly in this context, as it was written from a particular perspective) of the pre-Dissolution monastic cathedral church of Durham and some of its conventual buildings. In addition to description of the fabric, it gives partial accounts of religious ceremonies performed within and about the church. The rites may be supplemented with contemporary Benedictine customs. With a long heritage of architectural and archaeological recording and analysis dedicated to it, we have the opportunity to explore computer simulation of the church, its complex of chapels and claustral buildings as they might have appeared in the early 1500s. It is hoped that a collaborative project between York and Durham can realize this potential which is seen as a starting point for investigating the ways in which liturgy utilized and created meaning out of these spaces, within considerations of a religious calendar, changing doctrinal and popular religious emphases, secular patronage and motivation. Liturgies only provide possibilities for action; explored within reconstructed space, limitations and variations on prescribed action may become apparent. Combined historical and archaeological research implies that some spaces within the priory may have

been critical in a contest of authority within the convent. As a potential research tool, computer visualization may also allow rigorous comparisons and contrasts to be made between this and other late medieval religious traditions, for example those in York in order to enhance our understanding of the creation of past religious subjectivities.

Agency and Agents: Computer Simulation and the Potentiality of Late Medieval Sacred Space

Anthony Masinton (University of York, UK)

5:40-6:00pm

Space is filled with potential - potential ways of movement, potential ways of acting, potential ways of meaning. That potential can be guided, sometimes controlled, by how a particular space is created and by what (and who) it contains. To create and use space is to participate in the art of shaping possibilites through the manipulation of both tangible and intangible resources in a complex web that mixes physical objects, vision, time, motion, action, agency and meaning. In some spaces the potential motions, actions and meanings are open, dynamic and constantly changing while in others the possibilities are heavily controlled. Sometimes the intentions of the creators of the space are fulfilled, at other times they are subverted or simply ignored by the users.

In late medieval sacred space the complex web of possibilities is especially clear. Because sacred spaces are ritual spaces, and because much of that ritual is known for the late Middle Ages, this web can be observed, modelled, and, to a certain extent, the user may participate in it. By applying a variety of computer-based approaches including 3-D modelling, game engines, and agent-based simulation to archaeological and historical evidence for patterns of past behaviour in particular spaces, we can begin to understand the various webs of possibilities intended by the creators of those spaces. Using a group of Yorkshire parish churches and comparing them to the much larger ritual complexes of Durham Cathedral and York Minster via computer simulation features of intentionality and agency can be revealed. Conclusions about who the likely designers and intended users of specific spaces can be made. And, through computer modelling, we can watch how those webs can be used to intentionally and unintentionally change each space even though the physical properties of that space are not altered.

Women and Archaeology: Women of the Past, Present and Future

Anne Teather (University of Sheffield, UK; British Women Archaeologists)

Discussant: Deirdre O'Sullivan, (University of Leicester, UK)

Two decades ago the role of women in the past and present was openly debated. Feminist approaches were welcomed and as a result both attitudes to women, and access for women, altered. However, despite women archaeology undergraduates out-numbering men for much of the last 15 years, women are still poorly represented within higher positions in the discipline at both academic and commercial levels. Furthermore, a lack of attention to these dialogues has led to, in some quarters, a renewed interest in interpretations of women in the past as being passive to a dominant male hierarchy. Indeed, the backlash against gendered approaches in the 1980s and 1990s has now resulted in widespread reluctance to raise feminism as a still relevant topic for interpretation. This session intends to reopen these debates.

We therefore invite papers that focus on archaeological interpretations and on current (political) issues in the discipline, sponsored by British Women Archaeologists (http://britishwomenarchaeologists.org.uk). This newly formed group supports women in the discipline at all levels and proposes to maintain a focus on the challenges that continue to face women today through positive action and providing solutions. This is particularly relevant in light of the 2006 Gender Equality Act which requires public authorities to promote gender equality and elimate sex discrimination.

Results of our 2008 national survey will be presented during this session; surveys can still be completed until late October for inclusion in our statistics, details on our website.

Introduction

Anne Teather (University of Sheffield; BWA), Rachel Pope (University of Liverpool; BWA)

2:30-2:40pm

The History of Women in British Archaeology

Rachel Pope (University of Liverpool, UK; BWA)

2:40-3:00pm

In 2007, still only 9% of Britain's Archaeology professors were female. This paper hopes to understand the continued under-representation of women in archaeology by discovering the history of female involvement in the discipline. Attempting to situate the question within a wider understanding of women's changing social freedoms in British society, the paper begins by investigating the early Archaeology of Cambridge and London, alongside the battle for female access to Higher Education. In the very liberal period following WWI, we find a veritable Golden Age of women in British Archaeology which lasts well into the 1940s. An interesting shift is recognised in the 1950s, when a back-to-the-kitchen movement in Britain sees established women leaving the profession and young women accepting the role of 'archaeological wife'. Meanwhile young male graduates of the 1960s see very rapid promotion, filling the skills gap amidst the 'professionalisation' of the field. Only very slowly do we see women re-gaining access to archaeology. With 50% of British undergraduates as female achieved as late as 1995, the battle for equality in Higher Education was won 133 years after it began in 1862. The battle for equality in employment still goes on.

Women failing or failing women? Exploring the current concerns of some women archaeologists

Anne Teather (University of Sheffield, UK; BWA)

3:00-3:20pm

There are a lot more women in Archaeology now then ever before and yet women's experiences in their places of study or work are often negatively influenced by attitudes around them. Our survey results suggest that this, together with a lack of female role models, influence women's career decisions from as early as their undergraduate stage. Moreover, staff retention within the industry of archaeology is poor, with over 88% of archaeologists being under 49 years of age. This paper discusses the BWA survey results of 2008 together with a synthesis of the IFA's surveys published in 1992, 1999, 2003 and 2008. It will be proposed that against a rapidly changing society of inclusivity of flexible working, Archaeology has been left behind as a discipline in stasis; a monument to inflexible working and still proportionately very male dominated.

Women as slaves or Xena the warrior princess – gender stereotypes in archaeological interpretations

Susanne Hakenbeck (University of Cambridge, UK)

3:20-3:40pm

In the past two decades, gender archaeology has developed into a well-established and prolific sub-field of archaeology. Gender archaeology explicitly criticises gendered interpretations of the past that are based on essentialist ideas about men and women. Yet such critiques seem to have had only a limited effect on areas of research that are not designated as being specifically 'about gender'. In many areas of research, gender roles are either not discussed at all, or conventional gender stereotypes are uncritically perpetuated. Images of men as active, aggressive and as occupying the public sphere and of women as passive and house-bound still underlie many narratives of the past. This is problematic not only because of an evident absence of critical thought about gender, but – more importantly – because the use of such stereotypes as 'truths' about societies in the past displays a fundamental weakness in archaeological reasoning. Using the example of conflicting interpretations of gender-specific mobility in early-medieval central Europe, I will discuss the

reasons for and deeper implications of using gender stereotypes in archaeological interpretation.

Coffee break

3:50-4:20pm

Feminine valour: women's agency in the down town Bam socioeconomic status. Case of study: Bam(SE Iran) contemporary disastrous layers, Maskanies house

Maryam Dezhamkhooy (University of Tehran, Iran)

4:20-4:40pm

There are lots of explanations defining the concept of Agency. In most of these concepts the stress is on the decision making, choice and intention of individual acts as knowledgeable social actors (agent). In this approach to agency the stress is on the relative relationship between power (in different scales) and agency of individuals. In some other worlds power facilitates the agency. This article has ordered in the framework of contemporary material culture of Bam contemporary disastrous layers. The city of Bam located in Kerman province, south eastern Iran was awfully ruined in the winter of 2003 due to an earthquake when more than half of city residents were killed by the disaster and more than 80% of the city's domestic architecture was wholly damaged.

In the summer of 2008, five years after the earthquake, a contemporary archaeology project was conducted in the ruins of Bam. Six destroyed houses were excavated during the project. This article is the result of this research based on Agency theories to endorse the different form of low status women agencies represented in material culture. Furthermore, the intention of each person and her representation during the life hood has been recognized, too. The basic question in this article is: In subordinate individuals and groups whom prosperous lowest scales of power, HOW DOES AGENCY REPRESENT? This research studies the forms of "representation of women's agency and self expression" in the downtown Bam status. Sexuality and rank as two important indicators which ascertain individual status in social order, play special role in the discourse of agency (in the taste of any essentialism) and forms of its representation. This research is based on intentional schemes proportional to the pre-existing social structures of context, in the direction self representation of low class women as groups whom have restricted choices. How does a woman from a socio-economic low status react to her being ignored? And how does she represent herself in material culture? Strategic and intentional use of cultural material in reaching individuality and self expression can explore "a woman reference" to social construction as one of the appearances of agency. In this case "home space "in which the social identity of women especially in low class "forms, plays a very basic role.

Assessing the significance of women in Ancient India through the Dharmasastras Corpus: a textual analysis of P.V. Kane's A History of the Dharmasastras

Ajay Pratap (Banaras Hindu University, India)

4:40-5:00pm

It cannot be denied that there are several passages in the Dharmasastras (See Kane, 1992, Vol. 1-5) where there are explicit references to women that lead us to some knowledge of their role and status in ancient Indian society. However, most familiar with this text would know that the allusions to women, in this text, are such that these must be analysed at several levels. The age of the Dharmasastras, unfold largely a rural society, such that the prescriptions given in the corpus, it would seem, are befitting - for women, in the folds of rural life. It is another matter, why for feminist interpretation, in India, the prescriptions of the Dharmasastras have been regarded as eternal (as in irrevocable), and male-biased, at that. Recent workers in feminist studies argue that we must study these texts with the aim to understand the actual status accorded to women as enshrined in these texts and not on a part or partial reading of such texts (Chandrakala Padia Pers. Comm...). It, is therefore, important, to assess in this light what the

Dharmasasatras say about women. In any case, from a historian's point of view, there are several preliminary tests a historical text or corpus must pass before we may assess them for one significance or another. With citations from the concerned volumes (1-5) of P.V. Kane's A History of the Dharmasatras, this paper tries to utilize this text, for such benefits, as we desire, with regard to understanding the status of women in ancient India.

Conclusions

Deidre O'Sullivan (University of Leicester, UK)

5:00-5:20pm

Discussion

5:20-6:00pm

Followed by British Women Archaeologists reception in the Avenue Cafe.

Grooved Ware: What has Another Decade Bought Us?

Ian Heath

In the decade since the Neolithic Studies Group published the influential volume on Grooved Ware, this ceramic material has continued to emerge from sites across Britain and Ireland - sometimes in vast numbers. Given the developments in theory and interpretation in this decade, what are our current views of this material and the culture that produced it?

Introduction

Ian Heath

4:10-4:20pm

The Return of the Rinyo-Clacton Folk?

Julian Thomas (University of Manchester, UK)

4:20-4:40pm

In Stuart Piggott's Neolithic Cultures of the British Isles (1954), Grooved Ware appears as the type fossil of the Rinyo-Clacton culture, one of a number of 'secondary Neolithic cultures' imagined as emerging from the fusion of continental migrants and indigenous hunter-gatherers. Yet Piggott expressed dissatisfaction with these 'pseudo-cultures', which were defined principally on the basis of ceramics, shared the same stone industries, and lacked other distinguishing attributes. In recent years, however, Grooved Ware has come to be more firmly connected with a distinctive style of domestic architecture, a range of symbolic forms and an arrowhead type, as well as henge monuments. Moreover, several of these elements appear to have originated in the north of Britain, and to have spread south.

If the Grooved Ware 'package' now more adequately fulfils the requirements of the culture group that Piggott was seeking, why have the Rinyo-Clacton folk not returned to the pages of British prehistory? In a revisionist era where some archaeologists are again willing to invoke migrations and folk movements as explanatory mechanisms, why has this relatively strong candidate been neglected? In this contribution, I will consider why this should be the case, and suggest alternative interpretations for the Grooved Ware phenomenon.

Squaring the Circle/ Circling the Square - The Grooved Ware phenomenon in Ireland

Neil Carlin (University College Dublin, Ireland), Jessica Smyth (The Heritage Council) and Eoin Grogan

4:40-5:00pm

In the past 10 years, development-led excavation in Ireland has revealed a far greater range and distribution of Grooved

Ware sites than previously known, with the pottery occurring in a much more complicated set of contexts at both a landscape and a feature level. Large numbers of Grooved Ware-associated timber circles have also been recorded, their circular and square settings sometimes isolated and reworked in different settings. This paper will give an overview of the new evidence and examine the contribution that this makes to understanding the use and meaning of Grooved Ware in Ireland and Britain. In the light of recent discoveries in the Orkney Islands and southern England, it is also timely to examine the form of Irish Grooved Ware structures and their role in the interplay between ritual and domestic worlds in the late Neolithic.

Grooved ware and the ritual of brewing: what is the evidence?

Merryn Dineley

5:00-5:20pm

There is an assumption that grain equals flour equals bread in many archaeological contexts. The fundamental processes of malting, mashing and fermentation have been lost, especially in the interpretation of Neolithic sites.

Over ten years ago I first proposed that some large Grooved Ware pots may have been used as fermentation vessels (British Archaeology no 19 1996; BAR S1213 2004). There has been minimal debate about this theory, perhaps because the processes of malting, mashing and fermentation are not fully understood or appreciated by archaeologists. A few responses to this theory prove this. Some people have confused malt extract with yeast extract or Marmite. Others believe that beer is made from fermented hops and spent grain is thought to be alcoholic.

The evidence for the wet processing of grain into malt and ale is often ignored, dismissed or overlooked. Such evidence includes the range of size of grooved ware assemblages, barley lipids in the grooved ware pottery and drains at settlement sites.

I would like to take this opportunity to re present the theory and to explain the processes involved. Evidence for brewing at Neolithic sites in the Uk is particularly good Orcadian sites, such as Skara Brae, Barnhouse and recent excavations at the Ness of Brodgar.

Grooved Ware: further analysis of the Scottish evidence

Ann MacSween (Historic Scotland, UK)

5:20-5:40pm

Since the last overview of Grooved Ware from Scottish sites was published 10 years ago, a number of new assemblages have been excavated. New material includes the first Grooved Ware in Aberdeenshire - the lack of Grooved Ware in this area was previously considered a 'real' absence. In addition, the publication of Pool and Barnhouse, both in Orkney, has enabled further analysis of the data from the Orcadian sites. This paper will consider how new information and analysis has changed the 1998 view, and outline the emerging themes.

Discussion

5:40-6:00pm

Abstracts – Wednesday 16 December (Morning)

Archaeological Ontologies

Andrew Jones (University of Southampton, UK) and Dan Hicks (University of Oxford, UK)

The second half of the 20th century saw the emergence of a distinctive body of archaeological thinking. This fifty-year period was punctuated by the repeated expression, in a variety of forms and contexts, of frustration with the discipline's material focus. The idea of lifting ourselves out of antiquarianism, dry empiricism, and purely descriptive accounts was restated, from Walter Taylor to Lewis Binford, to Ian Hodder. Very often these involved 'outbursts of anger in public over professional matters' (Leone 2005), as archaeology made its own contributions to the 'science wars' between relativism and realism.

These successive generations of archaeologists called for materials to be treated as the evidence of past human lives, cultures or societies. They were determined to avoid what they saw as archaeology's tendency to fetishise the objects of its studies. 'Things', as Olsen (2005) has put it, 'were forgotten'. Or, perhaps worse, they were reduced to the representation of 'society'. The pernicious divide in 'social archaeology' between archaeological methods and techniques and the study of meanings and contexts (Jones 2002), or between 'materials' and 'culture' in 'material culture studies', are just the most recent result of this series of calls for the archaeological process to be understood as representational (of some other, immaterial, entity), purified of its material engagements. Today, this is our inheritance in archaeological thought: what passes for archaeological theory almost always simply comprises the application of social theory to archaeological materials.

Meanwhile, across the social sciences late 20th-century impulse towards the reduction of the material to the social (which in post-processual archaeology was the result of an attempt to reconcile structuralism with semiotics) is increasingly critiqued. Recent literature in science studies has questioned the distinction between 'the social' in relation to 'the material' by considering the collective role of humans and nonhumans in the formation of 'societies' (e.g Latour 2007), and seeking to go beyond epistemological divisions by considering the pursuit of 'messier' research which considers how we analyse those things which do not neatly fit prior theoretical categories (e.g Law 2004) – things which, we might argue, are the very stuff of archaeology.

As archaeology rebuilds itself after its wars between humanistic and materialist approaches, this session considers the prospects for a theoretical archaeology that looks beyond a purified (Durkheimian) conception of the social. The session brings together archaeologists interested in the processes through which distinctively archaeological ontologies emerge from archaeology's material practices.

The session asks:

- What is distinctive about archaeologists' knowledge?

- Can we reconstruct a body of archaeological theory that is more than (or less than) social theory?

- How can we reconstitute archaeological methods and practices (whether in the field or in the lab) at the centre of archaeological thinking?

The session aims to complement recent approaches in ethnography (e.g Henare et.al. 2007) that seek fresh analytical strategies to the analysis of things. Rather than simply slotting things or artefacts into categories determined by pre-existing theoretical concepts or interpretive themes, a new generation of social anthropologists are proposing that they think through things as they emerge through ethnographic practice, and the contingency of anthropological theory upon such emergence. Such an approach proposes a radical rethink of artefacts as both embodying material and concept. Things or artefacts are then treated as providing multiple ontological perspectives. The close ontological relationship between thing and concept therefore generates new 'worlds' of conceptual and lived experience. These fresh anthropological perspectives consider the 'thing' as a heuristic device: a methodological entry point into understanding how humans and things are interconnected.

This session asks how, in practice, archaeologists might move beyond the familiar complaint of the unhelpful divide between 'human' society, culture or agency and 'nonhuman' materials, nature or affordances. To achieve this the session focuses on two themes:

1. Situated knowledges: examining the utility of standpoint theory (Hicks and McAtackney 2007), and perspectivism/perspectival multinaturalism (Viveiros de Castro 1998) in archaeology.
2. Ontology and archaeological practice: examining the emergence of archaeological knowledge through fieldwork (eg Edgeworth 2006) and artefact studies (e.g Jones 2002).
The session will be organised as a round-table discussion with an emphasis on a series of short, pre-circulated, co-authored papers, and plenty of time for a discussion of the issues raised within the papers.

Edgeworth, M. (ed.) 2006. Ethnographies of Archaeological Practice. Altamira Press: Lanham, MD.
Henare, A., Holbraad, M. and Wastell, S. 2007 Thinking through things. Routledge: London.
Hicks, D. and L. McAtackney 2007. Landscapes as Standpoints. In D. Hicks et al (eds) Envisioning Landscape Archaeology. Left Coast Press (One World Archaeology 52)" Walnut Creek, CA.
Jones, A. 2002 Archaeological theory and scientific practice. Cambridge University Press: Cambridge.
Latour, B. 2007 Re-assembling the social. Oxford University Press: oxford.
Law, J. 2004. After Method. Mess in social science research. Routledge: London.
Leone, M.P. 2005. Walter Taylor and the production of anger in American Archaeology.
http://www.bsos.umd.edu/anth/faculty/mleone/Walter_Taylor_Essay_2005.pdf

Introduction

Andrew Jones (University of Southampton, UK) and Dan Hicks (University of Oxford, UK)
9:30-9:40am

Why Karen Barad Matters to Archaeology

Ben Alberti (Framingham State College, USA) and Yvonne Marshall (University of Southampton, UK)
9:40-10:00am

Karen Barad's radical revision of ontology collapses the division between matter and meaning, human/non-human, animate/inanimate, arguing that agency is not a property of things and does not originate in human intention and therefore the agency of other beings and of objects is not dependant on and secondary to human agency. Rather agency is understood as an action or doing exercised by all matter, whether human, non-human or inanimate. This assertion cuts to the very core of what archaeologists do – or at least think they do – as the discipline of archaeology is founded on the principle that the nature of human social worlds, and possibly human intention, can be read through the effects human action has on the material world. In other words, matter bears the mark of human agency. Matter itself exercises agency only to the extent that it acts as a secondary agent enabling human intention to be realised. The discipline of archaeology rests on this premise – a premise which Karen Barad argues is untenable. If archaeologists take Barad's argument on board the implications for the way we think and do archaeology are

fundamental. These are outlined using skeletal remains and pots as examples of how the ontological implications of Barad's agential realism transform archaeological thought and practice.

Creating Both Objects and Experts through Practice: Understanding the Epistemic Culture of Postcolonial Archaeology in South America

Mary Leighton (University of Chicago, USA)
10:00-10:20am

Karin Knorr-Certina (1999) demonstrates how expert knowledge emerges as the product of a specific epistemic culture created through practice in the 'lifeworld' of the discipline. The lifeworld of the 'laboratory' (a space and a set of practices associated with a scientific discipline) is a combination of the body of the scientist, tools, and the physical objects of study, with each mutually constituting the others.

Like the related field sciences of geology and soil science (Shortland 1994, Latour 1999: 24-78), archaeology's laboratory is the landscape. But no less than the 'hard sciences', it's knowledge is created through a combination of tools, objects, and expert investigators within a set of specific spaces and practices. Unlike the classical studies that have dominated the anthropology of science (e.g. Latour and Woolgar 1979, Traweek 1988, Lynch 1985), however, archaeology does not rely extensively on black-boxed technology to create/explore its objects. As such, the direct relationship between the body of the scientist and the object of study becomes an even more important loci of signification.

But while the archaeologist's body is intimately and inextricably linked to the creation of the archaeological object (Edgeworth 2003, 2007; Yarrow 2003), this body itself is not a singular, unproblematic category. Idealised as male (Gero 1996, Moser 2007), western (Politis 2001), and class-bound (Everill 2007, Berggren and Hodder 2003), in many parts of the world the 'archaeologist' is collectivised (in that archaeologists rarely work alone), unprofessionalised (in the extensive use of archaeological 'workers' to do most excavation [cf Shepherd 2003]), and explicitly gendered. Further, ethnographic fieldwork from which this paper is based outlines the extensive nationalisation or ethnification of the archaeological body, and the significant impact this has on daily practice. Through the example of archaeologists from the Global North and Global South collaborating with each other and with indigenous archaeological 'workers', this paper argues that the relationship between 'people' and 'things', and an exploration of their mutual constitution, must begin with an understanding of why not all 'archaeologist's' ontological perceptions of things become fixed as 'archaeological'.

The ongoing research that this paper draws on attempts to expand the focus of ethnographic explorations of archaeological practice and theory beyond British and post-processual examples to consider the practice of archaeology in parts of the world where daily life is heavily shaped by the continually transforming legacy of settler-colonialism. As such, this paper looks at the creation of archaeological objects and archaeological experts in the highly hierarchical disciplinary culture of foreign (North American) long-term research projects in South America (specifically Bolivia, Peru and Chile). It explores the disciplinary practices that enable both archaeological objects ('artefacts/records' versus 'natural objects/trash') and archaeological persons ('archaeologists' versus 'workers/technicians') to justify/create each other. In doing so it argues that the construction of archaeological knowledge can only be understood through a thorough consideration of archaeology's epistemic culture, as it is built through daily practice within a rapidly evolving and often highly contentious postcolonial world.

Berggren, Asa, and Hodder, Ian 2003; ""Social Practice, Method, and Some Problems of Field Archaeology"" American Antiquity, Vol. 68: 421-434

Edgeworth, Matt. 2003; Acts of Discovery: An Ethnography of Archaeological Practice BAR International Series 1131

Edgeworth, Matt 2007; ""Encountering Material Resistance"" unpublished conference paper presented at TAG, York, 14th - 16th December 2007

Everill, Paul, 2007; ""British Commercial Archaeology: Antiquarians and Labourers, Developers and Diggers"" in Archaeology and Capitalism: From Ethics to Politics. Hamilakis, Y. and Duke, P. (eds) London: UCL Press (One World Archaeology).

Gero, Joan 1996; "Archaeological practice and gendered encounters with field data. In Gender and Archaeology ed R. Wright, 126-39. Philadelphia: University of Pennsylvania Press

Knorr Cetina, Karin 1999; Epistemic Cultures: How the Sciences Make Knowledge Cambridge MS, Harvard University Press

Latour, Bruno 1999; Pandora's Hope: Essays on the realities of Science Studies Cambridge MS: Harvard University Press

Latour, Bruno, and Woolgar, S. 1979; Laboratory Life: The Social Construction of Scientific Facts. Beverly Hills: Sage

Lynch, M. 1985; Art and Artifact in Laboratory Science: A Study of Shop Work and Shop Talk in a Research Laboratory. London: Routledge

Moser, Stephanie 2007; ""On Disciplinary Culture: Archaeology as Fieldwork and its Gendered Associations"" Journal of Archaeological Method and Theory 14: 234-263

Politis, G. 2001; "On archaeological praxis, gender bias and indigenous peoples in South America" Journal of Social Archeology, 1: 90-107

Shepherd, N. 2003; ""`When the Hand that Holds the Trowel is Black...': Disciplinary Practices of Self-Representation and the Issue of `Native' Labour in Archaeology"" Journal of Social Archaeology (3) : 334-352

Shortland, M. (1994) 'Darkness visible: underground culture in the golden age of geology', History of Science 32: 1-61

Traweek, Sharon 1988; Beamtimes and Lifetimes: The World of High Energy Physicists Cambridge MA: Harvard University Press

Yarrow, T. 2003; ""Artefactual Persons: The Relational Capacities of Persons and Things in the Practice of Excavation"" Norwegian Archaeological Review, Volume 36 (1): 65 - 73

Vocabulary-building for archaeology in new dimensions

John Robb (University of Cambridge, UK)
10:20-10:40am

Discussion of "archaeological ontologies" involves several possible moments or directions. One is simply the discovery that the categories and
entities which seem obvious to archaeologists may not be universal, and thus require critical examination. This discussion has been conducted
within a framework focusing upon understanding how people experienced the world meaningfully in the past; hence a second moment or discussion involves investigating how past people may have understood the world through other ontologies. Recent discussion of personhood and of human/ animal/ thing distinctions exemplify both of these explorations. In this paper, I want to work in another direction. In this paper I argue that ontological critique - deciding exactly what the categories and entities we are investigating in the past -- is a major component in interpreting the
past, and replacing our categories with "native" ones is only one tactic, and one which serves us only at some scales of analysis. In a broader
sense, we should actively try to develop new concepts and vocabulary for construing the past. Among the examples we might consider as entities for
analysis are institutionalised relationships, traditions, historical landscapes, and ontologies themselves.

Archaeologist-in-residence

James Dixon (UWE, UK) and Lisa Hill (University of Oxford, UK)

10:40-11:00am

Is it acceptable to simply 'be archaeological' without digging a hole, drawing anything or even taking a single photograph? We think so and aim here to demonstrate how by expanding on the potential for the development of an archaeological ontology that uses contemporary archaeological principles to confront the immediacy of experience.

We believe in the potential for contemporary archaeology to be more of a philosophy than a prescribed method or the "application of social theory to archaeological materials". Rather, we would like to see archaeological theory as something developed from the direct encounter between archaeologists and things rather than as something developed in isolation and then abstractly applied. This paper uses archaeological reinterpretations of existential philosophies, with influences from contemporary geography and art practice theory, to equip archaeologists to confront their own experiences of the world.

The main body of the paper takes two similar approaches to the central idea:

1. 'Walking like an Archaeologist' discusses experiential approaches to landscape. Drawing on 'non-representational theory' (Thrift 1996) and the later work of Maurice Merleau-Ponty, it seeks to bring the vital and material dimensions of landscape together through practice.

2. 'People, Politics and Things' uses the combined notions of Sartrean nausea and existential authenticity alongside recent work on agonistic politics and the author's own work on the role of urban material culture in the creation of competing social-historical narratives to advance a possible new approach to modern day stuff.

Our focus is upon practice and material, archaeological engagements and what it means to 'be archaeological'. This is 'theory with a lighter touch' (Thrift, 1996) that creates an archaeology in response to the world rather than to be applied to it.

What's Left for Archaeology? Relocating the politics of things

Dan Hicks (University of Oxford, UK)

11:00-11:20am

This paper considers how aspects of standpoint epistemology, ANT, material culture studies and post- Marxism might be assembled to relocate how archaeologists understand the production of knowledge of
the past.

Using the example of debates over the political dimensions of historical archaeology, which over the past
two decades have witnessed a strong division between the alternative interpretive agendas of Marxism and
the grand scale on the one hand, and identity politics and the small-scale on the other, the paper
explores how archaeologists might relocate the politics of things, exploring how distinctive forms of
situated politics routinely emerge from archaeological thought and practice.

Coffee Break

11:20-11:40am

Breakout Session

Chairs: Andrew Jones (University of Southampton, UK), Dan Hicks (University of Oxford, UK) and Josh Pollard (University of Bristol, UK)

11:40-12:10pm

Plenary discussion

12:10-1:00pm

Beyond Meta-level Explanations of Ritual

James Morris and Clare Randall (Bournemouth University, UK)

As Hodder (1992, 223) rightly pointed out, archaeologists have at times used the term ritual for two closely connected reasons, what is observed is non-functional and is not understood. It could be argued that archaeologists still use these criteria to define ritual deposits and it is still a much used explanation.

A quick investigation of archaeological literature would reveal that ritual is a well used and accepted interpretation of a feature or deposit. As archaeologists we are at ease in using the term, but very few of us have ever defined it and those that have, have used concepts such as structured, repetitive, placed, purposeful, unusual, non-domestic which can be vague and paradoxical. Perhaps one of the main reasons archaeologists have such a problem in defining ritual is that many still associate it exclusively with religious and spiritual beliefs. For example Insoll's (2004, 11-12) comments that many archaeologists simply substitute the term ritual for religious and suggests that ritual needs to be placed within its wider religious framework. However, social anthropologists have shown there are many different types of rituals. These can be secular, religious, class-related, sex-related, personal etc (Humphrey and Laidlaw, 1994). Although rituals are often a part of religious practices, each has a different meaning and purpose and many secular ones also exist. Therefore, should we equate ritual with religious?

Handelman (2006) has pointed out that there is a meta-level 'ritual' which encompasses all ritual activities. In effect, feasting, sacrifice and offering deposits etc, are all separate ritual acts, which are classified under the general term 'ritual'. By stating an archaeological feature/artefact was part of a 'ritual' deposit is only giving a meta-level explanation. It does not explain the activities or reasons for such deposits. Recently both Brück (1999) and Bradley (2003) have suggested different ways archaeologists should look at 'ritual' in an attempt to understand why people are 'doing things', In effect attempting to move beyond meta-level ritual explanations.

This session starts with the assumption that ritual does exist within the archaeological record (although papers challenging this would be welcome). However, we propose that we need to move beyond the meta-level use of the term and aim to explore how this can be achieved. We invite papers covering any archaeological time period, which use detailed studies of material culture and the archaeological record to develop detailed explanations for the archaeology we encounter, rather than generalist explanation of 'ritual'.

Bradley, R. 2003. A life less ordinary: the ritualization of the domestic sphere in later prehistoric Europe. Cambridge Archaeology Journal, 13:1, 5-23

Brück, J. 1999. Ritual and rationality: some problems of interpretation in European archaeology. European Journal of Archaeology, 2, 313-344

Handelman, D. 2006. Conceptual alternatives to 'ritual'. In. J. Kreinath, J. Snoek and M. Stausberg (Eds.). Theorizing Rituals: Issues, Topics, Approaches, Concepts. Leiden, Brill, 37-49

Hodder, I. 1992. Theory and Practice in Archaeology. London, Routledge.
Humphrey, C. and Laidlaw, J. 1994. The Archetypal Actions of Ritual. Oxford, Clarendon Press

Insoll, T. 2004. Archaeology, Ritual, Religion. London, Routledge.

The problem with 'ritual' explanations

James Morris (Bournemouth University, UK)

9:30-9:50am

This paper explores the themes of the session by investigating the interpretations offered by archaeologists for one type of faunal deposit, associated bone groups (ABGs), also known as 'special animal deposits/burials'. The work shows that at present the interpretation of ABGs is stuck in a false dichotomy between ritual and functional categories. This is made more problematic when we consider that such a dichotomy is of our own making. However, it is possible to break out of such dichotomic thinking by moving beyond meta-level meanings of ritual.

One way of viewing this issue is to consider that functional is not used to describe archaeological deposits. This is because 'functional' as an activity, an act in its own right, does not exist, it is a categorical term for a vast number of different actions. The same argument applies to explanations that use 'ritual' as a description, ritual as a specific action does not exist, it is just a term encompassing many different actions, all with possible different meanings to the people enacting them.

This paper shows that by adopting a biographical approach to ABG deposits it is possible to move away from meta-level interpretations and start to investigate the specific actions which created such deposits. In turn this approach also questions the generalisations archaeologists make concerning such deposits and suggestions a much more varied individualist approach is possible.

Identifying ritual contexts in Hunter-Gatherer's societies using archaeozoology: The Selknam's example

Edgard Camarós (Universitat Autònoma de Barcelona, Spain)

9:50-10:10am

Archaeofaunistic record, as a consume activity at all levels, can be used as an indicative element of different production spaces. Ritual contexts, are also consume spaces and that's why faunal remains can help us to identify them. Nevertheless, we have to think that hunter-gatherer ritual spaces, as ethnographic observations prove us, there are not always defined by exotic elements, and this situation locates this kind of contexts near domestic ones and difficult there observation. Thanks to the ethnographic information from the sites of Tierra del Fuego (Argentina), we know that Ewan I is a ritual context, and Ewan II is a domestic context. The study of faunal remains has been a very important aspect to beat the invisibility that ritual and domestic social contexts have in hunter- gatherer's societies, and therefore, there is the possibility to differentiate between them using archaeology.

Searching beyond the artefact for ritual practices: Evidence for ritual surrounding the unclothed human body on prehistoric Malta during the Temple Period

Andrew Townsend (Bristol's Museums, Galleries and Archives, UK)

10:10-10:30am

The Temple Period (c. 4100-2500 BC) of the Maltese islands is chiefly characterised by the construction of stone-built monuments and production of art objects. The evidence suggests that ritual practices had become a central aspect of living, particularly during the Tarxien Phase (c. 3150- 2500 BC) when artistic productivity and temple elaboration appear to have reached their peak. Ritual practices relating to the collective disposal of the dead is also much in evidence. Why all this apparently ceased at c. 2500 BC, as denoted by the subsequent Tarxien Cemetery Phase (c. 2400- 1500 BC), remains an issue of considerable debate.

An outstanding feature of Temple Period artistic creativity is three-dimensional imagery of the human form. Many of the figures appear to be rendered in a manner which suggests they are intended to represent the unclothed human body, while others appear to be partially clothed. Further references to the unclothed human body are representations of the phallus, some of which are grouped to form 'phallic niches'.

This paper explores the possibility that the unclothed human body, or nudity, comprised a significant element in ritual practices on the Maltese islands during the Temple Period and, accordingly, featured prominently in artistic creativity.

'What do chalk objects mean?' Discussing British prehistoric chalk in context

Anne Teather (University of Sheffield, UK)

10:30-10:50am

This paper discusses recent research into Neolithic chalk objects completed during my PhD. The title given is the question most asked of me since 2003 and this paper seeks to provide some form of answer. The very nature of the question frames much: why do we refer to these as objects rather than artefacts? Why must they embody meaning where other artefacts have function? Why do we see them as requiring a defined meaning integrated within their substance, which is separate to the analysis offered to other substances and artefacts in British Neolithic discourses? I propose that artefactual analysis is entrenched within such dichotomous relationships in the discipline and will discuss my interpretations of chalk artefacts within concepts of ritual, materiality and function.

Coffee break

11:00-11:40am

Heated Exchanges: Ritual and Domestic Transformations at Burnt Mound sites in the Northern Isles.

Lauren Doughton (University of Manchester, UK)

11:40-12:00pm

The links between ritual and notions of performance and performativity are well established. Though either may take many forms, on a basic level both are employed as a means of creating identity, of understanding, interpreting, and, as Richard Schechner has argued, of transformation. This transformation can take a number of forms, be it the transformation of actor to character, the creation of place within the theatre, or the transition from living to dead, child to adult. I intend to explore these notions of transformation by examining the technologies and processes involved in the creation and use of burnt mounds in the Northern Isles. Burnt mounds are themselves inherently transformative, be it on a domestic level in the transformation of food from raw to cooked, or on a more spiritual level through the purifying qualities of a sauna. They are also pluralistic in their uses, as the mounds themselves represent the debris of a set of technologies which may be applied to multiple ends, from cooking, through bathing to the expansion of log boats and the curing and working of leather.

Work undertaken in Orkney, and more recently the excavation, reconstruction and living history work undertaken during the 'Bronze Age Bressay' project at Cruester, Shetland, has given us deeper insight into some of the methods of construction and use of such sites. By examining the processes, actions and technologies behind these mounds I intend to demonstrate that a number of acts, each transformative in their own way, can be identified as occurring at each of these mounds, and that these acts take place irrespective of whether the outcome be considered as 'ritual' or 'domestic'. By doing so I hope to illustrate firstly, that it is possible to move beyond the meta-level, and to examine specific actions and meanings involved in the ritual use of such sites, but beyond that also to demonstrate that the lines between the ritual and domestic at such sites are deeply blurred, and that the power and meaning behind these ritual acts are created and maintained through the referencing and recreation of the processes involved in them on a day to day level.

Deconstructing structures and structuring deposits : the meaning of Middle Bronze Age depositional practice at Sigwells, Somerset

Clare Randall (Bournemouth University, UK)

12:00-12:20pm

As excavators we become used to instinctively recognising deposition of materials that appear out of the ordinary within the framework of our own experience. We naturally ascribe greater significance to them and incorporate them in the narratives that we construct. Inevitably subjectivity occurs in dealing with the archaeological record, our perception, and eventual understanding of it. However, there are cases in which examination of the full range of materials and locations of deposition can indicate that our perceptions are founded in tangible data.

Recent examination of a later Middle Bronze Age enclosure at Sigwells, Charlton Horethorne, Somerset by the South Cadbury Environs Project has provided a site which displays a range of apparently 'structured' deposits. The enclosure, although relatively substantial, in its main phase appears to have been in use for a very limited period of time. The enclosure ditch was rapidly and deliberately filled in, interior structures deconstructed and cultural and ecofactual material apparently deliberately placed in cut features. Most of the evidence for use of the space relates to a single building associated with in situ evidence of copper alloy casting activities. The site can only really be understood meaningfully by considering the apparently 'selected' or 'structured' nature of the deposits and their context. The proportions and types of materials that occur in various locations indicate a heavily patterned mode of deposition. The context, arrangement and type of these deposits lends itself to constructing a more nuanced understanding of structured or ritualised practices and allows us to ask whether these were indicative of rituals carried out in a broadly religious sense or, in our understanding, for a more prosaic purpose related directly to the apparent function of the enclosure. It is proposed that the selected materials that show deliberate choice in their deposition are likely to be the result of a sequence of social interactions and events related to the specific and short lived use of the site. The industrial purpose of the enclosure, located beyond the contemporary field systems, may have involved interaction of different groups and control of resources, and these activities may have been mediated through particular repetitive practices that we see as selected deposition. By developing a contextualised understanding of intra-site activities it is hoped that we are able to move away from generalised meta-level to more specific explanations.

Ritual, rubbish or everyday life? Evidence from a Middle Bronze Age settlement on in mid Cornwall

Andy M Jones (Cornwall County Council, UK)

12:20-12:40pm

Following the case studies provided by social anthropologists such as Bourdieu, Turton and Waterson, archaeologists have, over the last couple of decades increasingly moved away from solely interpreting Middle Bronze Age settlements as centres of food production and agriculture towards the development of models, which highlight the socialising role of the settlement. Many of these interpretations have focussed upon the ritualised nature of much of the surviving evidence: for example, structured deposition, the cosmological principles that are likely to have underlain the spatial organisation of roundhouse orientation and settlement layout. Indeed, it has been argued by some archaeologists that most of what survives in the archaeological record is the product of ritualised activity.

The recognition of ritualized activity within the settlement has undoubtedly provided a useful way of interpreting archaeological deposits but there is a danger that once widely accepted, 'meta' or generic paradigms for explaining deposits will lead to a loss of subtlety in interpretation and that variation and diversity between settlements will be overlooked.

This paper will address the evidence for ritualised behaviour emerging from large-scale excavations of a Middle Bronze Age settlement and its surrounding landscape at Scarcewater in Cornwall, where the character of overtly ritual and more subtle ritualized activity will be discussed.

The life of things long dead: A biography of Iron Age animal bones from Battlesbury Bowl, Wiltshire

Ellen Hambleton (Bournemouth University, UK)

12:40-1:00pm

When addressing the question of ideologies and beliefs of past societies, simply applying labels of 'special' or 'ritual' to animal remains does little to further our understanding. It is more important to examine the archaeological evidence to explore past peoples' behaviour relating to specific activities of selection, processing, consumption, sacrifice, collation, curation and disposal of animals and animal remains were taking place in the past, and then to consider what, if anything, this might tell us about the beliefs and ideologies of the society. Archaeological deposits and the individual objects within them may have complex, dynamic histories (biographies), incorporating changes in meaning and cultural significance through time. There is a need to provide more detailed narratives of deposits of faunal remains, it is only by doing this that we can more clearly specify in what way remains appear 'special' and attempt a more detailed description of the sort of activities that fall under the 'ritual' umbrella.

Evidence for the possible ritual or symbolic treatment of animal remains has been recovered from many Iron Age settlements in southern Britain. This usually takes the form of structured, 'special' deposits that comprise groups of carefully selected objects deliberately placed within pits or ditches, which often include animal skulls, skeletons or articulated limbs. Classification of such groups as special deposits, and the interpretations of the ritual activities they may represent, have tended to concentrate on the significance of their location (in the ground) and their composition (the types of objects present). Until recently, little or no consideration has been given to the question of whether the animal remains themselves had a history of unusual treatment and a special significance of their own even before they were buried. This study challenges conventional perceptions of 'ritual' behaviour in the British Iron Age, which focus on the burial of objects, by encouraging detailed examination of the taphonomic and pre-depositional histories of animal deposits and exploring evidence for some of the activities that occurred above ground in the past. Zooarchaeological investigations of a group of cattle and horse skulls from Battlesbury Bowl, Hampshire, provide an excellent example of a so-called 'special deposit' where it was the objects themselves, rather than their location or structured burial that held special significance for the Iron Age community.

Bodies of Evidence: Human Remains in Funerary Practices

Elisa Perego (University College London, UK) and Veronica Tamorri (University of Durham, UK)

As archaeological and ethnographic studies have clearly revealed, the post-mortem treatment of the corpse may assume an almost endless variety of forms and meanings. Cremation, embalming, mummification, secondary burial and exposure to wild animals are just few of the several procedures adopted by different human groups to deal with the deceased. As the subject of such practices, the body stands at the centre of the funerary ritual as a metaphorical tissue which connects the society of the living and the world of the dead. In this exchange in which the mourners forge their underworld to mirror, translate and re-work their culture and society, and the dead exert an indirect agency over the living, an osmotic relation is established between the two spheres of existence. Further, the extreme malleability of human remains allows the funeral's participants to bring about meaningful practices that are apt at reconstructing the social order after the traumatic event of death, and at expressing beliefs concerning the afterlife and the destiny of the soul.

This session will explore taboos related to corporality and decay, the interconnectivity between bodies and grave goods and the permanence and ephemerality of corpses, performances and funerary monuments. Papers are invited to investigate different perspectives on ancestrality, the creation of social memory via mortuary behaviour, and the negotiation of relational modes of personhood through the disarticulation and mingling of dead bodies.

The aim of the session is to bring together young researchers and experts from prehistoric and historical archaeology to discuss new theoretical approaches to the study of the body in funerary practices. Scholars from historical archaeology are particularly encouraged to apply in order to illuminate how theoretically-laden frameworks, enriched with the wealth of data and written sources, can be employed to cast further light on bodily practices in the archaeological record.

Introduction

Elisa Perego (University College London, UK) and Veronica Tamorri (University of Durham, UK)

9:20-9:30am

Fire and Ground: Bi-ritualism in pre-Roman Veneto (Italy)

Elisa Perego (University College London, UK)

9:30-10:00am

This paper explores how human remains were employed and manipulated to negotiate the dead individual's identity among the Iron Age Veneti of Northern Italy. The main purpose of the paper is to highlight the distinct role attributed to cremation and inhumation in expressing differences in identity, personhood and social status. Cremation, by far the most diffused funerary ritual in Veneto, was often reserved to individuals of high social level and, through the manipulation of bones, urns and grave goods, was employed to renegotiate the identity of the deceased during the funeral, especially in elite depositions. However, the presence of cremation graves in marginal areas of the necropolis and with no grave goods at all was not uncommon, testifying the employment of cremation in rituals which involved the members of non-elite social strata.

On the other hand, the significance of inhumation in defining the dead individual's social position is still unclear, although the general scarcity of grave goods and the absence of ritual complexity in inhumation graves seems to suggest that these people retained a marginal role in Venetic society. Evidence of human sacrifice, dismemberment and burials where humans were given the same funerary ritual of animals also indicates the possible condition of inferiority of those granted inhumation. However, the existence of inhumation graves containing offerings and prepared with care implies that inhumation rituals as well as cremation may assume a variety of forms and meanings, allowing the living to negotiate and express different social roles for the dead.

Dead bodies remember: the manipulation of human remains in Predynastic Egypt

Veronica Tamorri (Durham University, UK)

10:00-10:30am

This paper will explore the significance of the manipulation of human remains come to light at several Predynastic cemeteries in Egypt, and the use of these practices to construct and transmit tradition, beliefs and social memory. At necropolises such as Hierakonpolis (HK 43), el-Adaïma and Naqada, post mortem treatment of dead bodies seems fairly common. Incisions practiced on bones, disarticulation of bodies or displacement of entire parts of skeletons (for example skulls) have often been attributed to the action of looters, although their nature proved far too complex and apparently ritualised. In some cases, it has been demonstrated that even decades after the burial the bodies could be subject to rituals showing that memory of tombs and 'special' dead was preserved and transmitted. Communities, groups, or families to which the dead had once belonged, seem to have participated to the funeral in a process of reciprocal exchange

in which the deceased was guaranteed his/her journey and place in the afterlife, and the living created a permanent link with their ancestors. Human body was the physical support through which these dynamics were carried out, and its manipulation was the result.

In this paper I will illustrate some cases of manipulation of human remains found at the above mentioned Predynastic sites, analysing them through the lens of archaeological theory. The purpose of my research is to verify how such practises changed, disappeared and possibly evolved into the Pharaonic culture.

Inhumation and Cremation: can we extract beliefs from prehistoric burial practices?

Katharina Rebay-Salisbury (University of Cambridge, UK)

10:30-11:00am

This paper explores the contemporary use of cremation and inhumation with regard to beliefs about the body and afterlife, and addresses how we may analyse the link between burial practices and beliefs when no written sources are available. The way dead bodies are treated informs us to a certain extent about how people see themselves, their corporeality and their beliefs about what happens after death. The treatment of a dead body, the building of a grave structure, and the performing of funerary rituals are actions that build on beliefs about the body as well as practical knowledge and techniques used in every day life.

Two case studies will help to situate the issue: First, the re-introduction of cremation after the Enlightenment exemplifies a change in burial rites based on rational reasoning. Hygiene and the lack of space in cemeteries caused people to choose cremation over inhumation; the association of cremation with the liberal movement, however, caused the church to oppose cremation in Catholic countries. In the Greek and Roman world burial rites were mainly family affairs; and inhumation and cremation were practiced simultaneously. The status and wealth of a family was one major factor that determined the burial rite, but issues of beliefs continued influencing burial practices. A third case study comes from Bronze Age Central Europe, where only archaeological data is available to inform us about burial practises. The transition from inhumation to cremation burials in large parts of Europe has been interpreted as a major change of belief during the course of the Middle and Late Bronze Age. Parallels to funerary rituals in India have been sought and found – but do parallel practises really indicate parallel beliefs? Recent research has shown that the concept of a material body survived cremation, and the remains of a cremation were initially treated in a similar way to inhumations. The practise of cremating a body was integrated into locally existing burial practises. Did the introduction of cremation thus mean people did not change their beliefs about bodies and the afterlife as radically as often concluded? Can we deduce beliefs from material expressions at all?

Coffee break

11:00-11:30am

The sensuous immediacy of cremation in Early Bronze Age Denmark

Tim Flohr Sørensen (University of Cambridge, UK)

11:30-12:00pm

In the 14th century BC, cremation gradually emerged in Denmark as a means of disposing of the dead. While burial ordinarily took place as inhumation in wooden coffins or stone cists in burial mounds, the practice of cremation staged a new way of handling the dead, emphasising a different set of sensuous, tactile as well as conceptual qualities. Curiously, the ashes and bone fragments were interred in the very same form of burial structures as non-cremated corpses, and inhumation and cremation co-existed for a couple of hundred years until cremation replaced inhumation at around 1100 BC. Rather than submitting to the recurring focus on identity, status and personhood of the deceased, or to the religious, cosmological and ideational aspects of burial forms, this paper proposes an exploration of the affective agency of disposal. The paper scrutinises the sensuous aspects of corpse and cremation,

and addresses the issue of temporality and simultaneity in the conceptual orchestration of continuity and disposal, permanence and ephemerality, presence and absence. It thus advocates a greater emphasis on the aesthetics, sensibilities and sensuous immediacies of cremation practices, which means that we need to pay more attention to the subtler registers in disposal practices such as sensuous materialities and design idioms.

Persons, things, or other kinds of being: explorations in the "archaeology of death"

John Robb (University of Cambridge, UK)

12:00-12:30pm

The "archaeology of death" is not necessarily about politics, status or personal identity, notwithstanding several decades of archaeological theory; it is first and foremost about the social act of dying. There is an intimate connection between how the human body is understood -- what substances it is made of, how its history unfolds as part of a human narrative, and what qualities it has -- and how it is treated in death. Such beliefs and practices provide a framework within which issues such as the agency or continuing social presence of the dead are understood. This generalisation is explored through review of a range of ethnographic and archaeological studies; a particular example is that of how archaeologists understand, handle and study the dead.

Wetland burials: an interpretation of the human remains and artefactual deposits from riverine and other wetland contexts

Peter Webb (University of Nottingham and Trent and Peak Archaeology, UK)

12:30-1:00pm

Human remains have long been discovered in wetland contexts. However, most works based on them have simply been focused on single sites or by specific types of wetlands. Metalwork has also been deposited in wetlands, and have been studied in relation to votive offerings or by artefact type. This paper combines the two elements of human and artefact deposition within wetland contexts and considers the possibility that they relate to burial traditions. It will also look at the reasons why the remains were deposited within water.

Engaging with Wilderness: the Perception and Social Role of the "Wild" in Farming Societies

Yannis Hamilakis (University of Southampton, UK), Brian Boyd (Columbia University, New York, UK) and Kerry Harris (University of Southampton, UK)

Through this session we would like to explore the role of 'the wild' in farming societies. We would like to move beyond the notion of the wild, be it animals, plants or the landscape, as simply opposed to domestic in a structuralist mode, and the ideas that view it simply as an exploitable emergency resource base. We wish instead to reconsider it in terms of a different and fluid set of relationships with the environment beyond the everyday. We suggest that the wild may be a realm, albeit of mutable and permeable boundaries, in which the temporality of the rhythms of agricultural and domestic life are transcended; an arena of embodied engaging with the unfamiliar; and a place where unconventional, deviant or subversive social practices may take place. With this in mind we would like to consider the ways in which participation in these realms or relationships would have contributed to the negotiation of social relationships in the past.

Introduction

Yannis Hamilakis (University of Southampton, UK), Brian Boyd (Columbia University, New York, UK) and Kerry Harris (University of Southampton, UK)

9:20-9:30am

Wilderness and wildness: a discussion of Derrida's "after the animal", and its relevance to archaeological theory

Brian Boyd (Columbia University, USA)

9:30-9:50am

In discussions of wild animal domestication, the Linnaean zoological exegesis continues to dominate. Drawing upon philosophical notions of "the question of the animal", I argue that this system is just as much a "folk" classification as those that stand outside of western science.

Wild Thing: 'Significant Others' in the Early Aceramic Neolithic of Cyprus

Paula Jones (University of Wales Lampeter, UK)

9:50-10:10am

This paper will look at the complex interrelationships between humans and felines in the Aceramic Neolithic of Cyprus. Recent research has revealed the earliest 'pet cat' in a grave dating to the Early Aceramic Neolithic at Shillourokambos. Whilst the non-human animal inhabitants of Cyprus have often been bound within the archaeological narratives of domestication, the origins of agriculture and subsistence methodologies, this paper will seek to 'unhinge' these other living-beings in order to consider the complex experiential and lived interrelationships which led to their presence together on Cyprus. In seeking to balance the traditional narratives of domination and exploitation of animals by humans, many recent arguments have focused on the need for a greater ' equality' in the ways in which humans and non-human animals are discussed. However this paper seeks to explore the potential significance in the Early Aceramic Neolithic not of sameness, but of otherness, and in particular, of the 'significant others' with whom people shared their world.

Elks in motion – societies in change. Variations within the elk motif in Norrland rock art

Ylva Sjöstrand (Stockholm University, Sweden)

10:10-10:30am

No one that has been studied the elk motif featuring rock art in northern Scandinavia could possibly doubt its importance. Elks are, with just a few exceptions the most common animal portrayed at the localities in northernmost Sweden. The pictorial presentations of this animal are, however, very diverse. They appear in various compositions and with a wide range of attributes.

Here, I intend to focus at one aspect that has been a slightly omitted. I aim to the fact that the elks legs usually have been depictured with rather straight or angled legs. The straight legs are simply vertical lines while the angled legs are shaped as a horizontal V. This phenomenon is easy to discern at Nämforsen, but it is important to remark that this variation within the elk motif also are visible at other sites in Fennoscandia

In my work focus are lying on the discursive importance of the elk motif. I will talk about it in terms of "key symbolism" and claim that the elk motif are manifesting the dichotomy between stability and mobility. The elk motif are a way to handle the transformation process within the society that occurs during the Neolithic and early Bronze Age. In this paper I will discuss this social and environmental changes, and discuss the elk motif in relation to site variability and settlement patterns.

Familiar paths: routine mobility, landscape and the wild in the LBK culture

Daniela Hofmann Cardiff, Oxford and Durham Universities, UK)

10:30-10:50am

The Neolithic Linearbandkeramik culture (LBK, ca, 5600-4900 cal BC) of central and western Europe is traditionally regarded as very much a house-based society. The large wooden longhouse seems to monumentalise the domestic, at the expense of large-scale enclosure-building or expenditure in burial. In addition, farming is the undisputed basis of existence. It is hence hardly surprising that past models, most notably Hodder's (1990) opposition of the domus and the agrios, have polarised the domestic and the wild in stark terms and correlated them with the house/settlement and the landscape respectively. It is, however, unlikely that either settlement or landscape would have been perceived in a static way. For example, we now have increased evidence for the routine use of places away from settlements for herding cattle, as well as for the existence of fields in different types of setting and for other activities, such as resource procurement, trade, or ritual. However, interpretations of such activities are still often phrased in an unhelpful opposition between insiders/dealing with the domestic and outsiders/dealing with the wild which in turn form the basis for social reconstruction.

It is here that a new AHRC funded project on diet and mobility in the LBK aims to enhance our knowledge of differences in lifeways within and between communities. We hope to show that considerable diversity existed in the use of landscape zones for various activities, and that these daily usages, alongside more exceptional ones, were implicated in the creation of identities at various scales. This is a necessary first step in contextualising the frequentation of different places. Rather than an opposition of wild and domestic, we can perhaps envisage a patchwork of places with ambiguous categorisations that can be selectively drawn upon.

Reference: Hodder, I. 1990. The domestication of Europe. Oxford: Blackwell

Dissolving differences: Sacrificial animals as markers of liminality in the Late Bronze Age Aegean

Laerke Recht (Trinity College Dublin, Ireland)

10:50-11:10am

Liminality is a zone between two or more worlds, a zone in which differences, oppositions and power structures are constantly shifting and dissolving. For Arnold van Gennep there are three stages in rites of passage: separation, an intermediate 'liminal' stage, and reintegration. Liminality is then a dynamic state in which two or more opposing forces meet and interchange. Victor Turner later argued that whole communities experience liminality when normal social structures and hierarchies dissolve. Van Gennep and Turner's notions of liminality can be linked to René Girard's concept of the sacrificial crisis, which occurs when differences, such as familial, cultural, biological and natural differences, are erased, or constantly reversed and substituted for each other.

This paper argues that animal sacrifice can be considered liminal, and that the sacrificial animal can function as a marker of liminality. Sacrifice itself is an ambiguous act, having the ability to maintain and dissolve normal structures, sometimes in one and the same act. Its liminal aspect is what enables this function, because liminality is a type of chaos in which structures are destabilised. In various readings of sacrifice, sacrifice is an act demarcating the 'wild' and the 'domestic', the sacred and the profane, life and death, one type of violence from another, human and animal, male and female, or internal human hierarchies. As such, the sacrificial act is one that is liminal, hovering between at least two worlds (in some instances between more, such as the human, the animal and the divine).

Within the act of sacrifice, the animal acts as a liminal marker. Not only can it bring together the sacred and the profane, but it also dissolves or troubles distinctions between the human and the animal, and life and death, while also marking changes in physical or symbolic space. An unambiguous case of the

liminality of sacrificial animals comes from the Archanes Phourni cemetery in Crete. In Tholos Tomb A the head of an ox was discovered in the wall between the main tholos and the side chamber – this was clearly placed to mark the boundary between the two chambers. On the Mainland, similar cases of animals demarcating entrances and thresholds exist: at Marathon, two horses were carefully placed at the outer end of the dromos, and at Aidonia, one whole horse and 14 horse mandibles were found in front of a false door.

Two interesting themes emerge from these cases: one is that a special importance appears to be applied to the head of the animal, the other is the occurrence of artificially created mirror images. Both of these are clear in the iconography of the period. This is sometimes conveyed by the use of a frontal face of the sacrificial animal, not only in obvious scenes of sacrifice, but also extended as a shorthand for the sacrificial act in a broader sense – hence the many bucrania and other animal heads and skulls depicted frontally. The many symmetrical and mirror images that occur in Aegean glyptic may be read in light of Girard's notion of 'the Double', in which the Double can become the sacrificial victim; this is linked to frontality through iconographic depictions of the merging of two bodies into one frontal head.
In the act of sacrifice at least, one of the functions of animals in the Bronze Age Aegean is as markers of the liminality between humans and the 'wild', dissolving and destabilising difference and identity.

Coffee break

11:10-11:40am

The Wild Embodied

Kerry Harris (University of Southampton, UK)

11:40-12:00pm

In this paper I shall suggest that a cycle of engagement with wild animals, in this case deer and wild goat, was employed as a powerful means for expressing and embodying identities (e.g. gender and status) and power relations in West Crete during the Late Bronze Age.

I will begin by outlining in brief the socio-political context of Late Bronze Age Crete, followed by presenting some examples of the representation of deer and wild goat in the Late Bronze Age Aegean (Cretan and mainland Greece) iconographic repertoire (sealstones and fresco wall paintings). Particular attention will be paid to the portrayal of gender, links with warfare, and the 'hunter-as-daemon'.

Using primary zooarchaeological evidence from excavated sites in Chania (W. Crete), I shall then suggest that hunting was not purely a symbolic or metaphorical device, Instead, deer, wild goats and humans were active participants within a very physical and sensory set of relationships. I suggest that this 'cycle of engagement' consisted of hunting, sacrifice, consumption, deposition, and the incorporation of parts of the animal body (e.g. horn, antler, tusks) into the manufacture of other objects.

I suggest that each of these practices could be considered through theories of embodied experience: hunting as participation in 'the wild' (with unfamiliar realms and animals that transcend everyday practice), of sacrifice (as a physical demonstration of the backing of deities), of feasting (as incorporation through the sensory and embodied experience of communal eating), and of conspicuous display (through the specific practice of repeated deposition in large pits). Equally, I shall draw on recent theories on human/animal relations to suggest that animals were active 'agents' throughout this whole process and beyond, through the incorporation of iconic elements of the animal body into the material culture repertoire, including hunting equipment itself (for example the possible use of wild goat horn in the construction of bows, Chadwick 1973).

I shall claim that the process of engagement with these wild animals represents a conspicuous and physical expression of the ability to demonstrate links with elements of Greek mainland power iconographies (hunting and deer), and the incorporation of wild goat suggests a fusion with aspects of

local symbolic traditions. It appears that this practice represents a means through which West Crete negotiated its role in the regional strategies for power.

Chadwick, J. 1973. The Mycenaean World. Cambridge: Cambridge University Press

Not wilderness, not not wilderness: The construction of liminal space in a rural context in late Iron Age/early Roman Britain

Martyn Allen (University of Nottingham, UK)

12:00-12:20pm

In the Roman world many people understood their environment in dichotomous terms of 'civilisation' and 'barbarianism'. Towns and farmland were seen as ordered, domestic landscapes as opposed to the chaotic wilderness of the 'outside'. This relationship was immortalised by gladiatorial and hunting scenes in Roman art indicating the attitudes of elite groups towards the natural world. The contest between man and beast metaphorically represented Rome's fight against the barbarian, a match fought in liminal spaces where civilisation and wilderness overlapped.

This paper focuses on results of zooarchaeological analyses from sites in the Chichester district of West Sussex. This regional landscape includes Fishbourne Palace, a site created and used as an arena for demonstrating political power. Evidence suggests that different socio-economic groups of the late Iron Age and early Roman period were interacting with the environment in diverse ways. Many studies of wildlife and landscape have emphasised that 'wilderness' is not an external reality, but is in the everyday perception of people where humans, animals and plants are constantly being intermixed and rearranged (cf. Whatmore and Thorne 1998). The argument presented here aims to show how the concept of wilderness was implied at the Palace through hunting, fowling and fishing as activities performed within a liminal space, and as social devices developed to convey notions of identity and status.

Whatmore S. and Thorne L. 1998, 'Wild(er)ness: Reconfiguring the geographies of wildlife', Transactions of the Institute of British Geographers 23.4, 435-454.

The Nature of the Beast: Social Change and Shifting Perceptions of the 'Wild' in Anglo-Saxon England

Kris Poole (University of Nottingham, UK)

12:20-12:40pm

Anglo-Saxon England was populated by a range of non-domesticated animals, some potentially dangerous to people and their livestock (e.g. the wolf), others less so (e.g. the frog). The widely varying characteristics of these creatures mean that people in England at this time will have responded to them in different ways, so that the term 'wild' masks a variety of meanings attached to this diverse group. People chose to exploit some species and not others, and the relationships between animal and human fluctuated alongside the dramatic changes in social, economic, political and religious organisation that took place between c. AD410-1066. This paper attempts to map these changes using faunal remains, an especially useful resource because they represent direct physical evidence for human interactions with their world. Explanations for these patterns are offered, with the reintroduction of Christianity and increasing social stratification seen as particularly important factors.

Call of the wild: The 'alternative' answer

Clare Perkins (University of Wales Lampeter, UK)

12:40-1:00pm

Migrants from Ceredigion, a rural region of mid-Wales, who now live in the city of Cardiff, still, via frequent deliveries of an 85-mile journey, eat, by request, everyday vegetables from Ceredigion fields. Exploring what is embodied within these vegetables and the benefits of their consumption, this paper seeks to explore the determined motivations behind

permeating, and thereby strengthening, the boundary between city and rural, domestic and wild.

On the ridge of this boundary exists the 'alternative' 'city-rural' or 'domestic-wild'; a notion that I have found to be embedded within a Farmers' Market in Cardiff city. Looking at the constant negotiation of this 'alternative' status by, in particular Ceredigion, farmers through their stalls at the market, this paper is concerned with the interplay between 'alternative' and 'dominant'. Recognising the 'dominant' to be 'British (food) culture', it aims to explore the reasoning behind the call of the wild that has led to the creation of an embodied, liminal arena. Existing not in a position of opposition, but dependency, this arena is uneasy yet exciting, anxious yet innovative. Although conceptualised through food choice, this embodied arena is a nexus; and this paper is keen to assert the rich potential of its recognition in the understanding of social and cultural relationships at present, in the future and from the past.

Maritime Identities: Museum, Communal and Personal Uses of Heritage

Charlotte Andrews (University of Cambridge, UK), Jesse Ransley and Eleni Stefanou (University of Southampton, UK)

This session explores the ever-expanding intersection of uses of the sea and uses of the past. Maritime heritage is a distinctive area of heritage and museum studies, maritime history and archaeology, as indicated by the rapidly growing genres of maritime museums and maritime history. The diverse meanings and manifestations in this arena are not simply united by descriptive coincidence or reductive supraculturalism, but constitute a rising research agenda brimming with a comparative potential that preserves and renews case specificity. However, the idea of what constitutes maritime heritage as a realm of cultural production, remains remarkably narrow and conceptually immature. Given the fundamental relationship between identity and heritage, the processes of identity construction and negotiation within and across the spheres of maritimity and heritage require special attention.

The two-fold aim of this session is thus to expand conceptions of maritime heritage as an ethnographic object of study, while pushing forward a more clearly articulated framework for this area of heritage and museological analysis. We invite papers analysing constructions of maritime heritage and maritime 'pasts' by museums, nation-states, communities and individuals with notions of identity at their centre. Papers will be focused on meaning-making rather than methodologies, as well as the tensions and interactions of varied voices and experiences. In particular, we welcome papers that:

- cross-sect the boundaries between authorised, national, public and private, maritime heritage and the more personal and everyday discourses, interrogating the space between the more and less conscious uses;

- problematise representations and narratives of maritime identity in museums, and investigate museum interactions, connections or alienations with their local, source or core maritime communities and users;

- examine other uses of maritimity for identity construction, whether sites of memory-making and 'maritime tradition' or highly 'presentist', performative and physical experiences that push the boundaries of heritage as a relationship with the past;

- offer fresh conceptualisation of dominant, stereotypical maritime themes (i.e. boats, masculinity/gender, physicality, etc.) or introduce innovative conceptual idioms prevalent in maritime heritage that may supply anchors to secure the diverse case studies and wider heritage and museological theory.

Spatial dissonances and identity issues in British maritime heritage

Ann Day and Ken Lunn

9:20-9:40am

Whilst there can be little argument about the ways in which the discussion and presentation of maritime history in British heritage sites has taken on a much more inclusive agenda, the impact of such an approach on perceptions of identity based on traditional images of seafaring is less certain. Using both a case-study approach and a more overarching political and cultural framework, this paper will seek to explore the extent of shifts and challenges to notions of identity and the spatial aspects of presentation within the maritime heritage industry.

Producing a Maritime Past: Navy, Nation and the Narratives of India's Maritime Museum

Jesse Ransley (University of Southampton, UK)

9:40-10:00am

The identity politics of India are complex, multi-faceted and manifested in diverse ways. India's museums are uniquely situated within this mass of cultural discourse as deliberate sites of cultural production where collective identities, (most often authorised, national versions), are articulated and maintained. In post-colonial India, they are also somewhat problematic institutions. Certainly, Ouzmann's assertion that 'archaeology and museology constantly balance their emancipatory potential against their legacies as colonial controlling processes' (2006:269), has particular resonance at the Southern Naval Command Maritime Museum in Kerala (south-west India), where both the colonial legacies and, arguably, the emancipatory potential of the museum are bound up with a contemporary, nationalist, naval discourse.

Here representations of a pan-Indian maritime past embody the tensions and dichotomies of post-colonial, national identity. The Western Indian Ocean, maritime communication, trade and immigration, shipbuilding, naval warfare and European maritime colonisation are all drawn into an establishment meta-narrative, and representations of the recent and distant maritime past are used to both construct and bind the concepts of 'Navy' and 'Nation'.

On the surface, this externalised, preserved 'memory' of an Indian maritime (and naval) past is singular and direct. However, it both utilises and plays against the local, geographically-particular sense of Keralan maritime identity, which has a more resilient and less contradictory, post-colonial narrative. So conversely, and despite being transparently-situated within a nationalist agenda, the museum also reflects, albeit disjointedly, the individuality and dynamism of local Keralan narratives. Thus, the museum is a site of interaction between collective and personal identities, where imagined national maritimity and modern politics meet, and fragmented, local maritime traditions become part of a cohesive, nation-building maritime past.

This paper will explore these interactions by highlighting the unresolved contradictions of the explicit 'Navy and Nation' discourse, its varied public and personal uses, and its relationship with the scattered Keralan narratives – arguing that, far from simply being a story of contemporary nationalist narratives appropriating local maritimity, these entangled maritime identities and uses of maritime heritage reflect the multivalent realities and tensions of modern Indian identity politics.

Aspects of Identity and Nationhood: Commemorating, Representing and Replicating The Greek Maritime Past

Eleni Stefanou (University of Aegean, Greece)

10:00-10:20am

This paper's objective is to examine the ideological parameters which govern the Greek maritime heritage representations in connection to the underpinning of narratives about modern Greek national identity. To achieve that, this paper critically investigates selected Greek maritime museum displays, naval commemorative ceremonies, one naval-battle re-enactment, and ancient ship reconstructions.

Its theoretical framework concerns the interaction of nationalism with the uses of the material past for the reproduction of national imagination: the main parameters developed within this framework regard the production of national maritime narratives by private agents, the role of Orthodox religion in maritime heritage representations, and the interaction of the local and the national within Greek maritime communities.

This paper answers the following questions:

- Why are the material expressions of the maritime past important for national ideology?

- What are the historical points of reference that are materially expressed in order to establish maritime discourses as powerful features of the Greek national rhetoric?

- What are the processes through which maritime identity has contributed to the formation of a collective Greek identity as it evolves out of the represented maritime material culture?

The results reveal that Greek maritime heritage representations demonstrate the potential of different social groups to shape national discourses, that private agents such as shipowners and retired naval officers play a central role in the production of national narratives, and that the maritime past is utterly connected to contemporary Greek national politics.

Maritime Archaeology and Museums in Greece. Creating meanings and searching for identities

Archontia Polyzoudi (University of Cambridge, UK) and Eustathia Anesti (Ministry of Culture of Greece, Greece)

10:20-10:40am

Archaeological places and objects within a museum present both themselves as well as the ideological motive behind preserving and collecting them, this being especially significant when museums and places of maritime history are considered part of the cultural preservation effort, which is part of the formation and establishment of cultural identity.

The Greek maritime tradition from the past to the modern times is expressed through a considerable number of collections of maritime antiquities and underwater archaeological sites. The knowledge of the Greek maritime 'pasts' and identities produced through exhibitions and archaeological management policies is the result of complex decision-making processes and narrative representations encouraging interactivity among multivocal layers of publics.

How is the Greek maritime identity reflected in maritime museums and how does this affect the interpretation process and the making of meanings? To what extend maritime places and objects could be considered as points of reference and symbols of power for local communities and visitors? What kind of attitudes, official or private, can be discerned towards the maritime past and its material remains in Greece?

In our paper we will first attempt to investigate how the discursive nature of maritime history and archaeology are expressed and reflected in museums writings and readings of the past and to what extend these two fields are interacted in the reconstruction of the past. We will then focus on discussing the management practices as produced in the decision-making process by trying to reveal the meanings and the narratives of the Greek maritime 'pasts'.

We will use case-studies from Greece such as the Hellenic maritime museum and institutions and museums of maritime history and archaeology.

Newport Ship: a community icon, focus for a city's cultural renaissance or a white elephant?

Nigel Nayling (University of Wales Lampeter, UK)

10:40-11:00am

The discovery of the Newport Ship occurred against a background of rapid and radical redevelopment of a depressed post-industrial dock town re-defining itself as the newest city in Britain. Initially perceived by developers as a hindrance to progress, and to many in the community as symbolic of traditionally dismissive council attitudes to heritage, it became an icon for dispute and campaign. Six years later, at the end of a major HLF funded programme of recording and education, what does the ship now represent? A huge cultural asset which can be used to leverage a renaissance of the regional museum service and the city's cultural profile, the centrepiece for a specifically maritime museum development or just another drain on a local authority with limited resources attempting to re-invent its city as a forward looking, modern urban centre?

Coffee break

11:00-11:40am

Maritime heritage as social remedy: Fostering youth identity in Bermuda

Charlotte Andrews (University of Cambridge, UK)

11:40-12:00pm

Contrary to Bermuda's image as a pristine romantic paradise and sophisticated international business centre, this tiny mid-Atlantic community is currently in 'crisis'. A dysfunctional public education system, lasting racial inequity and tension, inter-generational disconnect, the breakdown of the family and drifting communal values all factor in an inescapable sense of social rupture on the Island. Bermudian youth-and those 'at risk' and 'disenfranchised black males' in particular-are seen as the greatest casualties of this situation and are thus the target beneficiaries for positive change.

In the urgent search for remedies to this 'crisis', existing and new maritime youth development initiatives have come to the fore as promising mechanisms for fostering Bermudian identity and individual self-esteem. This paper explores the self-identity emerging for young Bermudians, or hoped to be, via these seafaring interventions and programmes. My focus is the more abstract and embodied connections to environment, space and history that are heavily involved in these instances of personal and shared identity-making.

Implicit in this discussion is the argument that these maritime engagements ought to be understood as heritage processes. Without inappropriately forcing the relationship between heritage and identity, I will suggest how such socially and culturally relevant inclusions broaden our conceptualisation of heritage and displace conventional logics which tend too much to guide theory and practice, and which are extra entrenched and dominant in the maritime territory of the heritage milieu.

That's Entertainment?: Maritime Archaeology's Representation as Popular Culture

Joel Sperry (University College London, UK)

12:00-12:20pm

The relationship that we as archaeologists have with television is an interesting and complex one. We view our subject 'seriously' and are hopefully passionate about our academic credibility. Maritime archaeology has to - and indeed is - dealing with complex environmental and heritage debates. We clearly see the benefit of what we do and distinguish between what is and what isn't archaeology and who are and who are not archaeologists. We know that our subject is valuable and that our heritage is valuable. However, when viewed from the broader social context, maritime archaeology and under water archaeologists may be seen in a very different way. I would argue that perhaps or work and maritime archaeology may simply be viewed as entertainment.

The purpose of this presentation is to contextualise and deconstruct how maritime archaeology is represented within- and indeed argue that it is in itself part of -Popular Culture. I will demonstrate common structures and themes that appear within maritime archaeology as Popular Culture and argue that these structures are why we are viewed in the broader context as entertainment. I will evaluate whether this popular culture image is damaging or important to our maritime cultural heritage and finally debate whether we can or should we really do anything about it.

Maritime Heritage Protection and the Maintenance of the Nation-State

Antony Firth (Wessex Archaeology, UK)

12:20-12:40pm

Virtually every state protects archaeological remains. Each state decides what is important about its past, and provides legal mechanisms to help the selected items to survive longer. States project their conception of the past into the future through the monuments that survive, whilst the material basis for understanding alternative pasts is left to decay. The impact of the state's intervention is all the more powerful because it takes effect by materially altering the everyday environments that people inhabit. Subliminally, we dwell in an historic environment created by the state without necessarily being aware of different pasts, or of different futures. The role of archaeology in legitimising the state is multi-fold: with the help pf archaeologists, the truth of the state's narrative is made self-evident in the humps, bumps, bones and stones that surround us.

Many states have a historical narrative that is expressed physically in the environment, and which will vary from state to state. But there is a deeper 'truth' projected by all modern states, which is that the nation-state is the ultimate form of social organisation. One polity is tied to one people within one boundary. Complexities of representation, identity and spatial interrelation are all subsumed within this single, dominating dimension. Careless reliance upon nationalist paradigms in recording and interpreting the past implicates archaeologists in providing historical legitimacy to the nation-state, whilst obscuring trajectories that might see the emergence of different modes of social organisation.

It need not be so. Maritime archaeology is the archaeology of 'between': between polities; between people; and between boundaries. The sea sits ill with the nation-state. Yet maritime archaeology is more often wrapped in the flag than not, especially in states whose historical narrative conjectures 'a maritime nation'.

In the UK, new laws are being introduced to protect heritage, including maritime heritage. In Scotland, Wales and England, the mechanisms used by the state to select and protect maritime monuments are undergoing change. There are opportunities to encourage a maritime archaeology that – in the language of sustainability – does not compromise the ability of future generations to meet their own needs. But there is every chance that new forms of heritage protection will, once again, prejudice the survival of ancient material that hint at a non-nationalist past, or at a post-nationalist future.

The Construction of a Maritimity within Norwegian Archaeology

David Berg Tuddenham (Norwegian University of Science and Technology, Museum of Natural History and Archaeology, Norway)

12:40-1:00pm

As a construction, Maritime Archaeology seems to have had a profound impact on Norwegian Archaeology in the emphasising of the difference between maritime and terrestrial. Norwegian Cultural Heritage Management (CHM) differentiates between land and sea, where CHM under water is organised in a different manner relative to terrestrial archaeology. This is based partly on practical causes, but it also expresses a comprehension of archaeology under water as special in comparison to what can be referred to as mainstream archaeology. This perception of archaeology

under water as special is also expressed through the Norwegian Cultural Heritage Act that refers to a specific section as an important tool in the governing of archaeology under water.

After 40 years of Norwegian CHM under water and maritime archaeological research, an analysis of this tradition and the dualism to be found within legislation, management and research is therefore necessary. My theoretical point of departure will be Actor Network Theory as presented by Bruno Latour, Michel Callon and John Law. This theory is especially useful to demonstrate how organisation, legislation and the establishment of institutions have contributed to the present perception of a maritimity within Norwegian archaeology.

Materiality and Mood

Linda Hulin (University of Oxford, UK)

Explorations of the all-pervasive habitus have, in archaeology tended to focus upon the extraordinary: upon landscape, upon elite buildings and upon ritual. Yet the bulk of archaeological material constitutes a theatre of the mundane. What voice do ordinary objects have in the construction and maintenance of social realities? This session examines the notion that diverse and ordinary objects, combine to create powerful and distinct aesthetic and sensory cultures. Papers are invited that explore the role that combinations of mundane objects have in creating distinctive social or ethnic identities.

Materiality, mood and two rooms

Linda Hulin (University of Oxford, UK)

9:30-9:50am

Archaeological theory has drawn heavily upon social anthropology to articulate human-object relations. Nevertheless, archaeological practice tends to focus upon individual objects or classes of objects. This paper explores the ways in which disparate objects work together to create mood in architecturally identical, but differently furnished, living rooms in flats on the ground and first floor of a housing block in Oxford. I will address two related aspects of design: the "tyranny of objects" and the "tyranny of architecture". For the former, I will discuss the cumulative effect of disparate objects in each room, their practical and aesthetic functions and their role in the definition of subversive objects in each space. The latter will be discussed in relation to the location of these subversive objects in both rooms.

Conscious or subconscious: the affective qualities of objects

Antony Buxton (University of Oxford, UK)

9:50-10:10am

We start with the presumption that objects do more than perform practical functions: they also have affective properties. Heidegger presents us with a convincing perspective of material culture as the unconscious foundation of existence, and Bourdieu's habitus views objects and associated actions as the way in which humans are conditioned in life. In their form, design and use objects may well consciously articulate social dynamics and cultural values; however, if we are to follow Heidegger, human response to objects lies in their association with previous experience, which is both personally and culturally conditioned. There is clearly a link or continuum between subconscious associations and values consciously articulated in decoration and use but the 'visible' properties which we seek to determine may well obscure the underlying and motivating subconscious associations which are the foundation of affective responses, or 'mood'. This paper uses the example of attitudes to the qualities of English furnishings from the 17th to the 20th century to argue that Western responses to everyday objects have become biased towards consciously expressed meanings, and as scholars we have been schooled, from the emergence of empiricism to phenomenology, to search for properties invested in objects, rather than the loose associations which lie at the root of affective response. Such associations are best understood not by focussing primarily on the object or objects themselves, but

by seeking contexts of associations through a wider ranging, heuristic enquiry.

Things and Craftworks: valued materialities in the everyday

Mhairi Maxwell (University of Exeter/ Bradford, UK)

10:10-10:30am

This paper will seek to differentiate between things and objects in the archaeological record. Throughout artefact biographies things become objects and objects become things when removed or included within assemblages. Things are defined as artefacts associated by familiarity; that is they act in assemblages and are not individualised. Objects are defined as artefacts associated by difference; they are seen as individualised and separated from assemblages. Knappett has called for a recognition between the "pragmatic" and the "signative" (2005 and 2008) and this is followed here. Biographies of contemporary art and craft are drawn upon to show how we may identify artefacts as differentially valued (as things or objects) in the past throughout their trajectories. For this paper the trajectory of craftworks from my research with contemporary practitioners (through interviews and extensive questionnaires) will be discussed. This study is focused upon contemporary craft practice within Britain. The traditional and novel motivations in their production and the subsequent social values and appropriation of these works in the everyday are considered. Craftworks act within assemblages and provide a useful approach towards examining the role of things acting as maintainers and creators of social identities. Contemporary craftworks find their way into the everyday in local spheres of engagement and are valued as familiar, yet as signifying individual preference. Occasionally they are valued as art. Results from research into contemporary craftwork are applied to archaeological case studies from prehistoric Britain. Biographies of prehistoric craftworks/ things are examined as essentially acting within assemblages. In this way the mood of mundane things are emoted according to how they were valued in.

Habitus, Houses and Huts in Iron Age and Roman Period Britain: An examination of social attitudes through the language and materiality of architecture

Simon Clarke (Shetland College, UHI Millennium Institute, UK)

10:30-10:50am

This paper will examine the false opposition that has been set up by some writers between an indigenous British Iron Age cultural tradition, characterised as living in balance with nature, and an incoming Roman civilisation that wished to demonstrate suppression and control. Central to the debate have been the societies' dwellings, their material form and the language that defines them. Although the author is broadly in agreement with Bourdieu's concept of habitus, and its potential accessibility to archaeologists through material culture, the crude characterisation of normative Celtic and Roman worldviews is rejected. Instead a multiplicity of voices is sought from different periods, regions and groups within each society.

Coffee break

11:00-11:40am

Casting the net wide: materiality and social networks in the Epipalaeolithic and early Neolithic of the Near East

Fiona Coward (Royal Holloway, UK)

11:40-12:00pm

This paper will consider the many and various roles of different kinds of material objects in the Epipalaeolithic and early Neolithic of the Near East at the time of the adoption of sedentism and the development of village communities. Rather than seeing different kinds of material culture as comprising distinctive 'packages' delimiting discrete ethnic or socio-economic 'identities', I consider different kinds of material culture in their wider context as medium and mode of the social networks that link people together in space and time. The varying material qualities and roles of different forms of

everyday material objects mean that each is incorporated into the social/material environments of individuals in rather different ways. This paper investigates the ways in which the particular and differing qualities of different kinds of material culture (jewellery and ornaments, ground stone technology, architectural features etc.) are embedded in multiple heterogeneous networks comprised of interlinked people and objects. Such a perspective can inform a much more nuanced understanding of social lives during this period of rapid social and material culture change.

Mundane Differences? Changing perspectives in Iron Age to Roman material culture in southern Britain

Zena Kamash (University of Oxford, UK)

12:00-12:20pm

This paper aims to explore some of the changes that occurred in material culture as a consequence of the Iron Age to Roman transition in southern Britain. A particular focus will be on what effects changing lightscapes and spaces may have had on how everyday objects were viewed and treated in Roman Britain. For example, what effects might windows and movable lighting in the form of lamps and candelabras have had on the people who viewed mundane objects? In what ways did the increased potential for lighting effects impact on groups of objects? Did the shift from circular to rectilinear spaces affect how items were displayed and interacted with larger, less movable objects, such as furniture? This analysis will draw on data from an on-going project to investigate integrated finds groups from a variety of sites in southern Britain.

Unity and randomness in burial assemblages

Joanne Rowland (University of Oxford, UK)

12:20-12:40pm

This paper considers the relations of burial goods: to the dead, to the living and to each other. What clues do they have to people who put them there? What governed their choice of object, and was it the same for all actors? Answers to these questions have implications for the ways in which we view grave goods: as assemblages or as random groups of objects.

Discussion

12:40-1:00pm

Personality in the History of Archaeology

Margarita Díaz-Andreu (Durham University, UK) and Megan Price (University of Oxford, UK)

Research into the history of archaeology is now a growing field. The focus is currently being directed towards a more contextual understanding of its development as a discipline in fluid and multivocal socio-economic and political settings. Rather than accepting a simple linear progression, recent enquiries are beginning to address the varied nature and pace of changes in the archaeology of the last two hundred years. The aim of this session is to discuss the role of individuals in these transformations.

Archaeologists are individuals with their own identities and therefore are socially mediated and connected to their broader cultural milieu. They may have been attracted to archaeology by many different reasons and these may have an influence in their understanding of what archaeology is about. Some may practice archaeology not only as a way to interpret the past, but also as a means to gain status and political power. Contributions to this session may centre on well-known professionals as well as others not so well treated by the history of archaeology. Among the latter some speakers may want to direct their attention to people on the academic or social fringes, the forgotten, the overlooked or those who, for various reasons, were dismissed by the mainstream protagonists of the discipline.

Introduction

Margarita Díaz-Andreu (Durham University, UK) and Megan Price (University of Oxford, UK)

9:20-9:30am

'Town and gown' amateurs and professionals; scientific societies in nineteenth century Oxford

Megan Price (University of Oxford, UK)

9:30-10:00am

At the end of the nineteenth century, the study of the ancient British past was developing from an antiquarian pastime to an academic profession. Gradually, the role of the enthusiastic amateur became distanced from those making a career in archaeological discoveries. In Oxford, research shows that new scientific societies played a significant part in the dissemination of new discoveries. This paper used particular case studies to discuss the way that, for a brief period, 'town and gown' members of the Oxfordshire Natural History Society and Field Club were able to share their expertise on various subjects, through illustrated lectures, often illustrating them with diagrams, and the latest technology, magic lanternslides. Certain members connected to the Society such as Arthur Evans and Edward Tylor gained prominent academic posts at Oxford, whereas contributions made by their contemporaries have gained little permanent recognition.

Dawkins, Hasluck, Evans and Wace: The Case for Ethnological Antiquarianism

James Whitley (Cardiff University, UK)

10:00-10:30am

This paper seeks to examine the role of four individuals active in the study of Greek history, archaeology, ethnography and folklore between 1900 and 1920, and based at the British School at Athens. Two of these (Wace and Evans) are best known as archaeologists, the other two (Dawkins and Hasluck) are not mentioned in most standard histories. This paper argues that what these scholars had in common in their approach to the Greek past and present is much more significant than what divides them. Together they represent an early form of genuinely reflexive archaeological practice: ethnological antiquarianism.

From Crete to Verulamium: Two historical examples of personality-driven archaeology

Lydia Carr (University of Oxford, UK)

10:30-11:00am

This paper examines two cases in which the personality of an excavating archaeologist drove longterm interpretation of a site. The social-academic impact of personally identifying a site with the person responsible for its initial 'discovery' is considered, as is the overall theoretical validity of personal interpretation. Difficulties can arise when an archaeologist is so completely identified with a site or work that any challenge of it becomes a personal betrayal rather than professional criticism. Added tensions often come from student-teacher conflicts and existent relationships, and the high potential for negative backlash within the small world of archaeology. The two specific examples looked at here are Sir Arthur Evans in Crete and Sir Mortimer Wheeler at Verulamium. Evans' work from 1900 onwards is considered, and special attention paid to recent scholarship exposing his unknowing and unquestioning purchase of fakes created by his diggers, who used their first-hand knowledge of his theories to profitably anticipate expected finds. His long-term dominance of Cretan research is also discussed, and the effect of his personality on the work of the younger scholars who came in his wake. The excellent new Evans display at his former museum, the Ashmolean, is given particular attention, as it represents one of the first attempts to present a scholar's life-work to the general public in a way that evenly acknowledges both what has been disproved, and what remains canon.

Examination of Mortimer Wheeler's work, more geographically wide-ranging than Evan's, is here confined to the 1930s English excavation of Verulamium at St Albans. In the 1936 site report, he and his co-director Tessa Verney Wheeler

painted a picture of the quality and decline of Roman town life which has had a permanent influence on the study of this important sub-field of Romano-British studies. However, scholars often praise the Wheelers while radically correcting their interpretations. Special attention is paid to the 'storm in a teacup' of the 1936 J.N.L. Myres–Wheeler fight. When his former student published a critical review of the Verulamium report in Antiquity, Wheeler responded in great anger, and a series of unpleasant letters resulted in both print and private. The long-term relationship and personalities of the two men are mined for an explanation of the event. How can the work of past and present archaeologists be criticized, not just tactfully, but productively?

This consideration of two giants in the field is then used as a point of departure for larger theoretical questions, in which audience members are invited to turn the critical method employed in the examples upon themselves. Ultimately, no archaeological interpretation can be said to be without the strengths and weaknesses of the interpreter – and would we want it any other way? Personal involvement in the interpretive humanities is a necessity. Without it, a researcher, and ultimately a reader or viewer, cannot engage fully with his or her subject. It is better to openly acknowledge, and thus mitigate, the unavoidable effect of personality, than attempt to deny or subvert it.

Coffee break

11:00-11:30am

Spying archaeologists: Near Eastern archaeology and the legacy of espionage

Tobias Richter (University College London, UK)

11:30-12:00pm

Between ca. 1850 and the end of World War II several key figures of Near Eastern archaeology worked as spies, informers and intelligence operatives for their respective governments. They lent their expert knowledge on Middle Eastern culture, traditions, geography, language and history to the political needs of their governments, and thereby created a legacy that can still be encountered today. From well-known figures such as T.E. Lawrence and Gertrude Bell, to the lesser known cases of Max von Oppenheim and Nelson Glueck, espionage and archaeology appear to have been closely connected. What motivated these individuals to act as secret agents for their governments? What are the underlying connections between archaeology and spying? And how did these individuals' actions influence the nature of the Near Eastern archaeology? These questions will be addressed against the background of the present-day political involvement of archaeologists and anthropologists as part of the ongoing "War on Terror" and the current political climate in the modern Middle East.

'World War 1 and the contribution of Herbert Fleure and Harold Peake to post-war reconstruction and urban planning

Marcus Brittain (Cambridge Archaeological Unit, UK)

12:00-12:30pm

A recent emphasis in studies of the First World War has been the role of academia during and after the conflict. An important distinction has been made between those whose national chauvinism lent uncritical support for the war, and those whom engaged with internationalism based upon ideas of reform, moral leadership and education. This paper takes as its object ostudy the attempts by archaeologists to prepare for post-conflict reconstruction of local and international communities during and after the war through new adventures in town planning. A particular focus is centreupon the contribution of Herbert Fleure and Harold Peake, whose works remain under-represented in histories of archaeology. With a stroncomprehension of academic responsibility towards social justice, much of their individual work aimed towards a common desire in the idea of 'world citizenship', and whilst they collaborated on a number of publications during the later interwar period, they harboured diametric beliefs as to the value of the war itself. Their studies of the creation and disintegration of harmony from prehistoric communities to the present were incremental for their social and urban designs of future village, town and city plans.

As an extension of the pre-1914 movement for the preservation of rural communities, Fleure and Peake attempted to combine the best of past rural social, geographic and technological behaviour with the best, albeit limited, from the present reality of the city and the state. The First World War marked a profound and lasting change in conceptions of the city, decomposing the 19th century Baudelairean city of passion, harmony and aesthetic cosmopolitanism, and replacing this instead with the 'Unreal City' of Elliot's waste land (Gilbert 2000). Similarly, pre-1914 romanticism of the pastoral idyll is traditionally thought to have also suffered beneath the image of an unreal city threnchscape. However, more recently such conceptions have been challenged with examples of post-1918 Romanticism preserved and in some cases enhanced with utopic vigour, eager to come to terms with mass death on the Front, whist simultaneously revising space for the (re-) construction of lost collaborative humanity.

By exploring the work of near-forgotten archaeologists such as Fleure and Peake during the war and the interwar period it may be shown that romanticism was not simply preserved, or that dystopia was not the only alternative, but that a view of modernity encompassed a return to the deep, prehistoric, past to realign the course of the present. In doing so it is hoped to further blur the distinction between imagined for academic roles during and after the First World War.

Christopher Hawkes and networks in British and European archaeology

M. Diaz-Andreu (Durham University, UK)

12:30-1:00pm

Christopher Hawkes (1905-1992) was a key figure in the development of Iron Age studies in Britain in the middle decades of the 20th century. The analysis of his correspondence reveals his connections to several communities of interest within archaeology and helps to understand better the development of British archaeology especially in the years after World War II.

Putting Humpty Together Again: Overcoming the Fragmentation of the Middle Ages (supported by the Society for Medieval Archaeology).

Tehmina Goskar and Ben Jervis (University of Southampton, UK)

Medieval archaeology is one of the most vibrant fields of historical archaeology. In previous years and decades there has been much debate over the directions medieval archaeology should travel. This has generally centred around questions of interdisciplinarity: understanding the archaeology in the contexts of other disciplines such as history, anthropology and philosophy; or criticisms of the lack of archaeological theory applied to the interpretation of landscapes, sites and objects when compared with archaeologists engaged in prehistory. However we have identified many other areas of 'fragmentation' which archaeologists and those who use archaeological evidence have faced and attempted to overcome. Some examples include:

- Transitions between periods, e.g. Saxon to Norman, early to high medieval, late to post medieval

- Divisions between material specialists, e.g. ceramicists, numismatists, small finds or metalwork specialists

- Geographic boundaries, e.g. studies according to modern regional and national boundaries (Kent, Italy) or those according to contemporary boundaries (Wessex, Normandy)

- Landscape and settlement vs. object-based archaeology

- Cultural focus vs. biological/environmental focus (including human and animal remains)

- Life and death archaeology, e.g. finds and settlements relating to people's lifestyles and those found within funerary landscapes

- Relationships between urban and rural archaeology

- Theme-based divisions, e.g. social, economic, cultural, military

- Fragmentation between professions, e.g. academia, heritage (including museums), commercial archaeology and conservation

This session seeks papers from those who want to, or have, overcome the kind of fragmentation outlined above in their investigations and research. Have you actively sought to apply theory to the way you view your period, sites and materials in order to transcend the traditional boundaries of your field? Can you demonstrate ways in which you have tried to challenge fragmentation successfully? Or, if you have tried and it has failed, why? Is some fragmentation necessary to retain specialisms and expertise or is it time to challenge the basis of these divisions which operate within the boundaries of outdated academic traditions?

Introduction

Tehmina Goskar and Ben Jervis (University of Southampton, UK)

10:40-11:00am

Early modern domestic culture: developing a theoretical perspective across disciplinary boundaries

Tony Buxton (University of Oxford, UK)

11:00-11:20am

The broader academic environment in which we conduct our research tends towards segmentation into distinct areas of enquiry, with the focus, parameters and methodology broadly and collectively defined. Some framework for research is essential, but the world we investigate is not so neatly compartmentalised, and the constraints of one particular discipline may impede a comprehensive investigation; the development of inter-disciplinary studies illustrates this point. This paper examines the desirability of free ranging enquiry, crossing disciplinary boundaries, in the context of a study based on the evidence of early modern probate inventories investigating the relationship between people and their material culture in the domestic domain. As a documentary source probate inventories are resourced by local historians, employed as evidence of patterns of production and consumption by economic and social historians, and as supporting textual evidence of material culture by historical archaeologists. Is it possible to draw selectively on diverse disciplines – history, philosophy, psychology, anthropology, archaeology - to construct a methodology tailored to an individual study? Does an interdisciplinary approach enrich the study or lead to loss of identity and direction? Just how possible is it to construct a methodology focussed on the individual enquiry which has wider applicability, and which communicates effectively with other scholars in a loosely defined field? It is suggested that such an approach is indeed possible, if posing problems of identity and focus, but relies on a continuing and evolving engagement with the central purpose of the enquiry.

Death, tombs and Nikolaus Pevsner – Assembling an archaeological approach to Tudor and Stuart tomb effigies

Jude Jones (University of Southampton, UK)

11:20-11:40am

One of the chief functions of archaeology is to encounter and to explore the power of objects. Most recently many archaeologists of representation have come to view the object as an agent operating alongside the human with a degree of existential parity. However while putting myself through the process of exploring the power of such things as Tudor and Stuart tomb effigies I began to experience considerable disciplinary dislocation. The effigies themselves elicit perfectly authentic archaeological questions concerning early modern attitudes to death, to social and political status, to gender relationships and newly developing ideas of individual identity but the available texts are entirely authored by art critics, art historians and social and architectural historians. Should this be a problem in the present intellectual climate where we are being urged to embrace multidisciplinarity? And surely these commentaries explore very similar concerns?

Indeed they do, moreover each brings a unique perspective to this area of mortuary memorialisation. But at the same time all, in their various ways, seem to view the object through the medium of the human rather than looking at the human through the medium of the object. One is drawn into considerations of whether tombs are art-forms or not, or one becomes entangled with issues such as Nikolaus Pevsner's dismissal of them as a genre as being 'stiff and incompetent' non-sculptures.

Using some of Alfred Gell's insights into the anthropology of art, it became apparent that the seeming fragmentation which I was experiencing between the archaeological and historical approaches could be explained and reconciled if it was possible to accept Gell's premise that it is social agency which creates the circumstances in which a society can configure its objects into artistic categories - that both human and object are inextricably joined in a social venture in which artistic categorisation is a moveable feast.

This paper is a discussion of where this approach led. It suggests that both the intense semiotic construction and the visceral impact of Tudor-Jacobean tombs and their effigies can be understood as representations of a society's intimate relationship with death - a society in which death itself can be seen to act as an agent.

Coffee break

11:40-12:10pm

Beyond Calipers: The Increasingly Urgent Need to Explain What Osteologists 'Do'

Rose Drew (University of York, UK)

12:10-12:30pm

It is time to integrate the work of 'bio-archaeologists' and physical anthropologists into study of the past. We need to 're-place' bodies into the society in which they lived, died, and were buried, hardly a new idea. Twenty-five years ago, the seminal text The Archaeology of Disease opened with the words, "….Paleopathology…looks at how humans adapted to changes in their environment. It provides primary evidence… of our ancestors and [by] combining biological and cultural data….has become a wide-ranging holistic discipline." (Roberts and Manchester 1983, 1). Despite repeated calls for multi-disciplinary approaches (Powell et al 1991, Gilchrist and Sloane 2004, Sofaer 2006), the limited perception of skeletal analysis is largely unchanged. More than listing demography and disease, bioarchaeology examines culture, biomechanical adaptation, and other aspects of human experience encapsulated in the body.

My work investigates the long-term effects of extreme, strenuous activity on the internal architecture of bones, an attempt to recognize professional soldiers (long bow archers) from medieval and Tudor contexts, with the potential to extend this identification back into earlier times. Other projects have involved medieval remains from monastery cemeteries, with a dearth of contextual information a typical impediment to analysis. Which individuals were buried where? Unlabeled, vague 'lollipop' figures will not shed light on an overall cemetery assemblage, and neither will excavation observations limited to 'north of nave' versus 'south of nave' or strata.

Other challenges facing osteologists revolve around reburial versus retention. Most osteologists are aware it is an honour to examine human skeletal remains, and treat their charges respectfully. Often, the popular media transmits the impression we are either disinterested numbers crunchers who measure the dead, relentlessly, focused only on recording bone lengths, age and sex, and evidence of gruesome disease; or that we operate with the same breathless efficiency as the worker-bees on CSI. In conferences my colleagues present papers detailing progress in linking lifestyle to disease, or bone shape to activity. But this research does not reach the media, or the public, or the bulk of working archaeologists who remain unaware of our progress and our challenges.

Whilst science became privileged over belief with the advent of New Archaeology and indeed from the Enlightenment onward (Trigger 1989), now it seems spiritual beliefs and the rejection of science as cold and biased has begun to endanger the study of human remains. Burials are intentional deposits, and must be integrated into the examined region and society to provide context. Physical anthropologists and human bone osteologists need to explain our aims in clear and unambiguous language.

Digging the 'faithful city': particularism, interdisciplinarity and theory in medieval urban archaeologies of Worcester (UK)

Hal Dalwood (Worcestershire County Council, UK)

12:30-12:50pm

The city of Worcester was one of the places where the professional practices and research goals of British urban archaeology were developed in the 1970s. Three generations of archaeologists have now undertaken urban excavations in the medieval city, contemporaneously with a number of substantial academic research projects conceived and completed within different disciplinary fields (including architectural history, historical geography, and early medieval history). The intellectual and organisational effort has been substantial and productive, and current knowledge and understanding of the archaeology of the medieval city can be characterised as extensive. This paper traces the outlines of the current landscapes of knowledge of medieval Worcester, and describes some achievements in overcoming both professional and disciplinary boundaries. The reasons for, and the implications of, the continued dominant role played by (largely untheorised) processual archaeology are analysed: it is argued that one consequence has been the entrenchment of traditional boundaries of urban archaeology, reflecting a common pattern in British medieval urban archaeology. The possibilities of challenges to, and subversions of, the current status quo are outlined.

Following the Grain? A ceramic perspective on studying social fragmentation in Medieval Southampton

Ben Jervis (University of Southampton, UK)

12:50-1:10pm

As archaeologists we are keen to split society into groups, be it young and old, secular or religious, military or civilian. Within Southampton a set of communities can be identified historically – the French and Italian merchants who occupied the waterfront, the friars, the smiths and the occupants of the castle for example. The community can be further fragmented into those who live within the walled town and those who occupied the suburbs. They can be split of ethnic, economic or social grounds. But how clear are these splits in the archaeological record? The most frequent artefact on all sites in Southampton is pottery. Recent work in Southampton has expanded an already large dataset to include pottery excavated from the castle, suburbs, friary, mercantile area and poorer areas of the medieval town, based on historical records. It is regularly accepted that a study of material culture can lead to unravelling such social differences. This study contrasts the pottery used by these 'disparate' groups to challenge this assumption and to create a more contextual understanding of pottery's role as a social marker, in terms of its distribution, use, role in the household and deposition. By testing common

assumptions on a well established dataset with suitable historical context it is demonstrated that pottery and material culture as a whole is a very powerful tool for understanding the 'natural' fragmentation when used appropriately, and the results it gives may be unexpected and contrast with our preconceptions about how medieval households and institutions functioned.

Replication and Interpretation: The Use of Experimental Archaeology in the Study of the Past.

Dana C E Millson (University of Durham, UK)

Archaeology holds a unique position since it stands with one foot in the humanities and the other in scientific study. Data collected from artefacts, sites, and landscapes are analysed objectively and then interpreted using social theories. The remains we study, however, are the result of past peoples' existence and their experiences in their surroundings and relationships with others. The analysis of raw data can only get us so far in the understanding of this. In order to understand the habitus of those whom have gone before, it is essential to consider experience with the hope that this may give us insight, even if only a practical understanding, into why they made specific artefacts, lived in particular ways, hunted or grew certain animals and plants, and built the things they did. Experimental archaeology offers a unique opportunity to get inside the minds of our human ancestors, ask our 'why' questions, and test theories that have been made. It also allows for scientific methods used in archaeology to be examined so that, with a clearer understanding of their processes, we can make our techniques more refined in an attempt to answer new kinds of questions. The way in which we interpret these results, however, has great bearing on the future directions of the discipline. The purpose of this session, therefore, is to consider how experimental archaeology is currently being conducted and what new insights are being gleaned about past human behaviour from prehistory to the historical period.

Introduction

Dana C E Millson (University of Durham, UK)

9:30-9:40am

Experimentality and Plurality of Human Life Forms

Stephanie Koerner (University of Manchester, UK)

9:40-10:00am

Until rather recently, the experiment has figured paradoxically amongst both the most and the least historised of all themes. The most historicised due to beliefs in the experiment's importance to science and modernity, the least historicised due to tendencies to envisage the experiment as somehow independent of contextual circumstances.

Today the situation is very different. There is now widespread appreciation that the 'experiment' is a deeply historical concept, one which has done different kinds of work in different social and historical contexts, and which carries its various accrued meanings with it. There are:

(1) Meanings having to do with trying things out - tests, trials, dry runs. To try and trial (c.1300) initially had the implication of weeding out the false or defective, from the Old French, trier 'to pick out, cull', and were later extended to refer to courts of law in 1577. To assay (1330) and to test (c.1594) had the original meaning of 'ascertaining the quality of a metal by melting it in a pot', both having their meaning extended to any 'examination to determine the correctness or quality of something'. Today, the more formal notion of the experiment as a test involves some projection, usually from the present to the future, or from the particular to the general, assuming a relationship of relevant similarity (Pinch 1993: 29; MacKenzie, 1989).

(2) Meanings relating to the idea of a controlled intervention into 'natural' processes designed to reveal basic structures of reality. Although the English word experiment initially appears

in 1348 meaning simply a trial or test in the above sense, with the birth of modern, Galilean science, or 'experimental philosophy', in the seventeenth century it comes to take this more technical meaning. Classic scientific experiments of this kind included that of Robert Boyle to understand 'the spring of the air' (air pressure) and of Galileo Galilei to determine the 'law of falling bodies'. In 'Science as a Vocation' (1918), Max Weber described the first great achievement in Western thought as the idea of 'the concept' (Plato), and the second as 'the experiment' (Bacon), through which concepts are tested, improved and developed through checking against reality as presented under experimental conditions;

(3) Ideas of the experimental as the avant-garde, as world-making, as performative of radically new possibilities through the bringing together of different elements - the "and...and...and..." of Deleuze and Guattari's (1987: 25) rhizome. Experimentality in this mode is neither a tentative adjustment of instrumental action, nor a closer and closer approximation between language and its referents, but an endless, creative profusion of meaning, a continuous branching of experiential possibilities.

This contribution considers something of the bearing that the diversity of conceptions of experimentality may have several concerns of the session.

My Role As An Experimental Archaeologist/ Pottery Interpreter

Graham Taylor

10:00-10:20am

Experimental Archaeology is sometimes seen as little more than playing at history. Archaeological experiments have often been undertaken, particularly in the media, with very little understanding of the processes being tested. I have approached Experimental Archaeology as a potter with over thirty years experience, to this I have added extensive reading of archaeological literature, hours of discussion with archaeologists, considerable ethnographic observation and much trial and error. Through a number of examples I will show; how archaeological experiments can shed light on questions presented by excavation; give an insight into the everyday lives of ancient peoples; pose new questions for further research; and give archaeologists a better understanding of what evidence, for a given process, may still exist in the ground. I believe that this can only be achieved with sufficient communication between practitioner and archaeologist; an understanding that our starting point for experimentation will never come anywhere near to a craftsman, whose professional wisdom has been developed and handed down through many generations of antecedents; and the certain knowledge that whatever we discover it will only ever scratch the surface of an absolutely vast subject and is likely to pose even more questions. Above all my research has taught me a great respect for those who have practiced my craft over the past 20,000 years.

Cache or carry: food storage in the Mesolithic of northern Europe

Penny Cunningham (University of Exeter, UK)

10:20-10:40am

Within European prehistory, food storage practices are mainly associated with the large-scale storage of cereal grain by sedentary communities. However, ethnographic evidence of storage shows that both hunter-gatherers and farmers practiced a wide variety of storage methodologies including the use of caches. We also find that caches are a form of small-scale storage that has both social and practical importance. Through a series of hazelnut storage experiments, this paper explores the use of storing food in caches during the Mesolithic. The experiments are based on the archaeological evidence of pits and nut macro remains from a number of Mesolithic sites in Europe and tests the suitability of storing nuts in pits for 18 to 24 weeks, using three different methods. The experiments were conducted over three years and the results demonstrate that hazelnuts do store in pits.

The results from these experiments demonstrate the need for a re-evaluation of our understanding and interpretation of prehistoric storage practices. We learn that the small-scale storage of nuts in caches may have been a vital and important mechanism enabling Mesolithic people to be nomadic.

Experimental Research into British Beaker Construction Technologies

Harriet Hammersmith (University of Edinburgh, UK)

10:40-11:00am

Pots were made by people within certain parameters to perform a certain function or functions. An archaeologist studies an artifact, such as a pot, not to learn just about an artifact, but to try and gain understanding about the people who made and used that artifact. Studying the construction technologies of any artifact may lead to insights on how people solved the problems inherent in making an object. Much experimental research has been done along these lines, such as archaeologists who study prehistoric stone tools learning to knap and make the tools themselves. Research and experimentation has been done as well on prehistoric pottery technologies around the world and in Britain. By utilizing research on prehistoric pottery technologies and examining the physical evidence detectable on actual Beakers relating to those technologies, a theory is developed on a possible construction method. By examining Beakers themselves, indications concerning their construction may be detected. This visual evidence is then combined with a working knowledge of pottery and research into prehistoric pottery technologies. There are most certainly a number of viable techniques for making Beaker-type vessels; this research however focuses on the possibilities suggested by the visible indications of construction found upon examining actual Beakers. Experimental Beaker-type vessels were made utilizing this theory of construction testing the viability of the theory. This research proposes one viable construction method for British Beakers.

Coffee break

11:00-11:40am

Experimental Archaeology: A History

Jodi Reeves Flores (University of Exeter, UK)

11:40-12:00pm

In order to assess the current state of experimental archaeology we must first study and analyse how it has been conducted in the past. Experimental archaeology maintains a precarious position between 'social' and 'science', and such an undertaking needs to be done within the contexts of greater archaeological and scientific trends. The major initiation of experiment as a method for understanding past activities corresponds with Western Society's first active attempts to understand ancient artefacts. By studying this early stage questions arise concerning what initiates such changes in thought. Is it a more intense interaction with ancient materials or do such revolutions begin within the realm of ideas? By moving on from this point in time and placing major trends in experimental archaeology into a socio-historical context we can begin to identify dominate relationships between practice and theoretical concepts. Such an endeavour creates a more knowledg!
eable environment within which to critically analyse why we use experimentation to study certain archaeological phenomenon. Perhaps, most importantly it allows us to identify the elements that affect our research questions. This allows us to critically evaluate the choices we make when conducting experiments and creates the opportunity to consciously direct future developments within experimental archaeology.

Becoming Bovine: A reconstructive study of transformation through sound in the Neolithic of Britain

Claire Marshall (University of Manchester, UK)

12:00-12:20pm

Looking at recent developments in the Archaeology of the Neolithic, it has become apparent that relationships between

people and their livestock may have been far more ritualised than was previously considered. Cattle, it seems may have played an increasingly important role in the construction of personal and group identity, the social contracts of communities and the display of conspicuous wealth. The archaeological data pertaining to such interpretations can only provide the researcher with a limited insight into the ritualised activity of social groups in the Neolithic.

The purpose of this paper is to argue the case for an expanded view of the Neolithic ritual that interconnects the transformative properties of ritualised sound production with the reconstructive qualities of animal (particularly cattle) remains. Horns, Calf Skin drums, bone flutes and shakers are essentially, the stepping stones by which 'becoming bovine' could have been facilitated, and identities intertwined. The paper will touch upon the tonal and acoustic qualities of speculative reconstructed sounding devices made from cattle horns, bones and skin to build the case for their importance in understanding how Neolithic identity and cosmology may have been constructed. It will then consider how these devices may have performed acoustically in settings such as henge monuments, stone circles and chambered tombs to augment experience – this will conclude with a recording of the instruments performed in an acoustically similar space.

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

Dana Millson (University of Durham, UK)

12:20-12:40pm

Throughout the world, the term 'Neolithic' is used to describe a lifestyle of settled farming and animal husbandry, the first use of pottery, monumental architecture, and polished stone tools. The Neolithic obviously did not manifest itself the same way everywhere; however, of the changes typical of this new way of life, the adoption of pottery is most important since its presence is undeniable – people either chose pots or they didn't. In Europe, pottery developed in the Near East and spread westwards to Britain and Ireland; however, it also appears independently in the Americas, Asia, and Africa as other Neolithic characteristics emerge. Clearly, pottery is fundamental to understanding what we call 'the Neolithic' because it is a global phenomenon.

However, the invention of ceramics remains puzzling because, even with a sedentary lifestyle, pottery is not necessary – resources can be collected, stored, and cooked using leather bags, baskets, or even roasting them on a fire, whilst ceramics break more easily and take more resources and time to produce. For decades, archaeologists have struggled with this and pottery has subsequently become highly typologised and is still very poorly understood. We are nowhere nearer to understanding "why pots?".

The project presented endeavours to better understand the role of pottery in the British Neolithic using reconstruction, replication and residue analysis. Seventy replica pots were hand-built using local clay from the Anglo-Scottish Border and fired using a traditional open-firing method. These were subsequently used for cooking or storage and experiments with sealing were done to evaluate their performance and taphonomy under such conditions. Residue analysis was also used to evaluate how different practices might show up archaeologically and to test the application on replica 'prehistoric' sherds with known past contents.

The result of this work is a step towards understanding why ancient people chose pots. Since the beginnings of archaeology there have been many conclusions made about the manufacture and uses of prehistoric ceramics, many based on their similarity to those from other parts of the world or from later periods. However, going through the actual process of clay procurement, pot-building, firing, sealing, use, and deposition has allowed for a greater insight into the practicalities of this craft in everyday life. This presentation therefore demonstrates how experimentation can test assumptions, thus revealing new information about the past, and set a foundation for future study.

Re-evaluating Medieval brick by means of Luminescence

Thomas Gurling (University of Durham, UK)

12:40-1:00pm

Conventionally, medieval bricks have been dated by archaeological methods which, whilst they have the potential to be highly accurate, are often indirect and subsequently can be highly imprecise. Worse still, the required features for dating brick buildings can also be non-existent. Consequently, there are several unanswered questions surrounding the use of medieval brick, especially in Eastern England where the earliest examples of medieval brick are thought to occur. This presents an opportunity to apply the scientific archaeological dating tool of luminescence in an attempt to address some of the questions surrounding the use of medieval brick. This presentation will discuss the conventional approaches that have been used by archaeologists and outline the current understanding of how medieval brick was used in the eastern county of Essex. Some case studies will then be given where the luminescence technique has provided dates that have led to suggested revisions being made for the use of brick in specific buildings, illustrating the potential role that scientific approaches have in re-evaluating more conventional archaeological approaches.

Theoretical Issues in Indian Archaeology

Ajay Pratap (Banaras Hindu University, India)

The purpose of this session is to take stock of theoretical issues in Indian archaeology. Indian archaeology has come a long-way, since the 18th century, when those such as William Jones, James Prinsep and Charles Wilkins, initiated the Asiatic Society of Bengal. It was the founding of this society that spurred greatly the discovery of the past of a nascently colonized nation. Many studies now exist about this period (Singh, 2004) apart from the literature actually emanating from this Society's Journal - The Journal of The Asiatic Society of Bengal. In addition, The Journal of Royal Asiatic Society, Asiatic Researches, The Journal of The Royal Society and The Calcutta Annual Register are some of the Journals that contain the Oriental Scholarship relevant to Ancient India and its archaeology. We would invite contributions that critically examine the growth of archaeology through this early period and the first formulations in India of the surveys, findings, and methods of excavation closer to the decades preceding independence. We also invite contributions that would look critically at the growth of archaeological method and theory in India in the post-Independence era. These would include theories of culture, contact-diffusion models used widely to explain similarity and differences in archaeological cultures, the establishment of the New Archaeological method, as the most dominant method, in modern archaeology, in India,for nearly half a century now. We also wish to include a discussion of the impact of postprocessual archaeology on Indian archaeology.

Looking through the Lens of Archival Records: Archaeological Site Formation in the Middle Ajay Basin, West Bengal, India

Madhulika Samanta (University College London, UK)

9:20-9:40am

Archaeological sites are regularly modified by different environmental and cultural agencies and carry signatures of very recent activities. Impacts of these activities are often over emphasized or completely neglected in archaeological investigations. The present study area is famous for its chalcolithic settlements and a part of the nuclear zone of such settlements in Eastern India. Scholars of independent India have carried out important excavations here and emphasized the influence of recent floods on formation processes in the Ajay basin. It has been argued that a significant number of these sites are in secondary context which influenced the author to assess the nature of archaeological sites situated in the Middle Ajay Basin. This area with archaeological sites like Pandu Rajar Dhibi, experiences floods regularly. Fortunately,

the region boosts of a rich source of archival records for the last two hundred years. These records contain general, topographical and cadastral maps, reports of flood occurrences and very recent data on highest annual gauge, maximum discharge of river water, etc. The paper analyses sixteen maps of the region prepared in the last two hundred years and twenty seven major flood events. These maps are compared with each other to follow landscape changes after floods with archaeological sites in the perspective. The settlements deserted in the last two hundred years were also considered for analyses. Recent changes in the landscape have been documented with the help of maps published by the Survey of India and images produced by Google Earth. Flood occurrences were documented from different reports and analyses by meteorologists. The data on maximum discharge, highest annual gauge of the recent years etc. - collected form the Water Investigation and Development department of the province - aid in understanding the nature of these events.

The paper suggests a majority of high energy floods in the last two hundred years, were created by artificial embankments. Sites of the pre embankment period were less affected by these floods than those of the post embankment era. The river creates coarse grained deposits (influenced by embankments) mainly along its banks and formed levees. Therefore, it will be erroneous to consider sediment record of a site as the only proxy for reconstructing paleofloods in this region. Later floods are eroding these sediments rather than disturbing buried archaeological deposits. Basically these are single event floods of short duration, not powerful enough to leave lasting impression on the sites. The phenomenon of river shifting, causing major impact on archaeological site formation, is absent here. The deposits of these sites are not in secondary context.

Promoting Cultural Heritage Awareness through Museums: Problems and perspectives (West Bengal, India)

Sayan Bhattacharya (Centre for Archaeological Studies and Training, Eastern India, India)

9:40-10:00am

The preservation of our cultural heritage is one of the major social responsibilities of our time. What our ancestors have created over a long period depicts historical development, on which we build and draw in order to frame our future.

This present paper deals with how we can manage the material cultural heritage through museums (archaeological and historical) in West Bengal with specific reference to Kolkata and case studies drawn from the State Archaeological Museum, Kolkata. Kolkata (Calcutta), the city of joy, was established in 1686 as a result of the expansion plans of the British Raj, it is now the capital of West Bengal. The city has a number of heritage buildings, monuments and museums (Indian Museum, Victoria Memorial Hall, Asiatic Society, State Archaeological Museum, Gurusaday Museum, etc). But unfortunately, like other metropolitan cities in Indian, museums are still a 'jadugarh' (magical house) for common people.

The State Archaeological Museum, West Bengal, houses an array of antiquities. Presently this museum has five galleries (West Bengal Sites and Sights, Paintings of Bengal, Sculptures of Bengal, Excavation at Jagjivanpur and West Bengal Early Historic Period). This museum also controls the district museums under the state government of West Bengal and many local level museums representing their own history and identity exist in the area. There is a lack of communication and co-ordination between these museums and they are not being run in accordance with the emerging trends in museum management. As a result, these museums are lagging behind and are not so much capable in attracting visitors regularly. The State Archaeological Museum, as a nuclear museum, will be used to exemplify the various issues of other museums in this state.

The main objectives of this paper is to explore how museums can assist in 'preserving the past, defining the present and educating for the future' as well as introduce fruitful interaction between participants and researchers to assist in solving the

various neglected aspects of museum studies and cultural heritage management in West Bengal. The discussion will explore the types of problems that are being faced at the State Archaeological Museum and will ask: What kind of facilities we are providing for the tourists? What are the probable solutions? What kind of multidisciplinary approaches can we introduce for maintaining a dynamic relationships between the tourists/students/researchers and the Museums for promoting the cultural heritage of a country like India?

The challenge of heritage

Nick James (University of Cambridge, UK)

10:00-10:20am

The Archaeological Survey of India (ASI) describes its mission as research, protection and regulation. It also maintains museums and a programme of presenting monuments and publication. Research, management and presentation complement each other but the respective implications of these functions diverge somewhat. Contemporary social and cultural developments in India expose the divergence between research and presentation more clearly than before.

The function of research is the one most familiar to archeologists. Although, in India, most of the research concerns the past, it directly entails the Survey's functions of protection and regulation: for discoveries to be made about the past, it is necessary actively to protect the remains. Presentation and publication, equally, are concerned, in the first place, with the archeological assets as contemporary features, valued for education, tourism or other purposes that are distinguished today as 'heritage'.

Now development and encroachment threaten archeological assets ever more in India. Tourism is expanding rapidly and the number of visitors to the principal monuments is rising. The implications affect the work of most archeologists. They can be illustrated by the case of Bhubaneswar. Bhubaneswar is well known for its many Medieval Hindu temples and, near by, the earlier monuments at Dhauli and Sisupulgarh and Khandagiri and Udaigiri. From some 10,000 residents in 1947, the town has grown now to 1,000,000. The number of visitors to the principal monuments more than doubled from 1990 to 2006. The increase reflects a boom in domestic leisure and tourism and expansion of the affluent and literate middle class. In effect, the monuments of Bhubaneswar are being treated more now as heritage than as assets for either worship or research. This can be seen not only in visitors' behaviour but also in recent work by the ASI, the State Archaeology service, the Municipal Corporation, the Indian National Trust for Art and Cultural Heritage and public and private tourism organizations.

Archeologists must recognize the shifting balance of priorities in their cultural environment. The function of public dissemination or outreach must be enhanced. There are two principal problems. Without sympathetic public awareness of archeology, the assets will quickly be wasted. On the other hand, the sociological and economic processes of diversification and integration tend to expose diverse points of view. There is, among Indian archeologists, widespread reluctance to acknowledge unconventional interpretations. If, then, archeological research is not to be conflated, in popular opinion, with heritage – the past with the present - the ASI, State services and non-government organizations alike must not only protect and describe archeological assets but also make more of a priority of explaining the nature of both the evidence as such and the reasons for and the methods of archeological management and research. This solution - to focus, like the concern with heritage! On contemporary activity, in the first place, rather than on the scientific deduction of the past - may work not only for India but also in Europe, where debate about archeological resources has grown for reasons similar to those arising in India.

The emergence of Prehistory: Looking at early initiatives in late nineteenth-early twentieth century Bengal

Basak Bishnupriya (University of Calcutta, India)

10:20-10:40am

In recent years there has been a renewed interest in looking at the emergence of archaeology as a discipline and its role in the construction of the sub-continent's past in the nineteenth-early twentieth century. Yet, one strand of 'academic inquiry' remains largely outside the purview of these works and which this paper wishes to address. Discoveries of 'chipped/polished stone' or 'rude stone monuments' belonging to remote antiquity, which started appearing in accounts left behind by geologists employed by the Geological Survey of India, civil servants, military officials and individuals variously engaged in different professions in the colony, gave shape to a different inquiry in the past in the second half of the nineteenth-early twentieth century, bringing forth questions of human evolution, race and the progress of civilization The germs of prehistoric archaeology in the sub-continent may be sought in these early writings, where the boundaries between prehistory, ethnology and ethnography were often fuzzy. There has been substantial research on the history of Victorian anthropological thought. Of late there has also grown a voluminous literature on ethnological surveys and ethnographic documentations in the sub-continent. Discoveries of stone tools or stone monuments need to be situated in the backdrop of these developments. In trying to understand the beginnings of prehistoric research I am restricting myself to eastern and north eastern India where one comes across a profusion of such writings, many published as notes in the Journal of the Asiatic Society of Bengal. These writings are many-layered, in which typological descriptions of the artifacts are interspersed with rich anecdotes, myths and legends of existing indigenous communities.

The ongoing debate between processual and post-processual methods in archaeology, in the context of Jharkhand, India

Ajay Pratap Reader (Banaras Hindu University, India)

10:40-11:00am

This paper intends to elucidate the ongoing debate between processual and post-processual methods in archaeology, in the context of Jharkhand, India. This it does, by taking a fresh look at both processualism and post-processualism in 2008, both of which, have a significant place in theory and practice of Indian archaeology as on date. This paper also intends to add that there are existing indigenously developed tropes of archaeology within Indian archaeology such as iconography, numismatics, epigraphy and so on, by the simple argument that Indian archaeology and has had its inception through oriental studies, in the 18th century, when doyens such as William Jones, James Prinsep and Charles Wilkins, of the Asiatic Society of Bengal, first started their researches (see Singh: 2004). Moreover, the journals of Indian archaeology, such as Journal of Bihar and Orissa Research Society, Journal of the Bhandarkar Oriental Research Institute, Man in India, The Eastern Anthropologist, Purattatva, Purakala, Man and Environment, to name just a few, along with numerous text-books on the subject explicate the history, methods and theory, in employ in Indian archaeology, sufficiently, for any reader of this field, to acquaint themselves with developments in Indian archaeology. In this context, therefore, in 2008, it is opportune, to discuss and evaluate the relative merits and demerits of the impact of two alien imports the "New Archaeology" and the "Post-processual archaeology". In this paper, we undertake such an analysis, using our own fieldarea, The Rajmahal Hills, Dist. Santhal Parganas, Jharkhand, India, as a case-study, through an ethnoarchaeological perspective, to evaluate the relative merits and demerits of these two modern inputs into Indian archaeology.

Theory on Trial

Kenny Brophy and Chris Dalglish (University of Glasgow, UK), Alan Leslie and Gavin MacGregor (GUARD, UK)

This 'workshop' session aims to investigate the ways in which concepts and ideas from theoretical archaeology have become embedded in applied archaeological practice, with especial reference to the environmental impact assessment process. It seeks to address, in particular, the tensions which these ways of thinking create in the highly empirical contexts of the UK planning process and public local inquiries. Can the use of concepts and approaches such as phenomenology, aesthetics and theories of landscapes ever be legitimate and sustainable in such contexts? Should we simply be pragmatic and allow that, for the foreseeable future at least, there is little potential for gaining acceptance beyond our own discipline of a wider basis for evidentiary positions than those traditionally respected in these milieux? Or should we be more forthright in promoting these by now widely recognised and frequently employed approaches within archaeology and, if so, how may we support and defend such approaches from criticism founded on traditionally accepted notions such as measurability, boundedness and consensus.

The session will explore some themes taken from real life situations, with particular reference to the ways in which concepts of the setting of sites have become fundamental to the assessment of the potential for developments to impact upon the integrity of archaeological sites and landscapes. It will seek to examine how the "expertise" of archaeologists might be understood and defined and indeed whether or not, rather than central experts, archaeologists are anything more than peripheral actors on these stages.

This will not be played out in the form of the traditional lecture and discussion format, but rather as a workshop. Participants will be challenged to engage with these issues from a variety of viewpoints. A case study will form the focus of the session, details of which will be made available for delegates to consult through the TAG website in advance of the conference. After some introductory remarks, the session organisers will present a number of brief, role-played presentations concerning the case study based on their own varied engagements with these issues. The intention is that this will act as a catalyst to open up debate to include all present at the session as active participants, through break out and feedback sessions.

Part One

Kenny Brophy and Chris Dalglish (University of Glasgow, UK), Alan Leslie and Gavin MacGregor (GUARD, UK)

9:30-11:00am

Coffee break

11:00-11:40am

Part Two

Kenny Brophy and Chris Dalglish (University of Glasgow, UK), Alan Leslie and Gavin MacGregor (GUARD, UK)

11:40-1:00pm

Working with Barbarians

Richard Hingley (University of Durham, UK) and Howard Williams (University of Chester, UK)

Barbarians have had a persistent presence in the history of archaeology for many regions, periods and within many different research paradigms, from the 16th century to the present day. However, the barbarian (whether appearing as Celt, Saxon, Hun, Pict or Viking) is more than the antithesis of the civilized, an ethnic attribution stuck onto archaeological material or a popular stereotype. Certainly ancient texts and contemporary socio-politics have frequently influenced and even directed archaeological interpretations of past material culture as 'barbarian' in character and quality. However, it is evident that throughout the history of archaeology, barbarians have been repeatedly generated, recreated and transformed through archaeological practices themselves.

In this regard, the session aims to focus on the contextual analysis of how particular antiquarians and archaeologists have 'worked with' barbarians when interpreting the past. Whether through the survey and excavation of sites, or through the conservation and presentation of the past, the session invites case studies in the history of archaeology that engage with how archaeologists have found the barbarian through practice. When dealing with artefacts, graves, monuments, settlements, landscapes and localities, how have antiquarians and archaeologists created and transformed ideas about barbarians? How do archaeological research strategies, narratives and representations portray barbarians and what do we gain or lose through the use of the concept?

Introduction

Howard Williams (University of Chester, UK) and Richard Hingley (University of Durham, UK)

9:30-10:00am

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Identifying barbarians in Elizabethan and Jacobean England

Richard Hingley (Durham University, UK)

10:00-10:30am

This paper explores the English rediscovery of ancient ancestors during the late sixteenth and early seventeenth century. It uses John Speed's (1611) images of 'rude and uncivil' ancient Britons and 'later Britons' to address the idea of historical change incorporated in contemporary conceptions of the ancient origins of the English. The focus of recent scholarship on William Camden's Britannia has emphasised the way that he privileged Roman Britain, but it is argued that Speed emphasised the pre-Roman people and the impact of Roman conquest on these indigenous Britons. The re-discovery of classical accounts of ancient Briton and the colonial exploration of Virginia and Ireland enabled Elizabethan and Jacobean English writers and illustrators to imagine ancient ancestors in new ways. These antiquarian imaginings played a significant role in how the English imagined their neighbours and also the people that they encountered overseas. This paper contextualizes an idea of cultural transformation which is evident in the works of Speed and Camden, and address its significance in the changing political circumstances brought about by the territorial expansion of England and the attempted unification of Great Britain.

Primitive patriots? The construction of the Ancient Briton in early modern text and image

Sam Smiles (University of Plymouth, UK)

10:30-11:00am

The Ancient Briton of the antiquarian tradition was first recuperated textually, using classical sources, in the sixteenth century. Although the evidence allowed a number of readings, some positive, some negative, scholars looking for estimable progenitors could applaud the stoicism and valour of these hardy barbarians. The visual imagery used to illustrate such accounts was similarly selective. It is arguable that this positive valorisation of the British barbarian remained tenable into the early nineteenth century, despite the often vociferous claims of scholars committed to a more hostile interpretation of the textual and material evidence. I will argue that a nationalistic ideology, celebrating Britain as the land of liberty, helped to sustain this positive image of the Ancient Briton throughout the period, especially at a time when a series of wars with France encouraged patriotic research into the nation's past. Indeed, over this two hundred years of representation it is observable that the balance between noble savage and semi-civilised barbarian tilts increasingly towards the latter. The coda to this story is the growth of a more searching scholarship in the early nineteenth century and the rise of Saxonism, eclipsing the possibility of Celtic Britain as part of the foundations of contemporary English society and allowing it, instead, to figure only as the prelude to a story of increasing marginalisation in the so-called Celtic fringes. The implication of this antiquarian frame for archaeological method is not especially clear, but I would suggest that the presumption of a 'worthy' barbarian past helped foster research into it and the dissemination of that research to the wider public.

Coffee break

11:00-11:30am

Putting the flesh on the 'Saxon tonge': 1586-1610

Sue Content (University of Chester, UK)

11:30-12:00pm

In England, the two men most responsible for the creation of the Saxon people as we understand them today were William Camden in his several editions of the Britannia (1586-1610) and Richard Verstegan, author of Restitution of Decayed Intelligence (1605). These two were on opposing sides of the English Reformation controversy. Camden was firmly in the camp of the most powerful Protestants, being very much a part of William Cecil's team of people working on maintaining the status quo of Protestantism in England, and increasing its hold on peoples' hearts and minds. Verstegan, on the other hand, was a strong Catholic who acted as an espionage agent for the recusant exiles on the Continent. They were both embroiled in the propagandist literature which typified the sixteenth century's exploitation of the new medium the print word. This paper looks at how the Old English texts which came to light in the 1530s (the period of the Dissolution of the monasteries) were used in the polemic of the period. Integral to this phenomenon was how Old English script was employed and the use of the effective image. In combination, through text, script and image, these propagandists portrayed the Saxons as the romanticised ancestors of the English that was adopted by Anglo-Saxon archaeology from the late eighteenth and early nineteenth centuries.

"No joyful voices": Thomas Browne and the silence of the urns

Philip Schwyzer (University of Exeter, UK)

12:00-12:30pm

Introducing his remarkable meditation on a group of Anglo-Saxon crematory urns unearthed at Walsingham (Hydriotaphia, 1657), Sir Thomas Browne acknowledges that "these are sad and sepulchral Pitchers, which have no joyful voices." Browne here draws a sharply negative comparison between the Walsingham urns and the "great Hippodrome Urnes in Rome," which amplified the acclamations of the crowd. Approaching the objects with expectations based on classical texts, Browne draws attention time and again to what the Norfolk urns lack –

"No Lamps, included Liquors, Lachrymatories, or Tear-bottles," and of course no inscriptions. Whereas Browne associates classical antiquity with a magnificent if ultimately doomed attempt to speak across the ages, the sullen silence of the Walsingham urns testifies to the barbarism of their makers. Although Browne hypothesises wishfully that the urns might nonetheless be Roman, Hydriotaphia is structured around a series of oppositions between civilization and barbarism, in which voice vs. voicelessness is a key term. Exploring the significance of speech and silence in Browne, this paper goes on to ask question about the meaning of "voice" as a complex term in contemporary archaeology and literary studies.

'The usual caprice and absurdity of barbarians'? Gothic theory and how barbarians got into society in the eighteenth century

Dai Morgan Evans (University of Chester, UK)

12:30-1:00pm

The development of antiquarian attitudes in the eighteenth century was a complex process. There were 'antiquarian' elements that would not be accepted by many modern archaeologists, equally eighteenth century 'society' could find distasteful and unworthy of study subjects such as 'barbarians'. The changes that took place in the eighteenth century laid the foundations for nineteenth century attitudes with echoes down to today. While most attention has been paid in the 'history of archaeology' to bodies such as the Society of Antiquaries, and to some individuals, such as Stukeley, the 'popularisation' and acceptance of 'archaeology' including barbarians by 'society' is less well studied. This paper will take the foundation document of modern 'Gothic Theory', the novel The Castle of Otranto' (1765) by the antiquarian Horace Walpole (1717-1797) and consider its internal 'archaeological' evidence in the wider context of its author and his times. The longer term effect of this novel and 'Gothic Theory' on the study of barbarians and archaeology will also be considered.

Abstracts – Wednesday 16 December (Afternoon)

Archaeological Ontologies (continued)

Andrew Jones (University of Southampton, UK) and Dan Hicks (University of Oxford, UK)

Balancing artefacts: an ontology of persons and things

Matt Edgeworth (University of Leicester, UK)

2:00-2:20pm

Our sense of balance is not usually regarded as a sense at all. When it is, it tends to be understood as an internal sense, located in the structure of the inner ear - and nothing to do with artefacts as such. But I argue in this paper that balance has everything to do with artefacts. We not only use artefacts to help us keep our balance. We also routinely use our sense of balance to interpret and make sense of artefacts encountered. Taken-for-granted and almost wholly neglected as it may be, balance undercuts and underlies dualistic patterns of thought. It refers us back to the most fundamental aspects of human embodiment in the world. Here I sketch out the ontological structure of the relationships between persons and things in terms of balance.

My main source material for this study comes not so much from ethnographic studies of distant others or archaeological accounts of the ancient past. Most examples are drawn from consideration of our own familiar practices and from ethnographic study of archaeological practice itself. In exploring the ontological structure of human-artefact relations (including encounters between archaeologist and material evidence as well as those between ancient persons and things) our own encounters with artefacts are a good place to start.

An anthropology of archaeology: knowledge and asymmetry between disciplines

Thomas Yarrow (University of Wales, Bangor, UK)

2:20-2:40pm

This paper explores the widespread and persistent understanding that archaeology and anthropology exist in an asymmetrical relationship to one another characterized by an archaeological theoretical 'trade deficit'. Through an anthropologically informed account of the ways in which archaeologists have imagined the relationship between archaeology and anthropology, the article sets out to understand the reflexive implications of this asymmetry for the discipline of anthropology. Rather than seek to redress this asymmetry, as archaeological commentators have sought to do from a variety of theoretical perspectives, I argue that asymmetry has in fact been archaeologically productive. In particular ideas of 'deficit' and 'absence' are shown to constitute a distinctive archaeological ontology that has acted as a wellspring for theoretical and methodological innovation. From this perspective I argue that a perception of disciplinary asymmetry is in fact more of a problem for anthropology than it is for archaeology.

Different perspectives on subjects and objects: confronting tensions in fieldwork and theory

Hannah Cobb (University of Manchester, UK), Oliver Harris (University of Cambridge, UK), Cara Jones (CFA Archaeology, UK) and Phil Richardson

2:40-3:00pm

This paper seeks to address a central issue at the heart of how archaeologists produce knowledge about the past: the subject and object dichotomy. Philosophical thought (e.g. Heidegger 1962) and ethnography (e.g. Ingold 2000; Viveiros de Castro 1998) shows clearly that this bifurcation does not prefigure but rather is produced through our worldly experience. We cannot in any way presume, therefore, that this dichotomy would be understood in the same way by the varieties of humanity we explore in past contexts. Nevertheless, as Danny Miller (2005) points out, this in no way deals with its centrality to the multiple and varied forms of modernity of which archaeological practice is but one small part. We are left, therefore, with a conundrum. There is no form of archaeological methodology that makes sense outwith the subject/object dichotomy, yet we need the potential to escape this if we are to understand the past. We suggest that this issue whilst perhaps irresolvable nevertheless demands out attention, if we are to produce convincing archaeologies. If we pretend that theory can simply overcome our inherently dichotomous approaches we merely disguise the archaeological nature of our endeavor and replace it with social fantasies.

Using examples of particular field surveys as archaeological methodologies we
explore how whilst our fieldwork produces one kind of ontology - one rooted in the subject object dichotomy - our interpretive obligations, at least as we see them, require us to produce very different kinds of narrative about the past. These tensions are challenging, but also potentially productive, and in recognizing and engaging with them we can produce perhaps for the first time truly archaeological ontologies.

Heidegger, M. 1962 (translation; J. MacQuarrie and E. Robinson) Being and Time. Oxford. Blackwell

Ingold, T. 2000. Perceptions of the environment: essays in livelihood, dwelling and skill. London: Routledge.

Miller, D. 2005. Materiality: an introduction. In D. Miller (ed.) Materiality, 1-50.London: Duke University Press.

Viveiros De Castro, E. 1998. Cosmological Deixis and Amerindian Perspectivism, Journal of the Royal Anthropological Institute 4: 469-488.

Playing with clay: Pots as bodily representations at Malleiten bei Bad Fischau, Austria

Sandy Budden (University of Southampton, UK)

3:00-3:20pm

As archaeologists our engagement with objects has recently been reawakened by Ingold's 2007 challenge to resituate an understanding of materials, as both fluid and recursive, within the notion of materiality. Mauss (1935) idea of the 'techniques du corps' has also recently regained common currency within archaeological discourse (Schlanger 2006). Linking these two perspectives with a profound understanding of the maker's recursive relationship with materials and the skilled enactment of procedural knowledge it becomes possible to explore a fresh analytical approach to the analysis of things.

In this paper I use this approach to argue that pots can be used to interpret bodily representations - even where no iconographic imagery exists. I explore the very fluid nature of a single material, clay. During the Early Iron Age at Malleiten near Bad Fischau, Austria clay was used to create two contrasting pottery forms: Kalenderberg conical bowls and large storage / funery vessels. These two forms of ceramic see the malleable physical properties (or qualities, c.f. Ingold 2007: 13) of clay drawn out in strikingly different ways. These contrasting performances and their ensuing bodily representations (pots) are interpreted through a profound understanding of the material properties of clay, the nature of procedural knowledge as skilled performance, and analogical reference of each ceramic repertoire to the material categories of textiles and metal.

Artefacts of Thought: thinking with the dead in Early Bronze Age Britain

Andrew Jones (University of Southampton, UK)

3:20-3:40pm

In this paper I seek to develop an earlier argument concerning the relationship between memory and material culture (Jones 2007). Memory is traditionally considered as a mental process which is prompted or stimulated by material 'aide memoires'. Such a proposition posits a distinction between the human mind and the material world inhabited by that mind. Drawing on recent research in cognitive science, anthropology and science studies (e.g Clark 1997; Henare et.al.. 2007; Law 2004) I will explore an alternative proposition; that material artefacts are embodiments of the cognitive processes of memory. This proposition, if upheld, radically alters the ontological status of both memory and material culture, offering the potential to explore materialised memories. The concept of materialised memories will be explored in relation to a curious class of miniature artefacts from the British Bronze Age, miniature cups. In addition the concept will be explored in analysis of one of the best excavated Early Bronze Age cemeteries, Snail Down, Wiltshire.

Coffee Break

3:40-3:55pm

Breakout Session

Chairs: Andrew Jones (University of Southampton, UK), Dan Hicks (University of Oxford, UK) and Josh Pollard (University of Bristol, UK)

3:55-4:30pm

Plenary Discussion

4:30-5:30pm

Archaeologies of Military Occupation

Gilly Carr (University of Cambridge, UK)

Within the discipline of Conflict Archaeology, the study of the materiality, battlefields, landscapes, and war memorials of WWI and WWII have emerged as a rich source of archaeological information. This session proposes to explore another aspect of conflict archaeology: the archaeology of military occupation. Papers which deal with aspects of military occupation of the historical past, specifically WWI and WWII, are sought for this session, although case studies of military occupation further back - or forwards - in time will also be welcome.

Particular themes to be addressed might include:

- Heritage issues, such as the commemoration and memorialisation of occupation today, and how it is presented to the public in museums.

- How military occupation affected the landscape, and how that landscape is understood or used today.

- Looting and destruction of cultural heritage during military occupations.

- The materiality of occupation and how the material culture of the period typifies the shortage of food, fuel and raw materials and the experience of occupation more generally

- The materiality of resistance, whether passive, active or silent.

Occupation Archaeology: introducing the concept

Gilly Carr (University of Cambridge, UK)

2:00-2:20pm

This aim of this paper is to launch the concept of 'Occupation Archaeology', introducing it to a wider audience. Using the case study of the German Occupation of the Channel Islands during WWII, I will explore the main features of this new sub-discipline of Conflict Archaeology, explaining the importance of

a multi-faceted approach involving material culture, landscape and heritage.

The significance of material culture in particular, and its position as a carrier or receptacle of cultural memory, will be stressed in this paper. Artefacts have the power to speak of the experience of being occupied, and can thus inform us about many aspects of that experience, such as the unequal power relationship between the occupiers and the occupied; resistance, coexistence and collaboration with the occupiers; oppression; the shortage of food and fuel; and the experience and fear of being watched.

The Northern Ireland Troubles: a materiality of resistance

Laura McAtackney (University of Oxford, UK)

2:20-2:40pm

Few would now debate that the widespread civil unrest that afflicted Northern Ireland from the occupation of British troops in the late 1960s throughout the rest of the 20th century was less than a low-level war. The impact of the euphemistically known 'Troubles' on many aspects of Northern Irish society was marked but little research has been done on the materiality of this conflict. Whereas the material remains of the world wars of the twentieth century are now accepted as mainstream subjects for study, how do we access the remains of more ephemeral and recent conflicts? Many of the monumental and more prominent elements, such as the Maze prison, are still very apparent today and subject to much debate about their future. The majority of these large scale standing elements were built by the government forces as a means of cementing occupation and have created their own highly-visible landscape of the Troubles. However, there is a need to consider the full scale and extent of the materiality of the conflict through investigation of the more transient elements of resistance. The less obvious materiality of resistance needs to be added as a means of expanding and balancing the narratives that are currently being constructed of the Troubles. In a society where the past is omnipresent, this paper aims to explore the many different manifestation of resistance – some more obvious and permanent than others - and will ask do we need to record, interpret, discuss and remember these traces or should the past be forgotten in the interests of moving forward?

Pilgrimage, occupation and liberation. The military occupation of southern Jordan in the early 20th century

John Winterburn (University of Bristol, UK)

2:40-3:00pm

The area of what is today the south of Jordan formed part of the Ottoman Empire for a least 400 years until the early 20th century. The area was traversed by the Hajj pilgrimage caravan route, taking pilgrims south to the holy cities of Mecca and Medina in the Hejaz.

By the end of the 19th century the Ottoman Empire was in decline and had become the "sick man of Europe" and in a last desperate act of modernity the sultan ordered the construction of a railway to convey pilgrims to Mecca and increasing his influence among the Muslim faithful.

The Hajj route had been protected by a few Ottoman forts dating from the middle ages but the real protection for the pilgrims came from the Bedouin tribes who offered safe passage and protection in return for payment. The Bedouin saw the coming of the railway as a threat to their livelihood and control of the area and as a pseudo-military occupation of their lands.

The Hejaz Railway always needed to be protected from Bedouin raiders, who saw it a both a threat and as an opportunity to pillage its infrastructure. However, with the outbreak of the First World War and the allegiance of the Ottoman Empire to the Axis powers the railway became fully militarised and a linear zone of occupation, some 1300km long came into being; an occupation by an powerful industrial empire within a landscape of Bedouin pastoralists.

The archaeology that survives from this period provides an

insight into how the landscape was controlled by the occupying forces and remnants of their material culture shows links to Europe and to the battles taking place in northern Europe. Today, myths and legends about the occupation stimulate both and interest in and a destruction of the archaeology.

Excavating the 'occupied' land of Ionia: Greek excavations in Asia Minor (1919-1922)

Stelios Lekakis (University of Athens, Greece)

3:00-3:20pm

After the end of WWI, Greece, who was on the side of the victorious Entente,
was rewarded with lands in Eastern Thrace and Asia Minor, which had belonged up until then to the defeated allies of the Central Powers: Bulgaria and the
Ottoman Empire respectively.

In 1919, the Greek army landed in the area around Smyrna/Izmir in order to 'protect the Greek-Christian populations from the random attacks of Turkish guerrillas'. The newly created Greek government of Asia Minor organised and funded a number of cultural and social activities in the area in an attempt to solidify Greek identity and establish substructures for the final incorporation of the liberated lands into the Greek state. This paper, part of an on-going project, looks specifically at the archaeological excavations performed by the Greeks in the occupied/liberated land of Ionia and examines a number of multiple and intertwined political, social and scientific issues, such as the role of politicians and military men in the archaeological projects, the connection with archaeological projects in mainland Greece in this period and their role in identity building of the local populations, and the way in which the findings were interpreted by the Greek side. It will also examine the fate of the research and excavations after the Turkish War of Independence.

Epigraphic Targets and Concert Parties in the Amphitheatre: systems of heritage management during World War II conflict and occupation in Tripolitania and Cyrenaica

Benjamin Westwood (Instituto Universitario Europeo, Firenze, Italy)

3:20-3:40pm

Though adhering to a similar pattern of governance as other British imperially expropriated regions across the globe, the Libyan provinces of Tripolitania and Cyrenaica (following the capitulation of Axis forces in North Africa in 1942-3) differed in that the British Military Administration (BMA; 1942-51) was organised not through the Colonial Office of the British Government, but by the War Office. Similarly, when attempting the establishment of a more formalised approach to the protection of "Treasures of Art and History", in effect systems of cultural heritage management in occupied/conflict regions, Leonard Woolley expressly envisaged such undertakings as working only within a military context with military personnel, despite the 'civilian' approach adopted by the Americans.

Archaeological practitioners within the British military immediately recognised the need to wrest methodological control from the systems of Italian fascist excavation and 'release' archaeological interpretation from the narrow strictures of the policies of Romanita. Yet they could only do so by operating within a similar occupational context which, though perhaps not so vehemently expressed, was undoubtedly possessed of a colonial determinism that causally related the perceived overall positive 'civilizing' influences of Roman and British imperial traditions. What emerges from the study of British military, and other documentation of the period is a series of mostly ad hoc methodological approaches developed within the framework of a military occupation, to give mixed results: in Cyrenaica British pique at accusations of vandalism and looting made by Italian propaganda agencies during (brief) previous occupations of the area, ensured that archaeological sites of interest were apparently secured and guarded with relative speed (as per Woolley's recommendations, from his desk in the War Office!); in Tripolitania however, monumental Roman architecture was in

various ways militarily reoccupied, used for target practice and for the purposes of troop entertainment, apparently saved only from further degradation by the accidental archaeological presence of a certain Lt-Col. Mortimer Wheeler.

It is these seeming regional contrasts, with regard to methodological militarism in heritage management and the impact upon the new research framework that was created, that this paper will seek to address. Though much research has previously been focused upon the study of archaeology and colonialism prior to the outbreak of World War II, surprisingly little attention has been paid to the ensuing period that witnessed a transition in heritage management from Italian colonial governance, to occupation under the British Military Administration. Though it is understood that the period, particularly post-conflict, saw the 'opening up' of the region's past to global archaeological study, the processes by which the past was used to define roles of both occupier and the occupied, and the discrepant experiences implied within such dualistic simplicities, have not been subject to critical examination.

Coffee break

3:40-4:00pm

The World War Two Occupation of the South Hams and its Impacts upon the Commemorative Landscape and Local Identities

Samuel Walls (University of Exeter, UK)

4:00-4:20pm

The South Hams, Devon, like a number of other areas in Britain in World War Two was occupied by military forces, with a large proportion of the local population fully evacuated from part of the area. The occupation lasted about nine months, during which time the evacuated areas landscape had been completely altered, through the construction of bunkers and defences to replicate the Normandy coast, and had then been even more dramatically altered by extensive live firing, which had littered the fields with craters and unexploded ordnance, destroying or damaging a large number of the trees, homes and public buildings in the area. The inhabitants returned to an unfamiliar landscape, which they set about repairing, rebuilding and re-familiarising. They also began to commemorate their evacuation and the D-Day landings, largely through informal public methods, such as the renaming of places and the retention of pictures and souvenirs in the local pubs.

This paper deals with the commemoration of the military occupation of foreign (yet friendly) troops. It focuses upon those aspects of the occupation and evacuation which were commemorated, and of the many other aspects which have been ignored or downplayed through this commemoration.

Resistance or collaboration? The contribution of occupation archaeology

Gilly Carr (University of Cambridge, UK)

4:20-4:40pm

The notoriously fraught issue of whether civilians in any formerly occupied country during WWII resisted against or collaborated with the occupiers is something that continues to cause ill feeling and controversy among the populations involved for many generations after the event. The central issue is, of course, how one defines 'resistance' and 'collaboration', whether occupation can be boiled down to such binary opposites, and what other alternatives were possible under a restrictive and suppressive military regime. There is also the added feeling to contend with that anything less than armed resistance somehow doesn't 'count' towards restoring wounded pride and upholding an honourable wartime record.

During the German occupation of the Channel Islands, organised armed resistance was not possible due to the small size of the islands, the lack of anywhere to hide and the very high ratio of soldiers to civilians. Thus, much defiance happened silently, on an artefactual level. This paper examines how material culture became a (relatively) safe haven for acts of resistance during this period.

Gold Coins, Graves and Graffiti

Martin Brown (Ministry Of Defence, UK)

4:40-5:00pm

Between 1914 and 1918 the Western Front became the ultimate landscape of military occupation as an entrenched battlespace developed in, under and above a landscape that had been primarily agricultural. The nature of the conflict was such that not only were entire civilian populations uprooted but whole sections of the landscape were changed.

As the civilian population fled the main theatres of conflict the soldiers entered and the domestic was transformed and militarised as fortifications were built, buildings were either destroyed or utilised and whole sections of landscape were transformed beyond recognition.

This paper will consider two sites: Auchonvillers in France and St Yvon in Belgium, one occupied by the Allies and in the rear area of the Somme, the other fortified by the Germans. Examples from both sites will be offered in support of an idea that the archaeology not only tells a story of military experience but also of an absent civilian population who experienced dislocation, loss and trauma. In doing so we look beyond
the trench to the wider sense of conflict archaeology in an era of total war.

Erase and Rewind: Dealing with the 'Occupation' of Vukovar

Britt Baillie (University of Cambridge, UK)

5:00-5:20pm

In 1991, the town of Vukovar underwent three months of siege by the Yugoslav National Army and Serbian paramilitry troops. On November 18th, the town 'fell' and became a part of the Krajina or Serb occupied territories within the former Republic of Croatia. As the conflicts in the Balkans shifted further south, Vukovar temporarily became a forgotten wasteland. Officially existing outside of any nation in a highly tense and militarized manner, the 'auto'-occupied Vukovar became what Foucault terms a heterotopia. In 1995, with the siege of the UN protected areas, the area around Vukovar became a unique Serb island in what would become the new state of Croatia. This paper examines how the Serbs commemorated themselves and their 'victory' in Vukovar and examines the responses to this physical narrative in the aftermath of reintegration and its wave of 'counter-iconoclasm'.

Discussion

5:20-5:30pm

Beyond Meta-level Explanations of Ritual (continued)

James Morris and Clare Randall (Bournemouth University, UK)

Eight human skulls in a dung heap, Englum, province of Groningen, The Netherlands

Annet Nieuwhof (University of Groninge, Netherlands)

2:00-2:20pm

In 2000, one of the artificial dwelling mounds that are the sites of settlements in the coastal area of the northern Netherlands, was partly excavated: the site of Englum in the province of Groningen (2.5 km west of the famous site of Ezinge). During the excavation, several exceptional finds were made. The most outstanding of these was a large dung heap that functioned as a raised living area, a platform. The use of dung as a construction material is not unusual in this area. In the dung heap eight human skulls or large skull parts, a heap of bones from complete cattle legs, and sherds from three perforated pots were found. The finds seemed to be laid down in a circle, although two of the skulls must have been moved away from it later. The dung above the finds showed traces of burning, as could be concluded from the presence of grey ashes. Slightly higher in the dung heap a grinding stone and a

complete pot were found. All finds were from the same period, dated to the pre-Roman Iron Age (radiocarbon, ceramics).

There was never any serious doubt that the find must have been the result of a ritual that was performed here, although, of course, it was not clear what kind of ritual. To find out more about this event, all finds and their context were studied in detail. The major purpose was to learn more about the activities that had taken place here, rather than about the objects themselves.

The skulls were all found without mandibles; they were all from adults; six are female, one is male and of one scull the sex is unknown. The find of human skulls is special in itself, as there are hardly any graves known from this period in the densely populated coastal area. It was concluded that the skulls were reburied after excarnation elsewhere. This must have been accompanied by the slaughtering and eating of at least two cattle, so a large party will have been present. The perforated pots were probably used for a libation and the pots were deliberately broken afterwards.

In my paper, I will argue that this was an ancestor cult on the occasion of the construction of a new platform, rather than the deposition of the skulls of the victims of head hunting, since there are no cut marks or traces of violence on the skulls. The later deposition of a grinding stone and a pot could well be offerings to the ancestors that were buried here. The ritual could be called religious in as far as ancestor cult is defined religious.

Finally, it will be argued that seemingly unexplainable phenomena reveal something of their origin when all the details of the finds and their context are studied and described thoroughly.

Ritual, Belief and Knowledge - hoarding traditions and depositional practice in Northern Britain

David Martin Goldberg (University of Glasgow, UK)

2:20-2:40pm

Beliefs are founded upon bodies of knowledge and yet paradoxically they exist at the boundaries of human experience. In attempting to explain the unknown belief can become a proxy for knowledge. Ritual practice in its broadest sense of repetitive action can be placed at the centre of human life and practical activity, and so relies on the transmission of knowledge. Unusual or inexplicable practices are often linked to past belief systems and can also be interpreted as ritual. Ritualisation theory helps to move interpretation beyond this contradiction and considers the context of action as integral to any interpretation. Hoarding traditions and depositional practices represent abundant evidence for persistent interaction between prehistoric people and landscapes features throughout British prehistory, but what do these practices represent in terms of ritual, knowledge and belief? These ritualised practices could be considered as both repetitive action over the longue dure and relatively rare, unusual events over the course of a human lifespan. Ritual has replaced older interpretations of casual loss or secreting of wealth in times of crisis, but what can depositional practices at 'natural' sites tell us about peoples knowledge in British prehistory and what can it tell us about their beliefs?

Identifying the actors and motivations behind pit deposition at the Trimontium Military Complex (Newstead)

Simon Clarke (Shetland College, UHI Millennium Institute, UK)

2:40-3:00pm

Trimontium was an important late first and second century Roman Fort with attendant civilian and industrial suburbs, near the modern village of Newstead in the Scottish Borders. The site is probably best known for having furnished the National Museums of Scotland with a huge assemblage of well preserved artefacts, ranging from tent pegs to parade helmets. Until relatively recently, this assemblage, which derived overwhelmingly from a series of 107 deep pits and wells discovered by James Curle between 1905 and 1910 (Curle 1911), was interpreted primarily in rational functionalist terms.

"Ritual" explanations advanced by the likes of Anne Ross (1968, 1976) had been rejected by a sceptical Roman archaeological establishment (cf Manning 1972). In the 1990's a growing consensus emerged that selection for deposition in comparable prehistoric assemblages was governed by symbolic considerations (c.f. Bradley 1990, Hill1992, Cunliffe 1992). In a Roman context however it was still necessary to laboriously "prove" by quantitative means that the distribution of objects within the Newstead pits was "structured" for "symbolic" reasons. (Clarke and Jones 1996, Clarke 1997). With the publication of papers like that of Hingley 2006 in Britannia a paradigm shift would appear to have occurred. The battle to establish the meta-interpretation of ritual has been substantially won. In other ways however reinterpretation has not advance very far. What were these ritual acts symbolic of, who was conducting them and in what context? Quantitative analysis has inevitably lumped together a wide range of acts under the catchall banner of ritual. Trusting that the broad category of ritual is accepted, an attempt will be made to identify the diverse range actors and motivations represented by pit deposits at Newstead.

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Routine magic, mundane ritual – notes towards a unified notion of depositional practice

Adrian M Chadwick (Gloucestershire Archaeology Service, UK)
3:00-3:20pm

During the Iron Age and Romano-British periods, enclosures, ditches and pits were the focus for acts of patterned deposition. In most instances, these were everyday episodes of 'refuse' disposal undertaken with little conscious thought, but still influenced by wider cosmological ideas as part of the everyday embodied lifeworld of the habitus. Other deposits were the result of more conscious but very informal small-scale acts by individuals. There were also more specific and formalised ceremonies and propitiations, perhaps involving entire households, lineages and clans, reinforcing ties between people and place(s), and between people and animals. It is unlikely that a single overarching cosmology was in place throughout the later Iron Age and Romano-British periods across Britain, and many variations occurred at inter-regional and intra-regional scales, and across time. Although there were many direct continuities amongst small-scale rural communities following the Roman conquest, the occupiers would have brought their own very diverse ideas and

depositional practices. These dynamic processes permitted existing cosmological ideas to be expressed in novel ways, and created the potential for different understandings.

How can archaeologists, whether on research projects or working in commercial field units, recognise and record such diverse patterns of deposition? In an attempt to create a practical interpretative framework of past practice, I will illustrate a move towards a more unified theory of deposition and 'ritual' with specific examples from the Iron Age and Roman archaeology of northern England, including some recent developer-funded projects.

Discussion
3:20-3:40pm

Bodies of Evidence: Human Remains in Funerary Practices (continued)

Elisa Perego (University College London, UK) and Veronica Tamorri (University of Durham, UK)

Persons and their bodies: disarticulation and redeposition of skeletal remains at Cisterna Grande (Crustumerium, Rome, Italy)

Ulla Rajala (University of Cambridge, UK) and Heli Arima (University of Helsinki, Finland)
2:00-2:20pm

In this paper we discuss some of the old and new phenomena encountered during the funerary excavations of the Remembering the Dead project in the mainly Archaic cemetery area of Cisterna Grande at the Latin ancient town of Crustumerium near Rome. The excavation project run between 2004 and 2008 and concentrated on the study of chamber tombs.

The project revealed a series of tombs, from an Orientalising trench tomb (tomba a loculo tipo Narce) to Archaic and late Archaic chamber tombs. Since these tombs had mostly collapsed, we had to consider the effects of postdepositional events and processes on human bones together with the burial customs in place. The decrease in the number of grave goods, a phenomenon known from previous studies, was evident. However, the disarticulated and redeposited bodies discovered show that the burials in the chambers could take many forms and that the moving of the deceased consumed by decay was not a taboo.

Removing the Dead in Prepalatial Crete: A Case for Endocannibalism

Kathryn Soar (University of Nottingham, UK)
2:20-2:40pm

The tomb sites of Prepalatial Crete (c.3100-1900 BC) were more than simply cemeteries - they were places for the living as well as the dead, arenas where ideologies and memories were formed and performed. Although regional practices varied, tombs and cemetery sites were fundamental in the production and reproduction of social life. The focus of this paper, the tholos tomb sites of south-central Crete, were places of embodied encounters, such as dancing, drinking and feasting. The funerary remains were also part of these embodied activities. Post-mortem activity, in the form of ritual interference with the interred bones, also suggests these were sites where identities, ideologies and memories were created, maintained or disbanded. Although the evidence is ambiguous, there is also the tantalising possibility of the treatment and consumption of the dead. This paper argues that the possibility of endocannibalism at these sites is not as anathematic as it may seem, an! d that, rather than an act of aggression and violence, the consumption of the dead was another method in which the body was used to create, transform or eradicate identity.

Prehistoric Funerary and Depositional Practices: What Does It All Mean?

Justine Tracey (University of Reading, UK)

2:40-3:00pm

This paper re-reassesses the funerary and depositional accounts from Winnall Down, a Prehistoric Settlement originally excavated some thirty years ago. Typically, Early Iron Age (EIA) and Middle Iron Age (MIA) sites exhibit wide-ranging types of human skeletal assemblages and Winnall Down is no different. The assemblages range from complete inhumations, to commingled and mixed assemblages with suggestions of excarnation and secondary burial rites to explain this skeletal record. In the light of recent research in forensic taphonomy these remains have recently undergone a more detailed osteological analysis to determine whether this pattern is reflected at Winnall Down. This paper revisits Winnall Down's human skeletal assemblages to demonstrate a change in funerary behaviour. In short, the archaeological skeletal record bears witness to a change in treatment of the dead from fragmentation of the EIA to maintaining a complete corpse during the MIA. Furthermore this settlement demonstrates fragmentation of adults whilst the MIA tells a different funerary story where infants are appearing the archaeological skeletal record. Finally, this paper briefly explores mixed assemblages, special deposits and structured depositioning using one of the sites mixed assemblages to encourage discussion on the interchangeability between human and faunal remains. In summary, this paper examines the skeletal content and variation between depositions, inviting discussion on their meaning and challenging previous theories. Each deposition represents a cultural act and the social intent or expression must be fully explored to understand what these apparent differences in mortuary and depositional practices represent.

Social birth, social death and public belonging

Lynne McKerr and Eileen Murphy (Queen's University Belfast, UK)

3:00-3:20pm

Funerary rituals for children as well as for adults can be seen as 'embodied performance' constructed from the relationship between the perceptions of the mourners and the material culture of bereavement and commemoration and this can vary according to class, religion and ethnicity. A child from a wealthy background might be buried with an inscribed gravestone; others were buried anonymously within their family plot, with only a brief reference to their short lives on the memorial. In contrast, many un-named victims of epidemics or famine were buried in the common pit, and unbaptised children who were denied burial in consecrated ground were laid to rest in the local children's burial ground or cillín without the formal burial rites accorded to those accepted by the church. However the grave of a child itself holds meaning for family and community whether inscribed and placed within the bounds of a churchyard or a culturally validated informal site with ephemeral markers. In post-medieval Ireland children were instrumental in creating social capital; living children were very powerful both symbolically and in practical terms as they held the potential to shape the future in a contested landscape, in legitimating settlement and ensuring succession. This paper proposes that in this context dead children are also powerful symbols of legitimation and by examining the archaeologically visible commemorative practices of different classes and communities, argues that this is mediated through their memorials.

Coffee break

3:30-3:50pm

Going soul: death, transition and memory in a traditional Greek community

Hamish Forbes (University of Nottingham, UK)

3:50-4:10pm

My contribution discusses aspects of the symbolism associated with the dead in a traditional Greek community. The emphasis of many of the rituals associated with death on the transition of the corpse from living human to a few skeletal remains and the transition of the soul from within the mortal body to a freed eternal state is in dynamic tension with an emphasis on the family's duty to venerate the deceased's memory. As befits a space dedicated to both change and liminality and also abiding memory, the cemetery is a place of inherent contradictions.

Ultimately, however, I shall argue that while there is much to be gained by focusing on individual dead bodies and the rituals and manipulations that they undergo, the social role of the dead among the living can only be fully understood by viewing the cemetery and its inhabitants in relation both to the community of the living and to the wider landscape of which both the village and the cemetery are merely parts.

The Hierarchy of Death among the Pre-Hispanic Canary Islanders

Eddy Mike (Deal Maritime and Local History Museum, Kent, UK)

4:10-4:30pm

The pre-Hispanic inhabitants of the Canary Islands, popularly referred to as Guanches, were an insular expression of mainland North-west African Berber pre-Islamic culture. Aspects of that pre-Islamic Berber culture have survived in mainland African as a belief system based on binary opposites (dark/light; male/female etc) and which interprets the world as a series of spatial expressions of that system.

The belief system has been used (Eddy 1997) to interpret the internal arrangements of habitation caves on Gran Canaria and to sketch out a possible hierarchy of burial ritual across the islands before the conquest of the Canaries by the Spanish in the fifteenth century. The burial rites range from mummified corpses placed vertically in cave sites at one end of the social spectrum to burial in simple graves around a central cairn burial.

The mummification processes and the burial rites recorded at or shortly after the Spanish conquest of the islands will be described using the testimonies of the conquerors. These will be compared with the relatively limited scientific examination of mummified remains. The archaeological evidence for all styles of burial will also be described, including a re-assessment of the La Guancha cairn at Galdar, Gran Canaria.

The purpose of this paper is to explore the archaeological and historical evidence further in order to develop the theoretical model and to propose a model for pre-Islamic burial ritual in mainland North Africa by comparing Canary Island sites to those in Morocco.

Death, the body and the forensic archaeologist

Karl Harrison (Cranfield University, UK and LGC Forensics)

4:30-4:50pm

Other than in cases of unusual taphonomic processes, the stuff of traditional burial archaeology is hard tissue; bone and occasionally cartilaginous material from which we reconstruct not only osteological information concerning the deceased, but also attempt to read meaning into the funerary practices of the past.

Over the past twenty years, archaeology within the UK has taken on a new relationship with death and burial through the development of forensic applications of the discipline. Whilst this development has had very clear methodological implications, as the methods of archaeological excavation, recovery and recording have necessarily been adapted to allow for the requirements of complex police investigations, it has also provided an object lesson for the archaeologists involved in the nature of soft tissue decomposition and practical considerations concerning both the concealment and recovery of fleshed remains.

This short paper aims to provide a first-hand view of soft tissue remains as experienced by a forensic archaeologist in a context related to, but theoretically removed from burial archaeology. The express hope of the piece being that consideration of the practical implications of the disposal of

decomposing remains will be of some assistance to burial archaeologists working with the form and meaning of funerary rites in both historical and prehistoric contexts.

Anthropological and paleopathological study on five 15th century Spanish mummies

J.F. Pastor, M. Barbosa, F.J. De Paz, M. García, E. Ferrero, B. Gutiérrez (Universidad de Valladolid, Spain)

4:50-5:10pm

During the restoration of St Esteban Church in Cuellar, in the province of Segovia (Castilla y León region, Spain), seven corpses came to light. Two of them were skeletons and the rest were partially naturally mummified. The seven bodies were arranged into four coffins, placed on both sides of the high altar. The mummies belong to three adults of different ages (two men and one woman) and two newborns. One man, the woman and the babies were wrapped with white linen and a big amount of lime covered the bodies. The other man was dressed in Franciscan clothes. A bull horn was found associated with the man in Franciscan garments, and between one of the women's thighs was found a collection of papal bulls dating around 1569. This poster will illustrate the results of paleopathological analysis performed on the corpses. Further, issues of gender, age and social status will be addressed through the examination of bodily arrangement, dress codes and spatial disposition.

Discussion

5:10-5:30pm

Desires from the Past: What Do Archaeological Images Want?

Vítor Oliveira Jorge (CEAUCP beyond FLUP, University of Porto, Portugal)

Inspired in J. Lacan, Slavoj Zizek wrote ("Looking Awry", The MIT Press, 1992): "When I look at an object, the object is always already gazing at me, and from a point at which I can not see it."

And he adds that, if this antinomy - of my view and of the gaze that the object devolves to me - disappears, I am caught in a kind of "pornographic" environment: "reality" approaches too close and in all its details.

I need a distance between that "reality" and fantasy in order to articulate my desire (in this case, my desire of understanding what we have conventionally accepted to be the "archaeological reality").
Knowledge implies not a frontal, straightforward view, but an "awry look" at things. That look does not seek some kind of "hidden meaning" in the objects, from which to extract a product called "past".
But in a way, add by lots of tools, including images, what we want is to establish a narrative that, being ultimately "fictional" (truth is a divine monopoly), increases some sense to our lives as temporal beings.
Photography, then cinema or video, and many other image technologies have been, and increasingly are, intimately connected to our desire of "looking at the past."

Or is it that, alternatively, the past is already looking at us, gazing at us? The question remains open.

This subject is, I think, a good topic for discussing these ideas from fresh standpoints, in order to play with the concepts of desire, past, and image.

This is probably a fruitful way, among many others, to overcome some current ready made ideas about the "archaeological process".
In order not to keep tied to domestic visions of the past, too simplistic to comfort our imagination, and incapable of freeing us from the fetishism of the so-called "material record".

Images from the Keban Dam Rescue Project in Southeastern Turkey

Laurent Dissard (University of California, Berkeley, USA)

2:00-2:20pm

Rescue excavations have been undertaken by archaeologists since the 1960s in southeastern Turkey before the construction of large dams on the Tigris and Euphrates rivers. In this talk, you will hear the most important contributions the Keban Dam rescue excavations (1968-1974) have made to Anatolian archaeology and some of the dramatic efforts by archaeologists in order to save cultural heritage from its rising waters. By analyzing some of the images of the Keban Dam excavation reports, my aim is to go beyond a straight-forward regional history of archaeology however. Using archaeological images as my main informants, this talk will present some of the theoretical issues concerning the politics of the discipline and ask one of the central epistemological questions concerning the nature of archaeological knowledge itself. By looking at these photographs, this presentation will show the process behind the production of knowledge about the past and what the effects this production can have in the present.

Face-to-face: intersubjectivity and the other in Iroquoian ceramic effigy pipes

Christopher M. Watts (University of Toronto, Canada)

2:20-2:40pm

Long regarded as both striking and symbolically-charged, ceramic effigy pipes remain one of the more celebrated achievements of precontact through contact-period Iroquoian artisans. The faces of Mammalian (including human), avian, reptilian and other effigy forms, rendered in three-dimensional detail on the bowl and invariably oriented toward the smoker, are considered hallmarks of this artifact class. Traditional interpretations tend to regard smoking as a communicative exercise and such effigies as material proxies for guardian spirits within an animistic frame delineated by representation. The smoker (subject) is seen as a contemplative yet detached viewer set over against an idealized image (object). Drawing on the phenomenology of Levinas, I reconsider this view by suggesting that the experience of effigy pipe smoking constituted a context for intersubjectivity ˜ an emerging of the self through the gaze of the other. I argue that the material presence of the effigy pipe would have established a face-to-face or coextensive corporeality that brought the Iroquoian smoker into contact with a living interlocutor to whom he was ultimately responsible. This sense of responsibility is further explored in connection with broader themes of transcendence and existence as they relate to smoking in Iroquoian culture.

Representing the past: strangeness versus familiarity. The case of the so-called "fortified settlements" of Iberia

Ana Margarida Vale (CEAUCP beyond FLUP; University of Porto, Portugal)

2:40-3:00pm

This paper aims to discuss the production of archaeological images using a specific example: the so-called "fortified settlements" identified in various locations in the Iberian Peninsula and southern France, during the IIIrd millennium B.C.Traditional approaches to the topic have tended to relay on well defined images when interpreting archaeological materials. Through them, it has been possible to talk about techniques, activities, persons (sometimes specifying the gender), as containers of "original" past lives that archaeologists aim to decode through the application of a set of methods, mainly based on visual approaches. Following this line similar objects could imply similar images, and as it is the case of the "fortified settlements", similar architecture has been translated into similar images about the Past. It seems that the archaeological record from different sites imply similar past stories. The majority of works written on "fortified settlements" seem to demonstrate a desire to bring to present a nostalgic projection of our daily live. In this way, most of the literature regarding the theme has created familiar images, allowing no space to think about the strangeness and the discrepancy that archaeological work involves when looking at the "Past". The

aim of this paper is to emphasize the concept of strangeness and how it can be represented, questioning the constraints of archaeological methods established to record and represent what is recovered during fieldwork.

In his bold gaze I see my ruin writ large

Gonçalo Leite-Velho (Instituto Politécnico de Tomar, Portugal)

3:00-3:20pm

One of the fundamental Lacanian lessons is the understanding of the role of objects right at the heart of psychoanalytical understanding. Any Lacanian reader knows that this is not any objectification or claim for a more objectified science. One of the interesting points in Lacan's ideas is exactly the shift that is produced regarding objects, which emphasis the void (a negativity) that never is coped by the subject due to the work of the symbolic order. This gap is clear in the definition of "objet petit a".

In this paper we which to explore exactly how ruins are elements of this constitutive void and how they relate to what we here call an "archaeological drive". One of the first things we which to sustain is that archaeology as been maintained through this drive (dough many times it has been misunderstood with a desire – the desire for understanding the past). Assuming the point of "objet petit a" ruins are obviously an element of gaze. This gaze not only relates to a scopic drive as it works to best explain the attraction that feeds the archaeological action.

The ruin's gaze also allows us to understand better the relationship between the Symbolic and the Real. To better explain this relation we will opt to immerse ourselves through the archaeological drive in an exploration of the relationship of the gaze and monumental architectures of the III-II millennium b.C. This immersion will serve to explore the question of point of view, screen and transference. It starts by an unleashing of the psychotic element of the monumental gaze, which is also a challenge to the Focaultian sense of "surveillance". Through this different understanding of the gaze direction we will then explore the role of the screen. Finally this will work to open the question of transference as it operates in archaeologists as "the subject supposed to now". This "will to know" will close then the circle bringing us back to the symptom identified in the beginning of this paper.

Creating and Created by Images: Visualization and the Establishment of the Earliest Archaeology Departments in Britain

Sara Perry (University of Southampton, UK)

3:20-3:40pm

Imagery in archaeology has been the subject of an assortment of interpretative gazes, variously comprising (but not limited to) iconographic deconstruction, ethnographic inquiry, artistic experimentation, and methodological critique. The history of imagery in archaeology, however--and its relationship to the professionalization of archaeological practice--has barely attracted any concern, particularly as it relates to the launching of the earliest academic departments of archaeology in the late 19th to mid 20th centuries across the UK and USA. Such a lack of attention exists in spite of the significance of this timeframe for the formalization of the archaeological establishment, and in spite of frequent scholarly contentions that "images matter" not only as conveyors of meaning, but as enmeshed, productive and responsive entities. To continue to disregard the history of archaeological imagery is to suggest that images, in fact, do not matter. Moreover, to do so demands that we purposefully ignore the myriad of pictures from contemporary archival and personal collections which are, indeed, actively staring at us, testifying to their entanglement in the matrix of the discipline.

This paper stands as a brief look at the history of archaeological images in the context of their production, circulation and consumption in the first archaeology departments in the UK. Drawing on preliminary results from archival research at, and interviews with key archaeologists affiliated with, these British schools, I aim to trace the intimate networks between people and pictures present in early classrooms, administrative meetings, job interviews and departmental exhibitions. My goal is to expose images as vital actors which manifoldly prompt action, define and measure "expertise", add social and financial value to individuals and institutions, and elicit desire, dislike and indifference amongst their beholders. Bringing together visual studies, sociological theory, oral history, and the insights of symmetrical archaeology, I reject the common argument that the primacy of visual culture is unique to the late 20th century, and propose that visuality was deeply implicated in the discipline since the time of its foundation, having, in part, made possible professional archaeology and professional archaeologists.

Coffee break

3:40-4:00pm

Melancholy and Loss: the desire of approaching the past. Thinking through the archaeological images

Joana Isabel Alves Ferreira (CEAUCP beyond FLUP; University of Porto, Portugal)

4:00-4:20pm

Perception of an Object costs
Precise the Object's loss-
Perception is itself a Gain
Replying to its Price

The Object Absolute – is nought –
Perception sets it fair
And then upbraids a Perfectness
That situates so far – (486-487)

[Emily Dickinson]

In this paper we intend to put in discussion the "archaeological site" as an object of desire of the glance of the archaeologist, which he intends to bring to a kind of reality, through its "representation" or "presentation " being drawn, from this relation, the narratives of which we can glimpse ideas and ideologies.

In this sense, the image, in its diversity, appears to us like a very important protagonist, in so far as it becomes the way of search and, consequently, of turning into something tangible the "truth" and the "real" (presented here as "creator of reality").

The Past, so intensely wanted, it's revealed through the archaeological record like a fragmentary and remanent reality. In a mourning attitude, the archaeologist, have the claim to recover and try to reconstitute those narratives lost in time, persisting an analysis of the archaeological record in a traditional sense in which, one intends to see the relation between the evidence and the event.

The digging is, itself, an act of destruction and, at the same time, a momentary construction, meaning that the archaeological reality is always something new since it never existed in the form as we presented it. In this way, its "representation" doesn't seem to make much sense as it etymologically induces to a kind of repetition.

The graphic "representation" of the past creates the illusion/fantasy of being closer to the object giving to the archaeological record, in this way, the illusion of coherence. In this framing, the image, having the false pretension of being transparent, make us believe to be, finally, looking at any comprehensible thing.

The Past is dead and so it is impossible to have it back again. Therefore looking at the Past presupposes a certain feeling of loss, "the continuous fill the gap". A certain melancholy associated to the very moment of seeing, as an act of perception of the object by the subject. Nevertheless, and following V. O. Jorge, even "being all our findings deceptive" we persevere in our search after something.

Classical antiquity images working as advertising medium. About the desire to posses consumer goods with a visual relation to the past

Sultana Zorpidu (Germany)

4:20-4:40pm

Everybody has been visually confronted with images of the Classical Antiquity - Aphrodite or Venus, Poseidon or Neptune, the Discobolus, Parthenon, Colosseum to name the most prominent surrogates – beyond expected contexts and within terms of consumerism, advertising, gender and citizenship.

Why are we susceptible to seduction by advertising images that are so seemingly irrelevant to the product they want to sell? What promises can an old athlete statue whisper to our consumer unconscious in relation to a perfume, a car, jewellery, clothes or shoes and why we desire to posses a consumer good when we see it escorted by a white marble statue or even by architectural elements that belong to the somebody else's past? What do all those historical, mythical, cultural images communicate? Why they still have accessible meanings for us "westerners"? What meanings?

Why we buy replica souvenirs from Rome, Crete or Cairo and place them somewhere in our private interior decoration? Is this fetish? Is it Walter Benjamin's aura that we need to be near to?

Or is it just a stylisation of oneself to Bildungsbürgertum? We never purchase just a product; there is always a surplus that we are primarily interested in when we argue that we need this or that. It is a piece of our gender-national-consumer identity that we polish and modulate everyday. Images and ideas of the Classical European Heritage are a constitutional part of the contemporary visual vocabulary and we can meet them while shopping.

In this paper I will illuminate some interesting perspectives about wanting to be European by purchasing the right products and their gender implications.

The visual material is basically collected in Germany.

"You doubt of what I say? I'll show you" – Archaeology After Pre-moderns

Stephanie Koerner (University of Manchester, UK)

4:40-5:00pm

One of my aims with this presentation is to compare the implications for themes of this session of (a) arguments developed by W.J.T. Mitchell concerning what he calls a "pictorial turn," in contemporary culture and theory (What do Pictures Want (2007) with (b) insights of circumstances that Bruno Latour and Peter Weibel (2002) summarise with the expression 'iconoclash.' Iconoclasm, Latour (2002: 14) says, is when we feel that we can assume to know the motivations of acts of breaking images. Iconoclash, by contrast, is when we hesitate – are troubled by an action, and are unable to say whether we are witnessing a 'crisis over representation' or a supposed 'settlement' on a new version of the 'modern constitution.'

My second aim is to illustrate something of archaeology's relevance for challenging such supposed 'settlements' for demonstration that no one has or ever will be pre-modern.

I will conclude with some suggestions as to whether there can be humanities and social sciences after pre-moderns, and the relevance to this question of new means to re-assemble truth, politics and morality (cf. Latour 2005; Meskell and Pels eds. 2005).

(En)close(d) Encounters of the Curiosities Named Artemis Ephesia

Zeynep Aktüre (Izmir Institute of Technology, Turkey)

5:00-5:20pm

At the archaeological museum in Selçuk, Turkey, the most popular displays are the two Ephesian Artemis statues that stand in niches at the longitudinal ends of a hall, in such a way as to invite Carol Duncan's analysis of the modern museum as

a 'ritual space' for aesthetic contemplation. However, Artemis Ephesia would not always seem to allow such a distanced encounter, at least not for those who are willing to perceive its simultaneous strangeness and familiarity.

As reported by museum's former director Sabahattin Türkoğlu, the statue named as 'Artemis the Beautiful' on the basis of its excellent workmanship appeared rather strange to the workers who unearthed it in 1956: 'Could a woman possibly have more than two breasts?' It is hard to guess their reaction had they known that later those 'breastlike swells on her chest were first thought to be breasts, then bodies of bees (the emblem of Ephesus is a bee), but then the thesis that these were the testicles of the bulls sacrificed to the goddess gained weight.' Giving an idea about the range of interpretations inspired by the Ephesian Artemis figure, the latter two theories thus challenge Edward Falkaner's apparently definitive mid-nineteenth century argument that the 'swells' are animal breasts, and that this 'confirms the opinion of some learned men, that the Egyptian Isis and the Greek Diana were the same divinity with Rhœa, whose name they suppose to be derived from the Hebrew word, Rehah, to feed…'

What bridges across the century and a half that produced these interpretations is the belief that there should be a way of being sure about what the Ephesian Artemis figure and its various parts signify. Perhaps this was all the mysteries of the Ephesian Artemis were about—a cult of wonder which finds its material expression in a peculiar figure that shifts our attention to the problems of the very process of making sense by reminding us of the impossibility of being sure about the world, and of the fact that 'in fact we can find pleasure in contemplating things that escape our understanding.'

This potential enables a conceptualization of the curiosities named Artemis Ephesia as 'open works' in the sense outlined by Umberto Eco. The concept finds its parallel in André Malraux's idea of 'a museum without walls' wherein the museum is described principally as a spatial relation that has a trajectory towards openness in its involvement with the process of ordering that takes place in or around certain sites or buildings (such as the Stonehenge, according to Kevin Hetherington), provoking a multiplicity of interpretations and meanings.

This paper will question whether, or not, the architecture and contents of the Artemis Ephesia Hall functions as 'a museum without walls' for the two sculptures to accomplish their intrinsic potential as curiosities by being open to a multiplicity of interpretations while, at the same time, staying closed for 'overinterpretations', in the sense coined by Eco.

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Conclusions

Vítor Oliveira Jorge (CEAUCP beyond FLUP, University of Porto, Portugal)

5:20-5:30pm

Personality in the History of Archaeology (continued)

Margarita Díaz-Andreu (Durham University, UK) and Megan Price (University of Oxford, UK)

Yigael Yadin and the Cult of Personality

Naomi Farrington (University of Cambridge, UK)

2:00-2:30pm

Yigael Yadin (1917-1984) is perhaps best known in the archaeological world for his emotional excavation of the site of Masada in the 1960s, and his part in the crystallisation of what has become known as 'the Masada myth'. He also excavated at other sites in Israel, including at Megiddo, where he searched for the remains of Solomon's great palace. Yadin was born in Israel in 1917 to Lithuanian parents, and his father was E.L. Sukenik, one of the first archaeologists Israel could call its own. Part of the new generation of secular, Zionist Jews in Israel-Palestine, Yadin understood the importance of searching for Jewish roots in this land which was to become the state of Israel, and perhaps did more than any other figure to popularise archaeology. There were many facets to Yadin's personality; he was not only an archaeologist. He joined the Haganah (Jewish Paramilitary organisation), was Head of Operations during the 1948 War, and became Chief of Staff of the Israel Defence Forces in 1949. Yadin also had a fairly successful political career, forming the Democratic Movement for Change party in 1976, and becoming Deputy Prime Minister after the 1977 elections. Building on recent works reassessing the Masada excavations (e.g. Ben Yehuda 1995, 2002), this presentation will examine Yadin's 'cult of personality'. What made him so successful in disseminating his archaeological work to the masses? Did his mythologizing excavations do more harm than good? And how did his influence compare to that of Moshe Dayan, another politician and military man who showed an interest in archaeology (albeit in a much more amateur fashion)? This presentation aims to address these questions through a biographical examination of Yadin as archaeologists, military man and politician.

The 'Museu Etnológico Português' from inside out: two personalities, one reality (1st half of the 20th century)

Ana Cristina Martins (Institution Tropical Research Institute (IICT) / Uniarq - University of Lisbon, Portugal)

2:30-3:00pm

The History of Archaeology in Portugal during the first decades of the 20th century was deeply marked by the History of the 'Museu Etnológico Português' (Portuguese Museum of Ethnology). Conceived and supervised by José Leite de Vasconcelos (1858-1941), distinguished philologist, ethnologist, archaeologist, and Professor at the Faculty of Arts (Lisbon), the museum was meant to display his own idea of the 'Portuguese Man', alongside with a universalistic approach, including artefacts from overseas possessions. Intent pursued by his successor, both at the museum and Faculty, Manuel Heleno (1894-1970, member of the main national archaeological heritage bureau. But these were the major protagonists in the museum. What about their collaborators? Who were they? What were their academic expertises and interests? How did they contribute to the establishment, and development of the museum? What kind of relation they kept with their directors? Were they linked to other cultural – especially archaeological – organizations, both national and international? What role they played in the institution of Archaeology in the country? Why are they frequently forgotten by our archaeological historiography? We will answer these questions by analyzing the work of two major museum curators, Félix Alves Pereira (1865-1936) and Luís Chaves (1888-1975), contextualizing their activities, from a social, political, cultural and scientific point of view, between the 1st Republic and the Estado Novo ('New State') dictatorship. Moreover, we will discuss the reasons why they have been dismissed from the most recent Portuguese archaeological annals.

Manuela Delgado and Jorge Alarcão in the history of archaeology in Portugal

Sergio Gomes (CEAUCP beyond FLUP; University of Porto, Portugal)

3:00-3:30pm

In this paper I aim to discuss the role of Manuela Delgado and Jorge Alarcão in the history of archaeology in Portugal. They started their career during the last decades of Estado Novo's dictatorship developing very important studies on Roman archaeology. During that period, Portuguese archaeology was starting to change; there was a new group of archaeologists who promoted an alternative approach that contrasted with the previous research that focused on a search of the roots of Portuguese cultural essence. Manuela Delgado and Jorge Alarcão had an important role on the establishment of these new research lines and methods. However, the way they managed their career was quite different. In this paper I aim to analyze their professional paths discussing the interactions between their personal motivations, beliefs, relationships, political ideology… and their professional choices, aiming to understand how their singularity contributed to the history of archaeology in Portugal.

Coffee break

3:30-3:50pm

Personalities of PPG16 (1990)

Kenneth Aitchison (Institute of Field Archaeologists, UK)

3:50-4:20pm

In 1990, the UK government introduced guidance relating to spatial planning that transferred responsibility for the funding of 'rescue' archaeological work from the state to the developers that were threatening archaeological remains. The publication of this document – Planning Policy Guidance note 16: Archaeology and Planning, known as PPG16 – led to the single most radical change there has ever been in British archaeology, with the rapid and unprecedented expansion of commercial archaeological practice.

This paper is the report of an oral history project, where interviews were carried out with the key individuals – archaeologists in the state service and local government, civil servants and policymakers of the time – who were the creators of PPG16 and who directly experienced its introduction. It explores memories, anticipations of and reactions to the creation of the single document that has changed the nature of archaeology in the UK more than any other and which has had impact on policy-making across Europe and beyond.

What was the thinking behind the creation of this seemingly innocuous publication? Who shaped it, archaeologists or politicians? To what ends? Did they realise the impact that it would have, the way that it would change the very nature of archaeological practice across the country? Did they anticipate the growth of the professional archaeology or the information

overload of site reports as 'grey literature'? Were those changes welcomed by archaeologists, by then government of Mrs Thatcher or by society as a whole in 1990?

Individual personalities played a big part in this process. This paper will reveal how the document was written, by whom, using whose ideas and which personalities contributed to and dominated its development.

Uses of Biography in Cultural History

Pamela Smith (University of Cambridge, UK)

4:20-4:50pm

Pamela will present an analysis of the uses and limitations of biography when constructing cultural histories. She will use several case studies as illustrations. If we analyse Burkitt's apprentice relationship with Breuil, we can learn about the production of knowledge in the early-twentieth century. We may also investigate gendered relationships by comparing Grahame Clark's behaviour and with that of Dorothy Garrod's and we may generalise about the relationship undergraduates had with 'material culture' by analysing photographs and oral-historical accounts. However, some aspects of history can not reconstructed through micro-environmental work alone.

Discussion

4:50-5:30pm

Prehistoric Identities: Individuals and their Worlds

Karen Ruebens, Dave Underhill-Stocks and James Cole (University of Southampton, UK)

The release of the book 'The Individual Hominid in Context' (C. Gamble and M. Porr (eds.)) in 2005 has opened up the discussion about how individual actions can be recognised in the prehistoric archaeological record and the theoretical frameworks under which this can be done. Also because of the discovery and careful excavation of new high-resolution sites, we are now in a position to discuss how identities were formed, perceived and expressed in prehistory.

Whilst Gamble and Porr (2005) forms an important contribution to this field, much of the work on individuals unwittingly remains entrenched in cultural explanations only subtly removed from the culture-history paradigm. We feel that fundamental shifts in theory are required to move away from assumptions of cultural and social control over the individual; it is now time to take a new critical look at the concept of prehistoric identities and ask the question how our theoretical frameworks about identities can be related back to the past. Our aim is to challenge the accepted material culture paradigm which has become entrenched in a top-down approach; to do this we propose looking from the bottom-up, using the actual material record as a starting point.

This session invites abstracts dealing with various aspects of identity (individual, group, society, interactions, etc.) that can be related to prehistoric times (including the Palaeolithic, Mesolithic, Bronze and Iron Age). Furthermore we would like to emphasise the multidisciplinary nature of prehistoric research by welcoming abstracts from all related fields, including: philosophy, genetics, sociology, psychology, linguistics, anthropology, biology and archaeology.

We aim to touch upon the following questions:

- Is the individual truly visible in the archaeological record?

- How relevant is this individual level compared to group identities and social networks?

- Are group/community identities visible in the prehistoric record or are they modern constructions?

- How can the theoretical frameworks be applied to the archaeological reality? What are the methodological concerns hereby?

At the end of the session we hope to have provided new insights into the concept of prehistoric identities through an interdisciplinary approach combining anthropological, archaeological, genetic and linguistic evidence.

Introduction

Karen Ruebens, Dave Underhill-Stocks and James Cole (University of Southampton, UK)

2:00-2:10pm

The individual, the dividual and the European Bronze Age

Nick Thorpe (University of Winchester, UK)

2:10-2:30pm

Chris Fowler has argued that a concept of the individual as a kind of personhood in which "a constant individuality and a persistent personal identity are stressed over relational identities" is a development of the western world, which starts in the Renaissance and becomes dominant by the Enlightenment. This is contrasted particularly with the partible dividual of Melanesia, conceived of as a composite person composed of social relations with others, to whom parts of the person's body may belong. Following Edward LiPuma, it is recognised that persons emerge from the creative tension between dividual and individual aspects and relations, but Fowler argued that one would dominate the other.

The suggestion that archaeologists should consider the possible utility of a partible dividual in prehistoric Europe has been adopted enthusiastically, to the extent that recent writing implies that the dividual dominated the individual to the extent of the latter aspect being virtually invisible.

In New Guinea, one much discussed arena for dividual and individual concepts to come into conflict is that of witchcraft. Witches are seen as suffering a basic flaw which sets them aside from society as a whole in that they are prone to selfishness, meanness and individualistic motivations. Although it has often been claimed that witchcraft allegations have increased due to colonial contact encouraging individualistic behaviour (thus the individual is linked to the commodity logic of capitalism), there is also ample evidence for this idea of the witch as being long-established. Anthropologists have also interpreted more dividual ways of thinking as the result of recent developments, e.g. Niehaus suggested that dividual notions of the body among the Sotho of South Africa were an outcome of settlement in villages and wage labour.

Thus we should not think of a one-way movement from dividual to individual world-views, but instead consider them as co-existing alternatives within each society, which may attempt to downplay one at the expense of the other. From this perspective we may reconsider some major elements of Bronze Age Europe, such as the Homeric epics, variations in burial practice and the institution of warrior hood.

Situated Learning, social reproduction and identity: a case study from late Pleistocene southwest Asia

Tobias Richter (University College London, UK)

2:30-2:50pm

In this paper I deal with the question of how we might attempt to discuss identities and individuals in the face of the enormous lengths of time in which the primary sets of data available to us remain virtually unchanged and homogenous. I situate this problem within the early Epipalaeolithic of southwest Asia and focus on a discussion of chipped stone technologies in the Azraq Basin of eastern Jordan. I suggest that social agency and practice theory approaches have tended to focus too unilaterally on change, variability and the short-term when it comes to discuss individuals and identity. A conceptualisation of agency thus defined is however difficult to employ as an epistemology when archaeologists are faced with material culture conditions that remain homogenous over long periods of time and across wide geographical areas. This is the reason why social agency and practice theory approaches have been rarely successfully employed in the context of the Palaeolithic. In periods such as the Palaeolithic

stable and homogenous material and social conditions often appear to be the norm rather than the exception.

How can such long-term material, and presumably social, stability be explained adequately within a practice theory framework? I argue that learning is a key and fundamental concept involved in the social reproduction of human society and its social structures. While learning has been often more explicitly theorized within evolutionary archaeologies, I intend to maintain a practice-orientated approach by focusing on the concept of communities of practice. Using a *châine opératoire* approach to the study of lithic artefacts and landscape in a case study from the early and middle Epipalaeolithic of the Azraq Basin I will show how this situated learning perspective can be utilised to understand long-term, static social reproduction. I argue that this concept allows to integrate the detailed contextual analysis of archaeological materials and technology with a practice orientated perspective that focuses on social reproduction and the creation of networks of individual and group identities.

Whose House? 'individual' and social identities in Scottish later prehistoric houses

Helena Gray and Philip Richardson (CFA Archaeology and Newcastle University, UK)

2:50-3:10pm

This paper will explore the ways in which plural 'individual' identities were performed and contested in Late Bronze Age and Early Iron Age houses in eastern Scotland. We will seek to trace the ways in which multiple identities were cited through various arenas of daily practice, including the building and repair of houses, small scale engagements with material culture and spatial arrangements around and within the houses. The paper will examine the methodological and theoretical implications of the exploration of the various expressions of identity identifiable through excavation. This will be done through an in-depth engagement with the data in order to highlight the various expressions of 'individual' identity, revealed through small scale acts and practices, that are discernable in the archaeological record. By doing so we will explore the ways in which these 'individual' expressions of identity draw upon the relational networks and nodes of social practice by tacking back and forth between various scales of analysis. Case studies will be drawn from the large number of excavations of Late Bronze Age and Early Iron Age conducted by CFA Archaeology in Aberdeenshire and Angus, Scotland since 2005.

Nuragic Figured Bronze and Sardinian Aristocracies

Francesco Tiboni (University of Leicester, UK)

3:10-3:30pm

Many archaeological elements show us that, between the End of the Bronze Age and the beginning of the Iron Age, Nuragic Sardinian society seems to be interested by a great change. This change involves not only the geographical and cantonal structure of the Nuragic Landscape, but even social organization of the human groups. With the first appearance of Oriental merchants, dated between 9th and 8th century BC, we can see the creation of ports and fixed emporia placed mainly in the south of the island and together wit these new settlements' creation we assist to a radical change in the social organization of local communities. As for others cultural regions of the Western Mediterranean sea, new commercial routes and migrations, developed after the so called Dark Age of Prehistory (12th 11th century BC) whose effects seem to be stronger and clear between the Late Bronze Age and the Early Iron Age, even in Sardinia we can now find the presence of Oriental elements inside local settlements, and we can quite easily try to isolate those cultural and technological elements introduced by new actors. In fact, if take a look at two different categories of archaeological finds, pottery and little figured bronze, we can see how the new oriental taste seem to become stronger during these times. Moreover, it is possible to stress how the new bronze figured production could be interpreted as a result of an increasing social complexity, characterized by newborn social class. This is the main reason why we can agree with those scholars who called this the "age of the aristocracies". In this little piece I would like to present the bronze figured production of Nuragic Sardinia as a consequence of new social composition of the Late Nuragic Culture, dated between 9th and 7th century BC.

Putting Humpty Together Again: Overcoming the Fragmentation of the Middle Ages (continued)

Tehmina Goskar and Ben Jervis (University of Southampton, UK)

Was Wales Really Invented by the Normans? The 'Long 12th Century' and the Implications for Nationalist Revisionism

Jemma Bezant (University of Wales Lampeter, UK)

2:00-2:20pm

Regions where documentary records appear suddenly as they did in 12th century west Wales are poorly served by a historical narrative that ignores antecedence. A dearth of archaeological excavation has compounded this problem leading to a limited and derivative historical narrative, essentially undervaluing Wales's part in the history of medieval Europe. This paper is focused on the fragmented transition between the pre and post Norman conquest period in 12th to 13th century Wales and the way that the documentary horizon that appeared with the new administration has driven the historical narrative ever since. A reassessment of the historical evidence and a landscape archaeology approach has challenged the notion that Wales operated on a non-sophisticated, tribal system. The unique and modernising rule of Rhys ap Gruffudd during this turbulent period saw his adoption of many current fashions – stone castles, patronage of the new monastic orders etc, but he used these in subtle ways to embrace customary Welsh practice. This paper proposes that history is a limited discipline concerned only with history as recorded fact. It is only the trans-disciplinary approach taken by archaeologists that is valuable.

Power and Possession: Ideologies of Dress and Appearance in Early Medieval Northern Britain

Hilary Paterson (University of York, UK)

2:20-2:40pm

This paper is designed to confront the fact that the social function of dress and display in early medieval northern Britain has been largely understudied. Comparative archaeological analyses on the evidence of Anglo-Saxon funerary remains have shown this to be primarily due to a lack of burial evidence and otherwise cohesive collections in these areas, and have thus exposed the failure of current academic practice to deal with issues of human agency in relation to fragmentary assemblages. As such, this paper will take a multidisciplinary approach to the subject of dress and appearance that will combine aspects of the study of History; History of Art; Sociology; Social Anthropology; and Archaeology, so as to demonstrate a theoretical and methodological framework by which items of dress and personal adornment might be understood as having played an active role in the construction and maintenance of complex societies in past cultures.

The approach discussed in this paper has been devised as a means by which to overcome the literal fragmentation of the evidence of dress and appearance from northern Britain and of the period 400-1000 AD, the majority of which comes not from datable settlements or funerary deposits, but from scattered and largely un-contextualised stray finds. And it is believed that by the adoption of such contextual and interdisciplinary methods of interpretation, it might be possible to 'reassemble' these disparate assemblages, and thus to give a voice to a period otherwise little understood.

Reconstructing social identity from later Anglo-Saxon funerary assemblages: the application of bio-cultural methods

Elizabeth Craig (University of Sheffield, UK)

2:40-3:00pm

Current theoretical research provides a framework in which the social identities of the dead can be investigated from their material remains. In line with anthropological approaches, identity can be divided into individual – the characteristics by which a person is identified – and group – an individual's identification with others, based on socially sanctioned differences. Identities are actively created through social interactions and can be multiple, fluid or manipulated. Therefore the relationship between burial practice and identity is complex, as what is represented in the burial record is widely considered to be an actively constructed representation of society, not an unambiguous reflection of everyday life. Thus, the identities represented in the burial record are those of the dead, which are not necessarily directly equable with the identities of the same individuals during life.

Bio-cultural approaches to the mortuary record can address this issue by providing a multi-dimensional method of investigating identity. Through integration of osteological, archaeological, documentary and topographical data, a more holistic understanding can be created of the identities of individuals that are expressed in the funerary record by combining evidence of identity as signalled after death in mortuary practices with evidence for identity during life from osteological analysis.

Bio-cultural approaches to the investigation of identity have long been commonly adopted in the study of the funerary record of the early Anglo-Saxon period, where the abundance of variation in assemblages of grave goods and burial forms, such as orientation and position of the body, has permitted the detailed investigation of relationships between these variables and social concepts such as wealth, status, ethnicity, gender and age thresholds. The later Anglo-Saxon period has received significantly less attention and therefore, despite the growing awareness of the potential of funerary practices of the 8th century onwards as an arena for the display of personal and social identity, bio-cultural approaches to funerary archaeology continue to hold great potential for creating a more in-depth and complete understanding of social and cultural processes in later Anglo-Saxon society.

This paper focuses on four strands of bio-cultural investigation: approaches to biological sex/ gender, age at death/ age thresholds, social status and lifestyle, with an aim of highlighting theoretical and methodological approaches to the investigation of each. A selection of new publications and unpublished examples from later Anglo-Saxon sites, mostly from northern England, are presented to illustrate recent bio-cultural research into social identity, highlighting successful investigation strategies and permitting the identification of the potential for future approaches to these data.

Discussion

Matthew Johnson (University of Southampton, UK)

3:00-3:40pm

Working with Barbarians (continued)

Richard Hingley (University of Durham, UK) and Howard Williams (University of Chester, UK)

"Competing in cannibalism with the Iroquoi…" - Barbarians in German antiquarian discourse of the mid-ninenteenth century

Ulrike Sommer (University College London, UK)

2:00-2:30pm

Whether the ancestors of present day Germans were the ancient Germani or Gauls/Celts was one of the main questions of mid-Nineteenth Century German archaeology. A number of ancient authors, especially Tacitus und Caesar had described the Germani as Barbarians, hardy and warlike, but without any trace of higher culture. They were said to practice only the rudiments of agriculture, if any, and not to care for craftsmanship and material goods. This led a number of authors to ascribe metal ornaments and especially bronze artefacts to the Celts or the Slavs. Others used archaeological finds to prove the ancient writers wrong and to show the high level of Germanic culture.

A number of authors claimed, for various reasons, that the Germani were a tribe of the Celts. They were labelled Celtomaniacs by Germanophiles like Lindenschmit, branded as crackpots and remain more or less forgotten today. In the paper, I am going to look at how the topos "Barbarian" was used in different political contexts and how the idea and definition of "barbarian" influenced archaeological methodology during this period.

Barbarian bones

Howard Williams (University of Chester, UK)

2:30-3:00pm

With the increasing adoption of craniology in Britain in the mid-nineteenth century, the technique was integrated with the study of other aspects of bone data as well as associated artefacts, burial rites and monuments in the interpretation of Britain's early racial history from graves. This paper explores specific examples of how the 'barbarian' and 'civilising' traits of human bones that were identified by anatomists were often reliant upon associated artefacts and the archaeological context. In particular, the paper discusses instances where the excavation of burials interpreted as 'Roman' and 'Saxon' in close proximity led to the use of both bones and burial customs to appraise the transition from Roman civilization to Saxon barbarity. In doing so, it is possible to show how Victorian ideas about race but also class, social status, intellect, gender and the body were amalgamated in burgeoning archaeological narratives concerning the barbarian origins of the English.

Pit-dwelling in 'squalor and discomfort': perceptions of the primitive

Mark Pearce (University of Nottingham, UK)

3:00-3:30pm

Pit-dwellings have been identified in many periods and geographical settings, and whilst there is certainly ethnographic evidence of such habitations, in many cases the idea that people lived in holes in the ground can be seen as a concept prejudiced by the nineteenth-century ideology of progress, according to which which past peoples were more 'primitive'. This paper will discuss three case studies - Bandkeramik central Europe, Neolithic Italy and Anglo-Saxon Britain - and contextualise the pit- dwelling debate within the primitivist and modernist controversy and contemporary ideas of the 'other'.

Coffee break

3:30-4:00pm

'Celtic' kitsch

Adrian Chadwick (Gloucestershire Archaeological Service, UK)

4:00-4:30pm

In this paper I wish to critically examine and deconstruct the attitudes and ideas behind three images or reconstructions of Iron Age life from an early 1970s teaching pack. These pictures are, of course, a product of their time, and reflect many academic views about the Iron Age from the period, in addition to wider ideas about late prehistory prevalent in British society as a whole. I believe that they also reveal something of the growing tension in the 1970s between presentations of 'everyday' life in prehistory as normative and unproblematic, the routine economic practices of simple farming folk; and those of exotic, orientalised barbarian 'Others' with strange religious rites and fierce demeanours.

I compare and contrast these three images with more recent visualizations of the Iron Age from contemporary teaching resources. Have things changed at all, or do the barbarians

still lurk outside the (school as well as city) gates? How do these images reproduce and perpetuate ideas about 'barbarian' lifeways in popular culture? Can archaeologists subvert and change these dominant discourses, and if so, how?

Proto-Barbarians: Four Potential Influences on the Archaeology of Barbarism

Lydia Carr (University of Oxford, UK)

4:30-5:00pm

The great "Kipling influence" on the interpretation of barbarians and Romans has been dealt with in exemplary fashion by Richard Hingley. Other studies have also examined the influence of Victorian and Edwardian ideas upon the developing archaeology of barbarians, particularly the Germanic tribes. In this presentation, consideration is given to potential popular influences on the barbarians of the future. Four influences on the generation of scholars currently in their formative, pre-university years are looked at in detail, and their possible impact on future academic discussion proposed:

1. The Rohirrim: Sutton Hoo in the Movies.

2. Conan the Barbarian: Did Barbarians Really Wear Sandals?

3. World of Neverwinter Dungeons: What If You Go Berserker?

4. Dave the Barbarian: Finally, A Barbarian For The Little Ones.

Conclusions

Richard Hingley (University of Durham, UK) and Howard Williams (University of Chester, UK)

5:00-5:30pm