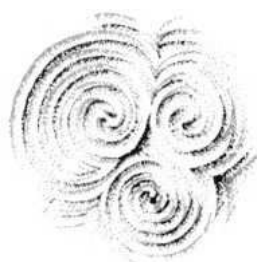# THE 32ND ANNUAL MEETING OF THE THEORETICAL ARCHAEOLOGY GROUP

17-19 December 2010
Department of Archaeology and Anthropology
University of Bristol

HANDBOOK

University of
BRISTOL

TAG 2010 would like to thank the following for their support and sponsorship:

The Prehistoric Society

CONTENTS PAGE

Welcome to TAG 2010 Bristol!

The 32nd Theoretical Archaeology Group annual meeting will be held at the University of Bristol between Friday 17th and Sunday 19th December 2010.

The Theoretical Archaeology Group (TAG) was founded as a forum in 1979 with the aim of promoting debate and discussion of issues in theoretical archaeology. Its principal activity is the promotion of an annual conference, traditionally held in December and organised so as to be accessible at low cost to research students and others.

TAG is managed and steered by a National Committee that meets annually and comprises a representative from each of the university departments that have hosted a TAG Conference. Convening and organizing National Committee meetings, and administering TAG finances, is the duty of the TAG Trustees who are:

- · Colin Renfrew (1979 - date)
- · Andrew Fleming (1979 - 2001)
- · Timothy Darvill (2001 - date)

To access information about previous TAGs: http://antiquity.ac.uk/tag/index.html

Maps and General Timetable

General Map
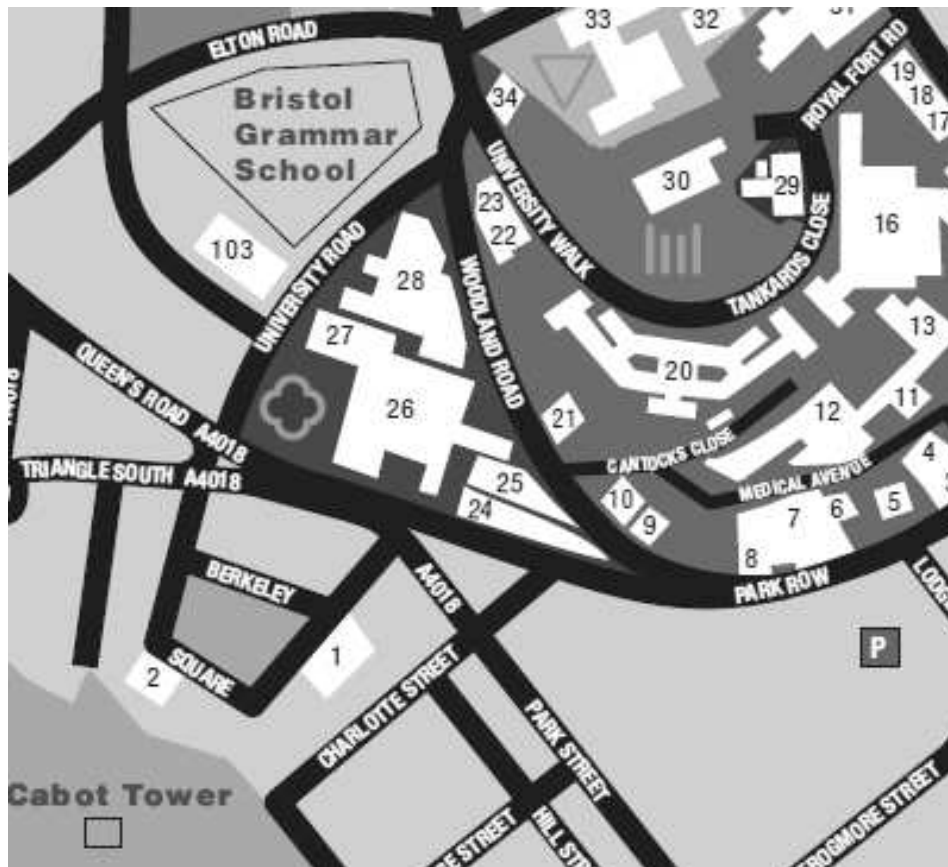
Wills Building (26 on map):
Great Hall (registration and various events)
Room OCC
Room G25
Room G27
Room 3.30
Room 3.31
Room 3.32
Room 3.33

Merchant Venturer's Building (25 on map):
Room 1.11
Room 1.11a

Student Union Building
Avon Gorge Room (Wine reception and Antiquity quiz)
Anson Rooms (TAG party)

Wills Memorial Building Floor Plans

Key

OCC – Old Council Chamber

JCR – Junior Common Room

▣ – Stairs and lifts to floors
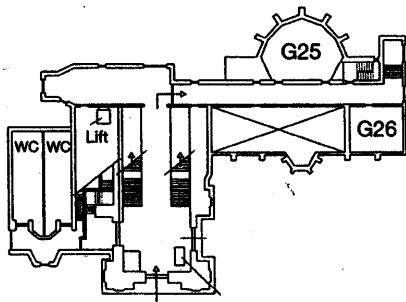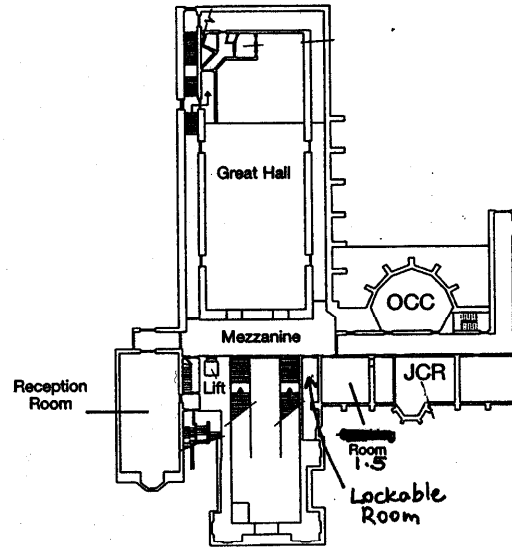
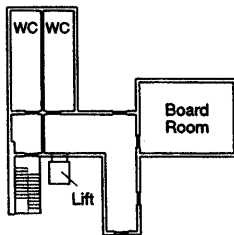**Ground Floor**
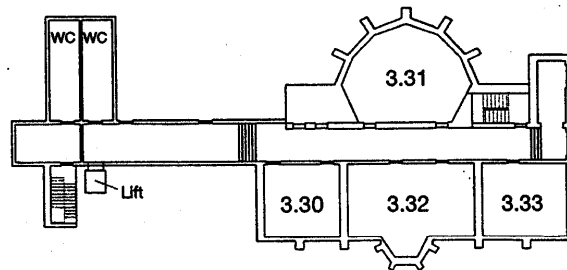
G25

G26

WC WC

Lift

Main Entrance

First Floor

Great Hall

Mezzanine

OCC

Reception Room

Lift

JCR

Room 1.5

Lockable Room

Fifth Floor

WC WC

Board Room

Lift

Third Floor

WC WC

Lift

3.31

3.30   3.32   3.33

General Timetable

12.00	**Registration** (Great Hall, Wills Building)
	Registration continues followed by:
14.00 – 17.30	**Afternoon sessions** (Wills Building)
14.00 – 17.30	*Exhibition*: A picture is worth a thousand words: archaeological practice, past and present (Great Hall, Wills Building)
15.30 – 15.50	*Performance*: Put your pen down. Part of session S04 (Wills courtyard)
17.30 – 18.30	*CASPAR event*: The Story of England, by Michael Wood (Great Hall, Wills Building)
19.00 – 20.00	**Wine reception** (Avon Gorge Room, Student Union)

Saturday 18th December

8.30 -	**Registration** continues (Great Hall, Wills Building)
9.00 – 13.00	**Morning sessions** (Wills Building and Merchant Venturer's)
13.00 – 14.00	**Lunch**
14.00 – 18.00	**Afternoon sessions** (Wills Building and Merchant Venturer's)
19.00 – 20.00	**Antiquity quiz** (Avon Gorge Room, Student Union)
20.00 -	**TAG party** (Anson Rooms, Student Union)

Sunday 19th December

9.00 – 13.00	**Morning sessions** (Wills Building and Merchant Venturer's)
13.00 – 14.00	**Lunch**
13.00—14.00	**TAG National Committee meeting, Rm 1.11 (Merchant Venturer's)**
14.00 – 18.00	**Afternoon sessions** (Wills Building and Merchant Venturer's)
18.00	**End of conference**

	Friday pm (14.00 - 17.30)	Saturday am (9.00 - 13.00)	Saturday pm (14.00 - 18.00)	Sunday am (9.00 - 13.00)	Sunday pm (14.00 - 18.00)
WILLS BUILDING					
Great Hall	Registration, and S39: Exhibition: A picture is worth	Registration			
OCC	S22: Archaeology under Communism [break: 15.30 - 16.00]	S27: Making the Bronze Age [breaks: 10.30 - 11.00; 15.30 - 16.00]		S03: Who needs experts? [breaks: 10.30 - 11.00; 15.30 - 16.00]	
G25	S14: Drawing epistemological lines in the sand [break 15.30 - 15.50]	S26: Visitable archaeologies [finishing 10.50] / S17: Reaching out to those who don't [starting 11.20]	S05: The evanescent milkman cometh [break: 15.50 - 16.20]	S11: Medicine, healing, performance [break: 10.50-11.20]	S12: Make-do and mend [break: 15.50 - 16.20]
G27		S08: Memories can't wait [breaks: 11.10 - 11.40; 16.10 - 16.40]		S13: 20th and 21st century conflict [break: 11.10 -	
3.30	S04: An artful integration? [break: 15.50 - 16.20]	S24: Thinking beyond the tool [break: 10.30 - 11.00; finishing 15.30] / S35: Marxism in archaeology [starting 15.50]		S20: Going underground [breaks: 10.30 - 11.00; finishing 16.00]	
3.31	S16: Tradition in question [break: 15.30 - 16.00]	S29: Landscape and symbolic power [break: 10.50 - 11.20] / S02: Palaeoeconomy and palaeoecology of SW Britain		S40c: General session: landscapes [break: 10.50 - / S40d: General session [break: 15.30-16.00]	
3.32	S10: The forgotten continent? [break: 15.30 - 16.00]	S07: Mortuary archaeology and popular culture [break: 11.10-11.40] / S15: Liminal landscapes [break: 16.10-16.40]		S37: Artefact to auditorium [break: 11.10-11.40] / S28: Seeing the wood and the trees [break: 16.10-16.40]	
3.33		S40a: General session: objects [break: 10.30-11.00] / S40b: General session: identities [break: 15.30-16.00]		S33: Manifestos for materials [breaks: 10.30-11.00; 15.30-16.00]	
MERCHANT VENTURER'S BUILDING					
1.11		S36: CASPAR: audio-visual practice as research [breaks:		S01: People-things-places [breaks: 10.50-11.20; 15.50-	
1.11a		S23: Theorising city landscapes [break: 11.10-11.40; finishing 15.50] / S34: Escaping - scapes [starting 16.20]		S38: Pluralist practices [break: 11.10-11.40; finishing 16.00]	

List of sessions

Ref	Title	Day	Start time	Room	No. of slots
S01	People-things-places: analysing technologies in an indivisible past	Sun	09:00	Merchant Venturer's 1.11	2
S02	Palaeoeconomy and palaeoecology of south west Britain	Sat	14:00	Wills 3.31	1
S03	Who needs experts? Counter mapping cultural heritage	Sun	09:00	Wills OCC	2
S04	An artful integration? Possible futures for archaeology and creative work	Fri	14:00	Wills 3.30	1
S05	The evanescent milkman cometh: archaeologies of obscure complexities, actions, formation and transformation	Sat	14:00	Wills G25	1
S07	Mortuary archaeology and popular culture	Sat	09:00	Wills 3.32	1
S08	'Memories can't wait' - memory, myth, place and long-term landscape inhabitation	Sat	09:00	Wills G27	2
S10	The forgotten continent? Theorizing North America for UK-based researchers	Fri	14:00	Wills 3.32	1
S11	Medicine, healing, performance: beyond the bounds of 'science'?	Sun	09:00	Wills G25	1
S12	Make-do and mend: the archaeologies of compromise?	Sun	14:00	Wills G25	1
S13	20th and 21st-century conflict: contested legacies	Sun	09:00	Wills G27	1
S14	Drawing epistemological lines in the sand	Fri	14:00	Wills G25	1
S15	Liminal landscapes: archaeology, in between, here and there, inside and out and on the edge	Sat	14:00	Wills 3.32	1
S16	Tradition in question	Fri	14:00	Wills 3.31	1
S17	Reaching out to those who don't... Inclusive archaeology in theory and practice	Sat	11:20	Wills G25	0.5
S20	Going underground: caves, science and theory	Sun	09:00	Wills 3.30	1.5
S22	Archaeology under communism: political dimensions of archaeology	Fri	14:00	Wills OCC	1
S23	Theorising city landscapes: boundaries and place in urban space	Sat	09:00	Merchant Venturer's 1.11a	1.5
S24	Thinking beyond the tool: archaeological computing and the interpretative process	Sat	09:00	Wills 3.30	1.5
S26	Visitable archaeologies: problems and possibilities in experiencing the past	Sat	09:00	Wills G25	0.5

Ref	Title	Day	Start time	Room	No. of slots
S27	Making the Bronze Age: craft and craftspeople 2500-800BC	Sat	09:00	Wills OCC	2
S28	Seeing the wood and the trees: towards a critical multiscalar archaeology	Sun	14:00	Wills 3.32	1
S29	Landscape and symbolic power	Sat	09:00	Wills 3.31	1
S33	Manifestos for materials	Sun	09:00	Wills 3.33	2
S34	Escaping-scapes: the value of -scapes to understanding past practices?	Sat	16:20	Merchant Venturer's 1.11a	0.5
S35	Marxism in archaeology, reprised: the continuing relevance of power, ideology and structural change for an interpretive and socially engaged archaeology	Sat	15:50	Wills 3.30	0.5
S36	CASPAR session: audio-visual practice-as-research in archaeology	Sat	09:00	Merchant Venturer's 1.11	2
S37	Artefact to auditorium: aural agendas in the archaeology of prehistoric sound (partly supported by the AHRC 'Beyond Text' program)	Sun	09:00	Wills 3.32	1
S38	Pluralist practices: archaeology is nothing, archaeology is everything	Sun	09:00	Merchant Venturer's 1.11a	1.5
S39	EXHIBITION - A picture is worth a thousand words: images of archaeological practice, past and present	Fri	14:00	Great Hall, Wills	5
S40a	General papers - Objects	Sat	09:00	Wills 3.33	1
S40b	General papers - Identities	Sat	14:00	Wills 3.33	1
S40c	General papers - Landscapes	Sun	09:00	Wills 3.31	1
S40d	General papers - Miscellaneous	Sun	14:00	Wills 3.31	1
S41	Poster session	Fri	14:00	Great Hall, Wills	5

FRIDAY 17TH DECEMBER

S39. EXHIBITION - A picture is worth a thousand words: images of archaeological practice, past and present
Organisers: Jodi Reeves Flores (University of Exeter)

Fri 17th Dec, 14:00 to Sun 19th, 18:00; Location: Great Hall, Wills

Introduction *Jodi Reeves Flores (University of Exeter)*

Excavation at Netley Abbey 1893 *Martin Newman (English Heritage)*

The excavation of Duggleby Howe, North Yorkshire, 1890 *Stephen Harrison*

A host of golden daffodils: developing theory in medieval landscape archaeology *Duncan Wright (University of Exeter)*

Conservation and camouflage of the White Horse of Kilburn, North Yorkshire *Tara-Jane Sutcliffe (Archaeological Research Services Ltd)*

Human remains, excavated at Glastonbury Abbey by CA Ralegh Radford, 1956 *Helen Shalders (English Heritage)*

Modelling Stonehenge *Rupert Till, Ertu Unver, Andrew Taylor (University of Huddersfield)*

Spheres of (inter-)action: reflexive archaeological survey in Misiones, Argentina *Philip Riris (Exeter)*

Put yourself in someone else's canoe: surveying outside our comfort zones *Genevieve Hill*

Recording a WW1 British camouflet mine 2005: health and safety nightmares of modern subterranean battlefield archaeology on the Western Front *Mike Dolamore MBE, Andrew Hawkins QGM (Durand Group)*

Buckets, spades and big hats: community digging in Devon *Siân Smith, Matt Blewett, Naomi Hughes (University of Exeter)*

S41. Poster session
Organisers: Stephanie Wynne-Jones, Joshua Pollard (University of Bristol)

Fri 17th Dec, 14:00 to Sun 19th 18:00; Location: Great Hall, Wills

3D interactive technology and the museum visitor experience *Matthew Smith (Kingston University)*

Making pits with human and animal bodies at Horta do Jacinto, Beringel, Beja *Sergio Gomes (CEAUCP-CAM, University of Porto), Cláudia Costa (University of Algarve), Lídia Baptista*

Making pits with pottery at Vale das Éguas 3, Salvador, Serpa *Sergio Gomes (CEAUCP-CAM, University of Porto), Miss Lídia Baptista*

Air photographic analysis and mapping of the former Roman town at Aldborough, North Yorkshire *Tara-Jane Sutcliffe (Archaeological Research Services Ltd)*

Environmental change and the art of prehistoric Scandinavia *Courtney Nimura (University of Reading)*

S22. Archaeology under communism: political dimensions of archaeology
Organiser: Ludomir Lozny (Hunter College, CUNY)

Fri 17th Dec, 14:00-17:30; Location: Wills OCC; Break 15.30-16.00

The massive corruption of clever minds *MA Andrzej Boguszewski (Institut National de Recherches Archéologiques Préventives)*

Within and around us: the role of republic borders in archaeological theory and practice in former Yugoslavia *Rajna Sosic Klindzic (University of Zagreb, Faculty of Humanities and Social Sciences)*

Ex Oriente Lux: Central European Palaeolithic research under the Communist rule *Izabela Romanowska (University of Southampton)*

Archaeology under communism: the promotion of Slavic identity In Russia and the Czech Republic *Marek Zvelebil (Sheffield University)*

Marx, Sherlock Holmes and Late Italian Prehistory *Jonas Danckers (Research Foundation Flanders (FWO), Katholieke Universiteit Leuven (Belgium))*

"Get your facts first...": tangible aspects of ideology in Hungarian archaeology *László Bartosiewicz (Loránd Eötvös University)*

Theory in Eastern European archaeology under the Communist rule *Ludomir Lozny (Hunter College, CUNY)*

S14. Drawing epistemological lines in the sand
Organiser: Sheila Kohring (University of Cambridge)
Fri 17th Dec, 14:00-17:30; Location: Wills G25; Break 15.30-16.00

Reconsidering disciplinary divides: an historical approach *Anwen Cooper (Durham University)*

The ever moving and undrawable line: objectivism versus subjectivism in archaeology *Monique Boddington*

The practical and epistemological challenge of contract archaeology in Chile *Mary Leighton (University of Chicago)*

Edge effects: geophysics and the others *Helen Wickstead (Kingston University), Martyn Barber (English Heritage)*

Overcoming epistemological fracture in Sodaworld *Mary Gee*

Popular culture and archaeological hubris *Alice Clough*

Discussion Sheila Kohring *(University of Cambridge)*

S04. An artful integration? Possible futures for archaeology and creative work
Organisers: Patrick Hadley (Enkyad Heritage Media), Mhairi Maxwell (University of Bradford)
Chair: Tim Taylor
Fri 17th Dec, 14:00–17:30; Location: Wills 3.30; Break 15.30-16.00

The borderlands: a rough guide *Patrick Hadley (Enkyad Heritage Media)*

Looking through Zarathustra's eyes: re-vitalising objects through the lens of Nietzsche's will to power *Andrew Cope (Plymouth University)*

Is It good? A practical perspective on the art-archaeology relationship *James Dixon (UWE)*

The stones do not lie: one site's progress from data to 'artist's impression' *Anthony Masinton (University of York)*

Stones from the Sky *Aaron Watson, John Crewdson (Royal Holloway University of London)*

Is there more to prehistoric Art than archaeology? *Eva Bosch*

Look into my face and tell me what you see... *Paul Evans*

Put your pen down: the performative experience as a vehicle for alternative archaeological interpretation *Simon Pascoe, Caitlin Easterby*

S16. Tradition in question
Organisers: Julian Thomas, Irene Garcia Rovira (University of Manchester)
Fri 17th Dec, 14:00-17:30; Location: Wills 3.31; Break 15.30-16.00

The Politics of tradition *Julian Thomas (Manchester University)*

'Tradition': A case-study in archaeological heuristics *Keith Ray (Herefordshire Council)*

Moving, meaning and materiality: unpacking 'tradition' in core-formed vessel making *Frances Liardet (Cardiff University)*

Situated learning and the re-animation of tradition in archaeological thought *Tobias Richter (University of Copenhagen)*

Beyond diffusionism: examining the significance of tradition in relation to prehistoric contact *Irene Garcia Rovira (University of Manchester)*

Building traditions in question *Lesley McFadyen (University of Porto)*
Tradition and practice at Castanheiro do Vento (Portugal) *Ana Vale (University of Porto)*
Tradition as change *Stella Souvatzi (Open University of Cyprus)*

S10. The forgotten continent? Theorizing North America for UK-based researchers
Organisers: David Robinson (University of Central Lancashire), Jamie Hampson (University of Cambridge), Fraser Sturt (University of Southampton), Jeff Oliver
Chair: Wendy Whitby; Discussant: Dan Hicks
                                    Fri 17th Dec, 14:00-17.30; Location: Wills 3.32; Break 15.30-16.00
Cache caves: a new focus on the interior landscape of South-Central California *Wendy Whitby (University of Central Lancashire)*

The Chumash from the Channel Islands of the Californian coast: ancient DNA studies and the Pacific coastal migration route *Silvia Gonzalez (Liverpool John Moores University)*

Applying a UK theoretical perspective to North American GIS and spatial analysis *Michelle Wienhold (University of Central Lancashire)*

Rethinking Chaco: lessons from 'across the pond' *Claire Halley (University of Cambridge)*

Historiography of rock art research in west Texas and beyond *Jamie Hampson (University of Cambridge)*

Rambling the rivers: the narrative of a shovel bum in the Ohio and MIssissippi Valleys *Sheila Kohring (University of Cambridge)*

An Aukward proposal: Ice Age hunters of the North Atlantic *Bruce Bradley (University of Exeter), Dennis Stanford (Smithsonian Institution)*

The Transatlantic Archaeological Gateway: fishing data from the pond *Jon Bateman (University of York), Stuart Jeffrey*

Lost colony or lost cause? Everyday archaeology in the extremes of the Outer Banks *Louisa Pittman (University of Bristol)*

SATURDAY 18TH DECEMBER AM

S27. Making the Bronze Age: craft and craftspeople 2500-800BC
Organisers: Rob Lee, Joanna Sofaer (University of Southampton)

Sat 18th Dec, 09:00-18:00; Location: Wills OCC; Breaks: 10.30-11.00; 15.30-16.00

Magicians of material culture: craft skills and the use of jet, amber, gold, faience and other special materials in Chalcolithic and Bronze Age Britain and Ireland *Alison Sheridan (National Museums Scotland)*

Crafting flint daggers in early 2nd millennium Scandinavia: knapping, smelting and new way of thinking about technology *Catherine Frieman (University of Nottingham)*

The Hallstatt-Textiles: between function and design *Karina Grömer (Naturhistorisches **Museum** Wien), Helga Rösel-Mautendorfer (Naturhistorisches Museum Wien)*

You are what you make: the metallurgists' case *Maikel Kuijpers (University of Cambridge)*

Creativity and tradition in craft production: opposites or two halves of a coin? *Lise Bender Jørgensen (Norwegian University of Science & Technology)*

Creative Choices: Creativity and Ceramic Craft Production in Late Bronze Age Hungary *Sarah Coxon (University of Southampton)*

Facilitator, facilitated? Craft relationships, innovation and technological variation in the wood crafting and metallurgy of the Northern European Bronze Age *Rob Lee (University of Southampton)*

Collaboration and craft production *Sophie Bergerbrant*

Metallurgical craft in 14th-12th BC Bronze Age villages In Northern Italy *Paola A.E. Bianchi (Museo Archeologico Nazionale di Parma)*

Metal-work versus object biographies: a network perspective on an Early Bronze Age craft in Central Italy *Erik van Rossenberg (Leiden University)*

Colonial theory and pottery production: the changing relationship between pots and potters during the Bronze and Iron Age in Central Italy *Helen Loney (University of Worcester)*

The Cremation Craft *Rhiannon Pettitt*

Continuing the Bronze Age: sustainable metal casting 2500BCE to 2010AD *Holger Lonze (Umha Aois)*

Bell Beaker metalworkers *Andrew Fitzpatrick (Wessex Archaeology)*

S26. Visitable archaeologies: problems and possibilities in experiencing the past
Organisers: Olympia Peperaki, Artemis Stamatelou (Hellenic Ministry of Culture and Tourism)

Sat 18th Dec, 09:00-10.50; Location: Wills G25; Finishing 10.50

"Walking through history"? Visitable archaeologies in Athens City Centre *Afroditi Chatzoglou (University of Cambridge), Olympia Peperaki (Greek Ministry of Culture)*

Exhibiting Greek architectural sculpture as archaeology *Laura Snook (University of Birmingham)*

Homes and castles: will the transformation of Pengersick be visitable? *Matt Blewett*

At first hand: encounters with archaeology at Plymouth City Museum *Siân Smith (University of Exeter)*

Visitable archaeologies: perceptions and experiences of archaeological sites as visitor attractions from the ground up *Steven Timoney*

S17. Reaching out to those who don't... Inclusive archaeology in theory and practice
Organisers: Cara Jones (Highland Council), Phil Richardson (Archaeology Scotland)

Sat 18th Dec, 11:20-13:00; Location: Wills G25; Starting 11.20

Community Archaeology: Where are we today? *Cara Jones (Highland Council), Phil Richardson (Archaeology Scotland)*

Looking through rose-tinted glasses: government-funded community archaeology projects *Penny Cunningham (University of Exeter)*

Public outreach and education: what do we really think? *Doug Rocks-Macqueen*

Diné archaeologists, Diné archaeology and Diné communities: can we move away from 'business as usual'? *Kerry Thompson (Northern Arizona University)*

S08. 'Memories can't wait' - memory, myth, place and long-term landscape inhabitation
Organisers: Adrian Chadwick (Gloucestershire County Council), Catriona Gibson (University of Wales)
Discussants: Duncan Garrow (am) Richard Bradley (pm)

Sat 18th Dec, 09:00-18:00; Location: Wills G27; Breaks: 11.10-11.40; 16.10-16.40

'Do you remember the first time?' A prolegomenal preamble through place and memory *Adrian Chadwick (Gloucestershire County Council)*

Memory, material and place *Rick Peterson (University of Central Lancashire)*

Granny's old sheep bones and other stories from the Melton landscape *Chris Fenton-Thomas (On Site Archaeology)*

'Dwelling on the past': monuments and myth in the making of a royal centre in early Ireland *Roseanne Schot (National University of Ireland, Galway)*

Selective memories - the past in the past of Bronze Age Scotland *Richard Bradley (Reading University)*

Telling tales? Myth, memory and Crickley Hill *Kirsten Jarrett, David Hollos (Crickley Hill Trust)*

Castelo Velho and Prazo (V.N.F.Côa, Portugal): places of memory *Alexandra Vieira (CEAUCP-CAM; IPB)*

The MTV generations: remixing the past in prehistory - commercial research in the Middle Thames Valley *Gareth Chaffey, Alistair Barclay (Wessex Archaeology)*

'Divide or pool?' Fragmentation versus continuity in the prehistoric inhabitation of multi-period landscapes in south-east England *Catriona Gibson (University of Wales)*

Innovation within tradition: transforming the longhouses of Neolithic Europe *Daniela Hofmann (Institute of Archaeology, Oxford)*

Moving through memories: site distribution, performance and practice in Rural Etruria *Lucy Shipley (University of Southampton)*

"At a depth of 5-6 feet, lying in a confused heap": contextualising the Broadward metalwork hoard *Jodie Lewis (University of Worcester), David Mullin (University of Reading)*

Building continuity in the central Anatolian Neolithic *Bleda During (Leiden University)*

Quick architecture, persistent practice: the long-term use and inhabitation of the monumental landscapes of western Britain *Vicki Cummings (UCLan)*

The past in the past at the Pillar of Eliseg *Howard Williams (University of Chester)*

S24. Thinking beyond the tool: archaeological computing and the interpretative process
Organisers: Angeliki Chrysanthi, Patricia Murrieta Flores, Constantinos Papadopoulos (University of Southampton)

Sat 18th Dec, 09:00-15:30; Location: Wills 3.30; Break: 10.30-11.00;

The old and the new in Egyptian archaeology: towards a methodology for interpreting GIS data using textual evidence *Hannah Pethen (University of Liverpool)*

A Roman puzzle: why we will never find the Via Belgica with GIS and become better archaeologists in the process *Philip Verhagen (VU University), Karen Jeneson (Roman Bath Museum Heerlen)*

The value and application of various creative media to the process of archaeological visualisation and interpretation *Alice Watterson (Glasgow School of Art)*

A CG artist's impression: depicting digital reconstructions using non-photorealistic rendering techniques *Tom Frankland (University of Southampton)*

From real to virtual: reconstruction and communication of archaeological content through new media *Eleonora Gandolfi (University of Southampton)*

Modeling Stonehenge: an interdisciplinary digital approach to 3D interactive storytelling *Ertu Unver, Mr Andrew Taylor (University of Huddersfield)*

Interactive archaeological excavation: the future? *James Edward Miles (University of Southampton)*

Beyond the grave: technological advancements toward a holistic approach to mortuary studies *Corisande Fenwick (Stanford University), Andrew Dufton (L - P : Archaeology)*

Facebooking the past: current approaches in archaeological network analysis *Tom Brughmans (University of Southampton)*

S29. Landscape and symbolic power
Organisers: Russell Ó Ríagáin (University of Cambridge), Patrick Gleeson (University College Cork, Ireland)
Chair/discussant: Simon Stoddard

Sat 18th Dec, 09:00-13:00; Location: Wills 3.31; Break: 10.50-11.20

Finding sense in a Minoan imaginary landscape *Jo Day (Trinity College Dublin)*

A phenomenological approach to the uplands of the Silures *Jerrad Lancaster (Swansea University)*

Changing concepts and contexts of power in landscape and environment of coastal Flanders, 8th century-13th century *Dries Tys (Brussels Free University)*

Landscape and legitimation in high medieval Ireland *Russell Ó Ríagáin (University of Cambridge)*

Tumuli construction as social process: the creation of monumental landscape in proto-historic Japan *Jun'ichiro Tsujita (Kyushu University)*

Constructing kingship in early medieval Ireland: the poetics of power and place *Patrick Gleeson (University College Cork, Ireland)*

Sand mounds and middens: coastal landscapes of power in the Viking-Norse Earldom of Orkney, 800-1200 AD *Jane Harrison (University of Oxford)*

'An uproar on the earth': meaningful landscapes in the warfare of early medieval Britain *Tom Williams (UCL)*

S07. Mortuary archaeology and popular culture
Organisers: Howard Williams (University of Chester), Melanie Giles (University of Manchester)

Sat 18th Dec, 09:00-13:00; Location: Wills 3.32; Break: 11.10-11.40

Dealing with Fascism and popular perceptions of archaeology - objectivism and professionalism in central Italian funerary archaeology after the Second World War *Ulla Rajala (University of Cambridge)*

Dealings with the dead: human remains, museum displays and diamond skulls *Hedley Swain*

Re-displaying the dead: the role of the profession in problematizing the exhibition of human remains *Tiffany Jenkins (LSE)*

STOP PRESS!? Attitudes to newspaper coverage of human remains *Victoria Park (Newcastle University)*

Death and decomposition: modern opinion and archaeological narrative *Karina Croucher (University of Manchester)*

Bones without barriers: digging cemeteries without hiding *Duncan Sayer (University of Central Lancashire)*

Contemporary Pagans and the study of the dead *William Rathouse (University of Wales: Trinity St David)*

We will remember them: contesting claims and human remains on the Western Front *Martin Brown*

Sacred Archaeology: excavating the royal dead in Madagascar *Zoe Crossland (Columbia University)*

S40a. General papers - Objects
Organisers: Stephanie Wynne-Jones, Joshua Pollard (University of Bristol)
Chair: Mark Horton

Sat 18th Dec, 09:00-13:00; Location: Wills 3.33; Break: 10.30-11.00

Chinese bronze bells: moral significance and application in ceremonial music *Ching Wah Lam (Hong Kong Baptist University)*

Coins out of time and space: the transformation of values *Gordana Ciric (Johann Wolfgang Goethe University, Frankfurt)*

The symbolic world of Byzantium: symbols as mneme theou and unceasing prayer *Sophie Moore (Newcastle University)*

Grinding the axe into Neolithic ontologies: an example from two causewayed enclosures *Caroline Rosen (University of Worcester)*

S36. CASPAR session: audio-visual practice-as-research in archaeology
Organisers: Greg Bailey (UoB), Andrew Gardner (UCL)

Sat 18th Dec, 09:00-18:00; Location: Merchant Venturer's 1.11; Break:s: 10.50-11.20; 15.50-16.20

Introduction *Angela Piccini* (University of Bristol)

Digital archaeology at the British Museum *Daniel Pett (The British Museum)*

Public archaeology in a digital age: 2010 *Lorna Richardson (UCL)*

Multiview 3D reconstruction, public display and Weymouth's Viking mass burial *Joseph Reeves (Oxford Archaeology)*

The Motion in Place Project: interim results and emerging questions *Stuart Dunn (King's College London), Sally Jane Norman (University of Sussex), Leon Barker (Sussex University), Kirk Woolford (University of Sussex)*

Stilton Rolling and Hadrian's Wall: using Augmented Reality to explore past perception *Stuart Eve (UCL)*

Machinima and virtually embodied archaeological research *Colleen Morgan (University of*

California, Berkeley)

Archaeology as a television parlour game: a historical analysis of 'Animal, Vegetable, Mineral?' *Pamela Jane Smith (McDonald Institute for Archaeological Research)*

Archaeological viewing by archaeological museum visitors: analysis of consumption practices and 'most satisfying' experiences *Chiara Bonacchi (UCL)*

In small hands: the present and future of the past *Thomas Kador, Jane Ruffino*

Dig It! Lessons in television archaeology *Jane Ruffino*

Visualisation in Archaeology (VIA) *Sara Perry (University of Southampton)*

Contemporary film-making and the Stonehenge art ban *Helen Wickstead (Kingston University)*

Fake documentaries, mockumentaries, and the practice of subverting archaeological reality *Ruth Tringham (University of California, Berkeley)*

S23. Theorising city landscapes: boundaries and place in urban space
Organisers: Benjamin Vis (University of Leeds), Robert Homsher (University College London), Nicky Garland (University College London)

Sat 18th Dec, 09:00-15:50; Location: Merchant Venturer's 1.11a; Break: 11.10-11.40

A social understanding and the physical shape of urban spaces *Benjamin Vis (University of Leeds)*

A theoretically informed study of urban contexts: the contribution of modern (social) urban theories *Athena Hadji (Open University of Cyprus)*

Urban discourses of the ancient city in "Ancient Near East" Archaeology *Jamal Barghouth (Palestinian institution for cultural landscape study)*

The urban/rural dichotomy in early medieval England *Michael Fradley (University of Exeter)*

From urban to rural and back: analysing Roman urban and rural landscapes in the Mediterranean *Philip Mills (University of Leicester), Ulla Rajala (University of Cambridge)*

Rethinking urban space in the Islamic city: the case of Late Islamic Zubārah *Tobias Richter (University of Copenhagen), Alan Walmsley, Paul Wordsworth (University College London)*

Theorising the early Greek city in its locational, micro-regional and regional context *Martin Gallagher (Boston University)*

Planning for the sun: urban forms as a Mesopotamian response to sunlight *Mary Shepperson (University College London)*

Victorian splendour, Arnos Vale Cemetery: revealing Bristol's hidden past *Lindsay Keniston (University of Bristol)*

Eremophilia and the beyond: the place of solitude in early urban lived experience *Joe Williams*

Building cities in the Anglo-Saxon mind: an interdisciplinary approach to urban landscape studies *Michael Bintley*

Revisiting 'public buildings': making things public and social change in ancient cities *Stephanie Koerner (Manchester University)*

SATURDAY 18TH DECEMBER PM

S27. Making the Bronze Age: craft and craftspeople 2500-800BC
Continued from morning.

S05. The evanescent milkman cometh: archaeologies of obscure complexities, actions, formation and transformation
Organiser: Reuben Thorpe (University College London)
Discussant: Chris Cumberpatch

Sat 18th Dec, 14:00–18:00; Location: Wills G25; Break: 15.50-16.20

Quantum archaeology: a user's guide *Max Adams (University of Newcastle)*

The deposition of concepts: bones and social processes *James Morris (Museum of London)*

Liberation by string or the ties that bind: site formation and pathways of interpretation *Reuben Thorpe (University College London)*

Social stratigraphy: contextualising site formation processes - a case study *Ben Jervis (University of Southampton)*

Reconstructing depositional histories through faunal analysis (and why bone is great) *Richard Madgwick (Cardiff University)*

A fine line between treasure and gain *Michael Bendon (Ritsumeikan University)*

S08. 'Memories can't wait' - memory, myth, place and long-term landscape inhabitation
Continued from morning.

S24. Thinking beyond the tool: archaeological computing and the interpretative process
Continued from morning.

S35. Marxism in archaeology, reprised: the continuing relevance of power, ideology and structural change for an interpretive and socially engaged archaeology
Organisers: Adrian Davis (University of Wales Trinity Saint David), Jerimy Cunningham (University of Lethbridge), Robin B. Weaver (University of Birmingham)

Sat 18th Dec, 15:50-18:00; Location: Wills 3.30

Marxism as moderation in household archaeology *Jerimy Cunningham (University of Lethbridge)*

Revival of Vladimir Gening's Fundamental Archaeological Theory: possible solution of contemporary methodological problems in archaeology *Sergii Paliienko (Kiev University of Tourism, Economy and Law)*

Surplus manipulation and social formation: the contribution of archaeological storage studies in tracing socio-cultural change *Ioannis Voskos (University of Athens)*

Reprising Marxism from the Ground Up: Epistemology, Space and Society *Adrian Davis (University of Wales Trinity Saint David), Robin B. Weaver (University of Birmingham)*

S02. Palaeoeconomy and palaeoecology of south west Britain
Organisers: Lee Broderick (Bournemouth University), Matt Law (Cardiff University), Danielle de Carle (University of Sheffield), Clare Randall (Bournemouth University)

Sat 18th Dec, 14:00–18:00; Location: Wills 3.31; Break: 15.30-16.00

Understanding Cornwall's past environment and economy - 25 years of progress? *Vanessa Straker (English Heritage)*

Whatever happened to Exeter? *Lee Broderick (Bournemouth University)*

Submergence in the Isles of Scilly *Jacqueline Mulville (Cardiff University), Dan Charman (University of Exeter), Charles Johns (Cornwall Council), Helen M. Roberts (Aberystwyth*

University)

Snails, other invertebrates and coastal archaeology in South West Britain *Matt Law (Cardiff University)*

Humans and prehistoric woodland around the Severn Estuary *Richard Brunning (Somerset County Council)*

Moor than meets the eye? Three uplands: many stories *Ralph Fyfe (University of Plymouth), Ben Gearey (University of Birmingham), Dan Charman (University of Exeter)*

Peatlands in south west Britain: Importance, values and sensitivity *Heather Davies (University of Plymouth), Ralph Fyfe (University of Plymouth)*

Added value - Can phytolith analysis add to our understanding of prehistory in the south west? *Hayley McParland*

Fields and farming: integrating landscape structure and environmental data in the South West of Britain *Clare Randall (Bournemouth University)*

S15. Liminal landscapes: archaeology, in between, here and there, inside and out and on the edge
Organiser: John B Winterburn (Bristol University)

Sat 18th Dec, 14:00-18:00; Location: Wills 3.32; Break: 16.10-16.40

Twixt land and sea: liminality and the promontory enclosures of the Atlantic façade *Ros Ó Maoldúin (Galway University)*

Living on the edge: exploring what it meant to be a herder on the Cairo Massif between the 18th and 20th centuries *Michele Forte*

No ordinary place: a perspective from the Irish uplands *Andrew Whitefield (National University of Ireland, Galway)*

Bevere Manor: a liminal landscape of the 19th century *Phredd Groves (University of Bristol)*

What goes on at ruins? *Sarah May (English Heritage)*

Constructing the fringe: an archaeology of the treatment of the 'insane' in the nineteenth century *Katherine Fennelly (University of Manchester)*

Under ground? Resistance in the liminal landscape of the Memorial Woodlands Burial Ground *Julie Dunne (University of Bristol)*

The spectre of non-completion *James Dixon (UWE)*

Liminal instances in Minoan mortuary rituals of pre and protopalatial period *Georgios Charitos (University of Athens)*

S40b. General papers - Identities
Organisers: Stephanie Wynne-Jones, Joshua Pollard (University of Bristol)
Chair: Volker Heyd

Sat 18th Dec, 14:00-18:00; Location: Wills 3.33; Break: 15.30-16.00

Infant and child burials at the Iron Age cemetery of Berst Ness, Westray in the Orkney Islands *Dawn Gooney (University of Edinburgh), Mairead Ni Challanain*

Fluid identities and the negotiation of space: the example of Islamic Iberia *Jose C. Carvajal (University of Sheffield)*

Unearthing medieval children: an exploration of status through the analysis of growth and health in relation to burial practice *Heidi Dawson (University of Bristol)*

Through the backdoor to salvation: infant burial grounds in the early modern Gaelhealtachd *Morgana McCabe (University of Glasgow)*

Roman genders: a paradigmatic example of social constructivism - or? *Torill Christine Lindstrøm (Univ of Bergen)*

'Meaningful' and 'meaningless' deposition: interpreting the post-mortem treatment of human and animal bodies *Ivana Zivaljevic (Newcastle University)*

Who gets a seat at the table? A gendered approach to re-conceptualizing feasting practice *Nadya Prociuk (University of Texas at Austin)*

S36. CASPAR session: audio-visual practice-as-research in archaeology
Continued from morning.

S23. Theorising city landscapes: boundaries and place in urban space
Continued from morning.

S34. Escaping-scapes: the value of -scapes to understanding past practices?
Organisers: Gavin MacGregor, Chris Dalglish, Alan Leslie (University of Glasgow)
Chair: Kenny Brophy
                                        Sat 18th Dec, 16:20-18:00; Location: Merchant Venturer's 1.11a;
Landscape and the non-ethics of archaeological practice *Chris Dalglish (University of Glasgow)*
Landscape perception and the measurement of emotion *Alan Leslie (University of Glasgow)*
Mindscapes: exploring the concept of internal landscapes at the Callanish stones on Lewis *Ian McHardy*
Exploring the Manx seascape: materialities and understandings of space at sea *Rachel Crellin (Newcastle University)*
Es-scaping islands: applying the concept of -scape in the Northern and Western Isles of Scotland *Olivia Lelong (University of Glasgow)*
Past-scape : Future-scape *Gavin MacGregor*

SUNDAY 19TH DECEMBER AM

S03. Who needs experts? Counter mapping cultural heritage
Organiser: John Schofield (University of York)
                    Sun 19th Dec, 09:00–18:00; Location: Wills OCC; Breaks: 10.30-11.00; 15.30-16.00
The role of diplomacy and intergovernmental work: what about the humble 'experts' *Sarah Wolferstan (University College London)*
Dewey's insights of 'public issues' and the 2005 Faro Convention *Stephanie **Koerner** (Manchester University)*
More than a sensitive ear. What you are entitled to expect of a professional expert *Mats Burstrom (Stockholm University)*
Whose heritage? Local responses to cultural heritage practices in northern Sudan *Cornelia Kleinitz (Humboldt University Berlin)*
Reykjavík's modern ruins: a heritage of the economic collapse? *Gísli Pálsson (University of Iceland)*
When the experts are wrong.....conserving the maritime historic environment *Mark Horton (University of Bristol)*
The old bag's way: liminal places in contemporary heritage *Paul Graves-Brown*
Punks and drunks: counter mapping homelessness in Bristol *Rachael Kiddey (University of York)*
A most peculiar memorial: cultural heritage and fiction *Melissa Beattie*
Democratising World Heritage? The case of Blaenavon, South Wales *Dominic Walker (University of Cambridge)*
Local and national vying for attention in Southwark *Don Henson (Council for British Archaeology)*
Authentic archaeology? *Roger Doonan (Sheffield)*

S11. Medicine, healing, performance: beyond the bounds of 'science'?
Organisers: Effie Gemi-Iordanou, Rhiannon Pettitt, Robert Matthew, Stephen Gordon, Ellen McInnes (University of Manchester)

Sun 19th Dec, 09:00-13:00; Location: Wills G25; Break: 10.50-11.20

An introduction to medicine, healing and performance *Ellen McInnes, Rhiannon Pettitt (University of Manchester)*

Roman medicine in Hispania: a case study for finding medical practices in the archaeological record *Patricia Baker (University of Kent)*

Medical care in barbarian societies in the first millennium. Archaeological enlightened *Annette Frölich (University of Copenhagen)*

Exploring the social dimensions of healing and medical practices in the Bronze Age Aegean *Effie Gemi-Iordanou (University of Manchester)*

Gendered attitudes towards hygiene and ill health amongst the piously religious in medieval Sweden *Johanna Bergqvist (Inst. of Archaeology and the History of Antiquity, Lund University)*

'The vagaries of this foul carcass': social disease and revenant belief in Medieval England *Stephen Gordon (University of Manchester)*

Yoruba female elders as body therapists: a socio-cultural consideration of hot water body pressing (ara jijo) in effecting body shaping and rejuvenation *Alaba Simpson (Crawford University, Nigeria)*

'Writing stones', secret shrines, and The Word of God in liquid form *Bryn James (University of Manchester)*

S13. 20th and 21st-century conflict: contested legacies
Organiser: Nick Saunders (University of Bristol)

Sun 19th Dec, 09:00-13:00; Location: Wills G27; Break: 11.10-11.40

Remembering conflict: challenges for the 21st century *Valerie Higgins (The American University of Rome)*

Battlefields in miniature *Martin Brown*

Muddy hell: an exploration of mud as material culture of the Great War *Matthew Leonard*

The earth remembers: Sedgeford, the rise and fall of a WWI aerodrome *Keith Robinson (University of Sussex)*

Engaging with Second World War German sites in northern Finland *Vesa-Pekka Herva (University of Oulu), Oula Seitsonen (University of Helsinki)*

The last Blitzed building in Britain: the battle over memorial and memory in the ruins of Hull's National Picture Theatre *James Greenhalgh (University of Manchester)*

Protest, defiance and resistance in the Channel Islands during the German occupation: public versus private memory, 1945-2010 *Gilly Carr (Cambridge University)*

The past is history? The archaeology of occupation and persecution *Caroline Sturdy Colls (University of Birmingham)*

Shaping memory, creating identity: Chile's National Stadium *Esther Breithoff (University of Bristol)*

S20. Going underground: caves, science and theory
Organisers: Chris Kerns (University of Bristol), Ruth Briggs
Discussant: Stephanie Koerner

Sun 19th Dec, 09:00-16:00; Location: Wills 3.30; Break: 10.30-11.00

A study of the Hell-Fire Caves of West Wycombe: underground deviance and ritual debauchery *Aisling Tierney (University of Bristol)*

What do caves do? Heterotopic space and Upper Palaeolithic cave art *Philip Tonner (University of Glasgow)*

Scary places: embodied interaction and the spiritual world of the cave *Magnus Ljunge (Archaeology and Classical Studies)*

In combination: caves, architecture, materials and practice across the Mesolithic-Neolithic transition *Ellen McInnes (University of Manchester)*

From womb to tomb: caves, tombs and origin mythology in Neolithic Britain *Chris Kerns (University of Bristol)*

Caves, artificiality and the Neolithic mindset *George Nash (University of Bristol)*

The contribution of local geology and anthropogenic changes to the the taphonomy of palaeoart: a case study from central India *Ruman Banerjee (University of Bristol)*

Funeral teas: burial practice and diet at the Totty Pot and Hay Wood caves on Mendip, Somerset *Paula Gardiner (University of Bristol)*

Setting Fires: Beginning to Reexamine Read's Cavern and Iron Age Cave Use in the Mendips *Ruth Briggs, Allison Marcucci*

Monumental mines and art: exploring the extent of abstract art in the British Neolithic, *Anne Teather (Chester)*

Writing on the wall: the anthropological interpretation of WW1 subterranean military graffiti on the Western Front *Mike Dolamore MBE, Andrew Hawkins QGM (Durand Group)*

S40c. General papers - Landscapes
Organisers: Stephanie Wynne-Jones, Joshua Pollard (University of Bristol)
Chair: Paula Gardiner

Sun 19th Dec, 09:00-13:00; Location: Wills 3.31; Break: 10.50-11.20

Out on a wing: birds in liminal Scottish islands *Julia Best*

Carved narratives: rocks, rock art and the geological character of some Irish stones *Rebecca Enlander, Caroline Malone (Queen's University Belfast)*

Entering the liminal: performativity as an effective experiential exploration of liminal space *Simon Pascoe, Caitlin Easterby*

The interaction of unstable condition and human strategies in landscape‹South eastern Iran ‹ Maymand: An ethnoarchaeological study *Maryam Rezaeian Ramsheh*

Sirens and sinners: folklore and the landscape of everyday remembering *Lucy Ryder (University of Chester)*

From the sublime to the druidical: changing perceptions of chambered tombs in southern Anglesey *Kate Mees (University of Exeter)*

Is there a commercial zooarchaeology in Portugal? *Cláudia Costa (University of Algarve), Nelson Almeida*

The architectural impact of "nymphaea": identity creating "hubs" in space? *Christine Pappelau (Humboldt Universiy Berlin)*

S37. Artefact to auditorium: aural agendas in the archaeology of prehistoric sound (partly supported by the AHRC 'Beyond Text' program)
Organisers: Fares Moussa (University of Edinburgh), Paul Keene (University of Edinburgh), Rupert Till (University of Huddersfield), Simon Wyatt (Bristol University)

Sun 19th Dec, 09:00-13:00; Location: Wills 3.32; Break: 11.10-11.40

Stonehenge rocks *Paul Devereux (Time & Mind)*

Sound archaeology: the categorisation of sites according to their sonic characteristics ***Rupert Till** (University of Huddersfield)*

Abstract aerophones and tangible tones: prehistoric imparsimony or Occam's mallet *Simon Wyatt (Bristol University)*

Deer antler whistles in Northern Iberian peninsula *Raquel Jimenez (Universidad de Valladolid), Carlos García Benito (Unversidad de Zaragoza)*

'Primitive' sound, 'Ritual' performance and the origins of 'Music' *Fares Moussa, Paul Keene (University of Edinburgh)*

Music-archaeological theory, musicianship and heritage practice: resolving conflicts in recent approaches to the hermeneutics and creative exploitation of prehistoric musics *Graeme Lawson*

Open Circuit: the experimental sounds of prehistory in the present *Claire Marshall (York)*

Songs from the void *Aaron Watson, John Crewdson (Royal Holloway University of London)*

S33. Manifestos for materials
Organiser: Dan Hicks (Oxford University)
Discussant: JD Dewsbury

Sun 19th Dec, 09:00-18:00; Location: Wills 3.33; Break: 10.30-11.00; 15.30-16.00

Does anything really matter? *Rosemary Joyce (University of California, Berkeley)*

Can the thing speak? *Martin Holbraad (University College, London)*

"We want to demolish museums..." Archaeology and the Futurist Manifesto *Paul Graves-Brown*

Air apparent: a manifesto on spatial indeterminacy *Amy Kulper (University of Michigan)*

The dark matter of landscapes: manifesto for an archaeology of flow *Matthew Edgeworth (University of Leicester)*

From verb to matter: transformations in architectural rhetoric *Axel Sowa (RWTH-Aachen University), Murielle Hladik (University of Paris 8)*

Curating Haiti: reportage and creative archaeology *Christine Finn (University of Bradford)*

A materially affective manifesto *Oliver Harris (Newcastle University), Leila Dawney (University of Exeter), Tim Flohr Sørensen (University of Cambridge)*

Towards a manifesto for entanglement: possession, enchantment and fetishism in the age of disposability *Alison Hulme (Goldsmiths College, University of London)*

100 Million years of modernity: a manifesto for fossil-bound commodity life *Mark Jackson (University of Bristol)*

Biodiversities: wildlife without recourse to Nature *Jamie Lorimer*

S01. People-things-places: analysing technologies in an indivisible past
Organisers: Catherine Frieman (University of Nottingham), Peter Bray (University of Oxford)

Sun 19th Dec, 09:00–18:00; Location: Merchant Venturer's 1.11; Breaks: 10.50-11.20; 15.50-16.20

You can't always get what you want… but we've got all we need! Exploring technology through big ideas and bigger datasets *Catherine Frieman (University of Nottingham), Peter Bray (University of Oxford)*

Beauty or the beast? Antagonising perceptions of weaponry by marrying materialisation to microstructure in Anglo-Saxon pattern-welding *Thomas Birch (University of Aberdeen)*

Telling the story of copper: towards a semi-fictional reconstruction of the Ghassulian copper working *Milena Gosic, Isaac Gilead (Ben-Gurion University of the Negev)*

The interpretation of flint and stone axes in the Copper age of South-east Europe *Florian Klimscha (German Archaeological Institute)*

The hearth of the matter: material cultures of Neanderthal pyrotechnologies *Luíseach Nic Eoin (UCL)*

More than just a lot of hot air: developing a contextualised understanding of the use of hot stone technologies in prehistoric Shetland *Lauren Doughton (University of Manchester)*

'Thick' networks? More-than-human networks in context in the Epipalaeolithic and early Neolithic of the Near East *Fiona Coward (Royal Holloway University of London)*

Using agency theory to identifying Iron Age communities in and around Berkshire *Andrew Hutt (Berkshire Archaeological Society)*

Social geoarchaeology and mudbrick architecture: the marriage of science and theory *Serena Love (De Anza College)*

A technology of house construction in Northern Greece *Dimitrios Kloukinas (Cardiff University)*

Permanent waves: big data for investigating cross-Channel interactions during Later Prehistory *Marc Vander Linden (University of Leicester)*

Matter theory and material culture: exploring science, society and archaeology *Zena Kamash (Oxford University)*

S38. Pluralist practices: archaeology is nothing, archaeology is everything
Organisers: Ffion Reynolds (Cardiff University), Seren Griffiths
Sun 19th Dec, 09:00-16:00; Location: Merchant Venturer's 1.11a; Break: 11.10-11.40

Pluralist practices: an introduction *Ffion Reynolds (Cardiff University), Seren Griffiths*

Why stay an archaeologist? What can archaeology offer, and when does inter-disciplinary become just ex-discipline? *Timothy Chubb (Bangor University)*

'Activist archaeologist': archaeologist or citizen? *John Carman (Univerrsity of Birmingham)*

Authority and the existence of plurality *Ben Edwards (University of Liverpool)*

Bam: how we continued our archaeological research from contemporary to Neolithic *Omran Garazhian (Archaeology)*

Revolution against revolution: Iranian modern conflicts of four generations vs. dictatorship *Leila Papoli Yazdi (Ferdowsi University)*

Approaching archaeology between art and agriculture *Henry Dosedla (German Art Forum)*

Are we scientists or artists? *Dragos Gheorghiu (National University of Arts)*

Animation and archaeology *Sean Harris Harris (The Wild Boar Press)*

Excavation sites and the domination of the eye *Simon Callery*

My life as a skeuomorph *Krysztina Tautendorfer (University of Bradford)*

SUNDAY 19TH DECEMBER PM

S03. Who needs experts? Counter mapping cultural heritage
Continued from morning.

S12. Make-do and mend: the archaeologies of compromise?
Organisers: Ben Jervis (University of Southampton), Alison Kyle (University of Glasgow)
Sun 19th Dec, 14:00-18:00; Location: Wills G25; Break: 15.50-16.20

What did the apocrypha know? *Andrew Crockett (Wessex Archaeology)*

More than just a quick fix? Repair holes on early medieval Souterrain Ware *Alison Kyle (University of Glasgow)*

The repair and modification of early Anglo-Saxon brooches: theoretical Implications *Toby Martin (University of Sheffield)*

Significant reuse: material biography and early medieval sculpture in Scotland *Mark Hall (Perth Museum & Art Gallery)*

When is a pot still a pot? *Duncan Brown (English Heritage)*

Making do or making the world? Tempering choices in Anglo-Saxon pottery manufacture *Ben Jervis (University of Southampton)*

Making do or cultural taboo? *Martyn Allen, Richard Easton, Kristopher Poole, Rebecca Reynolds, Naomi Sykes (University of Nottingham, Zooarchaeology Research Group)*

S20. Going underground: caves, science and theory
Continued from morning.

S40d. General papers - Miscellaneous
Organisers: Stephanie Wynne-Jones, Joshua Pollard (University of Bristol)
Chair: Stuart Prior
Sun 19th Dec, 14:00-18:00; Location: Wills 3.31; Break: 15.30-16.00

Archaeology and the clearing house: a multi-modal trading-zone *Benjamin Manktelow (University of Sheffield)*

Utilitarian archaeology: the greatest happiness for the greatest number? *Sam Cane (University of Durham)*

Collapse of Troy II culture: understanding the socio-cultural change during the Early Bronze Age II-III at Troy *Sinan Ünlüsoy (University of Edinburgh)*

S28. Seeing the wood and the trees: towards a critical multiscalar archaeology
Organisers: Tudor Skinner (Durham), Dan Lawrence (Durham University), Peter Girdwood
Sun 19th Dec, 14:00-18:00; Location: Wills 3.32; Break: 16.10-16.40

Size does matter: space, time, GIS models and landscape archaeology *Ben Gearey, Henry Chapman (University of Birmingham), Simon Fitch (Institute of Archaeology and Antiquity, University of Birmingham)*

Scale, maps and the senses in landscape archaeology *David Wheatley (University of Southampton)*

Multi-scalar approaches to survey of the Roman town at Aldborough, North Yorkshire *Tara-Jane Sutcliffe (Archaeological Research Services Ltd)*

Back to the eighties: a reassessment of a Neolithic settlement (a Dutch perspective) *Gary Nobles (University of Groningen)*

The botany of stones: the environmental archaeology and landscape context of prehistoric rock-carvings in southern Sweden and Scotland *Alex Brown, Richard Bradley (Reading*

University)

Local scale for local people: examples from past and present climate change *Jim Leary (English Heritage)*

Exploring the social use of space using principles of relativity in GIS *Ehren Milner (Bournemouth University)*

Prehistoric meshworks: engaging with the multiple scales of human sociality *Heather Price (Cardiff University)*

S33. Manifestos for materials

Continued from morning.

S01. People-things-places: analysing technologies in an indivisible past

Continued from morning.

S38. Pluralist practices: archaeology is nothing, archaeology is everything

Continued from morning.

ABSTRACTS

S01. People-things-places: analysing technologies in an indivisible past

Organisers: Catherine Frieman (University of Nottingham), Peter Bray (University of Oxford)

Sun 19th Dec, 09:00–18:00; Location: Merchant Venturer's 1.11

Materials have inherent physical and chemical properties that form a loose framework to how humans choose to manipulate them. Acts of conception, appreciation, production and use are affected by the raw material, but are also influenced by the social agents, other materials, historical events and physical landscape that contextualise the event (e.g. Dobres & Robb 2005).

Although in principle these ideas are no longer controversial, applying them to archaeological datasets and time periods remains a challenge. Discussions of technology and material culture often depend on outmoded, acontextual positions such as common sense, technological progress, industrial separation, diffusion and "Darwinian" selection of superior traits.

The key issue for technology studies is to apply the new theoretical toolkit pragmatically to our hard-won datasets. The possibility and practicality of archaeologists routinely engaging with modern theoretical concerns rather than being passive consumers has been debated in recent years (Ingold 2007 and comments; Jones 2004 and responses in *Archaeometry* 47(1)). Unsurprisingly, no clear consensus has been achieved.

This session will highlight case studies that bridge the gap between theory and data, bringing together material science, landscape studies and social archaeology. The case studies will see action, choice and context on a human scale as materialised in specific archaeological datasets.

Dobres, M.A. & Robb, J.E. (2005) "Doing Agency: Introductory remarks on methodology. *Journal of Archaeological Method and Theory*. 12: 159-166
Ingold, T. (2007) Materials against materiality. *Archaeological Dialogues*. 14: 1-15
Jones, A. (2004) Archaeometry and materiality: Materials-based analysis in theory and practice. *Archaeometry*. 46: 327-338

You can't always get what you want… but we've got all we need! Exploring technology through big ideas and bigger datasets
Catherine Frieman (University of Nottingham), Peter Bray (University of Oxford)

TAG has been remarkably successful in promoting a theorised, nuanced approach to interpreting the past. Archaeological landscapes—social, technological, architectural and geographical—are now written about as subtle mixes of human life, human choices and agents, both inert and alive. However, criticisms of the interpretive approach to archaeology continue to be articulated, particularly with regard to the use (or lack thereof) of large amounts of archaeological data grounding our elegant theories. The archaeological record is, by its nature incomplete and fragmented. Yet, over the last 100 years, archaeologists working with powerful scientific and interpretive tools have managed to flesh out the landscape of the past. However, the information they collected goes by many different names—legacy datasets, grey literature, Historic and Environmental records—and is often divorced from self-consciously "theoretical" interpretation.

This paper will present a middle-way: a pragmatic approach to data collection and data utilisation that is explicitly interpretive. We will discuss the advantages and problems of using the vast amounts of legacy data collected in various databases, publications and museums. Furthermore, we will suggest that, in synthesising large quantities of fragmented data from different sources we can draw a more nuanced picture of the past than in writing biographies of single, exceptional objects or sites. In introducing the session People-Things-Places, this paper will try to define new avenues for engaging in groundbreaking, theory-led archaeological research that embraces rather than ignores the fragmentation and incompleteness of the archaeological record and the variety of archaeological specialisms which have developed in recent decades.

Beauty or the beast? Antagonising perceptions of weaponry by marrying materialisation to microstructure in Anglo-Saxon pattern-welding
Thomas Birch (University of Aberdeen)

Weapons and warfare in past cultures have largely been understood in terms of modern perceptions of weapon categories and classification systems. This paper proposes that we should revise our approach to weapons by understanding them in terms of the world in which they were embedded.

Traditionally, the purpose of pattern-welding has been discussed with reference to 'functionality' and 'aesthetics' by investigation of their microstructure. During an experimental and iconographic investigation into Anglo-Saxon pattern-welding, it became very apparent that it was inappropriate to approach these weapons using current terminology.

The iconographic study revealed that pattern-welded swords in Anglo-Saxon art were not represented in any naturalised form. Instead, it appears that they may have been represented how they were considered conceptually. By drawing on aspects of materialisation and embodiment, this paper contests the notion of 'sword', and instead suggests that these items were perceived as agents of war. They could be regarded as powerful, magical entities, with their own

will, personified (or anthropomorphised) as conceptually individual and separate from the beholder.

A study of the distribution and manufacture process of pattern-welded swords revealed the importance of 'distance', as perceived of geographically and conceptually, in defining their perceived and believed qualities. The results provide an interesting insight into the functional and symbolic qualities of pattern-welding, as well as a world view interpretation of Anglo-Saxon weapons and warfare.

Telling the story of copper: towards a semi-fictional reconstruction of the Ghassulian copper working
Milena Gosic, Isaac Gilead (Ben-Gurion University of the Negev)
The Ghassulian culture of the Southern Levant (ca. 4500-4000), the earliest well-documented metalworking culture in the region, gives us a chance to explore development of a new technology. Extensive research has been done on the Ghassulian metallurgy, mostly on its technical properties, with fewer contributions on cultural and ritual aspects.

In this paper we develop a framework for building a semi-fictional reconstruction of smelting and casting process, from ore acquiring to finished artifacts and their subsequent use. This reconstruction will be in accordance with all the available technical, typological and experimental evidence we have. The semi-fictional part of the reconstruction will add aspects of ritual performance, based on examples for ritualized metallurgy from ethno-historical records. We argue that the Ghassulian metallurgy was ritualized: it was a new practice that transformed rock into a previously unknown material, used to produce ritual and symbolic artifacts. Ample evidence indicates that prior to modern industrialization, metallurgy was a ritualized practice.

The reconstruction will describe the same events from different perspectives: from master smiths to bystanders. This would give us a possibility to explore several different ways in which the process might have been understood. Those accounts are to be accompanied by detailed explanations on why things are reconstructed the way they are.
Our aim is to bring to life individuals involved in the process and to create a vivid presentation of the ritualized technology, pervious to archaeologists and to wider audiences alike.

The interpretation of flint and stone axes in the Copper age of South-east Europe
Florian Klimscha (German Archaeological Institute)
The KGKVI-complex (ca.4600-4000BC) in South-eastern Europe is especially well known for the rich burials at Varna including gold and copper axes.

Even though metal was known, the settlements still produced a number of stone axes. One type made from silex is not known in the preceding Late Neolithic. Its size and weight as well as its morphology differ drastically from contemporary stone axes and finds comparisons only in copper types. They were made from the same raw-material as the super blades commonly found in many rich graves.

Axes of that type however are not produced in all contemporary settlements although the traceable activities of the inhabitants do not show great differences. By referring to ethnographical data, the axes are interpreted with special focus on their social uses as gifts during exchanges, marriages etc.

When copper axes had an impact on Neolithic societies, as it is commonly accepted, then they must have provoked either a substitution of axes used as status signs or lead prehistoric societies to refuse copper entering the cycle of prestige good exchange. By showing that the contexts and find numbers of silex and copper axes are mutually exclusive in certain regions, I argue that some communities seemed to be aware of the danger, that the addiction to copper would bring. They chose instead to take on in flint mining and produce a similar axe that was mainly used as a means of showing off one's status and forge alliances via exchanging the axes.

The hearth of the matter: material cultures of Neanderthal pyrotechnologies
Luíseach Nic Eoin (UCL)
The largely unavoidable lithocentrism of Middle Palaeolithic archaeology is perhaps partly responsible for the unwillingness on the part of Palaeolithic archaeologists to engage data with theory, an issue which is compounded by the problems resulting from the extreme time depth of the period. However, a way to surmount this problem might be to move the focus to other forms of material culture. In this paper, the possibility of considering the hearth as material culture is raised: hearths are almost ubiquitous features of Neanderthal sites, yet they remain largely undefined, both functionally and theoretically. In an effort to alter this bias, an explicitly social approach to Neanderthal pyrotechnology is made, through use of the chaîne opératoire framework. This approach allows consideration of the production and use of these objects, enabling understanding of what the hearth meant to Neanderthals. In other words, by exploring what the hearth does, it is possible to understand what it is. By compiling and comparing chaînes opératoires of hearth use at multiple Neanderthal sites, it becomes apparent that during the Middle Palaeolithic, material culture meanings were not always fixed and unchanging, as is often suggested for this period, but rather dynamic and active, unique to every context. Through examination of the hearth as material culture across the Neanderthal world, it becomes evident that Neanderthal pyrotechnology must be understood as skilful and based on an in-depth engagement with the material possibilities offered by different landscapes and environments.

More than just a lot of hot air: developing a contextualised understanding of the use of hot stone technologies in prehistoric Shetland
Lauren Doughton (University of Manchester)
Until recently the study of burnt mounds has focussed its attention on finding a definitive output for the technologies

involved in their creation. This paper aims to overcome the objectification of these sites by exploring them, not as a number of potential outcomes, but as a series of interlinking and transformative processes, through which people, places and things combine.

Following on from the work of writers such as Ingold (2000, 2007), this study focuses centrally on the concept of habitus (as defined by Bourdieu, 1977), and recognises the need for the creation of a practice-based interpretation of these sites and their technologies. In particular it is argued that a detailed understanding of the materials encountered in these processes, and the affordances that they offer those who encounter them is key to understanding these sites.

Taking the burnt mounds of Shetland as a case study, a program of GIS analysis, landscape survey and experimental archaeology was devised. It is suggested that through these methods, by examining the processes involved in the creation and use of these sites we can achieve a greater understanding not only of the potential applications of hot stone technologies, but also how the people, places and things involved in this use interacted and were perceived.

Bourdieu, P. 1977[2008] *Outline of a Theory of Practice*. Cambridge: Cambridge University Press
Ingold, T. 2000 *Perception of the Environment: Essays in livelihood, dwelling and skill*. London: Routledge.
Ingold, T. 2007. Materials against materiality. *Archaeological Dialogues*. 14: 1-15.

'Thick' networks? More-than-human networks in context in the Epipalaeolithic and early Neolithic of the Near East
Fiona Coward (Royal Holloway University of London)
The recent rise of 'relational' perspectives emphasises the continuum of social relations between not just humans, but also other animals, landscapes and material culture. Such a perspective demands a new way of thinking about such interactions in which social relations, economy and technology can be conceptualized as simply different facets of activities and performances that share many features. Social network analysis (SNA) is gaining a critical mass of archaeological interest as a new analytical technique with huge potential for investigating these more-than-human networks of interation. However, paradoxically, in emphasising the interconnectedness of human individuals and groups with other elements of their worlds, something of the rich specificity of those material, social, ecological and geographical engagements themselves is often lost.

The Epipalaeolithic and early Neolithic of the Near East (~20-7k cal BC) is a period likely to have been the locus of significant social and material culture change as some groups shifted from mobile, socially-flexible hunting and gathering lifeways to more settled, permanently co-resident aggregations. This paper presents a case study from this region and period which will investigate how to incorporate lessons learned from perspectives viewing technology and material culture as socially and historically constituted, and how placing these social ad material networks in their real-world geographic contexts using GIS might enrich SNA. The result is a much more informed description of social networks and the ways in which these change over time in this region than perspectives focusing narrowly on technological and/or economic change.

Using agency theory to identifying Iron Age communities in and around Berkshire
Andrew Hutt (Berkshire Archaeological Society)
Over the last five years, a team of us have been reinterpreting the Iron Age evidence in a region of Southern Britain centred on Berkshire. Based on architectural features, pottery, coin, and other evidence found on some 300 sites we were able to use agency theory to identify eight distinct communities in an area stretching from Abingdon in the north, to Basingstoke in the south, and Marlborough in the west to Heathrow in the east.

These communities included a transhumance farming community on the Berkshire Downs which in the Earliest and Early Iron Age created a series of hillforts, in the Middle Iron Age rebuilt the hillforts and colonised the southern slopes of the Downs with banjo enclosures, and in the Late Iron Age established strong political links with the Atrebates to the south. Another community, dating from the Middle Iron Age, centred on the hillfort at Caesar's Camp, Bracknell; consisted of settlements specialising in iron production, sheep rearing and textile manufacture, cereal production, pottery production, and tanning.

This paper explains how as the Iron Age progressed there were changes in the types of structure and artefacts deposited on sites and how using agency theory it is possible to identify distinct socio-economic communities and to gain insights into the political development of the region.

Hutt, A. Goodenough, P. and Pyne, V. 2009. Living in the Iron Age in and around Berkshire, *Berkshire Archaeological Journal* 78: 1-193.

Social geoarchaeology and mudbrick architecture: the marriage of science and theory
Serena Love (De Anza College)

I started with a traditional data set, mudbricks, but I asked a different set of questions. In my research, I explored how can houses build people? I used standard geoarchaeology methods but my methodology was purely social. I approach mudbrick artifacts like ceramics, as the result of a complex series of socially informed choices. If houses are active material culture (McFadyen 2006; Parker Pearson & Richards 1994) and the physical, natural world is regarded as an active agent (Boivin 2004, 2008; Evans 2003), then the materials used in construction contribute to the affective

properties of architecture. Approaching mudbrick assemblages with a multi-sensory approach enlivens the house by considering the active role of raw materials. In this paper I will detail how I used archaeological science to create a social interpretation of the architecture at Çatalhöyük, Turkey.

A technology of house construction in Northern Greece
Dimitrios Kloukinas (Cardiff University)
Architectural practices constitute an appropriate field for the application of combined technological and social perspectives into the study of human action. Domestic buildings, rather than being examined as spatial and organisational products containing other materials and activities, can also be viewed as technological and cultural products or 'artifacts'. Stemming from this, the analysis of house construction may contribute to the understanding of certain choices, technological criteria, as well as the constellations of knowledge surrounding the whole process.

This paper introduces the study of the domestic architectural remains of Neolithic Northern Greece, by focusing on the construction practices in their wider social context. Selected case studies will be presented in order a) to reconstruct the different stages and ramifications of the building process, and b) to demarcate the multi-faceted aspects that influence the nature and degree of homogeneity or diversity in the architectural record. The former issue refers to the segmentation of certain sequences of activities (from the ways of processing building materials to the ways in which they are finally transformed) in time and space. The latter issue will address the determining or 'suggestive' role that specific variables play in the shaping of human built environments. These include external broad-limiting factors, such as physical environments and locally available materials (with their potentials and limitations), as well as social conceptions and constraints. Moreover, attention will be drawn to the role of tradition and social agency in house construction, as well as to the socialities involved.

Permanent waves: big data for investigating cross-Channel interactions during Later Prehistory
Marc Vander Linden (University of Leicester)
The insularity of Britain is both a gift and a curse: a gift as it makes it a perfect laboratory for exploring any kind of interaction, a curse as it often acts as a justification for complacent archaeologists to ignore the other side of the Channel. Although acquiring some familiarity with continental archaeology is an arduous task, this process is now eased by the existence of well-informed syntheses, site gazetteers, and various archives. The first half of this paper will detail the preliminary results of such extensive data gathering, leading to the collection of information on, so far, a couple of thousand archaeological sites.

This dataset provides a snapshot of continental later prehistory and enables the exploration of cross-Channel interactions. Extraordinary discoveries have indeed triggered a renewal of interest, at least in Bronze Age studies, for long-distance contacts and their social implications. Yet, it will be argued that these studies have often focused on the top of the iceberg and failed to grasp the complexity and multi-layering of the available archaeological evidence. In this sense, by contrasting together different types of data for various regions of both continental Europe and Britain, it is possible to identify the movement of permanent waves of interaction between both sides of the Channel. The impact of these permanent waves on the creation and transformation of social landscapes will be outlined through selected case-studies.

Matter theory and material culture: exploring science, society and archaeology
Zena Kamash (Oxford University)
This paper will look at the relationships between different ways of thinking about the nature of the universe and its fundamental components and how people use and manipulate materials and technologies in the wider social world. The aim is to explore how the impact of such ways of thinking, from, for example, Aristotle's theory of the four elements (earth, water, air and fire) to alchemical theories of transforming matter, might be assessed archaeologically. Using a set of short examples drawn from Eurasia from the Bronze Age to the modern world, the paper will propose a methodology for using technological analyses of material culture to look at the ideas and world views that might lie behind these technologies, or, equally, that might be generated from them. In so doing, it is hoped that it might be possible to get closer to understandings of how science and society are related in material ways.

S02. Palaeoeconomy and palaeoecology of south west Britain
Organisers: Lee Broderick (Bournemouth University), Matt Law (Cardiff University), Danielle de Carle (University of Sheffield), Clare Randall (Bournemouth University)

Sat 18th Dec, 14:00–18:00; Location: Wills 3.31

Several advances in methodology and techniques have occurred within the science-based archaeological sub-disciplines often collectively referred to as environmental archaeology, in the UK, since the Palaeoeconomy and Environment in South West England Symposium, held at the University of Bristol in 1985. The south west's rich archaeological heritage and surprisingly varied environments provide exciting opportunities for these new and improved approaches to understanding our past, just as they did 25 years ago.

Understanding the theory behind the application of science-based methodologies in archaeology is critical to their effective use in the wider discipline – knowing their limits as well as their potential. Often such limits can be overcome by combining several different datasets and methodologies from across the environmental sub-disciplines, highlighting the theoretical virtues of interdisciplinarity within the sciences.

The human species has an unequalled ability for local and regional environmental adaptation and past conditions continue to shape present and future re-workings, thus environmental archaeology is central to the current climate change debate. Limits of adaptation by people and the environment in the past may highlight future restrictions. Parts of the south west have reached and breached such limits in the past as sea-level change and upland deterioration.

Understanding Cornwall's past environment and economy - 25 years of progress?
Vanessa Straker (English Heritage)
This paper will summarise the results of a review of archaeological science in Cornwall over the last 25 years or so. It will present a personal view of what we have learnt and comment on changes in approach. Topics will include bio and geoarchaeology, biomolecules and scientific dating as used to address research themes. Concluding comments will broaden the scope by briefly viewing the Cornish results in the context of south west England and suggesting some future priorities.

Whatever happened to Exeter?
Lee Broderick (Bournemouth University)
The potential for zooarchaeology to elucidate a variety of questions in historical archaeology and biogeography through material recovered from urban deposits was first demonstrated in Exeter. Since that time, around 35 years ago, Maltby's Exeter synthesis continues to be a defining text for the sub-discipline and its themes have been developed elsewhere, most notably in York and in Vác (Hungary), and most recently in Winchester. Excavations have continued in Exeter since the publication of that volume, resulting in a large animal bone assemblage which is now being analysed in order to further nuance our understanding of the field.

Exeter is ideally suited for this kind of study, since it not only has a large faunal assemblage to draw upon, but also has a well-researched economic history and was, for a long time, one of the largest cities in England. The assemblage is also of significance to the wider region, which suffers from a dearth of archaeological faunal remains, due to the widespread occurrence of acid soils.

This presentation aims to bring new work on the zooarchaeology of Exeter, which builds upon the earlier work and compares and contrasts with urban zooarchaeological work elsewhere, to the attention of the archaeological community. Furthermore it highlights Exeter's potential for understanding the economy of a developing city, from the Roman period through to the Early Modern, alongside illuminating our knowledge of the economy and ecology of the South West region.

Submergence in the Isles of Scilly
Jacqueline Mulville (Cardiff University), Dan Charman (University of Exeter), Charles Johns (Cornwall Council), Helen M. Roberts (Aberystwyth University)
The Isles of Scilly are a group of around 200 islands and rocks lying 45km southwest of Lands End, in southwest England. The islands have a rich archaeological heritage but rather little is known of palaeoenvironmental changes associated with changing human settlement. Between the main islands there are large expanses of shallow waters which were submerged as a result of Holocene sea - level rise and inter - tidal peats and organic silts outcrop on some of the beaches. Previous work on exposed inter - tidal sediments suggested there was potential for developing a better understanding of both palaeoenvironmental context of human settlement and rates of past sea - level rise for the islands.

The English Heritage - funded Lyonesse Project is aimed at addressing three key issues concerning the islands: 1) The extent of the 4 inter - tidal and sub - tidal palaeoenvironmental resource, 2) The nature of vegetation change in relation to human occupation, 3) Rates of past sea - level change and the changes in palaeogeography of the islands. The question of past sea - level change is particularly important to resolve because of very rapid rates of sea - level rise have been suggested with significant implications for the nature of human settlement and activity during both prehistoric and later periods. Initial data on sea - level constrained by both radiocarbon and optically stimulated luminescence dates suggests the model of a very rapid rate of sea - level rise should be discounted.

Snails, other invertebrates and coastal archaeology in South West Britain
Matt Law (Cardiff University)

The sediments of the north coast of the South West Peninsula, from the wind-blown sands of Cornwall to the intertidal peats and clays of the Severn Estuary, have the potential to contain a wealth of archaeological remains, often associated with well-preserved assemblages of snails and other invertebrates. The palaeoenvironmental potential of snails from blown sand was the subject of an important review paper by Evans in 1979, and was summarised more recently by Davies in 2008, however in general molluscan analysis has flourished more in inland sites than on the coast. This paper presents a summary of published and unpublished work to date, highlighting aspects of taphonomy and site history that may be revealed, and proposes an agenda for future invertebrate zooarchaeology in coastal sites in the South West.

Humans and prehistoric woodland around the Severn Estuary
Richard Brunning (Somerset County Council)
The coastal floodplains either side of the Severn Estuary have produced numerous waterlogged sites that, when

combined, represent the largest direct data set of prehistoric wood in the UK. The available data on wood species, age, growth rate, morphology and size provide excellent information on the form of the prehistoric arboreal landscape and how it changed over time in response to human influence and management. This can be contrasted with the complimentary evidence from pollen, plant macros, beetles and molluscs. The wood chosen for inclusion in anthropogenic structures can also provide clues to prehistoric decision making. The primary motivation behind these choices appears to vary, reflecting functional, economic, social and religious drivers.

Moor than meets the eye? Three uplands: many stories
Ralph Fyfe (University of Plymouth), Ben Gearey (University of Birmingham), Dan Charman (University of Exeter)
This paper will present a synthesis of palaeoecological (mainly palynological) research that has taken place on the uplands of southwest Britain over the last fifteen years. Successive projects have explored the uplands, from a range of perspectives, and have been able to highlight a range of key advances in the understanding of landscapes both in the region, and beyond. First, we will demonstrate that each upland (Bodmin, Dartmoor and Exmoor) is different: there is no single narrative of upland change for the region. This is exemplified through divergent histories of fire ecology, and the character and tempo of vegetation change driven by human modification. Second, there is considerable spatial diversity in vegetation character in the past within individual uplands. This has resulted in greater awareness of the importance of place within palaeoecology, and demonstrates the power of pollen analysis to develop greater understanding of not only landscape character, but also landscape difference. These findings have considerable significance for deepening our understanding of the character of exploitation of the wider landscape in the past, and provide a more nuanced approach to understanding the ways in which these evocative landscapes developed. We will also consider the contribution of palaeoecological research to the understanding of the archaeological record for the South-West of England, highlighting the synergies that are generated by a critical and synthetic approach to upland landscapes.

Peatlands in south west Britain: Importance, values and sensitivity
Heather Davies, Ralph Fyfe (University of Plymouth)
This paper seeks to explore approaches to assigning 'value' to the peatland archaeological record within south west Britain, with a particular focus on the uplands. Peat can bury artefacts and land surfaces, as well as preserving a variety of organic remains. The accumulating organic nature of the sediment means that these remains can be set in historical and environmental context. There are moves towards developing ecosystem services approaches to peatland management, which is a reflection of the breadth of environmental and social values currently attributed to these environments. For example, peatlands are considered important for carbon and hydrological management, the maintenance of ecological diversity, and for their aesthetic or recreational value. It is essential that appropriate methods for assessing the historic environment values of peatland are developed, so that archaeological resources can be fully integrated into holistic management of the uplands. Within the region, spatially-extensive peatland restoration projects are underway, which makes the need to assess 'value' timely. Although the aims of restoration projects are often in harmony with archaeological interests (rewetting, maintenance of high water tables), they have highlighted a problem that archaeology increasingly faces: to protect archaeological 'assets' we must be able to place 'values' on them. Within this paper we will attempt to address the following questions: What makes a peatlands important to archaeology, and can we assess this without large-scale investigation? How can we communicate this to various stakeholder groups? Would assessing the 'sensitivity' of the resource avoid the loaded nature of attempting to 'value' it?

Added value - Can phytolith analysis add to our understanding of prehistory in the south west?
Hayley McParland
The Somerset Levels have been the subject of a thorough programme of research, providing both an archaeological and palaeoenvironmental background to the area. This background forms the basis of a theoretical paper drawing on previous studies, aiming to assess the potential use of phytolith analysis in the region and its contribution to our existing knowledge. The study encompasses not only the wetlands, but also the adjacent 'dry land' of the Mendip Hills, providing comparisons of preservation with the potential contribution of phytolith analysis for palaeoenvironmental reconstruction and environmental archaeology – drawing on small scale studies undertaken to assess phytolith presence and production in both archaeological sediments and non-archaeological reference material.

 The background of the environmental analysis takes the form of pollen, macrofossil and entomological data. This is compared with knowledge of phytolith production in order to assess the potential, if any, of using phytolith analysis as both a multi-proxy tool and an individual method in environmental archaeology in the south west. The paper, drawing on environmental data, begins to ask, can phytolith analysis add to our understanding of prehistory in the south west? Or are existing techniques likely to be representative enough of environment and archaeology?

Fields and farming: integrating landscape structure and environmental data in the South West of Britain
Clare Randall (Bournemouth University)
The animal remains from British later prehistory have frequently been treated as economic data alone, occasionally elucidating symbolic behaviour. On the other hand, the use and division of landscape has been largely discussed in terms of social organisation. There has been a failure to appreciate that there is a reflexive relationship between pastoral farming and the utilisation and inhabiting of landscapes. In addition, we have frequently failed to explore the

relationships between the various classes of evidence for crop cultivation, broader environmental information and pastoral landscapes in order to obtain a rounded view of the ways in which landscapes were inhabited.

Examination the form of Bronze Age and Iron Age landscape division and organisation in the environs of Cadbury Castle, Somerset, indicates that it was intimately bound up with the practicalities of livestock management. It has shown the benefits of integrating archaeological, faunal and landscape data, together with a strong understanding of the practicalities of animal husbandry. What is also clear however, is that that whilst it may unusual to have a number of classes of data available for one locale, these data are present in abundance across the south west of Britain and beyond. It is also apparent that by seeking to understand how individual bounded landscapes functioned at a given place and time, we are able to better understand the experience of inhabiting a particular place and achieved a more nuanced understanding of what elements of landscapes inform us most clearly about social choice.

S03. Who needs experts? Counter mapping cultural heritage
Organiser: John Schofield (University of York)

Sun 19th Dec, 09:00–18:00; Location: Wills OCC

Cultural heritage traditionally concerns the outstanding and the iconic. For ancient times, everyday items and places become special by virtue of age. For more recent periods, everyday items remain ordinary, unnoticed and taken for granted. Yet these closely familiar items and places are what often interest the public most, a public that is increasingly engaged, informed and empowered.

Officially, attention remains focused on the outstanding. Local concerns, while recognised within national interests (the 'spot listing as democracy' argument), are often deemed less significant by those in authority. Yet heritage is becoming more democratic and the Faro Convention (2005) on 'the Value of Cultural Heritage for Society', sees the need to 'involve everyone in the process of defining and managing cultural heritage'; of 'promoting dialogue'; and of recognising every person's right to 'engage with the cultural heritage of their choice'. Faro thus challenges the prevalence of a normative, authoritarian view of cultural heritage, at least complementing it with an alternative view that 'counter-maps' the established order. Faro may or may not be ratified by any particular government, but it exists and already exerts influence on thought and behaviours. This session attempts to explore these and other closely related issues, teasing out some of the tensions that exist within cultural heritage practice between expert views and alternate opinion, whether local, marginal or simply other. Proposals are welcome that reflect on the Faro Convention, explore theoretical perspectives on inclusivity and authority, or with examples of how counter mapping can be achieved.

The role of diplomacy and intergovernmental work: what about the humble 'experts'
Sarah Wolferstan (University College London)

With Faro, for the first time a legal instrument has risked a new and expanded definition of Cultural Heritage. It is not that which is or must be conserved; buried or upstanding monuments, objects moveable or immovable, ensembles or landscapes, but rather 'a group of resources inherited from the past which people identify, independently of ownership, as a reflection and an expression of their constantly evolving values, beliefs, knowledge and traditions'. Heritage values are perceived by citizens, which may include 'heritage communities': defined as groups that transcend national, ethnic or linguistic boundaries and therefore groups with a stake in a 'Common European heritage', also defined by the convention as a 'shared source of remembrance, understanding, identity, cohesion and creativity' and 'ideals, principles and values' which in turn generate the idea of a common responsibility.

Although Faro has been ratified in less than ten Member States, the Council of Europe (CoE) is already promoting the convention through its monitoring activities and practical projects in South East Europe and the Caucausus. This paper presents two case studies concerning projects I have been involved in as a consultant to the CoE; the first looks at how Faro has been introduced into the Granada Convention monitoring project; the second concerns practical work going on in South East Europe and again, looks at dialogue between different groups responsible for heritage in national and local government, with a focus on Kosovo.

Dewey's insights of 'public issues' and the 2005 Faro Convention
Stephanie Koerner (Manchester University)

My contribution explores – in light of circumstances where controversies over by and for whom plurality of lived cultural heritage is conserved are enmeshed in the deepening life quality inequalities of ´risk society´ - something of the bearing upon the sessions aims of insights that 'public issues' are not simplified versions of more complex problems, which demand authoritative expertise. To the contrary, it is the most complex problems — the problems that hitherto predominant institutions and paradigms do not or cannot address — that spark the emergence of publics and means (perhaps, such as the 2005 Faro convention) to reframe what is meant by the 'common good'.

More than a sensitive ear. What you are entitled to expect of a professional expert
Mats Burstrom (Stockholm University)

The need for dialogue between heritage management and various societal groups is now widely recognized. This is a great improvement which has changed the role of the professional expert. It is no longer sufficient to just have expert knowledge within your scholarly field; you must also be able to conduct a two-way communication with people outside that field who have other interests and priorities. How the heritage management should respond to these different

views is however a delicate matter. It is not self-evident that the management best represents the public interest by making the public's opinion their own. It may, on the contrary, be argued that the professional expert has a particular responsibility to stand up for other values than those that are spontaneously embraced by the public.

Whose heritage? Local responses to cultural heritage practices in northern Sudan
Cornelia Kleinitz (Humboldt University Berlin)
European archaeologists from time to time find themselves engaged in other parts of the globe, where they act as external 'heritage specialists'. In parts of the African continent, due to rapid development, archaeological research and heritage management is increasingly undertaken in the context of salvage projects. Often, these projects are linked to the large-scale destruction not only of cultural resources but also of local people's livelihoods. Recently, one of these projects, the Merowe Dam Archaeological Salvage Project at the Fourth Nile Cataract in northern Sudan, was faced with an unprecedented level of local resentment. While the 'dead' archaeological heritage had been the focus of the rescue missions, only few engaged with the living heritage or the concerns and wishes of the local Manasir people. This relegated locals to roles either as workmen or as passive bystanders to the archaeological exploitation of their land, which was driven by a variety of expert agendas. Local responses involved claims to ownership of the antiquities unearthed by the experts (thus contesting the national antiquities laws), the demand for a local museum and large-scale illicit digging for 'treasure'. Eventually the archaeologists were expelled from Manasir territory and the salvage project was prematurely terminated. This led to soul-searching among at least some of the external 'experts'. In the face of more immediate problems, can we really accuse local people of disregarding future generations' right to their heritage? Does the right to a cultural heritage also involve the duty to honour cultural heritage? And whose heritage is it, anyway?

Reykjavík's modern ruins: a heritage of the economic collapse?
Gísli Pálsson (University of Iceland)
Iceland's economy expanded significantly in the 21st century leading up to 2007, and the effects of the global economic collapse were harrowing. At the time, Reykjavík was undergoing significant redevelopment, with many of the new building projects recognizably 'new' and distinct from what had been built before, built according to the aesthetic mores and needs of a parvenu elite. Many of these projects are now unfinished and will remain so for the foreseeable future. What will become of these sites? Can they be viewed as a heritage of the inimitable years of 2004-2007, when no expenses were spared in 'hypermodernizing' Reykjavík?

While the current legislation certainly does not favour the formulation of recent materiality as heritage, there is a growing recognition worldwide for archaeology and the heritage industry to come to terms with our recent past. In this paper I will discuss recent developments in heritage practice as well as recent scholarship in a range of fields that shed light on the value and meaning of ruins and places of abjection.

When the experts are wrong... conserving the maritime historic environment
Mark Horton (University of Bristol)
The conservation of the historic environment often requires expert judgements of value and significance, which have been developed through academic debate and discourse. In some areas, this academic context has been either lacking or based upon a very limited understanding of the evidence. The paper will address some of the issues within the maritime historic environment, where many of the assets lie well outside what might normally be considered as important by the academy, but are often the subject of passionate debate about their importance by local communities. Three case studies will be examined to illustrate when these local communities or individuals have taken up the cause of maritime heritage, and how their activities have influenced the wider national debate. The first will be the Purton Hulks, in Gloucestershire, where there has been a long campaign to protect and conserve them by a local friends group. Secondly I will consider the City of Adelaide – Britain's most complete 19th century clipper, shortly to be sent to Australia, by the Scottish Executive. Finally, I will examine the plight of 400+ 1 WW wrecks in the Bristol channel, and the absence of any effective protection or academic study.

The old bag's way: liminal places in contemporary heritage
Paul Graves-Brown
Unlike most, but not all, past societies, modernity is characterised by its planned spaces. Yet even here the liminal finds its way, like weeds growing in cracked concrete. Some such places are the byproduct of planning; what are termed SLOAPs (sites left over after planning). Some emerge at the boundaries of planned space, others are the direct consequences of planned geometry, like Gould's "spandrels of San Marco". Many are integral to the plan, but come to be socially marginal; Augé's "non-places". Nevertheless such places can come to be important; the locii of DIY heritage. This paper will explore the cultural significance of such places and their role in the collision of social values.

Punks and drunks: counter mapping homelessness in Bristol
Rachael Kiddey (University of York)
Central Bristol features a wealth of traditional heritage including the place from which John Cabot sailed, the Matthew and a plethora of architecture dating to the city's richest years as a global maritime hub. Surrounding these sites are 'gap sites' and 'development opportunities', squats, hostels, bandstands and bushes known to homeless people as

shelter, places to 'work', drink and take drugs and places to 'skipper'(sleep). Interpretation of Bristol's historic landscape has never previously included the experience of homeless people. Faro recognises 'the role of cultural heritage in the construction of a peaceful and democratic society, and in the processes of sustainable development and the promotion of cultural diversity'. The use of counter mapping aids the inclusion of silent voices, enriching the wider understanding of the built environment, patterns that form within it and how these impact on society.

A most peculiar memorial: cultural heritage and fiction
Melissa Beattie
At Mermaid Quay in Cardiff Bay stands a memorial to a fictional character from the locally-shot television series Torchwood. This has led to any number of responses, from approval and acceptance by many, including the Mermaid Quay management and members of the local community, to innocent confusion by some over the character's fictional nature, and even to aggressive hostility from a few due to the character having been bisexual. This paper will examine these variant responses and discuss the attendant issues of whose heritage is being represented, under whose control is it displayed, and what can happen when the various opinions on the matter come into conflict.

Democratising World Heritage? The case of Blaenavon, South Wales
Dominic Walker (University of Cambridge)
The 'outstanding universal values' of UNESCO World Heritage Sites are traditionally valued over and above local viewpoints. Although UNESCO has more recently recognised the need to involve local communities in the management of World Heritage Sites, tensions may continue to exist between the views of heritage experts and local communities. Using as a case study the Blaenavon Industrial Landscape, a World Heritage Site in South Wales, I will explore how the management of World Heritage Sites may become more democratic.

The main economic base of the Blaenavon area—coalmining—declined through the 20th century and mining finally ceased in 1980. Attempts to address economic and social decline has revolved around the industrial heritage. As part of these regeneration processes, the industrial landscape was nominated for inclusion on the World Heritage List, being inscribed in 2000. Attempts are being made to make commensurable the pursuit of conserving the posited outstanding universal values whilst addressing local values and needs. However, tensions have arisen within the local community due to the ways in which they have been involved in managing the heritage. I will argue that a more democratic and truly collaborative approach to managing World Heritage is needed in order to more effectively achieve aims such as community empowerment and 'social inclusion'. In this way, the authority usually afforded to heritage experts may need to be renegotiated.

Local and national vying for attention in Southwark
Don Henson (Council for British Archaeology)
The south bank area of Southwark contains a number of heritage sites: HMS Belfast, the Golden Hinde, Winchester Palace, the sites of the Globe and Rose Theatres, the modern Globe Theatre and less obvious heritage sites like the Clink Prison and a Victorian prostitutes' cemetery. The ownership of these sites and their designation as 'heritage' is very varied. The area exemplifies in microcosm the tensions involved in how we define and accept heritage, including issues of commercialism and democratisation.

Authentic archaeology?
Roger Doonan (Sheffield)
Postmodernist thought has made the idea of personal authenticity, the idea of being true to one's self, a difficult idea to sustain. Whilst individual authenticity has been a central concern for philosophers from Heidegger to Sartre, it now remains largely unattractive or unresolved. This session seeks to develop ideas of authenticity, not at the individual level, but at the level of practice.

Whilst critics of authenticity have dismissed ideas of an `authentic' self as a delusion this session asks if the idea of institutional authenticity can be used to envalue and guide aspects of practice.

This is not to abandon ideas of personal authenticity entirely. If the challenge to the individual is no longer to find oneself but to create oneself, then can one do so through engaging with authentic institutions. Can we meaningfully ask if archaeology can be true to itself?

One approach maybe to acknowledge the existence of archaeology as signifying the maturity of our species as it is a practice which turns humanity towards itself to explore its relations with itself and the universe whilst being in the world. Can this turning of humanity towards itself establish 'humanness' as a measuring stick of value? Can the idea of 'humanness' be used as a moral imperative which guides practice?

We wish to examine how establishing 'humanness' as a central value in archaeology might contrast with existing institutional practices which prioritise resource management and values grounded in instrumental reasoning that strive for efficiencies and rationality in cultural production.

S04. An artful integration? Possible futures for archaeology and creative work
Organisers: Patrick Hadley (Enkyad Heritage Media), Mhairi Maxwell (University of Bradford)
Chair: Tim Taylor

Fri 17th Dec, 14:00–17:30; Location: Wills 3.30

This session aims to examine what steps may be necessary to recognise the value and utility of creative work for and in archaeology.

Creative work (e.g. visual and digital art, sound, performance, story) has often, but sporadically, been conducted in addition to archaeological work and many recognise its value, particularly for wider audiences. Formal text remains the accepted norm for archaeological work and there is a sense that anything different is epistemologically inferior.

Formal archaeological texts and creative work process ideas in varied ways; text's strengths are describing, quantifying, explaining, dividing... Creative works evoke, embody, resonate, represent...

Like many archaeologists, we believe that the ideas engaged by creative works cannot be effectively processed by formal texts. Neuro-psychology suggests this may be due to the ways 'intuitive intelligences' operate in the brain. The whole of archaeology, from fieldwork to interpretation, can benefit from engagement with creative work.

We seek positive ways of integrating creative work into the archaeological discourse. Issues include:
- Archaeology is Art: Are there underplayed creative elements in accepted archaeological practice? Or ways in which archaeology can contribute to creative endeavour?
- Transparent reasoning and rigour: The strength of formal text is its transparency of reasoning. Do creative works necessarily obscure reasoning?
- Invisible humanity: What are the risks in portraying elements of the past invisible to archaeology?
- Skills for creativity: How can archaeologists learn to interact with and interrogate creative work as a valued contribution to the field?

The borderlands: a rough guide
Patrick Hadley (Enkyad Heritage Media)

The interfaces between creative work and archaeology are complex, difficult to map and, perhaps, worthy of a history of their own. In the earlier phases we are, in fact, chronicling the divorce of archaeology from creative work as archaeology endeavours to assert its identity as a science. This session, however, traces its explicit roots to attempts to reintegrate creative work into archaeology from the 1980's onwards. Some highlights of this work will be shown and the key issues of the session will be put in context.

Attendees will be asked to assess for themselves, these various creative endeavours in terms of their value and utility to archaeologists and the 'consumers' of archaeological work. This will hopefully frame the main contributions within the themes and provide a foundation for fruitful discussion of the future of the relationship and the scope for integrating creative work into archaeology and bringing it in from the cold.

Looking through Zarathustra's eyes: re-vitalising objects through the lens of Nietzsche's will to power
Andrew Cope (Plymouth University)

This paper intends to revisit Friedrich Nietzsche's principle of Will to Power in order to recover its potential as a re-vitalising methodology for the analysis of objects.

Using my own copy of *Thus Spoke Zarathustra* as a heuristic device, I propose to introduce Nietzsche's idea of a productive interplay between entities, by discussing the book's cover artwork, as it continues the association between Nietzsche and Caspar David Friedrich's iconic picture of The Wanderer above a Sea of Mist.

This poetic painting, which (true to its title) features a solitary figure gazing ambivalently at a landscape, shrouded in a fog, will allow me to discuss subject/object relations, in terms of some enduring 'ways of seeing'. These familiar interpretive possibilities will first be unravelled, and then reconciled, as the discussion moves away from the stasis of Friedrich's rendered scenario, and towards the autopoiesis of Will to Power.

Whilst the paper will lead with a didactic approach to object perception then, it will also tease out the 'thing-side' of affect through some 'presensing' of an image and the book object itself as it supports and appeals to that image. In this sense, the paper might be best understood as a strategic attempt to foreground the latent creativity that shapes all material culture events, through the involvement of, rather than a deferral to, the disciplined variant of imaginative 'expression' that we call art.

Is It good? A practical perspective on the art-archaeology relationship
James Dixon (UWE)

Recent discussion in this area has been agnostic at best and, at worst, has bordered on the romantic, with the contributions of artists accepted uncritically and as, patronisingly, a useful way to convey the results of archaeology to a wider audience. Artists appear in archaeological thought as quasi-magical conveyors of 'truths' archaeologically invisible, we peer-review our colleagues yet present artistic responses to sites and landscapes as if they were primary evidence.

All of this serves to obscure the true worth of artists and archaeologists working together in ways that recall the interdependence of surrealist art and anthropology in the 1920s, sadly lost in the grey mists of post-war science. Appreciating that artists are more than just illustrators or camera operators and that archaeologists do more than

rigorously apply an unchanging method to whatever unfortunate object falls into their path, perhaps we can investigate how, in practice, we can prompt each other to new lines of questioning, new subjects and, in the spirit of this session, new outputs and forms of dissemination in a relationship that works both ways.

Based on three years embedded, as a contemporary archaeologist, in the public art programme of a new shopping centre development in Bristol, this paper seeks to outline a useful practical relationship between artists and archaeologists that stands up to academic critique while also reinvigorating the exciting boundary blurring and disciplinary radicalism of 100 years ago, asking of the bringing together of art and archaeology not 'Is is worthwhile?' but 'Is it good?'

The stones do not lie: one site's progress from data to 'artist's impression'
Anthony Masinton (University of York)

To reject the creative in archaeology is to reject the human and the experiential; to reject prime motivator behind carrying out archaeological work. Connecting people in the present to the past is at the heart of why there is any interest and (increasingly rare) funding for archaeology at all. To move from data in-the-field to experience in-the-past is a creative interpretive endeavour, with traps and pitfalls for all archaeologists. Yet, it is a necessary step for both the archaeologists and those who commission and 'consume' their work. Creative interpretation is fundamental to our work but is regarded as being purely subjective with an uncontainable and unquantifiable potential to misrepresent.

In the summer of 2007, the author was part of a small team of investigators who were charged with the task of archeologically recording and then interpreting the ruined Cistercian abbey of Zaraka in Greece. From field to final analysis this was a fundamentally creative task. This paper follows the thread of creativity through the byzantine world of archaeological permits, to on-site recording methodology, to virtual reconstruction of the site. In the interpretation and reconstruction a system for providing transparency of reasoning was devised and embedded. The product is a work of digital art which offers a human perspective and experience of the site in the past while providing a number of avenues for accessing and assessing the 'raw' data behind the creative presentation. It is archaeology and creativity working together, and benefiting from that partnership.

Stones from the Sky
Aaron Watson, John Crewdson (Royal Holloway University of London)

Creative expression allied to archaeology offers both a means of communicating ideas to a wider audience, and also the potential to develop new approaches to research. For example, the traditional classification of prehistoric monuments and artefacts is arguably perpetuated through the static and two-dimensional printed media through which they are portrayed. In contrast, time-based audio-visual expressions are able to capture and convey embodied multisensory encounters with objects, sites and landscapes, and can potentially renew interpretations.

'Stones from the Sky' is a film that was commissioned by Penrith and Eden Museum, and is on permanent display to the public alongside Neolithic artefacts from the region. It is a creative and theatrical response to the archaeological record, featuring the journey of a stone axe from its mountain source in the Lake District. While the film was developed as an art installation, it is also founded upon evidence. Its production drew upon original research, archaeological papers, museum collections, as well as the results of a local community fieldwalking project.

'Stones from the Sky' not only evokes the wider archaeological landscape and enlivens existing interpretations, it also makes space for a visitor's own imagination and emotional reflection upon the past.

Is there more to prehistoric Art than archaeology?
Eva Bosch

During summer 2007 I was the artist-in-residence in Catalhöyük/Turkey. The aim of my project was to investigate in practice and in theory how an artist's interpretation can uncover new clues in the meaning of prehistoric painting. Fine Artists are open to lateral thinking unconstrained by academic conventions. Their reading of artefacts can suggest wider and complementing interpretations than the archaeological and anthropological ones. Professor Hodder, for example, applies the new dimensions of contextual archaeology to his conclusions, allowing subjective meaning as a tool for clarification. In the same way, "the fine artist" can contribute fruitfully by engaging with the problems and difficulties from the perspective of the maker-of-images.

Painters like Picasso and Miró made strong comments after seeing the images in the prehistoric caves of northern Spain. They stated that what followed was decadence. With such interpretation the prehistoric artist is no longer alone, nor isolated from the possibility of analysis by the silence of the historical record. Picasso's construction of the "Demoiselles," for example, revealed a profound and direct dialogue with the work of the African artist. Cubism can become a window through which we can read prehistoric painting.

Two days in Catalhöyük, and I found something that the archaeologist recognized immediately but via his/her methodology would not have found, namely a sun clock.

The issue is not art versus archaeology but a merging of the two that could argue for a new specialism in archaeological collaboration, bringing further light to the understanding of the past.

Look into my face and tell me what you see...
Paul Evans

During Evans' residency within HISAR, he has created over 36 drawings and paintings, along with written reflections

on themes prompted by his creative research; responses to experiences and discussions with postgraduates and academics. He would like to present examples from this body of work, not only to gauge response to the drawings within a different context and from a different audience, but also to test ideas of engagement outside of the traditional gallery context (Evans staged a traditional exhibition at the mid-point of the residency, but his drawings and paintings have mainly been presented via his blog or online sketchbook: www.osteography.wordpress.com).

This form of interactive presentation is essentially an experiment in relational aesthetics (as proposed by Nicolas Bourriaud). What the blog offers, by inviting comment, is an opportunity to exhibit work that would normally be received within the traditional show/see pairing in a context that has (arguably) become more associated with the promote/receive/authoritarian conditions that surround media such as television.

In Relational Aesthetics (1998) Bourriaud quotes Serge Daney: 'all form is a face looking at us'. The blog offers a particular form or face to the world, one that has human vulnerability yet is viewed from a distance. This face still urges response; in the case of the artist a response to the work, which exists somewhere between, in Bourriaud's words, the look-at-me and the look-at-that. Evans is interested in further possibilities for interactive engagement and in the creative practices that might flourish when faces meet and presentation/projection becomes dialogue.

Put your pen down: the performative experience as a vehicle for alternative archaeological interpretation
Simon Pascoe, Caitlin Easterby
Performance introduces us to other possible worlds. It catalyses the imagination, inducing an atmospherically charged non-rational response to physical and imagined space, removing us from our preconditioned mindset, and freeing us to engage experientially with a liminal meta-reality. Sound, voice, gesture, and fire, all affect our subconscious perception of space and, in contrast to our normal intellectualised response, help reveal an alternative communicational reality.

Many Neolithic sites indicate ritualistic activity, liminalities embedded with meaning, possibly reflecting an ancient pattern of unbroken human interface with a sacred landscape. Fixed as we are in our 21st century mindset, performance/ritual can nevertheless take us to similar boundaries: standing between physical and invisible realities, conscious and subconscious, the mundane and the Other.

In this session, delegates will be introduced to the liminality of performance/ritual, by together developing a simple public manifestation, a ritualised response to site. Using a selective vocabulary of sound, vision and action we will explore shifts in perception via sensory immersion in a transformed landscape.
The exercise articulates the essence of unwelt : that all human and non-human animals have their own specific worldview, in which mind and world are inseparable. By analogy we may begin to build a reconceptualised world-model paralleling our predecessors' mindset.

If we remember that performance in whatever context is categorically a contemporary experience, and avoid any erroneous assumptions, site-specific performance may provide an effective methodology for analogous interpretation, enabling us to better imagine prehistoric cultural responses to both the physical and the imagined landscape.

S05. The evanescent milkman cometh: archaeologies of obscure complexities, actions, formation and transformation
Organiser: Reuben Thorpe (University College London)
Discussant: Chris Cumberpatch

Sat 18th Dec, 14:00–18:00; Location: Wills G25
The aim of this session will be to focus on a branch of archaeological theory and practice, emerging in the UK, that is focusing on understandings of social processes and wider social mechanics through a re-examination of site formation, assemblage formation, taphonomy, residuality, deposit and assemblage re-working, re-deposition and transformation. This is an area of study that, remarkably, over the last quarter of a century has had little sustained investment of time or joined-up thinking despite promising starts in the 1970s and 1980s (Adams 1987; Bradley & Fulford 1980; Brown 1985; Crummy & Terry 1979; Evans & Millett 1992; Fulford & Peacock 1984; Millett 1979; Moorhouse 1986; Orton 1975; Orton & Orton 1975; Schiffer 1972; Sullivan 1989). While much of this early research was successful in defining and problematising phenomena in archaeological sequences, which bore directly on the inference potential of deposits and structures, chronologies and type series, newer approaches are directed at addressing what defined instances of complex formation can tell us about everyday practices in the past, rather than the limitations of the evidence for dating purposes or complete faunal assemblages, and allow us to draw inferences about the social processes that lead to complex deposition, re-working, re-deposition, something that is simply not addressed in the majority of contemporary archaeological theory and practice.

Quantum archaeology: a user's guide
Max Adams (University of Newcastle)
In 1987 at Bradford TAG a revolution was called for in placing formation processes at the centre of both field investigation and conceptual ideas of archaeological entities. This revolution has not yet been televised. Archaeological theory-time has passed slowly. Even so, it may be worth pushing towards the next boundary: the quantumisation of archaeological entities and process. In theory and in practice this requires the creation of a unit of past, of a theorisation of archaeological time and the re-positioning of the archaeologist in time. It requires archaeologists to complete the subjectivisation of their practice; it requires them to conduct the single scientific

experiment that would justify their claim to being primary witnesses to and custodians of the past. This is not idle fancy. It is neither obscure nor conceptually complex. Nor is it post-processual mutton dressed as lamb. It is the start of the next revolution. But don't bother turning your television on just yet.

The deposition of concepts: bones and social processes
James Morris (Museum of London)
Excavation is the life blood of archaeology with a great deal of time and effort engaged in the digging and recording of sites. Individual stratigraphic contexts are indentified, planned and documented, their finds bagged and tagged. Yet when it comes to interpreting these finds we could argue that much of that effort has been wasted. This is because the majority of finds are discussed and interpreted in large, artificially imposed, chronological phases. Regarding faunal remains this is, in part, necessary due to the methodologies employed to investigate the traditional economic questions associated with zooarchaeology. However, when discussing social issues this supra-biographical approach often leads to meta-level interpretations.

To move towards a social zooarchaeology it is necessary to focus on the individual. Rather then asking 'what does this (artificially imposed) deposit type mean', we should ask 'what does this individual deposit mean'. This paper will draw on methodologies such as the chaîne opératoire, as well as the work of Schiffer (1983; 1987) and a taphonomic approach to the archaeological record, to suggest that a life history approach to individual faunal deposits can inform on social process. By examining the life history of faunal remains we view snapshots of the transformations that lead from a living animal to a deposit of remains. It is during these transformations that the embodied concepts society or individuals give animals and their remains change. Therefore, by studying these faunal remains we are also studying changing social concepts.

Liberation by string or the ties that bind: site formation and pathways of interpretation
Reuben Thorpe (University College London)
If site formation processes and deposit status elude us at the immediate point of excavation, we are able to identify and distinguish primary and secondary relationships of units of stratigraphy. This, however, relies on understanding that a context is not defined just (or even) by what it contains but also by what it does and how it articulates with other contexts in a sequence. This point is important, as it is a long way from much common contemporary practice of recording where interpretation often takes the form of a single word such as "cut, fill, dump". We are able, on site, and in post-excavation to think in more sophisticated ways about site formation by conceiving of stratigraphy in terms of dynamic processes. This paper will seek to examine the use of interpretive chains, or strings, as an aid both in excavation and post-excavation to teasing out the social aspect to and the dynamic of site formation.

Social stratigraphy: contextualising site formation processes - a case study
Ben Jervis (University of Southampton)
It is a quirk of archaeology that the processes of site formation are rarely contextualised from a social perspective. Often deposits are uncritically assigned as consisting of 'rubbish' or, if slightly unusual, being somehow 'special'. In this paper I argue that all of these rubbish deposits can be considered as active in the assembling of the 'social' in a particular physical and temporal context. This will be illustrated through the use of a case study from Hamwic (mid-Saxon Southampton) where there have been large scale, open area excavations over several decades and where there have been some pioneering studies into site formation processes. These have, until now, largely been divorced from social interpretations of the town. The study will principally use data from ceramic analysis, such as fragmentation analysis and cross-fit analysis. Rather than being considered a terminal point in an objects biography I will consider deposition as a transitional point in an artefacts life. Whilst some material is middened, meaning that it potentially finds a secondary use as manure, I argue that even that waste discarded as 'useless' has a role in constructing the social life of the settlement. By considering the intersection between the biography of the artefacts within features and of the features themselves I intend to demonstrate that no deposit consists of 'just rubbish' and that all deposits are artefacts in themselves, which can be considered as part of a wider 'social assemblage'.

Reconstructing depositional histories through faunal analysis (and why bone is great)
Richard Madgwick (Cardiff University)
Animal bone represents a highly under-exploited resource in the archaeological record. Traditionally faunal analysis has centred on issues surrounding husbandry, economy and processing practices in order to reconstruct foodways in the past. Faunal material is now utilised for a far broader range of purposes and the development of new techniques such as isotopic analysis, genetic research, geometric morphometrics and cementum banding analysis amongst others have substantially enhanced the information that can be gained from animal bones. Unsurprisingly animals remain very much at the centre of research on faunal material, but the osseous remains themselves may have untapped potential for gaining new insights into the archaeological record, particularly in terms of the reconstruction of depositional histories through taphonomic analysis. Bones represent the optimal archaeological resource for reconstructing the taphonomic trajectories of deposits, as they are resistant enough to decay to survive in abundance in the archaeological record (depending on the character of the depositional environment), but also soft and malleable to the degree that they can be altered by a range of processes, thereby taking an imprint of their taphonomic history. Far fewer processes are traceable on ceramics and the few taphonomic indices which are frequently analysed have uncertain or varied aetiologies.

The potential of an analytical approach focussing on a range of different taphonomic indices including weathering, gnawing, trampling, abrasion, mould staining and fracture character is investigated for the purposes of reconstructing depositional histories at sites with uncertain or unobservable stratigraphy. The later prehistoric midden of Potterne is used as a case study.

A fine line between treasure and gain
Michael Bendon (Ritsumeikan University)
Whether it be termed looting or salvage, the motivations of individuals and/or groups involved in the process vary greatly. The different times at which these actions take place may well also affect the choices made and the methods employed to gather materials from shipwrecks, No matter what the underlying motives these processes have direct impact upon sites and in turn on any later interpretation of the remains that may be undertaken. These notions will be explored and illustrated by reference to recent investigations revolving around two WWII sunken wrecks.

S07. Mortuary archaeology and popular culture
Organisers: Howard Williams (University of Chester), Melanie Giles (University of Manchester)
Sat 18th Dec, 09:00-13:00; Location: Wills 3.32
Archaeologists have long studied graves and cemeteries. Recent years have seen heated debates over the ethics and politics of digging, displaying and storing the ancient dead. The recent conclusion of a joint English Heritage and National Trust consultation process over the future display of the human remains within the Keiller Museum at Avebury has brought this issue to the fore in the UK. Archaeologists are well aware of how human remains, artefacts and places associated with the dead are contested; they are 'adopted' as ancestors by modern religious groups, 'claimed' by science or 'owned' by us all. However, we contend that the reburial and repatriation debates have obscured a set of far wider questions concerning how mortuary archaeology interacts and intersects with popular culture and contemporary attitudes and practices surrounding dying, death and the dead.

Archaeologists have been remarkably quiet on these broader issues despite the fact that they regularly uncover and interpret the ancient dead for widespread consumption by many different sections of the public. The session aims to incorporate but move beyond the repatriation and reburial debate. Instead we want to critically appraise what mortuary archaeology does for modern societies and conversely how contemporary death-ways and commemorative practices influence archaeological theory and practice. Rather than pursuing a single theoretical agenda, our aim is to create an open forum for debate.

Dealing with Fascism and popular perceptions of archaeology - objectivism and professionalism in central Italian funerary archaeology after the Second World War
Ulla Rajala (University of Cambridge)
In this paper I will discuss the usefulness of archaeological mentality as a concept in explaining the characteristics of recent intellectual currents in central Italian funerary archaeology. Certain attitudes and the specifics of contemporary theoretical environment are explored through the results of a series of interviews carried out among a group of relatively established Italian funerary archaeologists in 2003. This small case study revealed the importance of the aftermath of the Second World War in forming the intellectual climate among the professional archaeologists during the late 20th century. The discussion concentrates on the attitudes towards the deceased and the apparent opposition to certain popular perceptions of archaeology.

Dealings with the dead: human remains, museum displays and diamond skulls
Hedley Swain
This paper will draw on experience of displaying archaeological human remains at the Museum of London and Wellcome trust with experience of contributing to Damien Hirst's Diamond Skull project to make observations about how popular culture impact on archaeological thinking about human remains and visa versa.

Re-displaying the dead: the role of the profession in problematizing the exhibition of human remains
Tiffany Jenkins (LSE)
This paper will explore the interactions between museum professionals, community groups and the public, over the display of human remains, examining the influences on contemporary controversies. An important driver in the contestation over the display of dead bodies, is that human remains have become a vehicle through which certain influential members of the museum sector are challenging the foundational purpose of the museum, and attempting to re-legitimise the institution as it has suffered a crisis of authority. Changes to the exhibition of human remains in cultural organisations are significantly influenced by this problem, rather than the views of the public and, at times, in defiance of them. Indeed during the period in which the museum sector has become increasingly uncomfortable with the display of human remains, their display has become more prominent elsewhere. Charting the different influences at play on this issue, I will suggest that the changes in how we view the dead has little to do with the dead and more to do with cultural shifts in broader society.

STOP PRESS!? Attitudes to newspaper coverage of human remains
Victoria Park (Newcastle University)

Newspapers (both local and national) are one of the first ways in which information about the excavation, study and reburial of archaeological human remains reaches the general public, but archaeologists often raise concerns about this coverage. Much of this concern has, however, been recorded only anecdotally to date, and there has been no in-depth investigation into this. As part of a wider research project (including a content analysis of newspaper articles and a public survey), attitudes towards newspaper coverage of the excavation, study and reburial of human remains were collected through an online survey from those involved in the archaeological process. This paper will explore the responses to this survey, examining perceptions of slant in newspaper coverage and its influence on public opinion. The perceived benefits as well as the more commonly mentioned drawbacks of press coverage will be discussed.

Death and decomposition: modern opinion and archaeological narrative
Karina Croucher (University of Manchester)

Over the last couple of decades, Gunther von Hagen's Bodyworlds exhibition has received both acclaim and critique from its viewers. Many perceive the displays as educational and informative; medical education has embraced the new processes, with a thriving business arising though the sale and supply of bodies for medical research by the Bodyworlds enterprise. From an archaeological perspective, seeing the exhibition helped me to visualise the procedures behind the defleshing and processing of the dead, practices often suggested by archaeological evidence. However, a sizeable proportion of the population finds the displays unsettling and even abhorrent, although it is notable that the displays have been permitted without too much protest.

This paper will consider what such displays tell us about modern attitudes to death and the dead body, and how this impacts on our archaeological research. It will consider the role that decomposition plays in influencing our perspectives, as well as the relevancy of these experiences to the interpretation of the archaeological human remains we uncover, drawing primarily on examples from the Neolithic of Southwest Asia. Issues of fleshed and un-fleshed remains will be discussed, and how the sensory impact of the different states of the dead (and decomposing) body alter the narratives we tell about the past.

Bones without barriers: digging cemeteries without hiding
Duncan Sayer (University of Central Lancashire)

In 2007 the Ministry-of-Justice took over the stewardship of the UK's burial licence and now enforces two regulations that were previously less rigidly applied to archaeology. The need to screen off cemetery excavation and the requirement to re-bury human remains after a set period of time. This paper will explore one aspect of this re-interpretation; the requirement to screen off cemetery projects. It is often thought that the dead are taboo in modern society and yet as has been shown by archaeologists before cemeteries are superb settings to engage the public both with an agenda related to the past but also the present and these sites can prove people with a mechanism to explore their own mortality (Williams & Williams 2007, Sayer 2010). So why is the legal requirement to screen off the dead from the public now enforced? In the 1980s – 1990s cemetery excavations often included an outreach element, I for one remember visiting Sutton Hoo, where no screen had been erected, and was able to witness the sand bodies under excavation. Indeed, today it is possible to visit a museum and see the dead on display as well as to watch the excavation of human remains on television from the comfort of your living room. Yet in 2010 I had to get special permission from the MoJ to excavate an early Anglo-Saxon cemetery without a visual barrier. This paper will explore this public engagement project and dispute the idea that the public need 'protection' from their ancestors.

Contemporary Pagans and the study of the dead
William Rathouse (University of Wales: Trinity St David)

The EH and NT consultation over human remains at the Alexander Keiller Museum at Avebury was initiated as a response to contemporary Pagan calls for reburial. This paper will examine how the archaeology of ancient human remains aids contemporary Pagans to revive beliefs and emulate practices of the Pre-Christian past. It will also explore how excavation and display for human remains provides an arena for the more counter-cultural elements of contemporary Paganism to contest the authority of the heritage establishment.

We will remember them: contesting claims and human remains on the Western Front
Martin Brown

The cemeteries and memorials of the Commonwealth War Graves Commission characterise the landscapes of the Western Front of 1914–1918. The buried bodies represent only part of the total number of the Fallen as human remains are regularly discovered on the former battlefields.

Archaeologists in this area are likely to encounter human remains. However, the battlefields remain contested ground as a result of the cultural and social shadow cast by the conflict. Meanwhile, the emotional impact of such remains is heightened by their traumatic deaths, by the possibility of identification and by the constructs of the Fallen as victims and heroes. Passions can run high when the remains of fallen soldiers are involved and there will be contesting voices surrounding and laying claim to these people, whether the military, descendants, self-appointed moralists or the archaeologists themselves.

Sacred Archaeology: excavating the royal dead in Madagascar
Zoe Crossland (Columbia University)

Recent excavations carried out at the Queen's Palace in Antananarivo, Madagascar have centered on restoring and

preserving a site of national importance that was destroyed by fire in 1995. The Queen's Palace was developed as a museum in the 20th century and its destruction along with the collections it housed attracted international attention. However, the enclosure around the Palace was also home to the tombs of the Kings and Queens of highland Madagascar. As such the archaeological work has been about re-sacralizing the site as much as it has been about heritage conservation. The process of excavation has raised a range of provocative questions about how archaeologists interact with the dead and with the sacred. This paper explores what an archaeological practice inflected with a Malagasy attention to the dead might offer for archaeology more generally.

S08. 'Memories can't wait' - memory, myth, place and long-term landscape inhabitation
Organisers: Adrian Chadwick (Gloucestershire County Council), Catriona Gibson (University of Wales)
Discussants: Duncan Garrow (am) Richard Bradley (pm)

Sat 18th Dec, 09:00-18:00; Location: Wills G27

Despite discussions of the 'afterlife' of monuments, the role of the past in the past and the spatial and chronological links manifested in monument 'complexes' and 'ritual landscapes', to date there has been little theoretical consideration of how such persistence of place was possible; and why this was so. Long-term practices occurring over many centuries and human generations are indicated by discoveries at Cladh Hallan, Ferry Fryston and Fiskerton. In Britain, developer-funded investigations have demonstrated numerous landscape and depositional continuities. How could such accurate memories of earlier events be maintained for so long? Was this merely the political manipulation of the past, or was it a more reverential or religious referential process? Was this simply the 'dead weight of tradition', or are we witnessing the power of oral histories, myths and legends to transcend time?

We invite papers from archaeologists interested in such questions of persistence of place and practice. One aim of the session is to move discussion away from simplistic notions of 'ritual' landscapes; and towards the relationships between quotidian activities and arenas of 'everyday life' and the remnants of past features and events. Large-scale landscape references and small-scale, particular events could all be a focus for discussion. We welcome contributions from those working in developer-funded archaeology who have undertaken landscape-scale projects where such physical and temporal connections have been manifest.

'Do you remember the first time?' A prolegomenal preamble through place and memory
Adrian Chadwick (Gloucestershire County Council)
There have been theoretical discussions in recent decades within archaeology, anthropology and cultural geography of the cultural significance of place; and of the role that memory and the past played/plays within communities. Particularly since the development of commercial developer-funded archaeology, there has been increasing evidence on archaeological sites across Britain for spatial and chronological links established between different monuments, features or groups of artefacts, spanning many human generations or even many centuries. People returned again and again to particular places and made deliberate 'references' to earlier features and events. At the same time, theoretical approaches to the archaeological evidence have made much of the 'afterlife' of monuments and features, and the importance of the past in the past.

To date, however, there has been much less consideration of how and why many astonishing persistences of place and practice were possible in the past. What social processes did this 'referencing' actually constitute, and how was it possible to maintain knowledge of distant events or sometimes quite physically unremarkable features over such surprisingly lengthy periods of time?

As part of a general introduction to the session, this paper briefly considers some of the major theories advanced for the social construction of time, memory and forgetting within communities. Several different social and temporal scales of mnemonic practices actively at work in human societies may be detectable in the archaeological evidence from everyday Iron Age and Romano-British landscapes of fields and settlements in central and northern England.

Memory, material and place
Rick Peterson (University of Central Lancashire)
This paper considers the different ways that place, material and practice might have acted on social and individual memory in the past. Examples drawn from research on the use of British caves and rock shelters in prehistory will be used to examine three different kinds of remembering. First we can look at formal performance encoding and reinforcing ritual commemoration of semi-mythologized events or people. Secondly we have evidence for repeated action managing more immediate memory within social contexts such as burial ritual. Finally we have those repeated actions which arise from and inculcate bodily memory in learning and practicing life skills. All of these manifestations of memory can be approached through a concern with biographies of practice. These broaden and deconstruct traditional object biographies by focussing not on some notional 'life' of a bounded object but on the traditions and practices involved in the production and use of all kinds of things and places.

Granny's old sheep bones and other stories from the Melton landscape
Chris Fenton-Thomas (On Site Archaeology)
British archaeologists are often surprised by evidence that people were aware of their own history stretching back for hundreds if not thousands of years. We are not always willing to accept that historical knowledge could have been passed down repeatedly from one generation to the next.

To discover the relationship that communities had with their own past we need to understand the ways in which

landscapes were inhabited over the long-term. This is more difficult than it should be as we are sometimes unable to see beyond the confines of our own specialist periods.

I will consider these questions using examples from recent excavations by On-Site Archaeology at Melton where excavation has revealed a landscape of habitation between the third millennium BC and the first millennium AD. There were several examples where people had acted with an awareness of their past with regard to burials, boundaries and buildings. The examples suggested that memories could have been held for hundreds or thousands of years, raising the question of how this historical knowledge was transmitted and remembered. This may have included stories told by granny around the household fireplace or broader social memories held by the whole community and expressed through regular ceremonies or perhaps the naming or marking of features in the landscape.

'Dwelling on the past': monuments and myth in the making of a royal centre in early Ireland
Roseanne Schot (National University of Ireland, Galway)
The celebrated sacred 'centre' of Ireland and meeting place of the ancient provinces, Uisneach (Co. Westmeath) is one of a select group of multi-period ceremonial complexes that emerged as centres of kingship during the later prehistoric and early medieval periods. Often ranked in early literary sources with major 'royal' centres like Tara, the Hill of Uisneach was the focus of a prolonged sequence of ritual and funerary activity spanning some four millennia and was later appropriated as a symbolic, if not de facto, royal seat of the southern Uí Néill, who were to dominate politics in the Irish midlands for much of the early medieval period (c. AD 500-1100). This paper will explore the long-term sacralisation of the Uisneach landscape through the prism of monument construction, ritual, mythology and place-naming, focusing in particular on the transformation of the site from pagan cult centre to Christian seat of kingship during the first millennium AD. An exploration of the archaeological and early literary evidence reveals an intriguing pattern whereby older traditions, monuments and other significant places in the landscape were drawn into a sophisticated narrative of 'the past' that served to legitimise the aspirations of a new political and religious order while at the same time maintaining the 'antique' pedigree fitting to a place of kingly ritual.

Selective memories - the past in the past of Bronze Age Scotland
Richard Bradley (Reading University)
Recent fieldwork has shown that many of the monuments built in the third millennium BC in Scotland were used again approximately a thousand years later. This happened widely, but it also happened selectively. This paper investigates three aspects of this relationship.

Firstly, it present the results of recent excavation at Broomend of Crichie where the positions of a number of unusual Beaker burials seem to have been commemorated by stone and earthwork monuments for nearly a thousand years before the site was abandoned. In this case there was an unbroken structural sequence.

Secondly, it considers the ways in which stone buildings were selectively reused and the striking manner in which elements of their architecture were copied in the construction of new monuments many years after their prototypes had been created. In this case it may have happened because their remains survived as prominent features of the terrain.

Lastly, the selection of monuments for reuse in the Middle and Late Bronze Ages seems to have been influenced by the sizes of the surviving structures. Large stone or earthwork enclosures were ignored, or renewed activity took place entirely outside them. Smaller, monuments, however, assumed a new significance and some of them were rebuilt. Perhaps this pattern reflects a change in the number of people who used them. It also suggests that public events no longer took place at secluded places, screened from the surrounding area. Now they were more visible and were integrated into the pattern of settlement.

Telling tales? Myth, memory and Crickley Hill
Kirsten Jarrett, David Hollos (University of Nottingham/Crickley Hill Trust)
Crickley Hill (in the Vale of Gloucester) has intermittent settlement and ritual practices from the Neolithic through to the modern day; this paper focuses upon activity at the Iron Age hillfort during the Roman and post-Roman periods. In the early and later Roman periods, ritual monument initially constructed in the late Neolithic – Early Bronze Age (the 'Long Mound') formed the focus for sporadic votive deposition. During the 5th century, the hilltop was reoccupied (perhaps by the nearby villa estate community), and the monument became incorporated within the post-Roman elite sector of the settlement.

Although possibly representing an earlier (2nd century AD) monument, it is argued that it was during this post-Roman phase of activity that the 'Short mound' - a smaller mound modelled upon the Long Mound – was constructed on the periphery of the settlement. The replication of Long Mound features, that lay buried until their excavation in the 1970s, suggests the existence of mechanisms for retaining knowledge over many centuries. The current explanation is that this must have involved the development of oral tradition, and possibly ritual performance, but to what extent might associated memories have been 'social' - and might there be other explanations?

This site gives a rare glimpse into the relationship between community and landscape during the 5th century – commonly seen as a time when religious systems, beliefs, and ritual behaviour, underwent radical change and renegotiation. It provides an opportunity to consider notions of continuity and transformation, and the inter-relationship of memory and power.

Castelo Velho and Prazo (V.N.F.Côa, Portugal): places of memory
Alexandra Vieira (CEAUCP-CAM; IPB)
During our research we have come to realize that landscapes should no longer be seen as the "scenario" in which the actions of our ancestors took place, or as the support of an action, but instead should be engaged with as a current of time, space and movement. Many authors define landscape as a "palimpsest of memories," a group of many layers that accumulate over time; a document, a living archive. In this sense, we must be mindful of two types of phenomena: the visible elements, materialized by the archaeological evidence; and the invisible elements, the intangible or symbolic dimension of the landscape, which is shaped in social memory.

Many of the archaeological sites that we study became authentic "markers of the landscape" or "places of memory", restored through time, passed on to each subsequent generation, reinforcing the mnemonic qualities of the landscape. There seems to be a repository of timeless popular knowledge, carefully preserved and faithfully handed down through countless generations. The analysis of the landscape as "places of memory" leads us in search of new analytical tools, applied to the study of archaeology. Thus, the study of oral narratives, legends, myths, in short the oral tradition of a given community, becomes fundamental. As an example we bring here a brief summary of the oral traditions that are associated with two prehistoric archaeological sites from the region of Foz Côa: Castelo Velho de Freixo de Numão and Prazo.

The MTV generations: remixing the past in prehistory - commercial research in the Middle Thames Valley
Gareth Chaffey, Alistair Barclay (Wessex Archaeology)
Discoveries at Horton, T5 Heathrow and Harlington have revealed general, prolonged reuse of a landscape with evidence for settlement and established tenure of fertile landscape from the Neolithic to medieval periods. Specific evidence, however, has suggested that particular landscape features were singled out for long-term interaction, sometimes with separate phases of activity covering several millennia. These may relate to small pits, placed deposition within features, or the reuse and development of long-standing monuments.

This paper considers to what extent memory and tradition played a part in the reuse of such features. Features show evidence for the very specific act of retention of coveted/curated artefacts, perhaps even heirlooms, and their ultimate deposition within significant contexts. Were the communities merely continuing specific practices long held within their cultures, commonly practiced throughout their lives? Or were such acts merely the result of specific 'events', singular to a small community or group?

'Divide or pool?' Fragmentation versus continuity in the prehistoric inhabitation of multi-period landscapes in south-east England
Catriona Gibson (University of Wales)
Over the last 20 years, many large and complex multi-period sites have been uncovered through developer-funded archaeological work in Britain. While this has provided a valuable resource for investigating long-term landscape inhabitation, the potential of these excavations has sometimes been under-played. Archaeological analysis is not always well-designed to explore the multiplicity of associations that may have been present amongst various landscape elements of different periods. While archaeologists are often more comfortable dividing landscapes up and creating single-phase site plans, this adds the danger of unwittingly severing the nuanced connections that once existed between various features and landscape elements of different periods.

This paper will highlight such links identified in recently excavated, extensive multi-period landscapes at Boscombe Down in Wiltshire and Springhead in Kent spanning the Neolithic to Roman periods, and will investigate the various ways in which long-term landscape memories were maintained, recreated or manipulated. This included the creation of new relationships with existing monuments in addition to continuities and changes in attitudes to these places through re-use, elaboration, and even deliberate avoidance over surprisingly long periods of time. Sites should therefore not be viewed as static entities, and our rather clinical classification removes the opportunity to pursue how prehistoric landscapes were knitted together over extensive time-frames. By embracing the 'messiness' and multi-scalar nature of archaeological sites it is possible to identify the networks of past connections and provide cogent and more rounded biographies of prehistoric inhabitation.

Innovation within tradition: transforming the longhouses of Neolithic Europe
Daniela Hofmann (Institute of Archaeology, Oxford)
It is hard to come up with something genuinely new, and for the LBK culture of central Europe (c. 5600-4900 cal BC) it doesn't look like people even tried that hard. LBK building tradition is therefore often conceived as rather static. Andrew Jones (in *Memory and Material Culture*; CUP 2007) has – convincingly - argued that longhouses are so similar over vast regions and long time spans because they referenced the same 'idealised village' of the mythical past. Building and living in each new longhouse is hence a long-term perpetuation of the (idealised) past, reverentially re-created to structure daily life in the present. Yet, while remaining recognisably 'Danubian' in style, the later LBK house became somewhat more exciting: building enormous houses, freeing up the space inside, trying odd post settings – most things you can do to an LBK house have in fact been done. Is this a period of 'innovation' after the long stasis of 'tradition'? Perhaps the problem rather lies in our insistence to pit these terms against each other. This paper explores the micro-histories of specific dwellings, sites and regions to show that the 'ideal past' LBK people referenced was more versatile than pure repetition. While remaining true to their idea of wanting to create the ideal community, longhouse builders used the 'immutable traditions of time immemorial' to argue for very different futures.

Moving through memories: site distribution, performance and practice in Rural Etruria
Lucy Shipley (University of Southampton)
The romanticised timelessness of the Tuscan landscape has been a feature of Etruscan landscape archaeology since the early influence of Dennis and Lawrence, and seeing continuity both from modern hill towns and villages to Etruscan lifeways, as well as further back to Villanovan origins, has been a prominent aspect of landscape study in the region. In this paper I move away from this vision of simple pastoral bliss, and attempt to discuss the landscape of Etruria as a complex place inhabited not only by people but also by memories and traditions of practice and experience. By reviewing the data of four different landscape surveys, I have developed an interpretive scheme which holds true for all of them, based on the similar patterns in landscape use present in each one. I use a phenomenological, experiential approach to incorporate the long memories of this landscape with a practical sense of its use during the Etruscan period. Through considering the situation of settlement and mortuary sites, and the paths of movement between both these sites and natural resources in the landscape, I develop an idea of ritualised daily activity, in a landscape filled with meaning and memory. In this paper I develop ideas of transhumantic practice set in a landscape filled with ancestral echoes, daily performance in a ritualised landscape, and movement along paths embued with meaning as keys to effectively interpreting the data gleaned from field survey and site mapping.

"At a depth of 5-6 feet, lying in a confused heap": contextualising the Broadward metalwork hoard
Jodie Lewis (University of Worcester), David Mullin (University of Reading)
In 1867 a large hoard of Late Bronze Age metalwork was found during drainage and water management in a field known as "Lower Moor" at Broadward Hall, on the Shropshire-Herefordshire border. The hoard has subsequently lent its name to a complex of metal weapons dominated by the distinctive Broadward-type spearheads. In the summer of 2010, the authors and Richard Bradley carried out excavations at Broadward in an attempt to locate the hoard site. This paper will detail some of the results of the excavations, which revealed evidence for a long history of human activity, predating and postdating the deposition of the hoard. This in turn raises interesting questions about factors that may have influenced the selection of particular places for metalwork deposition during the Late Bronze Age and the afterlife of such locations.

As well as the significance of the place, this paper will also consider the fallibility of memory in relation to the 1867 discovery of the Broadward hoard. Which county was it really found in; how many excavations actually took place; at what depth was the metalwork really found; what was found with it and how many items were there in the Broadward Hoard?

Building continuity in the central Anatolian Neolithic
Bleda During (Leiden University)
The transmission of specific memories through time is generally restricted to a few generations at most, unless aided by specific technologies or practices. In the context of the central Anatolian Neolithic it can be argued that building continuity was used to create specific links with the past revolving on the built environment. These links were of importance in the constitution of society in this cultural horizon, and it can be argued that we are dealing with 'house societies'.

In this paper I will explore two central Anatolian Neolithic sites: Aşıklı Höyük and Çatalhöyük, where we can observe how buildings developed over the course of centuries. Whereas at Aşıklı Höyük buildings seem to be diligently copied in each building episode, at Çatalhöyük we can observe a transformation of domestic buildings into buildings that where the focus of ritual activities of large groups of people. Drawing on the studies of Lévi-Strauss and Bloch, it will be postulated that people at these two sites held divergent views of their histories.

Quick architecture, persistent practice: the long-term use and inhabitation of the monumental landscapes of western Britain
Vicki Cummings (UCLan)
In this paper I will consider the long term use of chambered tombs in western Britain. Most of these monuments seem to have been built fairly expediently in the early Neolithic (between 3800-3500 BC), but many were then remodelled and reused over the next 2000 years. Not only were the monuments themselves reworked and reused episodically over this long time-scale, but the landscapes in which they were located continued to be occupied and used. In this paper I want to think about why people returned to earlier sites and remodelled the architecture, often in quite subtle ways. I will think about the practices associated with the use and reuse of chambered tombs and finally I will consider the impact of these sites in the wider landscape. What did it mean to live alongside these monuments, and why did people, at certain times, return and re-engage with them?

The past in the past at the Pillar of Eliseg
Howard Williams (University of Chester)
Drawing on recent research and fieldwork by 'Project Eliseg' (a collaborative recent venture by Nancy Edwards and Gary Robinson of Bangor University together with Dai Morgan Evans and Howard Williams of the University of Chester), I suggest a new interpretation of the prehistory, life-history and afterlife of the Pillar of Eliseg. This ninth-century fragment of stone sculpture is situated near Llangollen in North Wales upon what seems a far-older mound and utilises a range of sophisticated commemorative technologies to promote the myths and genealogies of the kings of Powys. Subsequently, the monument attracted later medieval religious devotion, antiquarian interest and has

become a heritage attraction.

Superficially, the Pillar of Eliseg might be regarded as an instance of the long-term link between myth, memory and monumentality where archaeology can traces 'persistent memories' through the 'biography' of the monument over the centuries. I aim to illustrate that such an approach would be an intellectual fallacy that conceals not only our fragmentary knowledge of the monument but also evidence that can be clearly interpreted to the contrary. My reading of the Pillar of Eliseg reveals that this classic instance of the persistent linkage of myth, memory and monumentality is more profitably interpreted in a contrary manner. This in turn leads us into new terrain for understanding the social and political nature of both remembering and forgetting through material culture with implications for both prehistoric and historical archaeologies.

S10. The forgotten continent? Theorizing North America for UK-based researchers
Organisers: David Robinson (University of Central Lancashire), Jamie Hampson (University of Cambridge), Fraser Sturt (University of Southampton), Jeff Oliver
Chair: Wendy Whitby; Discussant: Dan Hicks

Fri 17th Dec, 14:00-17.30; Location: Wills 3.32

This session focuses on research by UK based archaeologists who work on the archaeology of North America. Research into other continents, especially Europe, Asia, Africa, and arguably to a lesser extant South America, is well represented in UK conferences, publications, and funding, North America remains almost forgotten in UK archaeological discourse. This is due largely to the fact that there has not been a concerted effort by those studying North American archaeology from UK institutions to highlight the importance of North American archaeology within theoretical contexts. This session calls for those working on this somewhat forgotten continent to come to Bristol TAG to remind the UK archaeological community of this apparently forgotten continent. Papers focusing upon the theoretical value of North American archaeology, the Big Questions it addresses, the history of North American research by UK researchers, the place of North America in UK archaeology, and its potential future are all welcome.

Cache caves: a new focus on the interior landscape of South-Central California
Wendy Whitby (University of Central Lancashire)
The archaeological study of south-central California has traditionally been firmly centred on the Channel Islands and coastal areas of the mainland. The vast interior region remains relatively understudied. In theoretical terms discourse has been dominated by processual approaches that consider cultural adaptation, behavioural responses to climatic fluctuation, and the development of complex chiefdoms (for example, Arnold 2001; Gamble 2008; Kennett 2005). There has also been a chronological emphasis on the prehistoric period. Most of the archaeological study for the colonial era has focused on the 'colonial spaces' such as the Spanish Missions and the closely adjacent indigenous communities. There has been very little consideration of the interior population in the tumultuous period following construction of the first Missions.

In this paper I will consider how the study of 'cache caves' can provide new insight into indigenous lifeways in the interior, particularly during the colonial period. A large number of artefacts have been recovered from these caves. The artefact collection is dominated by objects such as basketry and matting, but there are also items of ceremonial or ritual nature such as feather skirts, musical instruments, and bull-roarers. As 'complex' hunter-gatherers, storage must have been extremely important for native groups in this region, and this in turn would have been inextricably linked to the unique interior landscape of sandstone canyons, oak groves, and grassland potreros. This paper will explore the relationship between indigenous caching/storage practices and the interior landscape of the Santa Barbara backcountry.

The Chumash from the Channel Islands of the Californian coast: ancient DNA studies and the Pacific coastal migration route
Silvia Gonzalez (Liverpool John Moores University)
Previous genetic studies on Modern Chumash populations indicate that some Chumash belong to an ancient mitochondrial DNA (mtDNA) lineage that appears to be coastally distributed along North and South America. Ancient DNA was extracted from 21 individuals, approximately half of which are from El Monton archaeological site, a large shell midden deposit from Santa Cruz Island, the rest from other Islands from the Channel Islands. Preliminary results indicate direct maternal connections with Modern Chumash populations in mainland California dating back 4,500 years. We also explore potential genetic connections with Pericue Indian populations of the Cape region of the Baja California Peninsula. The possible cultural and genetic similarities between the Chumash, Pericue and other Pacific coast groups has important implications for our understanding of the colonisation and migration processes of the Americas.

Applying a UK theoretical perspective to North American GIS and spatial analysis
Michelle Wienhold (University of Central Lancashire)
Cultural resource management (CRM) in the United States has facilitated the expansion of geographic information systems (GIS) within the archaeological community, especially in terms of spatial database management and spatial modelling. Today, for many of the private firms and universities, GIS has become an integral part of the research involved in the study of past human culture. Spatial analysis is becoming more and more of an 'assumed' cost within

excavation and survey budgets. This is also enhanced by economical, high resolution datasets available through, for example, the United States Geological Survey. All of these datasets allow archaeologists to readily create environmental variables as input for spatial analyses over large landscapes and use them as a means to gain a better understanding about past environments and cultures. At the same time, UK based archaeological theories have come a long way in their discussion and study of the cognitive landscape and the application of GIS to dynamic human processes. These perspectives can be combined with the high resolution US datasets to allow for a more comprehensive study of past human culture. Drawing on specific examples of my work as an archaeologist and GIS technician for 6 years within CRM in the US and as a UK-based researcher for the past 3 years, I will present how UK theoretical discussions and issues concerning landscape archaeology can enhance North American GIS and the archaeological interpretations.

Rethinking Chaco: lessons from 'across the pond'
Claire Halley (University of Cambridge)
Chaco Canyon, situated in the heart of the American southwest, has been an important testing ground for the development of method and theory in American archaeology for over 100 years. Focusing on culture history and latterly on scientific, processual approaches archaeologists have produced voluminous amounts of literature yet, despite this prodigious research, the answers to key questions concerning the nature of Chacoan society; how it was organised, how it began and why it failed remain elusive. The data support a number of contradictory interpretations for the organising principles of Chaco e.g. inequitable/egalitarian, simple/complex, hierarchical/non-hierarchical, secular/religious and corporate/network. Lynne Sebastian (2006) notes that current research and debate is "bogged down in a whole variety of dichotomies".

   This paper will begin by reviewing the reasons for this 'quiet' crisis in Chacoan archaeology. I suggest that the perceived hyper-relativism and anti-science approach of post processualism appears to have frightened off south-western archaeologists who remain resolutely scientific and processual in their approach to data, method and theory. I argue that it is time for south-westerners to look 'across the pond' for inspiration and consider the potential of interpretive and humanist approaches as a means of kick starting a stalled research agenda. To demonstrate the potential of this approach I present a case study drawing on practice and performance theories to consider the nature of power and its expression in the early developmental stages of Chacoan society.

Historiography of rock art research in west Texas and beyond
Jamie Hampson (University of Cambridge)
Histories of North American archaeology often suggest that, until recently, systematic studies of rock art were non-existent. As early as the nineteenth century, however, rock art researchers not only acquired both archaeological and anthropological data and knowledge, they were also among the first to define the intellectual concepts that continue to drive problem-oriented research today.

   In this paper, I do not suggest that there was (or still is) a tidy, single factor that unites rock art researchers. By outlining the aims and successes of some of the early North American studies, however, I demonstrate that rock art researchers helped shape the discipline of archaeology. I situate the few studies that focus on the rock art of west Texas within the broader, continent-wide historiography, and use multicultural Meyers Springs – one of only a handful of well-documented rock art sites west of the Lower Pecos River – as a case study.

Rambling the rivers: the narrative of a shovel bum in the Ohio and MIssissippi Valleys
Sheila Kohring (University of Cambridge)
Commercial archaeology is often a primary vocation for fledging archaeologists wanting to "gain experience". However, often the realities of contract work often push to the limit ethics of "best practice" as inculcated in academic discourses. As a result, commercial archaeology is often the poor relative to academic research in North America and other western countries. This paper explores archaeological practices and the presentation of excavation data within the US contract world. The paper follows a narrative of experiences and engagements of one "shovel bum" working in the 1990s in the Mississippi and Ohio River Valleys. It then juxtaposes these experiences with academic expectations and practices redefined for research in Great Britain. After 10 years separation and a return to look at contract projects again, has anything changed?

An Aukward proposal: Ice Age hunters of the North Atlantic
Bruce Bradley (University of Exeter), Dennis Stanford (Smithsonian Institution)
The early peopling of the New World has been a topic of intense research since the early twentieth century. While the dominant theory that all people came through Asia is still generally accepted, evidence has accumulated over the past two decades indicating that the earliest origin of people in North America may have been from south-western Europe. In this presentation I outline a model of a Solutrean origin for pre-Clovis and Clovis culture in North America and discuss the archaeological evidence, both positive and negative, supporting this assertion. Beringian archaeology has only pushed back dating to around 13,000 years ago, a time when the Clovis Culture was already well established in North America. There is a growing body of evidence that people were exploiting the eastern seaboard from Maine to South Carolina as early as 22,000 years ago. The material culture from this time is extremely similar to the contemporary assemblages in south-western France and northern Spain and it is our contention that this was the result of a direct historical connection between the two regions. Evaluation of the conditions of the North Atlantic ice

edge indicates it was a very rich biotic zone that would have been available to boat-using hunters. We envision a slow westward exploration that ultimately resulted in establishment of interacting populations on both ends of the ice front. This link was broken with the retreat of the glaciers and northward retreat of the ice front between 16,000 and 13,000 years ago.

The Transatlantic Archaeological Gateway: fishing data from the pond
Jon Bateman (University of York), Stuart Jeffrey
On both sides of the Atlantic, the discipline of Archaeology has been a relative early adopter of ICT in teaching and research. Archaeologists routinely create vast quantities of primary digital data. As the only record of unrepeatable fieldwork it is essential that these data are preserved, for re-use and re-interpretation. In the UK the Archaeology Data Service (ADS) has developed into a national repository for digital data from the UK historic environment sector, cross-cutting the academic and public and private sectors. In the USA, it has taken longer to establish a national archival infrastructure but in December 2008 the Digital Antiquity initiative and its digital repository, the Digital Archaeological Record (tDAR), was established at Arizona State University. The Transatlantic Archaeology Gateway (TAG) project aims to develop tools for transatlantic cross-searching and semantic interoperability between ADS and tDAR. This paper will explain how the project will be of use to researchers on both side of the Atlantic and explore some of the epistemological implications of opening these geographical discreet datasets to these powerful search mechanisms.

Lost colony or lost cause? Everyday archaeology in the extremes of the Outer Banks
Louisa Pittman (University of Bristol)
The Outer Banks of North Carolina is a place of extremes: hundreds of shipwrecks, devastating hurricanes, and the holy grail of American archaeology – the mystery of the Lost Colony. There are hundreds of miles of shoreline in a chain of numerous inhabited islands with a long history of native and English colonial occupation, but to date almost all of the archaeology carried out in the region has been focused on just a few square miles of Roanoke Island in a tireless quest for any evidence of the original 1587 settlement of Raleigh's Lost Colony.

This paper details the challenges of conducting surveys and excavations on contact period sites in Cape Hatteras without a specific focus on the Lost Colony. I will look at how the search for the Lost Colony has deeply affected local opinions of archaeology, has provided unique challenges in coordinating volunteer and professional efforts, and has contributed to a large gap in the archaeological record of both native and later colonial occupation. I will also outline the difficulties and advantages of conducting fieldwork as a Carolina-trained American archaeologist doing British academic research in Hatteras; a place where most American academics and government agents are viewed with suspicion or even outright hostility, but where "outsiders" from across the Atlantic have no stigma attached to there presence.

S11. Medicine, healing, performance: beyond the bounds of 'science'?
Organisers: Effie Gemi-Iordanou, Rhiannon Pettitt, Robert Matthew, Stephen Gordon, Ellen McInnes (University of Manchester)

Sun 19th Dec, 09:00-13:00; Location: Wills G25

Archaeological investigations into medicine and healing practices traditionally favour systemic and processual approaches and methodologies, such as the evolution of disease, skeletal pathology, and the chemical properties of plant-matter. Whilst informative, these approaches alone do not articulate the lived-in world of the people or things in question.

Medicine can be considered a 'science', grounded in the material, observable world. Yet outside the modern western world, health and the treatment of disease are understood in many different ways. Incantations, séances, and acts of scapegoating are examples of performative techniques often used to tame supernatural forces and 'heal' fractures in people and society. Apotropaic amulets, charms and surgical tools are material manifestations of such medicinal processes. We consequently wish to consider a number of themes. How were medical practitioners or sufferers of ill-health and disability perceived by the wider community? Can healing performances be observed in the archaeological record? And where does the distinction between science and religion lie?

For this session we encourage participants to consider a more theoretical and integrated analysis of medicine, medical practitioners and their patients. We would be interested to receive papers which evaluate the relationship between the socio-religious and physical processes of healing, disease prevention and body maintenance. We also welcome participants who seek to assess the role of the scientific method within the wider theoretical framework and who try to reconcile the methodological divide.

An introduction to medicine, healing and performance
Ellen McInnes, Miss Rhiannon Pettitt (University of Manchester)
With the majority of cultures employing some form of practice to restore or maintain a person's health, the practice of medicine and healing often forms an important part of 'being in the world'. Each culture creates such practices from and within their own social contexts and consequently there is huge variation in the manifestation of medicine and healing. With some societies we may find healing and medicine integrated with religion and religious practices. Medical practice can often be akin to, or indeed indivisible from ritualized acts. Even with the modern day dislocation and confinement of medical practices to clinics and hospitals, health related body maintenance and cleanliness still permeate everyday tasks. This paper aims to illustrate the variety of forms to which such knowledge and practices

takes, whilst also deconstructing the science bounded view of medicine which dominates the western world. This paper will also review past and current themes involving healing and medicine. In particular, noting continuation and divergence from the 1998 TAG session 'The Archaeology of Medicine'.

Roman medicine in Hispania: a case study for finding medical practices in the archaeological record
Patricia Baker (University of Kent)
Roman medicine can be explored from many critical angles because information survives in the skeletal, archaeological and literary records. Literary examinations have evinced that differing views existed about health amongst ancient medical writers who lived in the same region and period. Surprisingly, studies of the material remains of medical tools, with a rare few exceptions, not only ignore the variations in medical thoughts, but have favoured a cultural historical approach to instrument identification and distribution that are informed by modern understandings of surgical procedures, promoting an unjustified impression that beliefs about health became identical throughout the empire. It is necessary to move beyond this assessment of material to one whose critical, theoretically-informed methodology is sensitive to the context of artefacts to see how cultural beliefs affected such concepts as health, disease and the body.

Archaeological remains are key to understanding past medical practices, particularly in the provinces, where few literary references exist. The core question of this paper asks how the indigenous populations of Rome's Spanish provinces appropriated Graeco-Roman medical philosophies into their own healing traditions after the area was colonised by the Romans. By examining the design and deposition of instruments multi-variant beliefs and customs will be explored to see how the exchange of knowledge between societies with different ideologies affected medicine in Hispania. The project resonates with current post-colonial studies of life in the Roman provinces, gives greater attention to Roman-period medical archaeology and provides a case study for finding beliefs about medical practices in the archaeological record.

Medical care in barbarian societies in the first millennium. Archaeological enlightened
Annette Frölich (University of Copenhagen)
In the geographical area of Southern Scandinavian we have no written sources informing us about medical treatment or care in the societies in the first millennium. All our knowledge is based on interpretation of archaeological excavated artifact-material.

Re-evaluation has identified medical instruments, among previous excavated archaeological artifact – material, dating to the Roman Iron Age. Artifacts excavated from six Danish war booty offering-bogs, shows that the society in Roman Iron Age Scandinavia cared for and treated wounded warriors. In the paper are given examples concerning types of identified surgical instruments, excavation contexts and for what kind of treatments the instruments could have been used.

Additional, my re-interpretation of archaeological material from Uppåkra, Helgö and Birka in Sweden, shows medical artifacts excavated about fifty years ago and dated to the first millennium. More exact dating is unfortunately not possible. The newly identified instruments prove that medical treatment has been carried out and that the theories behind the performed treatment followed contemporary medical ideas of Southern Europe. The deposition location of the excavated instruments shows that some medical treatment may have been carried out within a cultic/holy site. It was however necessarily not only medical treatment that was executed but perhaps also ceremonial performed offering of humans or maybe animals, or both, which took place at the site. The medical equipment for caring out both purposes is equal.

Exploring the social dimensions of healing and medical practices in the Bronze Age Aegean
Effie Gemi-Iordanou (University of Manchester)
The necessity and practice of medicine is interlinked with human existence. The notion of medicine and healing is discussed in Aegean archaeology to a large extent, focusing mostly on the medical uses and properties of certain plants, such as saffron, and the connection of healing practices with the worship of the Goddess. In that way, current research has not expanded to incorporate medicine within the wider social structure and determine the roles of the actors involved.

This paper seeks to address the missing elements from the study of Aegean medicine, posing questions that deal with social roles fulfilled by the healers and the healed; how that influenced both their respective status as well as the quality of the treatments; the potential differences between treatments offered from and by people of different social strata; the various functions of the religious element in healing practices.

Gendered attitudes towards hygiene and ill health amongst the piously religious in medieval Sweden
Johanna Bergqvist (Inst. of Archaeology and the History of Antiquity, Lund University)
In studying leech craft and medicine an important aspect is to try to discern not only the wielders, but also those who received their treatments. Osteological studies is one way to do this, but also the medical artifacts (i.e. instruments and other equipment) can to a certain extent be used to attain this.

Archaeological materials from medieval monasteries and nunneries may be such a material. The highly regulated lifescapes and gender differentiated habitats of these institutions provide an attractive backcloth on which we can project the material culture in our attempts to analyze it. When it comes to the material culture of hygiene and leech craft the gender separated milieus gives an interesting opportunity to investigate similarities or possible differences

between the two genders (monks and nuns).

Detailed work with the materials from Swedish Cistercian institutions has revealed differences in the artifact materials when it comes to both quality or diversification and quantity. Different possible explanations for the observed results will be considered, but as a conclusion the author suggests that it reflects disparities in the appreciations of how piously religious men and women in medieval Sweden related to their bodies and to privation in terms of ill health and deficient hygiene.

'The vagaries of this foul carcass': social disease and revenant belief in Medieval England
Stephen Gordon (University of Manchester)

The concept of pestilence in the Middle Ages extended beyond the confines of the material, observable world. Outbreaks of disease and destruction were often seen as physical indexes of social unrest. Indeed, contravention of the prevailing habitus of the community (heresy; ill-timed death) was a degenerate social performance, the manifestation of which sometimes took the form of a walking, disease-spreading corpse. Utilising the revenant narratives in William of Newburgh's Historia Rerum Anlgicarum (c.1198), I will explore the interrelations between the greater, textual traditions of disease theory and the local, practical methods for assuaging the dangerous dead. That is, to what extent did a chronicler's educational background, their conception of the sinful body and knowledge of humeral theory influence the ways in which they understood and transcribed their informants' 'wonderful' tales? Moreover, how useful are the anthropological approaches when trying to analyse the local, practical methods of dealing with outbreaks of social unrest? The rationale behind decapitation and the staking of a body is absent from liturgical texts and, as the anthropological literature suggests, the contagious nature of the liminal body was an issue which was not confined to European sources alone. Thus, using a combination of literary and archaeological evidence, and with reference to the theories of practice advocated by Michel de Certeau, I will illustrate how smaller (practical) traditions could be improvised within the larger (textual) traditions of society to form idiosyncratic patterns ('rhetorics') of apotropaic response.

Yoruba female elders as body therapists: a socio-cultural consideration of hot water body pressing (ara jijo) in effecting body shaping and rejuvenation
Alaba Simpson (Crawford University, Nigeria)

The paper notes that despite the modernity that has brought with it unimpeded contact with foreign cultures, the long term practice of hot water body pressing (ara jijo) as a form of cultural body maintenance has persisted among the Yoruba till the present time. The paper notes with interest that this indigenous traditional health care practice of body pressing nuances the dual conception of health, first as `well being' and then as `cosmetic'. Usually dispensed by older female members of the family, hot water body pressing is believed by the Yoruba to carry with it, the essence of rejuvenation that ensures physical fitness as well as good carriage, following the stress of child delivery. Emphasis is given in the paper concerning the two categories of the recipients of ara jijo, an aspect that draws attention to the health related traditional believes surrounding the newly born child and the newly delivered mother. On the whole, the paper highlights the important position of the female dominated Yoruba indigenous non-consultative health care pattern that is usually overlooked in discussions relating to modern day health enterprises.

'Writing stones', secret shrines, and The Word of God in liquid form
Bryn James (University of Manchester)

An analysis of initial findings, and potential archaeological implications, following qualitative and quantitative study of curative material practices, amongst healing practitioners in Ghana. This research is focused upon ways in which systems of 'traditional' belief may be signified through inherited medical knowledge, curative assemblages, and associated material culture. Interpretation particularly centres around exploring the tensions inherent to the variable materialisations of indigenous and Islamic belief within West African 'spiritual medicine'.

S12. Make-do and mend: the archaeologies of compromise?
Organisers: Ben Jervis (University of Southampton), Alison Kyle (University of Glasgow)
Sun 19th Dec, 14:00-18:00; Location: Wills G25

This session considers the artefact, ecofact and building reuse and the use of alternative, sometimes inefficient, methods or materials in past manufacture and resource exploitation. Papers should bring together the archaeometric analyses which identify these phenomena and the social interpretation of these findings.

In their consideration of artefact variability, Schiffer and Skibo (1997) suggest that artefacts are a compromise between efficiency in manufacture and use. We will question this assertion: is the reuse of objects, and the use of inefficient materials, really a compromise or do they have more deep-rooted cultural implications?

Further questions to be addressed include what does the active, physical engagement with objects, required during their repair, tell us about the value of the object in question – whether intrinsic or cultural. Does the lengthening of an objects biographical history through repair impart a cumulative cultural significance upon repaired, as opposed to non-repaired objects? If we accept that material culture had an active meaning, do instances of repair represent maintenance of the original cultural meaning of the object, or the creation of a new hybridised meaning?

We invite papers dealing with the reuse or recycling of artefacts, either for their original or an alternative function, skeuomorphism, or evidence of adaptability to changes in context in the archaeological record. Papers should offer an

interpretation of these observations, but also be grounded in the archaeometric analysis of objects, structures, faunal or environmental remains.

Schiffer, M and Skibo, J, 1997, 'The Explanation of Artefact Variability', *American Antiquity* 62,1, 27-50.

What did the apocrypha know?
Andrew Crockett (Wessex Archaeology)
Traditionally the repair of pottery vessels, particularly coarsewares, has been attributed to necessity, resulting from inadequate supplies or lowly status limiting the availability and access to new vessels, thus forcing the continued use of the old. The proposed paper will explore the phenomena of ceramic repair during the Romano-British period, focusing on the relatively little recognised practice of using birch-tar as an adhesive for repairing vessels. New research by Wessex Archaeology, with the help of AFESS at the University of Reading, on the largest group of 'glued' sherds thus far identified, from the ceramic assemblage at CTRL Springhead, Kent, suggests that this practice is not just the work of parsimonious individuals but common practice within the community.

More than just a quick fix? Repair holes on early medieval Souterrain Ware
Alison Kyle (University of Glasgow)
In the context of early medieval domestic pottery, this paper considers how post-firing perforations on ceramic vessels may be viewed by the archaeologist as an index of the past action of repair and vessel reuse.

The evidence for repairs of Souterrain Ware vessels from NE Ireland will be initially described, followed by a discussion of the exciting interpretative possibilities that such innocuous archaeological traces can yield through the application of archaeological theory. This paper will suggest that our interpretation must go beyond the single point in time at which individual vessel repairs took place. It is argued that, in this instance, repairs can be more meaningfully questioned at a broader regional or even interregional level.

This paper considers vessel repair to be an intermittently recurring action which was embedded in social practice. As a repetitive, habitual practice, which was passed from one generation to the next, this paper will raise the question of the role of ceramic production and use in cultural reproduction. The paper will demonstrate how these unassuming perforations may be further used to address questions of, for example, agency, gender, choice (resistance, persistence, adoption and adaption), production and reproduction.

Ultimately, this research derives from a broader study which seeks to question the degree of cultural similarity of Ireland and western Britain. The research presented indicates that within this broader study area, including Scotland, ceramic-producing regions used vessels in different ways, indicating the existence of regional variations in habitus, and by inference regional variations in identity.

The repair and modification of early Anglo-Saxon brooches: theoretical Implications
Toby Martin (University of Sheffield)
This paper examines a corpus of over 1000 early Anglo-Saxon brooches and locates a frequency of repair and modification as high as 20% for some brooch types. Not only does this raise questions about the economic worth and availability of such items, but the amateurish nature of most repairs and modifications emphasises the embodiment of personal memory in these objects, and perhaps helps to explain their high rate of deposition as grave goods. Repair and modification impart insight into the detailed biography of these artefacts. This is of critical theoretical importance to objects generally seen only in their last stage of biography i.e. as grave goods.

There is such a high variety of physical modification that generalisation obscures the subtler meanings. Thus a typology of physical transformations is constructed that demonstrates how the purpose of these modifications oscillates between practical function and symbolic meaning. This typology may also help to locate where and when these modifications are taking place, be it in a workshop immediately after a casting error, or a simple repair presumably performed in the home.

This has significant theoretical implications for both Anglo-Saxon mortuary archaeology, as well as the study of dress accessories in general. Specific types of brooches are suggested to be highly personal and inalieanable objects whose only proper place of disposal after their initial casting is physically attached to the owner's corpse.

Significant reuse: material biography and early medieval sculpture in Scotland
Mark Hall (Perth Museum & Art Gallery)
This contribution will explore reuse and repurposing through the avenue of material or cultural biography. Reuse is integral to cultural biography and both will be assessed in the context of early medieval (including Pictish) sculpture in Scotland. Such an approach reveals human complexity in both the short, period time-frame and in the multi-period long durée. It breaks down the straight jacket of period transcending such demarcations and by revealing complexities within periods it disrupts their cohesive, generalised definition. It is also people focussed, it does not fetishise objects but seeks to tell us about how they were used and reused and changed by people. Objects have use lives and multiple users.

Objects that stay in currency or in the landscape have generally greater potential for recoverable biographies; excavated objects once sealed in the ground less so – but archaeologists should acknowledge that the identity of an object is more complex than its fixed site context of where it came to rest. They have wider social contexts. The

biographical approach is sympathetic with a landscape approach: there is a close affinity in studying landscape palimpsest and the life histories of objects, indeed the two should be linked.

When is a pot still a pot?
Duncan Brown (English Heritage)
This paper examines the concept of pottery in the form of 'seconds', considering the validity of pots in terms of their intended function, even if they have not emerged from the kiln in a pristine condition. One particular vessel is examined in terms of what happened to it in the kiln, how that affected its final appearance and what that might have meant in terms of value as a saleable commodity and as a functional item. That will lead to a general consideration of the relationship between finish and function and the place pottery might have occupied in a medieval household. One might then reflect upon where, in a medieval scheme of materiality, the lines of ceramic compromise might be drawn. In other words how bad does a pot have to be before it is deemed worthless and useless? From there, it is a short step to a consideration of the continuing functionality of pottery in broken form, although that discussion may be covered more thoroughly by other speakers in the session.

Making do or making the world? Tempering choices in Anglo-Saxon pottery manufacture
Ben Jervis (University of Southampton)
As a pottery specialist I am often asked why the earliest Anglo-Saxon pottery is so crude, in particular why it has organic temper. Often this pottery is friable and it is difficult to understand why this method of manufacture was adopted. Typically I could give one of two responses. Firstly, I could argue that the use of organic temper (typically chaff or dung) made the clay more workable and increased the thermal shock properties of the pottery, by producing voids in the fabric. Secondly, I could cite social reasons, arguing that it fitted with the 'habitus' of Anglo-Saxon potters.

Neither explanation is satisfactory, instead I propose we address the question by collapsing the social and material worlds into each other, to attempt to compose what is termed a 'symmetrical' view of the world. Following Actor-Network Theory I will demonstrate how the pottery is situated within a network through which meaning and action is distributed between human and material actors. By taking this approach we can examine how the pottery played a part in building context, how its relations with humans distributed agency and thus created a meaning, or logic, to what seems to us to be an illogical choice of material culture.

Making do or cultural taboo?
Martyn Allen, Richard Easton, Kristopher Poole, Rebecca Reynolds, Naomi Sykes (University of Nottingham, Zooarchaeology Research Group)
Whilst there is considerable potential for examining animal remains as artefacts, this paper takes a broader perspective seeing zooarchaeological material not simply as 'objects' but as reflections of a wide range of meaningful human-animal-landscape engagements. From this stance we consider to what extent the zooarchaeological record is a useful medium for the detection of compromise.

As a case study this paper presents the results from recent collaborative work on the zooarchaeology of the Roman to early medieval period, which has highlighted temporal variations in exploitation of game mammals, wild fowl and fish. We will explore the possible reasons for these fluctuations in human-animal relationship – do they represent 'compromise' (e.g. due to resource scarcity resulting from famine or over-hunting) or a more fundamental shifts in worldviews and attitudes to nature?

S13. 20th and 21st-century conflict: contested legacies
Organiser: Nick Saunders (University of Bristol)

Sun 19th Dec, 09:00-13:00; Location: Wills G27
This panel explores the diversity of contested legacies of modern conflict – from global wars to local civil unrest. Modern conflicts create as well as destroy, and it is the extraordinary range of multi-vocal aftermaths that concerns us here.

Remembering conflict: challenges for the 21st century
Valerie Higgins (The American University of Rome)
The reconstruction of cultural heritage after conflict presents unique challenges in the 21st Century. This begins with decisions about what to restore of the (sometimes deliberately) destroyed cultural heritage and often includes confronting the appropriate way to record the conflict itself and commemorate the dead of all sides. The technical choices available to record cultural heritage have also multiplied. Handled sensitively the process can contribute to reconciliation, handled badly it can leave festering wounds. The issues are particularly pressing as we are now more aware than ever aware of the role that our physical environment plays in forging memory. This paper will examine these issues.

Battlefields in miniature
Martin Brown
This paper will consider the role of the tactical model as a manifestation of materiel culture. While ostensibly a tactical tool facilitating planning and preparation for military operations they may also embody multiple meanings. While many

models are disposable products of a particular circumstance or situation some have enduring existences reflecting not only their primary function but a range of mutable meanings. Through the life of a model it may be an instructional tool but may, as a simulacrum of terrain, stand as a proxy for the actual landscape in a context beyond the purely functional. As such the model becomes not only a representation of terrain but also of the landscape itself encompassing a broad definition that includes cultural, political and social readings. Where models survive into the present day their meanings continue to be renegotiated and contested for they are truly landscapes in miniature and remain sites of conflict.

The paper will focus on two models associated with the 1917 Battle of Messines but will also consider other examples, including the great recreation of the Battle of Waterloo.

Muddy hell: an exploration of mud as material culture of the Great War
Matthew Leonard
This paper will look at the mud of the Western Front as material culture and explore its many narratives. Almost every painting, photograph, poem, diary or book about the First World War involves mud. It is as much a part of the war as artillery or trenches, barbed wire or machine guns, hopelessness or heroism. Yet mud as material culture from the war does not exist for modern day observers to see, except in the literature and imagery of the time. Therefore the role of mud in the Great War is often overlooked, taken for granted and not fully understood. The terrain of the Western Front hugely affected how the war was fought as well as how life was experienced by the men in the front lines. It produced social and cultural landscapes that affected every aspect of a soldier's life. The landscapes it created were felt, tasted and smelt. Mud was lived on and in and became a living object that the soldiers grew to understand and admire as well as dread and hate. This paper will adopt a multi-disciplinary approach to explore the impact that the "Mudscape" of the Front had on the way this modern war was fought and experienced.

The earth remembers: Sedgeford, the rise and fall of a WWI aerodrome
Keith Robinson (University of Sussex)
This paper explores the landscape context of the WWI aerodrome at Sedgeford in north-west Norfolk, It looks at the growth and decline of the aerodrome and compares surviving archaeology with documentary and photographic evidence. It uses the archaeological evidence to explore the affects of the aerodrome on the post-life uses of the land.

Research has suggested several forms of land-use for the area around the WWI aerodrome and the Sedgeford Aerodrome Project has through archaeological intervention been able to assess some of the affects land-use has had on the geography of the aerodrome. Equally, working on the concept of the multi-valency of objects, the use of archaeology has allowed us to record traces not only of WWI but of the interaction of those remains with later land-uses. This includes re-use of the aerodrome in WWII as a decoy day and night landing ground.

Engaging with Second World War German sites in northern Finland
Vesa-Pekka Herva (University of Oulu), Oula Seitsonen (University of Helsinki)
Finland had close ties with Germany during the Second World War, and German troops were stationed in northern Finland as part of Hitler's attack on the Soviet Union. The Soviet Union forced Finland to turn against Germany in 1944, which resulted in the so-called Lapland War and the German retreat from Finland. The German troops destroyed not only their own military sites upon their retreat but, disappointed with their former brothers-in-arms, engaged in massive destruction of northern Finnish towns, villages, infrastructure and private property as well. The Germans, in the Finnish perspective, were friends and enemies who provided much needed support in the war but also 'burned down Lapland'.

Small wonder, then, that the Finnish-German relations during WWII have remained a tender subject in Finland until recently. This paper maps diverse attitudes towards the German material heritage in the northern wilderness of Finland, and touches upon the role the German-inflicted destruction of material culture as an agent of memory. The remains of German military sites and materiel, abundant as they are in certain areas of Lapland, lack 'official' status as cultural heritage and are neglected, overlooked, looted and generally regarded in rather negative terms. This material heritage, however, has also a potential to be put into positive uses.

The last Blitzed building in Britain: the battle over memorial and memory in the ruins of Hull's National Picture Theatre
James Greenhalgh (University of Manchester)
On the night of the 17th of March 1941 the National Picture Theatre in Hull was bombed and largely destroyed, leaving only the grand façade standing. Sixty nine years later it remains an untouched, boarded-up ruin – the last 'Blitzed' building of its type in Britain not to have been demolished, restored or preserved as a memorial. Despite its listed status, the last three years have seen a continuing debate over the redevelopment of the ruins between those wishing to convert them to commercial use and voices calling for the preservation of the ruins as a memorial and educational site. This paper examines the ongoing battle between these competing interests and, in particular, asks questions about the role of material remains in memorialising events. It compares opposing claims of what is 'appropriate' use of the ruins and examines how the rival groups have sought to legitimise their own agendas through the motivation of narratives of both the conflict and the intervening years. In contesting the memorialisation of the Blitz, both groups have sought to map concepts of progress versus heritage, the local versus the national, remembrance, and heroism onto the landscape, whilst also advancing differing declamatory strategies for creating a suitable

memorial. The paper seeks to gain a deeper understanding of the process of creating memorials, whilst also seeking to question the importance of the material form of ruins themselves in this process. It also examines how narratives of the past are organized spatially at historical sites and memorial spaces.

Protest, defiance and resistance in the Channel Islands during the German occupation: public versus private memory, 1945-2010
Gilly Carr (Cambridge University)

Since the end of WWII, a plethora of books have been written and sold in the Channel Islands on the subject of the German occupation of 1940-1945. Nearly all of them describe acts of protest, defiance or resistance that took place during the occupation, and they preach to a long-converted local audience. The vast majority of resistance in the Islands was unarmed, as all Islanders know. When compared to armed resistance in other formerly occupied countries such as France, Islanders experience some anxiety that their resistance somehow doesn't 'count' or compare well on the international stage, as it 'didn't further the British war effort'.

These feelings of insecurity were turned to anger by the publication, in 1995, of journalist Madeleine Bunting's book, The Model Occupation, which was heavily biased in favour of an interpretation of collaboration. After this, Islanders turned inwards and were unwilling to share their occupation stories with outsiders who might distort their cherished occupation memory. At the same time, the sensationalism of Bunting's work ensured that it was widely read in the UK, such that it became common 'knowledge' that the Islands collaborated during the occupation.

Have the islands' authorities done anything to change this perception? What legacy or heritage have political prisoners left behind for islanders, tourists or researchers to see? How are they portrayed in museums? What memorials have been erected, when and where? This paper examines the contestation between the public and private memory of resistance in the Channel Islands, carried out in the heritage sphere, and examines how it affects the perception in the UK of the Channel Islands' experience of occupation.

The past is history? The archaeology of occupation and persecution
Caroline Sturdy Colls (University of Birmingham)

Alderney, in the Channel Islands, represents an unrecorded and unprotected landscape of conflict, occupation and persecution. From 1941-1945, it was occupied by the Germans and housed the only SS camp on British soil, alongside several labour camps at which thousands of individuals lived, worked and died. Yet, the history of the Occupation did not end with the liberation of the island and, since 1945, various groups have attempted to shape the perceptions of events; some people consider them part of their identity, others feel that this dark part of the past should not be made into a tourist attraction, some feel little connection to events that happened outside of their lifetime; some have a cultural or religious affiliation whilst others see the sites as places of memory and commemoration. This paper explores the impact such opinions have had on the successful implementation of a programme of archaeological research. It explores how a multidisciplinary approach has been adopted with the intention of rectifying these ethical, social and political aspects, whilst providing a potent and tangible reminder of these events for future generations.

Shaping memory, creating identity: Chile's National Stadium
Esther Breithoff (University of Bristol)

Things are not always what they appear to be from the outside. Often one has to physically dig up the ground or metaphorically dig into the minds and hearts of people to get to the essence of things. A football stadium might not merely be a place hosting sport activities. During the early weeks of Pinochet's dictatorship in Chile, the National Stadium had been temporarily transformed into the nation's biggest detention center. Along with numerous other concentration camps that dotted the country, the National Stadium turned into a place of terror and personal and collective memory and identity. People that the military considered opponents to Pinochet's authoritarian regime were tortured and often murdered at the National Stadium. In many cases the military disposed of their bodies in unknown locations, turning the victims into Chile's 'disappeared'. In the absence of bodies, this paper is going to establish the importance of the stadium as a physical marker of the regime's cruelty. In order to do so it will explore the stadium's different usages from the time of its erection up until the present day and draw comparisons to other torture sites. It will furthermore argue that material culture, such as photographs, and archaeological traces and architectural features form significant witnesses of Chile's past. The paper will then discuss the implications on turning a former concentration site into a museum. Finally, it will study the stadium as a symbol of democracy and human rights by looking at its use during the post-dictatorship years.

S14. Drawing epistemological lines in the sand
Organiser: Sheila Kohring (University of Cambridge)

Fri 17th Dec, 14:00-17:30; Location: Wills G25

This session explores the way archaeology is carved up by dividing lines from within the discipline itself. While we all call ourselves "archaeologists" - and we are usually perceived as such from the exterior – we often create artificial boundaries between categories of archaeology, categories we all comfortably use: academic and contract, social and scientific, theoretical and culture historical, North American and European – the list can continue and often relies on deeper dualities within broader society. By creating these dividing lines, in effect we are fragmenting the basic

epistemological structure of the discipline by narrowing and shaping the methodological structure and practice of how archaeology is conducted in each "category". This, of course, shapes interpretation and even theory to the point that we must ask if we now exist in a world of archaeologies rather than archaeology.

The session brings together individuals situated in the various strands of archaeology in an attempt to highlight points of tension in archaeological practice. The session seeks to address whether we exist as a discipline with a coherent epistemological remit and, if not, where might we find disciplinary solidarity (or, if we can't, is that a bad thing?).

Reconsidering disciplinary divides: an historical approach
Anwen Cooper (Durham University)
This paper uses evidence from life-history interviews undertaken with practitioners from across the broad spectrum of British archaeology to reconsider perceived disciplinary divides. It examines the changing character of different disciplinary groupings over the duration of the past 30 years, situates notions of disciplinary separation in relation to concomitant views that the archaeological community is small and tight-knit, renders ways in which the operation of disciplinary relationships (both cohesive and divisive) has actually been implicated in recent and contemporary research practices, and examines how disciplinary disunity (or at least perceptions of disciplinary disunity) can actually be quite productive. In doing so, it provides a vital historical context for understanding current disciplinary dividing lines and tensions, and evinces the fluidity and complexity of even the most seemingly entrenched of archaeology's social and epistemological boundaries.

The ever moving and undrawable line: objectivism versus subjectivism in archaeology
Monique Boddington
Within archaeology there has been an ongoing divide between the objective and subjective, post-processual versus processual. One comes from the need to be archaeologists, to make statements about the past and the other comes from an ethical concern that different voices need to be heard. Theoretical changes have partly arisen out of a concern regarding the ethical nature of knowledge construction in archaeology but it remains that what is emancipatory to many groups hinders the archaeologist. Archaeology is now viewed as a political tool but it remains uncertain how to deal with this debate.

In this paper I would like to define both sides of this and discuss why archaeology has these two faces. How this comes from not only epistemological concerns but also ontological ones. The problem remains that archaeologists aim towards an understanding of the past but this is always situated within a political and social context. The current epistemological position makes this very difficult and I will show why it is so difficult to reconcile these two sides, how currently rather than an explicit epistemological approach we instead draw lines in the sand, dangerously, where some voices appear more equal than others.

The practical and epistemological challenge of contract archaeology in Chile
Mary Leighton (University of Chicago)
My research into different practices of North and South American archaeologists working in Chile and Bolivia starts with the understanding that there are indeed many archaeologies. Using an example from Chile, I explore how boundaries within archaeology, and the debates they generate, work to "think through" epistemological anxieties that remain at the heart of archaeology as a field science.

In the last decade, arqueología impacto (contract archaeology) in Chile has rapidly grown as an alternative field of employment to the limited networks of academic archaeology. At the same time, radical shifts in the university system are transforming the career paths of the growing number of graduates. Both the new educational qualifications and the alternate networks of impacto are challenging traditional definitions of professional archaeological expertise. The understanding of what it means to be an archaeologist – and as a result, what it means to create archaeological knowledge – is undergoing a transformation.

Debates surrounding the Colegio de Arqueólogos, an organisation recently created by some of these young archaeologists, have brought into focus the perceived disparity between impacto and academic archaeologies. While the traditional Sociedad Chilena de Arqueología concerns itself only with scholarship, the Colegio proposes to be the outspoken public voice of the archaeological profession in Chilean society, while also campaigning for better working conditions for all archaeologists. In this paper, I will explore how the debates over the Colegio and impacto are ultimately tied to anxieties about the epistemological foundations of archaeology, in Chile and beyond.

Edge effects: geophysics and the others
Helen Wickstead (Kingston University), Martyn Barber (English Heritage)
How does the creation of boundaries around a discipline have effects within it? This paper uses the history of Geophysics to explore how epistemological boundaries emerge. At their introduction, certain Geophysical techniques were poorly understood by most archaeologists. Although electrically based methods were eventually relatively widely adopted, and adapted (often by enthusiastic amateurs brandishing Heath-Robinson devices), other techniques were initially the preserve of small groups of specialists, many of whom had backgrounds outside Archaeology. The liminal characteristics of archaeological geophysics were enhanced by the uncomfortable similarities its methods bore to practices long present on the fringe of archaeology – notably dowsing and the investigation of ghostly and psychic phenomena. Establishing legitimacy for Geophysics involved constructing strong defences against Archaeology's

"lunatic fringe". Paradoxically it may be these very defences that have segregated Geophysics from wider conversations questioning epistemologies and experimenting with alternative ways of building knowledge.

Overcoming epistemological fracture in Sodaworld
Mary Gee
My research develops a method of cultural analysis, which can be used to explore the relationship between human behaviour and material culture. This relationship results in very complex phenomena that are difficult to address analytically. There is already a wealth of knowledge about this problem domain, contributed not least by archaeologists but by anthropologists, sociologists, and psychologists, etc. However, how to conceptualise the problems, operationalise the theory, and work empirically with real data is difficult to determine in an epistemologically fractured field.

To engage this issue, a study of the carbonated soft drink (soda) was developed as an arena for examining the requirements to the tools cultural analysts need to come to grips with cultural phenomena. The purpose of Sodaworld is to understand the behavioural dynamics of the complex interactions that are responsible for producing soda generally and soda brands such as Coca-Cola specifically. Such phenomena, which are common-place in human culture, are composed of many different types of entities and processes, which require a range of specialist insights and knowledge. How to integrate these across disciplinary categories that are narrowly structured by methodology is the key challenge faced by the Sodaworld case study.

This talk uses examples from Sodaworld to discuss the effect of dualities such as social/biological, cultural/natural, theory/practice. An effort is made to consider how the solution(s) might be approached and the steps taken in Sodaworld to overcome the disconnect between different knowledge domains.

Popular culture and archaeological hubris
Alice Clough
The archaeological record is the result of exchange and collection of visual and artifactual media, and yet our approach to these has often focused on anthropological and philosophical discourses. Popular culture studies has emerged as a lesser known – and often less respected – subset of material and visual culture studies. Within particular disciplinary boundaries, popular culture studies can be seen as shallow, trashy, or irrelevant especially in regards to understanding the sociality of past peoples. As such, these new discourses have struggled to establish a position of perceived legitimacy within the world of archaeology and anthropology and yet they can be used to inform and shape archaeological and anthropological investigations.

This paper draws on recent work within popular culture studies to explore different ways of approaching material culture. It uses the example of the mass consumption of images – to explain how their materiality enables specific forms of collecting and exchanging, or ways of 'world-making', in today's seemingly superficial society of the spectacle (after Debord 1967). These interests converge with archaeology (see Ingold 2000) and yet by drawing epistemological lines around popular culture studies, we ironically identify it as something more 'other' than those past societies we are trying to approach. As such, popular culture approaches to material culture and visual representation remain a poor analogical resource for understanding the past.

Debord, G. (1967) *Society of the Spectacle* Buchet: Paris.

Ingold, T. (2000) Making culture and weaving the world. In P.M. Graves-Brown (ed.) *Matter, Materiality and Modern Culture* pp. 50 -71. London: Routledge.

S15. Liminal landscapes: archaeology, in between, here and there, inside and out and on the edge
Organiser: John B Winterburn (Bristol University)

Sat 18th Dec, 14:00-18:00; Location: Wills 3.32

Within this session we would like to explore the concept of liminality and liminal landscapes within an archaeological context. The term landscapes can be used to encompass the micro landscapes of the trench through to macro, large scale, archaeological landscapes.

For Arnold van Gennep, there were three stages within a rite of passage, separation, the liminal stage and re-aggregation or reintegration and this concept of liminality forms a useful starting point to examine the role and engagement of archaeologists within these landscapes as well as the participants in their creation.

The session will aim to use, amongst others, the concepts of spatial, temporal, cultural and mythological liminality as a lens through which to examine a wide range of landscapes.

We plan to attract speakers with a diverse range of research interests from the Neolithic and earlier periods through to Contemporary and Historical archaeology.

Examples could include but are not limited to, Neolithic monuments, prehistoric funerary landscapes, Roman frontiers, medieval towns and leper colonies, first settlers and early colonials, conflict landscapes, peace and protest camps, dividing walls and frontiers, urban landscapes and cardboard cities and industrial ruins.

Twixt land and sea: liminality and the promontory enclosures of the Atlantic façade
Ros Ó Maoldúin (Galway University)
Coasts are an obvious and acknowledged liminal landscape, situated between the worlds of land and sea and serving as the point of departure and arrival for sea journeys. Promontories inhabit a special place within that liminal landscape, projecting from the land into the sea. This paper will look at how traditional interpretations of these sites as defensive locations often fall short, how their enclosure may have had a magico-religious or ritual purpose and what rites we might expect to have taken place in such spaces. While not always easily accessible from the sea, promontory enclosures are arguably located along ancient seaways, or near landing and departure points, and it is proposed that they therefore mark significant points in a ritually imbued cultural landscape. The belief in an antagonistic relationship between land and sea will be central to this interpretation. This is evidenced in taboo and the use of liminal agents by coastal communities to navigate between those worlds (Westerdahl 2005). With a focus on Irish promontory enclosures, this paper will explore these hypotheses by looking at several elements including: established sea routes, individual site morphologies, placenames and maritime taboos.

Westerdahl, C. (2005). Seal on Land, Elk at Sea: Notes on and Applications of the Ritual Landscape at the Seaboard. *The International Journal of Nautical Archaeology*. 34 (1) p.2-23

Living on the edge: exploring what it meant to be a herder on the Cairo Massif between the 18th and 20th centuries
Michele Forte
The central uplands of the Cairo Massif (south-central Italy) are replete with the material remains of a now bygone way of life. The archaeologies of agriculture and of herding dominate but these two activities embody entirely different experiences of what it meant to inhabit this high altitude landscape (up to 1669m above sea level). Terraced fields and threshing floors cover great swathes of the uplands but the demands of agriculture could be met by a combination of occasional daily visits and short periods of intensive and often shared labour, events that brought together households and their neighbours to harvest, till or thresh. The herding facilities (stables, pens and shelters) interspersed amongst these agricultural remains represent a very different temporal investment. Men of all ages spent extensive periods living, quite literally, on the edge. Separated from the core of their families and communities, they tended to livestock through summer, autumn and even winter months on the highest and most remote reaches of the Cairo Massif. This paper will bring together archaeological, archival and oral evidence to explore what it meant to be a herder on the Cairo Massif between the 18th and 20th centuries and examine how herders articulated with each other, with their communities and with the wider world, through, for example, grazing disputes, transhumance strategies and access to markets. In doing so, the benefits of an integrated approach to historic landscapes will be highlighted, especially the important contribution of oral historical evidence.

No ordinary place: a perspective from the Irish uplands
Andrew Whitefield (National University of Ireland, Galway)
The striking massif of Ben Bulben is arguably the most spectacular natural feature in north-west Ireland. Yet despite its commanding presence, at the heart of a regional prehistoric landscape which includes the Carrowmore and Carrowkeel megalithic cemeteries, the summit plateau appears intriguingly bereft of archaeology.

On a lower plateau, however, a recently discovered extensive archaeological complex is providing insights into the relationships between people and place spanning millennia. Megalithic monuments and settlement sites ranging in date from the earlier Neolithic to the Bronze Age lie among an extensive grouping of fossil potholes. Two outlying 'sentinel' monuments mark the best routes up to the complex from the deep glacial valleys to the north and south.

My study finds that the architecture and natural features of the lower plateau combine to create a liminal space, demarcating the only boundary of the summit plateau not protected by high cliffs. The setting of the complex isolates it from the valleys and shoreline below: only the higher plateau and the peaks of other mountains are visible. Often shrouded in mist, yet sheltered from the worst of the fierce Atlantic winds, this physical threshold was apt for ceremonies and rituals which may have invoked the forces of the proscribed ground above. Later in prehistory, people carrying out more prosaic seasonal activities in the area nurtured its spiritual associations through the construction of new monuments. This paper explores the temporal depth of a prehistoric landscape 'hidden' on the most prominent natural feature in the region.

Bevere Manor: a liminal landscape of the 19th century
Phredd Groves (University of Bristol)
The landscape of Bevere Manor on the east bank of the River Severn and north of the City of Worcester underwent a transformation in the mid-nineteenth century as the distinction between public and private life increased at the waning of the Georgian era and the onset of the Victorian. What had once been a working farm and a status symbol for successful gentleman farmers grew increasingly insular and hidden from the coarse world of commerce that plied the Severn. This process was wrought by changes to the landscape of the manor that rendered the Bevere household and the public waterway adjacent to it mutually invisible and disassociated.

However, the divide between these two realms was not discrete. Rather, the outskirts of the lands of the manor were transformed into a liminal space, simultaneously public and private. This paper will investigate the processes involved in the creation of this liminal landscape and how it functioned as a border between public and private.

What goes on at ruins?
Sarah May (English Heritage)
Archaeologists are often interested in ruins for what they represent. They either stand for the buildings that once occupied the place, or they stand for our attitude to the past. But for many people they are liminal spaces, neither public nor private; now nor then. This makes them perfect places for lovers, but also for anyone feeling on the edge. The presence of graffiti reflects this status, and potentially some of the ways in which the site is used.

   A graffiti survey of Netley Abbey has highlighted some of the patterns in activity at this site over the last two hundred years. It shows that unique position the site has had in many lives and highlights transformations that the liminality has made possible.

Constructing the fringe: an archaeology of the treatment of the 'insane' in the nineteenth century
Katherine Fennelly (University of Manchester)
In the nineteenth century, 'lunacy' may be considered an in-between state of being, set apart from the social world outside of the 'Asylum', and yet isolated and disassociated with fellow inmates (this includes patients and staff). From the professionalization of psychiatry in the early nineteenth century until the rise of community care in the late twentieth century, mental illness has been firmly separated from its physical counterpart, setting it apart. With the downscaling of centralised facilities for the administration of care for the mentally ill, the 'abandoned asylum' has become a common feature of townscapes in the British Isles and Ireland. For the most part still occupying locations on the fringes of towns, overlooking the landscape from heights and through carefully constructed vistas, the remains of asylums constructed in the nineteenth century provide a unique material trace for the study of socially imposed liminality in the last two hundred years.

   Utilizing case studies related to ongoing PhD research, this paper aims to demonstrate the spatial and material reality of philosophies and social attitudes involved in the creation of the 'lunatic'. In this manner, I aim to demonstrate how these 'liminal beings' were created and facilitate, in the construction of purpose built institutions.

Under ground? Resistance in the liminal landscape of the Memorial Woodlands Burial Ground
Julie Dunne (University of Bristol)
This paper will examine the liminal landscape of the Woodlands Memorial Burial Ground at Alveston, just outside Bristol. Woodlands is one of over 200 natural burial centres which have appeared in the last two decades, reflecting our growing awareness of, and commitment to, mitigating the environmental problems that currently face the planet.

   The landscape of modern day burial grounds may at first appear to be shadowy and ghostly as they are spaces that stand at the edge of people's day to day lives. After all, they are places that none of us want to visit, for if we do, it is usually to attend an event such as the burial of a relative or friend, which is coupled with loss, memory and emotion. Nonetheless, for many, they are places that are often integrated into their daily round, perhaps to walk their dogs, go jogging, tree-gazing or bird-watching or simply engage in melancholy reflection. They are also places where people may participate in illicit activity such as drug-taking or engage in sexual encounters.

   Woodlands has become a landscape where the living use grave memorabilia, including letters, articles of clothing, seasonal decorations and even beer cans, to both express loss and construct memory, and to maintain, negotiate and regenerate their relationships with the dead. However, these practices are not sanctioned by the site owners and thus, as the bereaved attempt to reincorporate the dead into their everyday lives; the landscape has become a place of resistance for the families of the dead.

The spectre of non-completion
James Dixon (UWE)
Urban archaeology is obsessed with ruins as the bearers of many mystical qualities, in particular the haunting presence of a neglected past.

   I would argue that more attention needs to be given to the ruin's temporal opposite, the half-built building, the nearly there, the not yet, the maybe. As well as being ubiquitous in the contemporary landscape (and part of the life of every building), the half-built building represents a time of temporal uncertainty in which the spectre of non-completion can be said to characterise the modern city, a haunting not by a neglected past but by a series of uncertain futures (see global financial meltdown).

   This paper seeks to describe, through archaeology and art, the spectre of non-completion, its presence throughout the built environment, on building sites, in 'finished' buildings, and in ruins, as well as in uncompleted planning schemes.

   Not only can such an investigation give a new perspective to contemporary urban archaeology, it can provide a useful socio-political role in investigating the different kinds of liminal space created by the uncertain time of 'becoming' represented by the half-built building and offer solutions as to how such spaces may be productively inhabited.

Liminal instances in Minoan mortuary rituals of pre and protopalatial period
Georgios Charitos (University of Athens)
Although transitional instances in people's life have received various interpretations and a great amount of ethnographic data has been gathered, however approaching such instances in past cultures confronts two main

problems: the scarcity of archaeological evidence and the inevitable etic point of view of the researcher.

However, in the frame of Minoan Archaeology, a method of evading these two main problems is proposed. Instead of trying to trace adequate archaeological data which could be referring to liminal instances, it is proposed to search for the ideological and religious preconditions that would allow the approach of liminal "landscapes". This could be achieved by focusing on phenomena which are evolved around indisputable facts of social change and importance, such as death.

Through detailed approach of the data coming from the tholos tombs in Crete during the Pre and the Protopalatial period, many indications can be gathered by focusing into the ritual acts. The performance of both primary and secondary burials into the same chamber, the offerings to the dead, the rituals taking place inside and outside the tomb, the practice of fumigations and cleanings inside the tomb, all these practices can be explained through the animistic theory and Hertz's theory of double burials. What is more, certain aspects of the architecture of these tombs and their geographic position in relation with the site they served seem to be in accordance with theories of cognitive psychology. Finally, there are some indications of fear towards the dead and their spirit.

S16. Tradition in question
Organisers: Julian Thomas (Manchester University), Irene Garcia Rovira (University of Manchester)

Fri 17th Dec, 14:00-17:30; Location: Wills 3.31

Our view is that while cultural and social traditions are continually evoked in archaeological writings, explicit theorisation of the concept is surprisingly scarce. One reason for this is that tradition is often simply used as a placeholder for concepts that have fallen into question. Thus we might talk about 'material traditions' instead of 'cultures', or about 'traditional societies' as a means of side-stepping crude forms of social evolutionism. Yet in both cases, 'tradition' is reduced to a neutral term, which carries little interpretive force. Equally, within the social sciences at large, tradition has been treated with some ambivalence, perhaps because of its centrality to some forms of conservative thought. Although it was fundamental to aspects of practice theory in the 1970s and 1980s, tradition has faded a little from anthropological and sociological concern in the past two decades, possibly as a result of the complementary rise of interest in social memory and materiality.

In this session we seek to promote a focused discussion of the following issues:

How has the notion of tradition been conceptualised within the human sciences?
What is the relationship between cultural tradition and the crafting of material things?
How does the 'style' of artefacts relate to cultural tradition?
Does cultural tradition provide the basis for a critique of accepted models of cultural transmission?
How useful is the notion of 'traditional societies'? Is tradition more significant in some social settings than others?

The Politics of tradition
Julian Thomas (Manchester University)
For many conservative thinkers, tradition shelters established forms of life, maintains values and social relationships, and is to be protected from both social engineering and the incursion of markets. Conversely, in Enlightenment thought tradition stood alongside religious superstition and arbitrary authority as one of the obstacles that needed to be overcome in order to achieve a free and rational society. In this contribution, I will explore the ways in which this political burden complicates the explicit use of the notion of tradition in archaeology and anthropology.

'Tradition': A case-study in archaeological heuristics
Keith Ray (Herefordshire Council)
Archaeological heuristics has long been a feature of investigation and discourse in the discipline. In the Anglophone world, the use of heuristics reached its zenith with the explicit generation and discussion of 'models' in archaeology in the late 1960's and early 1970's. Throughout the past century, discourse has routinely featured the deployment of particular heuristic devices to aid interpretation. 'Culture' is one among such devices, and the concept of 'cultural traditions' underpinned historicist approaches to archaeological interpretation that were labelled by the advocates of a 'New Archaeology' in the 1960's as the 'culture-historical' tradition of archaeological research.

This later observation pinpoints two aspects of the use of 'tradition' in archaeology: as a label for 'schools of thought', and as a short-hand for the descent of cultural practices. It is primarily with the latter that I shall be concerned here. The focus is nonetheless upon interpretive writing in archaeology, rather than with genealogies of practice per se. Nor is my study one that concerns itself with historiography as such. The questions that I wish to investigate are: "how has the use of the term 'tradition' worked in practice as a heuristic device in archaeology? Has the term outlived its usefulness as a heuristic for the descent of practices and for the existence of cultural continuity within a 'framework' of continuing change?" In order to throw light on the use of 'tradition' as a heuristic device, I shall review the 'chaine operatoire', to isolate some general characteristics of heuristic usage in archaeology.

Moving, meaning and materiality: unpacking 'tradition' in core-formed vessel making
Frances Liardet (Cardiff University)
When the term 'tradition' is used to refer to craft production it has often been conceived of as 'knowledge which is

passed on'. This reification and abstraction of craft has made it easy for it to be treated as a thing which is transmitted and helps to explain why the activity of making, and particularly the process of becoming dexterous, is comparatively unexamined in some theoretical approaches to, and ethnographic accounts of, craft production. This missing dimension has led to craft production being 'informed' extrinsically with cultural values borne out of social relations. This paper aims to unpack the notion of a 'craft tradition' through a study of an apprenticeship in an archaic form of glass working, that of core-formed vessel-making. (Instead of being inflated these vessels were moulded around a clay core which was then scraped out.) It is suggested that becoming dexterous is of itself a value-positive process and that craft activity is a shared kinaesthetic experience which is temporal as well as spatial, possessed of intrinsic cultural meaning, and formed through interaction with materials.

Situated learning and the re-animation of tradition in archaeological thought
Tobias Richter (University of Copenhagen)
In this paper I argue that theories about cultural tradition and transmission are hollow, if we do not pay more attention to the central role played by processes of learning in the propagation of cultural traits, structures and forms. If discussed at all in archaeology, learning has usually been approached within evolutionary archaeology frameworks, in which case it is commonly considered as a fairly static, uni-directional transmission of cultural information, governed by natural selection and genetic drift.

I would like to advance a somewhat different conceptualisation of learning processes, by drawing on the work of Etienne Wenger (1999; Lave and Wenger 1991) and his concept of situated learning. Inspired by crucial work in practice theory, in particular Pierre Bourdieu , Wenger argues that learning is situated within and takes place amongst the members of particular communities of practice. He describes learning as a progression of individuals from the periphery of a practice toward its centre as their experience of the communities' enterprise increases and their social relations with other members of the community are augmented.

Communities of practice illustrate how particular practices, knowledge, norms and ideas are propagated within definable social constructs, without losing the essential focus on agency and practice. This focus on learning avoids falling back onto loaded and static concepts such as 'culture' and provides a useful avenue to rethink the idea of traditions in archaeology.

Beyond diffusionism: examining the significance of tradition in relation to prehistoric contact
Irene Garcia Rovira (University of Manchester)
In its most basic sense, tradition is "anything which is transmitted and handled down from the past to the present" (Shils 1981: 12). Nevertheless, it is not difficult to glimpse that if our use of the concept would follow accordingly to its definition, many practices that are not considered part of (or) a tradition would become traditional.

In this consideration attention is given to the historical trajectory that concluded with the opposition of the notion of 'reason' to that of 'tradition'. The creation of this dichotomy was central to the institutionalisation of the different social disciplines during the nineteenth century (Wallerstein 2002). It has also been fundamental for the characterisation of the West, and, most importantly, for the delineation of the so-called 'Other'.

In this paper, I will examine how the characterisation of the 'Other' has played against the development of alternative strategies to explore contexts of prehistoric contact. An analysis concerning both the use of ethnographic analogies and the incorporation of the notion of agency are central for this discussion.

Building traditions in question
Lesley McFadyen (University of Porto)
One of the main ways in which to approach the subject of building is as an architectural object. Here building is not only concrete as a material thing; it has very definite parameters in how it is perceived in its design, from an initial idea to a final form. It is defined by the expectation of a building as something that is thought about, those plans are put into action, and then it is made as a complete entity. With this view of things, the source of creativity is located in the idea, and in the object, and so meaning can be read back from the final form.

An emphasis on Architecture and Design has resulted in the sidelining of other kinds of construction: they are set up as unequally opposed to Architecture as the Vernacular or Primitive. The production of these forms is understood through Tradition rather than Design. However, there are many architectural historians that write about the human value of building traditions, and this is articulated in contrast to 'Western constructs of Architecture'. Indeed, one architectural historian has stated that it is at this point that you can mark the move of a more reactionary 'non-pedigreed' architecture into anthropology in the works of Rapoport and Oliver.

I would argue that prehistorians have read design from form, whilst at the same time assuming that they are dealing with primitive material because of the nature of their evidence as 'pre-classical'. And so design has been replaced by the notion of building traditions. If we shift our understanding from architecture as object to architecture as practice, and locate creativity in the process of making, what does that do to our understanding of design and tradition? This paper will argue that there are other kinds of architectural thinking that prehistorians can connect with. For the 'As Found' movement there was the perception of inhabitation as a creative part of the design process itself, creativity was to do with attentiveness and a concern for that which already exists, the task of making something from something. There is an awareness of the importance of the already there in the creative practice of architecture. My question is: should prehistorians extend and develop a critical understanding of building traditions, or could it be more effective to reenergize design practice? The paper will debate this topic.

Tradition and practice at Castanheiro do Vento (Portugal)
Ana Vale (University of Porto)
Following J. Thomas (2004) I would like to propose the term "traditions of practice" as an operational concept that seeks to question the transmission of ways of doing through practice, more specifically, through the making of architecture. I am not referring only to the digging of a ditch or to the construction of a wall, but to a broader constellation of relationships in which they became built spaces; and to the way those spaces themselves are under permanent construction and transformation. Tradition will not be understood here as a non-reflexive continuation of actions or icons, as a set of crystallized and formalized practices that are meant to give identity from the exterior to a certain community. I would rather like to discuss the study of traditions of practice of specific architectural devices that through this approach do not reveal functions, but the construction of stories through processes of repeated practice. As Derrida said, repetition is never imitation of the same, but repetition is always different from what was previously repeated. So, tradition is created and recreated, revisited every time by practice through the construction of circular units at Castanheiro do Vento, a III millennium walled enclosure, (where slabs and ceramic fragments, land and water, wood, and small animal bones meet, inserted in a network of relationships between past and present), or through the excavation, by trowel, of those circular structures at Castanheiro do Vento.

Tradition as change
Stella Souvatzi (Open University of Cyprus)
This paper considers the role of multiple kinds of tradition in the creation of a long-term and continuous yet constantly socially changing archaeological landscape in Greece, extending from the early Neolithic (7th millennium BC) through to Classical Greece and up until today. It aims to reveal that although spaces, scenes and memories from the great prehistoric cultures were preserved and transmitted over thousands of years through architecture, representational arts and oral tradition, giving way to claims for cultural origins and continuity, in reality little remained the same. Cultural, material, symbolical, oral and mythological tradition constituted primarily a powerful medium for establishing models for changing cultural and social ideals. The central argument of the paper is that cultural tradition and transmission always co-exist with social and ideological change. Tradition is not simply a passive continuation of notions, ideas, spaces and material things. It is socially, culturally, politically and historically contingent, and thus itself subject to change.

S17. Reaching out to those who don't... Inclusive archaeology in theory and practice
Organisers: Cara Jones (Highland Council), Phil Richardson (Archaeology Scotland)
Sat 18th Dec, 11:20-13:00; Location: Wills G25
Outreach', 'participation' and 'engagement' are words seen with more frequency in archaeology. In many ways this phenomenon has been led by the major heritage agencies in the UK; e.g. the Council for British Archaeology's call for "Archaeology for all". Similar aims have been promoted by major funders such as the Heritage Lottery Fund, English Heritage's aim to build more active communities, the Labour governments 'Impact, and Knowledge Transfer' Agendas, and the LIB-CON governments 'Big Society'. These issues are increasingly the key aims of individual and local authority projects.

These initiatives, together with the current renaissance of community archaeology, have also seen an increase of projects working with previously under-represented audiences, where engagement with participants is a leading goal of a project rather than the archaeology itself. Yet when these projects are evaluated, it seems the participants are typically the same traditional social demographic.

The session then, has two main themes:

Is it possible to conduct 'archaeology for all'? How can we, as archaeologists, create new types of archaeological projects, which reach out to those who don't? By not engaging with 'others' are we not only missing an important audience but also curtailing the relevance of archaeology in the present.
When this 'engagement' is fully considered, what are the practical and theoretical implications of this form of archaeology? Are we able to create new frames of knowledge through engagement with new audiences or are we bound to a restrictive practice in order to package archaeology as 'outreach'?

Community Archaeology: Where are we today?
Cara Jones (Highland Council), Phil Richardson (Archaeology Scotland)

Looking through rose-tinted glasses: government-funded community archaeology projects
Penny Cunningham (University of Exeter)
Two very different community archaeology projects, based at the University of Exeter, have approached the idea of 'Archaeology for all' in very different ways. The Exploring Archaeology Project (XArch) (2006-2009) was funded by both the HLF and the University of Exeter and had a very broad remit where community outreach, research and fieldwork was not site specific. Whereas the new AHRC Knowledge Transfer two-year project Community and landscape: Transforming access to the heritage of the Poltimore Estate (2010-2012) is site specific with very clear research aims and objectives.

This paper will outline the aims and objectives of both projects to demonstrate ways in which they have engaged, and are engaging with, a wide audience. However, as society is made up many different communities we also have to consider what we mean by 'community', 'Archaeology for All' and the 'traditional social demographic', whether it is possible to involve all members of a community and whether all members want to be involved in an archaeology project. Furthermore, how can we truly understand the impact a community project has on a community when the vast majority of projects have limited funding and time that does necessary allow for sustainable engagement?

Public outreach and education: what do we really think?
Doug Rocks-Macqueen
There has been a major push by many organizations and government bodies to 'engage' and 'educate' the public in archaeology. This phenomenon is not just limited to the United Kingdom but can be seen in the Untied States of America and many other countries. While this research, presented by this paper, is set in the Southwest United States the implications are global.

The question that this paper asks is whether archaeologists are on board with this new 'world' aspect of archaeology? Is it possible that engaging the public could become a further division in archaeology, similar to that seen between cultural resource management/heritage management and academic archaeology?

This paper examines whether archaeologists are truly committed to 'engage' and 'educate', through the presentation of the results from a survey conducted on archaeologists perceptions of public outreach and education. These results might or might not surprise those archaeologists engaged in public outreach. It will demonstrate some of the problems facing 'archaeology for all'. Hopefully it can also offer solutions or at least stimulate discussion of possible solutions.

Diné archaeologists, Diné archaeology and Diné communities: can we move away from 'business as usual'?
Kerry Thompson (Northern Arizona University)
Beginning in the 1950s the Navajo Nation has employed archaeologists to perform necessary CRM work on its land. This work reflected the guiding paradigms of American Archaeology over time and still remains largely processual in its expression. In 1988, the Navajo Nation Archaeology Department created a successful archaeological student-training program. Despite the success of the training program and the employment of tribal members in archaeology and historic preservation, the actual practice of archaeology on the Navajo Nation continues to reflect non-Diné paradigms and goals. Diné communities also remain largely uninformed and uninvolved in archaeological and historic preservation work.

While community-based and collaborative archaeologies elsewhere offer insights into potential new directions in both theory and practice, the traditional Diné view of archaeological remains may be a non-negotiable for many Diné communities. Archaeological work on the Navajo Nation is also often perceived as an obstacle and can be a source of frustration for Diné communities. For many Diné infrastructure development will often take priority over archaeological concerns. Yet for Diné archaeologists, 'getting the work done quickly' is not necessarily conducive to the development of an intellectual foundation of Diné archaeology. Is it possible, or even desirable, to create or include Diné perspectives in archaeology for Diné archaeologists and the Diné public? The question remains largely unexplored.

S20. Going underground: caves, science and theory
Organisers: Chris Kerns, Ruth Briggs (University of Bristol)
Discussant: Stephanie Koerner

Sun 19th Dec, 09:00-16:00; Location: Wills 3.30

In the past caves have acted as a powerful cultural threshold, however today they can act as a threshold for both archaeological science and theory. Caves and similar natural and man-made environments such as rock shelters, mines and catacombs, present unique challenges for archaeologists both methodologically and theoretically. Understanding the material recovered from them can be a daunting task, not least because we are often confronted with the remains of practices that defy obvious analogy (e.g. European Palaeolithic cave art). However caves often have high levels of preservation and present a rare opportunity for understanding past cultural practices not evident in other environments. Caves should push the limits of and encourage the development of new theoretical approaches and scientific techniques.

This session aims to explore both the theoretical and the scientific boundaries encountered in cave archaeology. Topics which are likely to be explored during this session include caves and interpretive analogy, a consideration of how caves may have engendered unique forms of practice, mythology, ritual practice, cave art, settlement, human development, deposition, methodology and the scientific techniques that can shed new light on these themes.

A study of the Hell-Fire Caves of West Wycombe: underground deviance and ritual debauchery
Aisling Tierney (University of Bristol)
Sir Francis Dashwood formed a notorious club in the mid Eighteenth century, known by its members as the Medmenham Friars or the Knights of St. Francis, and only later known as the Hell-Fire Clubs. The Hell-Fire Caves were one of many construction projects initiated by Dashwood in the region of West Wycombe. To date, no archaeological assessment of the cave structure has taken place. Compelling evidence suggests that the caves of West Wycombe functioned as a secretive meeting place for Dashwood and his friends, who were among some of the

most famous and influential aristocrats of the time.

This paper will assess the phases of development of the cave complex, including its initial function as a chalk mine and later reconstruction work. Emphasis will be placed on deciphering the layout of the cave structure and claims that it was a purposeful physical manifestation of pagan or satanic symbolism. How the caves served as an autonomous meeting space will be reviewed with reference to its context within the surrounding landscape shaped by Dashwood. Within this framework, theories of liminality, space and symbolism will be addressed. A proposal for future archaeological research is presented at the conclusion.

What do caves do? Heterotopic space and Upper Palaeolithic cave art
Philip Tonner (University of Glasgow)
Shortly after their appearance in Europe modern humans entered deep caves and produced art. They did so for around 20,000-25,000 years. This long period of human prehistory that is marked by the steady cultural appropriation of caves is unique: outside Europe caves were mostly avoided while in Europe the few painted caves seem to have been visited only on rare occasions. This prompts two questions: what is it about a cave that makes it significant for human beings? And further, what do caves do in order to enable their appropriation in art? My paper will explore these questions. I will argue that cave space is heterotopic: cave space is central to a culture but such space represents, contests and reverses the relations constitutive of the culture itself (Foucault). Caves are uncanny, numinous spaces; because of this they enable human beings to produce art as a world opening event (Heidegger). Human experience of the uncanny reveals that we are 'not at home in the world' (Heidegger): because of this we are bidden to create human cultural worlds. In essence, I will argue that because the cave is heterotopic it enables the production of world defining art: the cave enables art to occur as a bringing forth of worlds. In conclusion, I will suggest that it is because caves are heterotopic and their art world-forming that they can be considered 'sacred spaces': that is, the art on the cave wall puts up for decision the highest values of the group (Heidegger).

Scary places: embodied interaction and the spiritual world of the cave
Magnus Ljunge (Archaeology and Classical Studies)
The paper aims to discuss the interpretation of caves as mythological places and arenas for ritual activities, focusing on cave paintings in northern Norway. The paintings are considered to be part of the North-Scandinavian rock art tradition, mainly associated with hunter-gather communities, and are dated to the interval 2000-120 BC. The caves have been dealt with rather sparsely within Scandinavian research, and the paintings have mainly been interpreted as expression of ritual activities connected with mythological beliefs, where caves are regarded as liminal places between the living and the spiritual world. The question why caves in particular were thought to have these qualities are left unanswered, or at least the reason for this is pre-supposed. There seems to be a methodological gap between the interpretation of the caves as sacred places of liminality and the prehistoric processes that constituted that particular meaning. Therefore, I will try to discuss some theoretical and methodological tools which could be helpful when trying to understand why caves were chosen for ritual activities and how this could be connected to the paintings. The main focus will be on the embodied interaction with caves, connected to the materiality of the cave itself and the relationship between nature and culture. Defining how the physicality of the cave was important must be regarded essential if any form of place specific meaning is to be discussed.

In combination: caves, architecture, materials and practice across the Mesolithic-Neolithic transition
Ellen McInnes (University of Manchester)
As noted in the abstract for this session caves are distinctive contexts and the relationships between place, architecture, practice and materials will have played out in a unique way. This paper aims to highlight some of the ways in which materials were deployed within caves across the Mesolithic – Neolithic transition in Britain and identify elements of continuity or change across this period.

This is drawn from ongoing research into how materials were used and understood across this transition. It is particularly concerned with considering the movement and social significance of materials such as earth, water and stone. Within this wider research caves feature prominently as locations where materials are brought together, used and deposited. This paper aims to consider how this compares with activities at other locations and how the presence of materials in the form of architecture may have contributed to unique practices.

From womb to tomb: caves, tombs and origin mythology in Neolithic Britain
Chris Kerns (University of Bristol)
Neolithic megalithic mortuary monuments have been a major focus of archaeological research throughout the history of archaeology as a discipline. These monuments represent a foundation for the modern understanding of the Neolithic period, despite significant research into other forms of Neolithic material culture. Numerous archaeologists have attempted to move beyond understanding these monuments as vaults or ossuaries for the dead by focusing on the social role of the monuments and their associations with transformative processes. However, the prominent association these monuments have with death, the dead and ancestors is difficult – both practically and theoretically – to deny, question or even to consider secondary to other possible Neolithic cultural, cosmological and ontological concerns.

This paper examines how caves and then chambered tombs could be a physical manifestation of Neolithic origin mythology and its implications for the archaeological material recovered from these contexts. As a manifestation of

origin mythology, tombs and caves can be understood as a physical and cosmological centre on the landscape. At the same time such an understanding allows for tombs to be symbolic replicas/representations of caves or other locations on a mythological landscape – a recreation of creation mythology.

The alternative focus on origin/creation mythology instead of on death/ancestors as a framework for the interpretation of these monuments allows for similar discussions on social constructions such as community, identity and memory. These discussions differ only slightly, yet may still offer alternative approaches to the burial practices recorded at these sites as well as other material culture found in these locations.

Caves, artificiality and the Neolithic mindset
George Nash (University of Bristol)
Ritual burial in caves appears to be a common occurrence, especially in early prehistory. These natural repositories welcome, accommodate and entomb the deceased. They also provide the deceased and their accompanying ceremonial garnish a resting place before venturing forth onto the next and final journey into the underworld.

Within western Britain the majority of the Neolithic burial-ritual monuments utilise the surrounding geology, usually taking advantage of exposed rock-outcropping (for quarrying) or glacial deposition. However, in those areas where limestone is the main geological resource, such as South Wales and North-east Wales, Neolithic monuments are scarce but burial deposition in caves and rock shelters is numerous. In these two areas only a handful of free-standing burial-ritual monuments survive, all are constructed using limestone. The cave behaves both physically and emotionally as an artificial repository for the dead.

Why were limestone caves, rock-shelters and niches preferred over constructing free-standing purpose-built monuments in these areas? This paper will explore the limited (but significant) deposition evidence of the numerous cave sites in the limestone areas of Wales, suggesting that that there is a deliberate attempt to replicate the architecture and ritual deposition of the chamber tomb, whilst at the same time a reluctance to use the natural resources to construct free-standing monuments.

The contribution of local geology and anthropogenic changes to the the taphonomy of palaeoart: a case study from central India
Ruman Banerjee (University of Bristol)
The rock art sites of central India is rich in its thematic content showing intricate patterning. The importance of local geology and environment, in other words the nature of sandstone, monsoon and drainage pattern play a crucial role in the alteration of rock surface and rock art overtime. Understanding the superimposition of colour, theme and style along with different techniques depicted in the Central Indian Rock Art Groups at different elevations become difficult when the taphonomy of rock art pose a serious challenge to the documentation and sampling activity for absolute dating. The rock art panels are sometimes exposed to direct sunlight, rain and flowing water. Moreover most of the sites are unprotected and within the easy access of the local people, who unknowingly disturb the archaeological context of the rock art sites by illegal digging and wine preparation in the vicinity of the sites. This alters the chemistry of the rock art and insitu nature of the sediment and archaeological deposit. Naturally the site becomes barren archaeologically leaving no scope for scientific excavation or AMS dating. Evidently what we see today in Indian rock art is by and large a remnant of the total dataset. The weathering of the sandstone is very high in some regions, that makes the recording of the motifs very difficult. We try to address these complicated relationships in the rock shelters of Central India and establish a constructive methodology to carry out further research work in the proposed region.

Funeral teas: burial practice and diet at the Totty Pot and Hay Wood caves on Mendip, Somerset
Paula Gardiner (University of Bristol)

Setting Fires: Beginning to Reexamine Read's Cavern and Iron Age Cave Use in the Mendips
Ruth Briggs, Allison Marcucci
Recent excavations at Read's Cavern have raised questions about the cave's use. Excavations of the cave in the 1920's suggested a number of possible uses including periodical occupation and manufacturing. Evidence from recent work at the cave, in particular the somewhat anomalous deposition of burnt material, disproves these possibilities, but leaves the actual use of the cave in question.

There are fourteen caves within Somerset that contain Iron Age material. Most of these have not been extensively excavated and only show fragmentary evidence. The material from these cave sites would suggest random deposition, however, we know that in Read's Cavern and a few others this is not the case. At least six of these cave sites show evidence that indicates intentional use. Drawing from the recent excavation of Read's Cavern this paper will begin to reexamine the use of these Mendip caves during the Iron Age. The limitations of the information collected during previous excavations will be examined, and the relationship between the caves and contemporaneous surface sites will be highlighted.

The region that Read's Cavern and these other Iron Age cave sites are located within is the boundary between the Durotriges and Dubunni tribes. It is littered with springs and pock-marked with caves and swallets. The recent excavation at Read's Cavern allows us to begin re-examining the use of the caves within this potentially tense and meaningful landscape. This re-examination will explore the role of Read's Cavern in comparison to the other Iron Age cave sites, and the possibility that the use of Read's Cavern is directly related to the performance of order and control of relationships within this space.

Monumental mines and art: exploring the extent of abstract art in the British Neolithic
Anne Teather
The British Neolithic flint mines have been identified as archaeological sites of intense flint extraction. They occur chronologically in two phases: the earlier Neolithic examples in Sussex and Wessex (incorporating the sites of Cissbury, Harrow Hill, Blackpatch, Church Hill, Easton Down, Martin's Clump, Long Down and Stoke Down), and in the later Neolithic- : the flint mine at Grimes Graves in Norfolk. Interpretations of them have commonly focused on the functional aspects of flint extraction; the method of extraction and quantity of flint that resulted. This paper focuses on the chalk art found within them and their wider parallels. The study of British Neolithic art traditionally takes two forms; that of passage tomb art (rock art) and Grooved Ware ceramics, which thought to be interrelated stylistically and chronologically. Yet, new forms of markings have been discovered within the past three decades in chalk and stone, spanning a geographical range from southern Britain to Orkney. This paper details these, placing them alongside examples found during the nineteenth and mid-twentieth centuries in monuments and flint mining contexts that collectively indicate commonalities. The dating of these suggests that cultural contact was taking place with Orkney prior to the start of Grooved Ware in the Neolithic and this contact may have originated in southern Britain. Furthermore, stylistically the art may originate in the Mesolithic and hence represent a precursor to the complex abstract art found in the mid-late Neolithic.

Writing on the wall: the anthropological interpretation of WW1 subterranean military graffiti on the Western Front
Mike Dolamore MBE (The Durand Group), Andrew Hawkins QGM (Durand Group)
The Great War witnessed the use of mining and tunnelling on an unparalleled scale in support of surface operations, particularly on the Western Front. However, the subject of subterranean warfare remains relatively sparsely documented and its integration with, and importance to, surface operations poorly understood. Much of the infrastructure associated with mining and tunnelling remains lost from sight beneath the ground with access rarely gained. However, The Durand Group's work at Vimy Ridge over the past decade has resulted in access being gained into a number of deep level defensive mining systems, higher level subways and other associated subterranean features where extensive caches of military graffiti have been discovered and are being recorded.
This paper will examine the anthropological interpretation of the graffiti within the context of the differing subterranean environments in which it was left. A theoretical interpretation of the inter-relationship between the materials used to make the graffiti, the locations of the graffiti within the environments and the contents of the graffiti itself can potentially tell us much about the mindset of the soldiers who made it and their cultural practises within this unique subterranean world.

S22. Archaeology under communism: political dimensions of archaeology
Organiser: Ludomir Lozny (Hunter College, CUNY)

Fri 17th Dec, 14:00-17:30; Location: Wills OCC
If we assume that political context stimulates archaeological thinking and conditions our activities, we may conclude that knowledge of the past is never absolute, nor certain, but must be contextualized to a particular time and political settings. Our understanding of the past than relates to our understanding of the present. Subsequently, archaeological thinking about the past should not be reduced to a mechanical application of naive positivism dressed up as scientific procedure; equally, we should not believe that criteria of testability and falsification may be abandoned in favour of speculations about unrecorded intentions in which anyone's opinion is as good as anyone else's. Archaeologists should be after understanding of the past but also after understanding how we understand (imagine) the past, and must critically examine the political milieu in which knowledge is produced and propagated.

This session offers a forum to discuss the (innate?) bond between archaeology and politics. Local political agendas affect archaeology, its research themes, theories and methodologies, project designs, and overall structuring of the field. European communists' governments lavishly sponsored archaeological research but the results have often been used for political gains. The impact is, for instance, well visible in issues like ethnicity, cultural identity, nationalism, territoriality, etc., frequently appearing in research agendas. The contributors will have 20 min. each, to present their papers and critically evaluate the political scene and its impact on archaeological thought and practice during the communist era in Europe.

The massive corruption of clever minds
MA Andrzej Boguszewski (Institut National de Recherches Archéologiques Préventives)
When I think of the years when I have worked as an archaeologist in Poland (from 1974 to 1988), I recall how easy it was to engage in research and get funds for fieldwork. In the Polish People's Republic (PRL), seven academic centres produced about 50-60 graduates a year and because employment was obligatory, most of them found jobs as professional archaeologists. I could not understand the reasons of such policy. Why was the Polish Communist Party (PZPR) so enthusiastic about archaeology? It becomes even more disconcerting if we keep in mind that the main "showcases" of Polish archaeology in the 1960s and 1970s were: excavations of the Egyptian temple of Abu Simbel, discovery of the frescos at the early Christian (Coptic) church in Farras, and the nation-wide archaeological operation related to "1000 years of Christening of Poland." All these projects were the pride of the nation and have inspired youngsters to become archaeologists. How was it possible for the communist regime to uphold such research? All the three mentioned cases concerned religious sites, including two projects on early Christian sites, and digging and

reconstruction of the first Christian chapels and churches in Poland. Why did the communist government approve and finance research on Christianity? I suppose it was a part of premeditated strategy to seduce and recruit young, intelligent and interested about the past people to become heralds of the ideology, to win their hearts and minds. If not controlled and manipulated, the past is always one of the biggest enemies of any totalitarian ideology. The plot was divided into three phases: 1) seduction, 2) temptation, and 3) "we've got you!" phase. The hook was to publish enthusiastic news about the successes of Polish archaeologists and subsequently to identify the most gifted among those who took the bait, as the competitive exam to enter the faculty of archaeology was extremely demanding. Quickly arrived the second phase of the plot: the temptation. Graduates were offered a perspective to achieve their dreams, to plan professional careers and to reach a relatively prestigious social status. Initially it seemed great but finally it turned out not be free of charge. The more one progressed in research, the more difficult was to secure funds. The first "glass ceiling" appeared. To get through it seemed simple – a member of the Communist Party (often a faculty member) would suggest: "Why won't you join the Communist Party? It is not a big deal really and, after all, you owed it to our Party, which already helped you so much." This is when the third "we've got you!" phase materialized. It was the crucial moment that the regime counted on a lot. Sometimes the plot was successful, but in majority of situations it didn't produce the wished effects. Why did such elaborate plan for massive corruption fail? I think that it was due to the merit of our professors, our friendships, and the common sense of decency. But it was not easy as life under communism demanded compromises. Other temptations, other "glass ceilings," blackmails and corruption proposals were overwhelming. Why then so many Polish archaeologists chose not to compromise their integrity and despite that advanced their research? In this paper I will propose my personal opinion.

Within and around us: the role of republic borders in archaeological theory and practice in former Yugoslavia
Rajna Sosic Klindzic (University of Zagreb, Faculty of Humanities and Social Sciences)
The Socialist Federal Republic of Yugoslavia consisted of six republics and two autonomous provinces. Although it existed for 45 years, Yugoslavian (Federal) archaeology never materialized. This fact at first glance seems positive, but in reality several archaeologies existed within the republics (national) borders, and their presence is clearly visible in research agendas. Cooperation among the republics was present, but not nearly adequate. It was not equally intense in all archaeological periods, but its reflections were present in interpretations of the material culture and social processes in almost every archaeological period. The Communist's regime policy to create Yugoslavian unity never actually affected archaeology. Regional, national archaeologies greatly impacted interpretations of past cultural processes. Self-perception of the republics in regards to "East" and "Balkans", and especially the growing pursuit by Croatia and Slovenia (western republics) to be recognized as part of "Mitteleuropa" and not the Balkans also reflected on archaeology. This paper explains how the perception of the Balkans and its borders influenced to some extent interpretations and understanding of the Neolithization of the region in general, and other aspects of the Early Neolithic material culture and way of life.

Ex Oriente Lux: Central European Palaeolithic research under the Communist rule
Izabela Romanowska (University of Southampton)
The rarity of Palaeolithic sites in Central Europe has for a long time been explained away as the result of a poor history of research in the region. Archaeological research in Germany, Poland and Hungary has been regarded as delayed, less intensive and methodologically inferior compared with Western Europe. I shall challenge this notion showing that there is no substantial gap in either the quantity or the quality of research that has taken place on both sides of the Iron Curtain and that prolonged communist rule actually boosted development of field and academic archaeology in Central Europe.

Large research projects such as the millennium celebrations and the dominance of universities and academies of science has meant that field research was conducted to the highest academic standards and organized on a scale unseen within Western Europe. The generosity of communistic governments towards archaeology was largely driven by nationalistic agendas but this had little or no impact on the actual research. At the same time, the ideological pressure to introduce Marxist philosophy, although strong during the so-called Stalinist period, was in fact quite beneficial. It challenged the traditional cultural-historical (rooted in empirical – positivist approach) school of thought and enabled researchers to look at the data from a new perspective. Together, the extensive funds made available to archaeology and limited impact of the dominating ideology means that the there is no reason to overlook the vast potential that the data coming from this part of the continent can contribute to Palaeolithic studies.

Archaeology under communism: the promotion of Slavic identity In Russia and the Czech Republic
Marek Zvelebil (Sheffield University)
Under communist regimes in Central and Eastern Europe, certain themes and historical periods were favoured in order to give credence and historical validation to the Marxist-Leninist cannon. This included the emphasis on technology and production (works by Semenov), the development of social organisation from the "primordial egalitarian society" to socially stratified structures – a social evolutionary scheme adopted by Marx and Engels in 1880's that has become a communist dogma. One theme that received preferential treatment was the study of the Slavs, and the representation of their culture and society as an attempt to strengthen bonds between different Slavic-dominated states and emphasize their long-standing link to "mother Russia". The promotion of the Slavs and Slavic archaeology in Czechoslovakia and the Soviet Russia by communist governments served several goals at the same time: first, as a historical validation of communist values and ideas such as simple farmer way of life, egalitarian social

structure, communal land ownership, common ownership of the "means of production;" secondly, it generated a notion of a uniform Slavic identity broadly based on principles of ethnic nationalism that excluded "minorities" and ignored cultural variation; and thirdly, it emphasised the imagined genetic bond of "Slavic brotherhood" and the historical link to the core area from where the Slavs dispersed, which was, of course, in Russia. The last two themes survived the fall of communism, as the story of Arkaim shows, and continue to pose a threat to a more sane and realistic interpretation of the past.

Marx, Sherlock Holmes and Late Italian Prehistory
Jonas Danckers (Research Foundation Flanders (FWO), Katholieke Universiteit Leuven (Belgium))
After WWII, the Italian political scene was largely dominated by Christian-Democrats and the Italian Communist Party. Although Italy was never fully controlled by a communist regime, the Partito Communista Italiano (until 1984 financed by Moscow) was, during the 1970s, the biggest communist party in Western Europe. In 1950 the party founded the Istituto Gramsci, a study centre with aims to influence Italy's intellectual and scientific life. Within its democratic and western context, the Institute was not a propaganda tool of the Party but promoted Marxist theory indirectly by providing an intellectual platform for discussion. In 1988, Wickham argued that the group around Carandini (classical archaeologist) was influenced by this intellectual and political context.

Starting from the idea that understanding the historiography behind current interpretations is the precondition for creating fresh viewpoints, I argue that the aforementioned intellectual context left its mark on the Protostoria Italiana research, especially visible in the achievements by the late Renato Peroni. His maestri (e.g., Bandinelli) were affiliated at the Institute and Peroni's works (1989,1996,2004) show a clear Marxist imprint. I suggest that the specificity of the Italian academia, Peroni's intellectual strength, and the fact that he occupied the first Italian chair in Protostoria Europea, allowed his Marxist ideas (along with the cultural-historical approach he became acquainted with in Germany) to significantly influence studies on Late Italian Prehistory. The different ways his pupils reworked his conceptual framework reverberated all over the Peninsula.

"Get your facts first...": tangible aspects of ideology in Hungarian archaeology
László Bartosiewicz (Loránd Eötvös University)
Three aspects of any historical situation shape trends in archaeology: 1) intellectual tradition, 2) statutory regulations, and 3) financing. These vectors are mutually interconnected and their relations being governed by general economic and ideological conditions, sometimes in the form of political pressure. This was the case under "communism", a catch all term used in describing the years between 1945 and 1990 in Eastern Europe. The origin of these vectors, however, not only varied from country to country, but also underwent perpetual change during this less than two generations time interval. Following radical centralization, responsibilities shifted between institutions. While financing was stable due to an ideological emphasis on culture and planned state investment, ideas of heritage management developed slowly. Beyond phraseology, there is relatively little reflection of in-depth ideological influence in the archaeological literature, especially after 1956. While dramatic political pressures are known to have been exerted to play out (often personal) animosities, their evidence often remains anecdotal and its effect can be appraised rather in the governing bodies of archaeology than in the professional literature. Officially advocated dialectical materialism challenged but did not fundamentally contradict the strong tradition of historicism in Hungarian archaeology; this discipline has in general been slow to absorb external influences as is shown by the protracted acceptance of interdisciplinary studies in a different, non-political dimension.

Theory in Eastern European archaeology under the Communist rule
Ludomir Lozny (Hunter College, CUNY)
The point of this presentation is to show that the Eastern European Communist regimes did not inflict strict rules on archaeological thinking. Archaeology in the former East European Bloc cannot be viewed as deeply rooted in the Marxian paradigm but as a blend of the functional perspective mixed with elements of the positivist and Marxian approaches. Marxist social and historical theories became popular in the social sciences and humanities of the 20th century but a full acceptance of Marxist theories by Eastern European archaeologists happened rarely. Unlike the positivist currents so overwhelmingly present in European archaeological tradition to this day, simplified Marxism was used as an analytical tool rather than theory. The methodology to use material evidence to explain past social interactions was common to a broader European archaeological tradition and did not contradict the functional in essence positivist tradition. Marxist-inspired ideas, especially historical materialism, have been introduced from the West (Childe, the Annales School) and the political context established in Eastern Europe after 1945 reinforced those approaches. Interestingly, Marxist-based social archaeology present in the USSR and South America was not common in Eastern Europe. I conclude that as the post-1945 systemic change has not impacted archaeological theories dramatically, also the new political and economic settings introduced in Eastern Europe after 1990 have not distorted local archaeologies which largely remain within the essentially positivist and functionalist culture-history paradigm mixed with the material culture approach common to the Marxist and the Annales School of thought. A larger point discussed is to see how archaeology relates to socioeconomic and political settings in general.

S23. Theorising city landscapes: boundaries and place in urban space
Organisers: Benjamin Vis (University of Leeds), Robert Homsher (University College London), Nicky Garland (University College London)

Urbanism is an interdisciplinary field of study in which archaeology holds a unique position. It is the only field able to shed light on the origins, constitution and long-term development of cities and urban living. While it is generally recognised that cities represent a dynamic composite complex, currently archaeology lacks the concepts and methodology to study the processes involved therein; consequently, the nature of its processes, components and their bearing on the social aspects of urban living remain obscure.

In this session we present critical and fundamental theoretical approaches towards interpreting concepts of the city, urbanism and the built environment in any geographical location. These approaches relate to the notion of place (i.e. geographical, identity, social meaning) and the role of boundaries (i.e. physical and psychological, urban sprawl, movement between urban and rural areas) within the urban setting, including those that may be derived from modelling as well as those resulting from aprioristic reasoning.

Participants are challenged to venture beyond descriptive and analytical organisation of data to consider explanations for the formation, utilisation and perception of urban spaces. These approaches should account for the inferential value and consequences of the fundamental notions with which many disciplines treat and interpret such space.

A social understanding and the physical shape of urban spaces
Benjamin Vis (University of Leeds)

Bound by its material confines archaeology is always struggling to retrieve the animated processes that left behind observable traces. Spatiality is the most immediate datum of the material record and supplies a wealth of reflective shapes. Somewhere between the contrariety of the measurability of basic shapes and their original ideational background archaeological discourse is located. The urban environment offers probably the most elaborate spatial record; a material reflection expressing the way human convivence was organised. In order to study the urban landscape we need both ends of the spectrum. On the one hand we need to understand the ideational formation processes of the social, while on the other hand we need to understand how that becomes materialised as reflected by measurable records. Only when these theoretical prerequisites are met a start of explicating human space can be made.

This presentation will make a tentative exploration of both the ideational (social) approach to space and the more material (built) approach to space as a means to offer an introduction to ways we can think about and study the spaces of the urban environment. In urban studies an integrative approach combining social theory, urban and historical geography, planning, modelling, and spatial analysis is rarely found. The historical depth of archaeology seems apt to contribute both through scrutinising theorisation and the broad temporal scope of its data. Mediating between these two sides, are adaptations of sociological middle-range theory the path to a better understanding of the development of the physical shape of cities?

A theoretically informed study of urban contexts: the contribution of modern (social) urban theories
Athena Hadji (Open University of Cyprus)

The issue of urbanism has been central to archaeology since at least the time of V. Gordon Childe and the concept of the "urban revolution". However, this issue still goes to a large extent theoretically unnoticed. In contrast with archaeology, architecture has embraced a significantly broad array of theories on the city and has begun to incorporate urban theory to its practices in a systematic way in the past two decades. In the proposed paper, I choose to discuss the work of two highly influential theorists in urban studies and assess the potential relevance of their work on the city to archaeology.

The paper aims at an introduction of the work of French philosopher Henri Lefebvre and German philosopher and sociologist Walter Benjamin to archaeology. A critical assessment of the work of Benjamin and Lefebvre on urban space is proposed, with regard to its potential contribution to an anthropologically oriented archaeological exploration of spatial issues. The work of Lefebvre and Benjamin remains to a great extent terra incognita for archaeologists and anthropologists. Contrary to this, architecture and urban studies acknowledge this potential and especially since the 1990s there has been rising interest in Benjamin and Lefebvre's work and their ideas on the city and urban space.

The basic tenets of Benjamin and Lefebvre on the social production of spatial relationships within the city realm are outlined. It emerges that their work has a strong potential for archaeological studies of urban space.

Urban discourses of the ancient city in "Ancient Near East" Archaeology
Jamal Barghouth (Palestinian Institution for Cultural Landscape Study)

Urban discourse in the " Ancient Near East" archaeology is totally materialized by the modern western thought, the priority of these discourses is to syntheses the ancient cities within the grand theories in order to construct the universal schema of the city, state, and empire formation; which contributes to minimize the ancient cities landscapes.

The paper will basically discuss the hierarchical binary structure of the urban grand theories, and their formation in "Ancient Near East" archaeology from antiquarianism in to postmodernism archaeology. One of the binary opposition in urban discourse is the center dominate over boundary, so the archaeologists made an effort to explore the elitist

centers in cities, such as temples, palaces, cementers, and public buildings, since they reflect the power of the elite, on the contrary the boundaries of the cities are usually absent.

Also this paper will explore the binary opposition of time dominated over space; through analyzing how the archaeologists subordinate the ancient cities (space) in chronological sequence of the state formation, and utilize landscape as a geopolitical container in order to illustrate the rising and falling process of the ancient cities in landscape, to explain the political changes in state formation and reformation. Finally the paper tries to breakdown these binaries of the grand theories in the "ancient near east" archaeology, through re-examining theoretically the boundaries and space of the ancient cities that might lead to re-theorizing city landscapes.

The urban/rural dichotomy in early medieval England
Michael Fradley (University of Exeter)
The development of urban settlements in a society is synonymous with a concept of progress toward civilisation. Unsurprisingly this position leaves the concept of the urban place as open to exploitation in the development of archaeological narratives, particularly when it can construed to be of nationalistic relevance.

Through an exploration of archaeological interpretations of urban development in early medieval England it will be demonstrated that this notion of the urban place, of its efficacy in our understanding of that society, has been utilised in the post-war development of a revised national narrative. Despite subsequent critique following a growth in available data, it has not been possible to move beyond the basic concept of whether a specific site was or was not urban in character. In this model it is questionable to what extent the nuances and complexities of wider, inter-settlement structures can be explored. It will be argued that archaeologists need to explore alternative forms of settlement characterisation, that they need not accept the rural/urban dichotomy as a natural to format of settlement opposition.

From urban to rural and back: analysing Roman urban and rural landscapes in the Mediterranean
Philip Mills (University of Leicester), Ulla Rajala (University of Cambridge)
Lynch's (1960) concepts of the legibility of the city have been applied to reading the development of the roofscapes of Carthage and Beirut (Mills 2006). Lynch's five elements, Paths, Edges, Districts, Nodes and Landmarks, have proved a useful tool for the reading of the ancient city (e.g. Bayliss 1998, Malmberg 2008). In this paper the use of legibility has been extended analysing ceramic material (pottery and building materials) recovered from field survey to characterize the constructed Roman rural landscape. This proved a useful framework in order to conceptualize the relationships between physical landscape, cultural constructs and surface survey material when interpreting the Roman ceramic material from the Nepi Survey Project. This project carried out a programme of fieldwalking in the territory of ancient Nepet (modern Nepi) north-west of Rome in 1999 and 2000. The application of Lynch's elements, combined with the methodological tools of functional pottery analysis, made it possible to define and analyze the geographical tensions affecting the manufacture, use and discard of ceramic materials and hence explore the interaction between this town and its setting with the wider trading networks of the empire from the 3rd century BC to the 7th century AD.

Rethinking urban space in the Islamic city: the case of Late Islamic Zubārah
Tobias Richter (University of Copenhagen), Alan Walmsley, Paul Wordsworth (University College London)
Much of our understanding of urban space in Islamic cities has been based on ideas derived from the archetypal, 'classical' Islamic city. While the concept of the 'Islamic city' itself has long been critiqued, traditional ideas remain commonplace in archaeological and historical treatments about place and urban spaces during the Islamic periods. Critics, for example Nadia Abu-Lughod, have long ago called for a more contextual approach that takes into account the particular historical conditions that shaped cities in the Islam world. It is now highly questionable whether there is, in fact, such a thing that can be called the 'Islamic City' that applies across the Muslim world. This opens up the opportunity to critically rethink the nature of urban space and place in the Islamic world.

In this contribution, we focus on the case of Al Zubārah in north-western Qatar to consider the shaping and formation of settlement urban topography in a late Islamic town. Few settlements of this date have been studied and common assumptions about the nature of space and place projected onto late Islamic urban forms from earlier time periods have prevailed. In this paper we seek to examine these assumptions and challenge them on the basis of recent work in Zubārah, an outstanding example of a Gulf town dating to the seventeenth and eighteenth centuries CE.

Theorising the early Greek city in its locational, micro-regional and regional context
Martin Gallagher (Boston University)
Whilst it is now clear that the physical development of early (8th/7th century) Greek cities is geographically limited and temporally protracted I argue that instead of drawing lines between city and non-city phases is a mistake, because as Ernst Kirsten (1956) noticed long ago Greek poleis (usually and misleadingly translated as city-states) are not really cities at all but village-states (Dorpstaaten). Once the appropriate scale is recognised and the successive stages of 'urban' forms are attended to, it becomes clear that early activity sometimes anticipates the functionality of later structures and at others defines the main activity loci of subsequent periods, in strong contradistinction from previous ones. Sometimes the location of settlements alone indicates an organised community such as in Eretria, where a flooding river was a perpetual threat or across the bay in Oropos where early metalworking could not have been

accommodated by local supply. In others, we can trace the movement and competition of settlements, such as in Boeotian Orchomenos/Tanagra and Chaeronea, respectively.

The lack of attention to these stages coincides with a predominant focus on the polis communities of the southern half of Greece. Understudied regions to the north in areas later defined as regionally-governed ethne are archaeologically comparable to their southern counterparts in early periods.

Thessaly provides opportunities for all of the above-mentioned forms of analysis and offers a special opportunity because its continuous occupation and open territory suggest subsequent changes in spatial articulation result from human 'decisions and dispositions' rather than historical or environmental determinism.

Planning for the sun: urban forms as a Mesopotamian response to sunlight
Mary Shepperson (University College London)

This paper explores the impact of sunlighting on urban form, with particular focus on the cities of ancient Mesopotamia. Light plays a vital role in forming the character, functionality and meaning of urban space, and can act to define and enforce boundaries within the urban landscape. This is particularly true for hot-arid regions, such as the Mesopotamian plain, where the presence or absence of direct sunlight is amongst the most important factors in shaping the activities which take place in an area, and at what time these occur. At the city scale, settlements have the ability to create a favourable microclimate for their inhabitants through the manipulation of sunlighting. This can be achieved through city form; the street layout and the height and density of buildings, which act to selectively protect or expose buildings and exterior spaces from the effects of strong direct sunlight. In the cases examined here, city forms are well adapted to ameliorate climatic stress but are not produced through centralised planning; effective macro forms are instead produced by the requirements of basic lighting priorities applied at the household and neighbourhood level. The precise light environment produced by a settlement represents the result of choices and compromises made by the inhabitants which both reflect and form social practice. The strategic and culturally specific use of sunlight is demonstrated using the excavated 2nd millennium BC domestic housing from the city of Ur.

Victorian splendour, Arnos Vale Cemetery: revealing Bristol's hidden past
Lindsay Keniston (University of Bristol)

Arnos Vale Cemetery is an early Victorian Garden Cemetery, an Arcadian Landscape in design, spanning an area of 45 acres on the edge of Bristol and opened in 1839. An unusually large expanse of garden and woodland within an urban setting, it has recently undergone an extensive restoration programme and is a pilot scheme for English Heritage. It is now in the process of attempting to comprehensively piece together its history and examining its importance to the city of Bristol.

By applying interdisciplinary research this can tell us not only about garden and landscape history, architecture and death and burial; but much more than one might first consider about urban life in Victorian, Edwardian and early 20th century Bristol. In carrying out these types of methods this can significantly raise the profile of the site and subsequently the profile of the Victorian Garden Cemetery.

This paper also aims to look at the complexities of such a wide range of disciplines being involved in the interpretation of the site ranging from social history to ecology. It could also raise debate about how and why only recently this type of landscape is being recognised by others as Historical Archaeology. In view of these aspects however, consideration must also be given to how that sits alongside the fact that Arnos Vale remains an active cemetery with burials continuing to take place today.

Eremophilia and the beyond: the place of solitude in early urban lived experience
Joe Williams

This paper represents the preliminary stages of an investigation of changing relationships between 'individual' and 'community' in the context of early urbanism. A widely accepted view holds that urban life isolates or alienates the individual human being, but archaeological attempts to evaluate the validity of such a view in relation to early urban societies have been rare. Writings on solitude, particularly psychological and sociological works, have often presented it as a malady. To distinguish the solitude examined here from such a perceived ill, the term 'eremophilia' – love of solitude, or of deserted places – is used.

Application of a variety of methods of spatial analysis should enable the investigation of eremophilia as an embodied, socio-spatial phenomenon. Consideration of eremophilia as an aspect of human interaction with an urban world is likely to entail analysis on meso- and macro-spatial levels. While household worlds should not be forgotten, we cannot impose present-day cultural norms, together with ideas of progress and globalisation, upon the archaeological remains. Berdyaev's proposed correlation between humankind's 'expanding horizons' and the individual's increasing sense of isolation is illustrative of this, relying upon the assumption that 'living' in the past happened solely within household spheres, and only recently began to occur in 'the world' as a whole. It is proposed that, on the contrary, experiences of solitude are influenced to a greater degree by sensory stimuli, particularly those leading to awareness of activity outside one's control and beyond one's immediate surroundings, than by social factors.

Building cities in the Anglo-Saxon mind: an interdisciplinary approach to urban landscape studies
Michael Bintley

Utilising literary and historical sources to illuminate conceptions of urban space primarily grounded in the

archaeological record is a difficult business, with its own set of particular problems and possibilities. Archaeology may tell us what people did, and why they did it, but not necessarily why they thought they did it, nor a great deal about the cultural dialogues which accompanied processes of change or continuity. In the case of urban studies, an interdisciplinary approach to conceptions of urban landscape is often particularly well suited to shedding light upon contemporary conceptions of the delineation of urban space. This is arguably because urban settlements present themselves as geographical and ideological centres for the exchange of ideas, and their discussion and preservation – in whatever form, and under whatever impetus. This process is often one upon which the town or city often leaves its mark. Archaeology reveals the city most purely as a physical artefact, literature as a conceptual construct – and in conjunction the two can reveal much about the historical narrative that lies between them. This paper will discuss the approach I am adopting in my postdoctoral project, 'Building Cities in the Anglo-Saxon Mind', and give reasons why similar frameworks may be useful to other researchers working in urban studies, whether or not they are engaging with largely pre-literate cultures. It invites constructive criticism of the model proposed, and suggestions for ways in which it may be altered to better represent the perspectives of the allied fields concerned.

Revisiting 'public buildings': making things public and social change in ancient cities
Stephanie Koerner (Manchester University)
The emergence of 'public buildings' and 'public spaces' have long figured centrally in archaeological research on the social aspects of agriculture, the emergence of village life ways, and the independent development of cities in very diverse parts of the ancient world. Debates over whether cities are causes or effects of social change have a much longer history. But perhaps the longest histories – maybe even dating to the earliest urban life-ways has been that of the emergence of collectivities (publics) around issues that the hitherto predominant institutions cannot or do not address; and expressions in the form of narrative of these collectivities experience of discrepancies between how things ought to be and actually existential conditions.

This presentation explores the bearing upon the session's aims of revisiting archaeologies of public buildings from perspectives offered by recent explorations of Dewey's (1927) insights of the making of things public (Latour & Weibel 2005).

S24. Thinking beyond the tool: archaeological computing and the interpretative process
Organisers: Angeliki Chrysanthi, Patricia Murrieta Flores, Constantinos Papadopoulos (University of Southampton)

Sat 18th Dec, 09:00-15:30; Location: Wills 3.30

The use of innovative technologies has changed not only the way we practice archaeology, but also the way we understand and interpret the past. Along with these powerful tools, a series of issues related to the theoretical aspects of their application have emerged. Developed in other disciplines and for diverse purposes, technologies have not yet adapted to accommodate the needs of archaeological research. Although they have been fully integrated into our discipline, in many cases the assessment and incorporation of essential variables and factors in the models produced remains limited. Additionally, the interpretative process is not only influenced by the use of these methodological tools, but also by the way we as archaeologists manage the excavated and collected data making use of our background, stimuli and biases to externalise our reasoning and produce new versions of the past. Some of these issues have already been considered in the context of certain methodological tools, but there is still fertile field for vivid discussion. Spatial Analysis in GIS, Computer Graphics and technologies in Cultural Heritage Management are only some of the areas that these theoretical pursuits can be fruitfully applied. This session is intended (1) to discuss the underlying theoretical concepts, (2) to examine the extent to which the various constraints alter our perception and interpretations about the past, and finally, (3) to investigate the future directions of these relatively new approaches from a theoretical perspective.

The old and the new in Egyptian archaeology: towards a methodology for interpreting GIS data using textual evidence
Hannah Pethen (University of Liverpool)
Traditional Egyptology has typically focussed on textual criticism and archaeological investigation, with the results of the former approach used to interpret the results of the latter, and vice versa. These methods have led to a self-reinforcing conservatism in the identification and interpretation of Egyptian religious sites that has resulted in certain types being ignored because traditional Egyptology lacks the tools to analyse and interpret them.

This paper explores the possibilities for GIS terrain modelling in investigating and interpreting sites such as carins, shrines and stone alignments as components of a three dimensional symbolic landscape in Middle Kingdom Egyptian quarries.

While GIS investigations have been criticised as being overly deterministic and impersonal, more empathetic phenomenological approaches have been seen as subjective. This paper demonstrates how ancient textual evidence can provide an appropriate background for the interpretation of the results of GIS-based landscape investigation. This permits investigators to penetrate beyond the GIS model and consider how the anthropogenic sites interact with and reflect the mythological and spiritual dimensions of the landscape. It is suggested that by combining new technology and theoretical approaches with traditional Egyptology, it is possible to investigate those sites which could not previously be interpreted by traditional methods and enhance our understanding of the great range of Egyptian religious expression.

A Roman puzzle: why we will never find the Via Belgica with GIS and become better archaeologists in the process

Philip Verhagen (VU University), Karen Jeneson (Roman Bath Museum Heerlen)

The long-standing debate on the position of (GIS-based) spatial analysis in archaeology has not yet resulted in a clear consensus on whether these methods are actually helping to arrive at more sophisticated interpretations of the past. Characterizations of GIS as being a 'non-novel' technology, heavily favouring deterministic visions of the past have appeared next to claims that GIS-based spatial analysis can actually tell us more about such diverse issues as the individual perception of the landscape or long-term socio-economic dynamics. In this paper we want to make the case that, more than anything else, archaeology lacks practice in framing research questions in such a way that they can be fruitfully analyzed in GIS. We want to illustrate this through a case study that would seem to be a relatively clear-cut example: the reconstruction of a 5km stretch of a Roman road in the Dutch region of South Limburg. Reconstructing this section through least-cost path analysis would seem to be a sensible approach to determining the most probable route. However, despite all the technological means and data sets at our disposal, the archaeological part of the problem is still one of extremely scattered knowledge and information, and of widely diverging interpretations. We hope to illustrate that reframing the research questions in the language of spatial technology will not only result in possible routes that can be tested on the ground; it also helps us to better understand where and why the archaeological interpretative process is turning facts into faith.

The value and application of various creative media to the process of archaeological visualisation and interpretation

Alice Watterson (Glasgow School of Art)

For many years illustration (digital or otherwise) and the process of reconstruction have been considered as 'the final step' or accumulation of archaeological practice, rather than an integral part of the interpretation process (Sorrell 1981). Building upon my own experience as an archaeological illustrator and digital artist, this paper will investigate the potential and application of various creative media (hand-drawn illustration, 3D modelling and animation, virtual reality technologies, etc) to the process of archaeological reconstruction and interpretation.

In order to investigate how archaeological reconstructions are assembled and how the act of assembling them and the consequential output functions as an archaeological interpretative process this paper will consider case studies from my own previous projects. Namely, the great hall reconstruction from Bodiam Castle in East Sussex and the prehistoric ceremonial complex animation at Forteviot, Perthshire as well as discussing the theoretical direction of my current PhD. Research.

A CG artist's impression: depicting digital reconstructions using non-photorealistic rendering techniques

Tom Frankland (University of Southampton)

Archaeologists have been creating digital reconstructions for over thirty years, yet despite the numerous criticisms that have been raised with the way these are typically depicted in a 'photorealistic' style, depicting digital reconstructions in alternative styles remains generally unexplored. This paper therefore attempts to evaluate the potential benefits of presenting digital reconstructions using 'non-photorealistic rendering' (NPR); a relatively new discipline in computer graphics which aims to depict computer-generated models in artistic and expressive styles. A study is described which evaluates the potential of using non-photorealistic rendering techniques as a way to overcome the various problems that have become associated with using photorealistic styles of depiction. The study also highlights the potential benefits that non-photorealistic graphics could offer archaeologists who create digital reconstructions. Recent multi-disciplinary research in computer graphics and psychology suggests that non-photorealistic rendering techniques can influence a viewer's psychological response to an image, for example, NPR techniques can be used to encourage conversation, influence a viewer's judgements and direct their gaze. This literature is contrasted with the findings of an online survey that was based on both archaeologists' and the publics' responses to several archaeological reconstructions that were depicted in both photorealistic and non-photorealistic styles. The results suggest that choice of style clearly influences the way in which viewers respond to digital reconstructions, and indicate that archaeologists should consider the impact of style in their reconstructions, especially in regards to interpretive reconstructions where creating a strong aesthetic or a sense of engagement are not essential.

From real to virtual: reconstruction and communication of archaeological content through new media

Eleonora Gandolfi (University of Southampton)

This paper will investigate the application of different modelling process and media in archaeological reconstruction and interpretation. In order to analyse how the modelling process and the successive output are created and influenced by the interpretative process, this paper will consider case study from current digital project at the prehistoric SHM-1, Tunisia.

This paper accords with Gooding (2008: 10) when he states that 'each new visualisation is a response to the constraints and opportunities posed at the point at which it is invoked in the problem-solving process'. Hermon (2008) discuss about the utility of 3d modelling in archaeology and she came up with the idea that it will be easier express result to an audience. VR and 3d are great tools for education and communication of cultural heritage; they can visually express alphanumeric data and translating concept and ideas in visual images. In the last few years, illustrations have been slowly substituted by digital modelling with the idea to add something 'nice' to the traditional interpretative process, rather than a fundamental part of the interpretative process. 'The better the visual tool is, the

better the explanation and the comprehension are' (Hermon, 2008: 37).

Modeling Stonehenge: an interdisciplinary digital approach to 3D interactive storytelling
Ertu Unver, Andrew Taylor (University of Huddersfield)
The use of digital modeling within archaeology is becoming increasingly important. This paper discusses the advantages of an interdisciplinary heritage science approach, drawing from fields including 3D modeling, animation, digital video and music technology, illustrated by a project focused on creating a digital model of Stonehenge. It looks at the quality of digital models that are currently available, and discusses techniques available that increase realism and accuracy. It investigates how in this project LIDAR surface data, laser scans of individual stones, photographic texture mapping and acoustic models as well as weather, astronomical and lighting condition simulation, have been brought together to create an immersive interactive experience and high-resolution digital video examples. It discusses the processes and technical issues involved.

The paper illustrates how such models can be used to illustrate various possible site orientations, to provide a phenomenological and experiential exploration of a site, and to provide non-destructive virtual visitor access. It discusses the advantages of involving professionals from a number of fields, and situates this discussion within a theoretical framework, proposing that an interdisciplinary approach to multimedia experimental archaeology is vital in a post- and 21st century existence. It theorises a model approach to such digital interpretation, discussing both the storytelling techniques illustrated here, and further approaches such as complex interactivity, 3D TV and projection, 3D printing, and character creation. It asks what role such virtual (and inevitably somewhat conjectural) projections of the past have in archaeology.

Interactive archaeological excavation: the future?
James Edward Miles (University of Southampton)
The vast majority of archaeological projects are under appreciated by the way that they are represented, not only within archaeology but to the public as well; in many ways archaeological discoveries and especially excavations rarely find an audience beyond those who actually read excavation reports. There have been many criticisms in the way that excavation reports have been written, especially in terms of their direct focus on specific groups, the limited use of data collected within excavations and the technical focus that they follow. There is need then to change this for the better and introduce a new way to represent archaeological information not only to the discipline but in ways that excite the public, making them more interested in what archaeologist do and how we study the past. This paper aims to do this through an interactive three dimensional model of an excavation that represents all aspects of an archaeological report in a way that can be understood by all. The paper will discuss the different methods that could be used, previous work associated and will attempt to discuss the future of archaeological excavations through computational archaeology.

Beyond the grave: technological advancements toward a holistic approach to mortuary studies
Corisande Fenwick (Stanford University), Andrew Dufton (L-P : Archaeology)
There is much new and exciting theoretical research in funerary archaeology, revealing the potential of archaeological evidence for understanding the responses, attitudes and practices surrounding burial, and the ways in which mortuary practices can serve in the make-up and expression of social identities. Yet in practice, there is all too often a disjuncture between archaeological and anthropological data, theories about burial, and interpretation in the field and post-excavation analysis. New web-based technologies offer a means to integrate a variety of data types and disseminate this information to facilitate a finer-grained analysis on burial and funerary practices. We examine the implications of these new techniques through a detailed case-study of the excavations of the medieval cemetery at Villamagna, Italy (2006-2010). At Villamagna, we used an integrated and reflexive approach to manage and record anthropological, osteological, archaeological, and topographical data. The collation of plans, images, finds, and specialist data for consumption by the entirety of the project team has enabled us to create a more holistic understanding of individuals from the funerary record by combining evidence of identity as signalled after death in mortuary practices with evidence for identity during life from osteological analysis. The Villamagna case study illustrates the potential that new technologies, specifically web applications, have for the integration of data from excavations and the production of theoretically nuanced analyses.

Facebooking the past: current approaches in archaeological network analysis
Tom Brughmans (University of Southampton)
Facebook currently has over 500 million active users, only six years after its launch in 2004. The social networking website's viral spread and its direct influence on the everyday lives of its users troubles some and intrigues others. It derives its strength in popularity and influence through its ability to provide a digital medium for social relationships. The key to understanding the strength of Facebook lies in the evolving system of relationships as well as the particular social interactions between individuals it is made up of.

This paper is not about Facebook at all. Rather, through this analogy the strength of relationships between people becomes apparent most dramatically. Undoubtedly social relationships were as crucial to stimulating human actions in the past as they are in the present. In fact, much of what we do as archaeologists aims at understanding such relationships. But how are they reflected in the material record? Do networks of Roman pottery distributions, for example, reveal the past social processes underlying them? How can we model and analyse them using modern

tools? And is it possible and relevant to reveal past social relationships using computers at all?

This paper will explore how current computational techniques in understanding present-day social relationships can be applied to examine the many types of relationships archaeologists are interested in on the one hand, and those they are confronted with in their data on the other. It will focus on the way these existing tools direct archaeological efforts in exploring past social relationships.

S26. Visitable archaeologies: problems and possibilities in experiencing the past
Organisers: Olympia Peperaki (Greek Ministry of Culture), Artemis Stamatelou (Hellenic Ministry of Culture and Tourism)

Sat 18th Dec, 09:00-10.50; Location: Wills G25

Visitability, in the sense of the ability to attract visitors, has emerged as an important concern in heritage, connected with both the economic viability of related institutions and their avowed mission to educate the public. As Bella Dicks (2004) in her recent analysis has noted, such ability came recently to depend on specific strategies of representation, in terms of both content and modes of display (from simulations and reconstructions to popular hands-on, interactive exhibits). The underlying assumption has been that these strategies may ensure meaningfulness and relevance for wider and more diverse audiences.

This session invites a discussion of this assumption with particular reference to the representation of archaeological material in either museums or archaeological sites – a crucial focus given the growing concern over both the public impact of archaeology and its epistemological status. To undertake this analysis, we propose an inquiry into the ways in which currently popular representational strategies seek to structure the experience of "visiting" archaeology, and the particular ways of relating to archaeological material that these promote, especially in relation to previously prevalent, more "traditional", modes of representation. It also commands interest in potential conflicts and contradictions between the intentions of those entrusted to stage such experiences and their impact on those actually performing the visit.

Welcoming insights from archaeological theory, museums and heritage studies (including visitor research), as well as tourism, the ultimate goal is to assess the extent to which such considerations may indicate new ways of defining (and achieving) "visitable" archaeologies.

Dicks, B. 2004. *Culture on Display: The Production of Contemporary Visitability*. London: Open University Press

"Walking through history"? Visitable archaeologies in Athens City Centre
Afroditi Chatzoglou (University of Cambridge), Olympia Peperaki (Greek Ministry of Culture)
The monumental archaeological heritage of the historic centre of Athens, that has been discovered in the Renaissance period and the Age of Enlightenment and has been established in the nineteenth century, has been recently re-examined in an attempt to redefine what should be the cultural history of the area and how it should be presented to the public. As is well-known, the project included both new excavations and enhancement of existing archaeological sites, as well as intensive remodeling of a network of streets (the so-called "Grand promenade") designed to connect these various components of the landscape. The principal rationale and ambition of the project was the communication to the public of a sense of historical continuity that intensive occupation of the city had interrupted.

The purpose of this paper is to expose and evaluate the logic and implications of this endeavour. A particular focus on the "Grand promenade", as the major means through which this sense of continuity could be realized by the visitor, serves, in this sense, a dual purpose. It first of all allows acknowledging the project as an exercise at imposing coherence and legibility on an intensively built and rebuilt landscape. Secondly, it invites reflection on the ways in which the long history of the area has been (re)constructed and received by visitors.

Exhibiting Greek architectural sculpture as archaeology
Laura Snook (University of Birmingham)
The display of Greek sculpture in museums gained prevalence in the early nineteenth century with the discovery and excavation of numerous temples and sanctuaries. Copies of the collections were made in plaster and shipped out to museums across the globe wanting to display what were deemed to be examples of the finest art to come out of Classical Greece. These displays were often designed so as to produce the best conditions for artists wanting to draw and paint the sculptures.

In recent years several of these collections have undergone significant rearrangements, with many of these new exhibitions attempting to reunite the sculptures with their archaeological background, exhibiting them in ways that remind the visitor of their architectural origins and context from which they came. The age of the display of Greek sculpture as pieces of art, shown in isolation of their intended surroundings, devoid of their archaeological history, appears to be coming to an end.

This paper discusses the different methods of display currently being employed to present Greek architectural sculpture as archaeology rather than art. It compares archaeological, historical and artistic exhibitions of architectural sculpture, analysing the various display methods used in each.

Homes and castles: will the transformation of Pengersick be visitable?
Matt Blewett
Pengersick Castle, Cornwall, is an ideal candidate for the "cult of the country house" (Smith 2006, 158), possessing a medieval granite tower set in pleasant gardens. Yet on the death of the last owner, the tower was left to trustees in order to "preserve the magic and mystery" of Pengersick as they opened it to the public, an approach which can best be summed up as "alternative". Research has encompassed archaeological, historical, folklore and literature strands. These sit with dowsing and ghost hunters and a policy of leaving spiders webs on show to make this an absorbing but complex place. This paper explores some of the guiding principles of the trust and the plans for transformation, to ask if they reconcile with Dicks' analysis of "Visitibility". Do the plans conform to just another representation of dominant culture, or do they truly offer something new?

At first hand: encounters with archaeology at Plymouth City Museum
Siân Smith (University of Exeter)
Plymouth City Museum's Archaeology gallery, entitled 'Uncovered', re-opened to visitors in 2009 after a redesign and refurbishment which aimed to provide a more meaningful engagement between visitors and collections. The displays and activities in the gallery feature artefacts in the context of places and periods, but also show the methods used to excavate, conserve and interpret the artefacts, and allow visitors a more complex sensory interaction with the artefacts and the archaeological process. As part of this new perspective, the 'Uncovered' gallery plays host four days a week to a 'First Hand Discovery Desk'. Visitors handle a selected range of objects from the museum's collections and discuss their ideas and feelings about these artefacts with volunteers who oversee the desks. This paper will discuss the ideas behind the 'First Hand' scheme, and will draw primarily on my experiences as a Discovery Desk volunteer. It will consider my assumptions about the way in which visitors would react to artefacts and the way in which assumptions have been confirmed and confounded. It will also consider a number of related issues: does handling an object enable a more meaningful encounter? Is this encounter essentially a performance by object and volunteer? Does the scheme allow greater freedom of interpretation or encourage the telling of particular stories? And does it contribute to the museum's 'visitability'?

Visitable archaeologies: perceptions and experiences of archaeological sites as visitor attractions from the ground up
Steven Timoney
Although archaeological sites presented to the public are generally bound up within the heritage and tourism spheres today, visits to sites reflect the wide variety of roles which archaeological sites play. As well as being incorporated within the myriad option of tourist attractions, archaeological sites are important symbols linked to personal or national heritage and identity, as well as being connected with a sense of place and providing a tangible connection to the past, real or imagined.

Based on research into public perceptions of archaeological sites, this paper will look at two case studies of the interpretation of archaeology in Scotland. It will reflect on the ways these sites have been presented, before looking in more detail at the ways in which people engage with these sites.

S27. Making the Bronze Age: craft and craftspeople 2500-800BC
Organisers: Rob Lee, Joanna Sofaer (University of Southampton)

Sat 18th Dec, 09:00-18:00; Location: Wills OCC

The European Bronze Age witnessed an unprecedented flowering of craft activity. Throughout the period there were developments in decorative motifs, techniques and skill with distinctive emphasis on the pleasing aesthetic through intricately elaborated objects made of a wide range of contrasting materials. These include metal, clay, bone, textiles, wood, bark, horn, antler, hide, amber, jet, stone, flint, reeds and faience, either alone or in combination. At a technical level too, this blossoming of craft activity encouraged innovation and exploration of the potentials of materials.

This session explores the ideas of "craft", "craftsmanship" and "craftspeople" within the context of the European Bronze Age. Rather than focussing on the technological and typological trajectories of the period, it aims to understand the relationship between people and materials, 'making' as a social and technical practice, and the role of craftspeople in Bronze Age society. It asks not only what the significance of the finished object was, but how the practice of creating objects was important in the fostering of craft traditions.

Papers will focus on a range of different materials, drawing on Bronze Age contexts from different parts of Europe, offering a perspective of the Bronze Age from the purview of craft and material and those who made it their role in society.

Magicians of material culture: craft skills and the use of jet, amber, gold, faience and other special materials in Chalcolithic and Bronze Age Britain and Ireland
Alison Sheridan (National Museums Scotland)
This contribution will examine the floruit of craft skills between 2500 and 1500 BC, and particularly from the 22nd century, in Britain and Ireland to show how the choice of raw materials and the specialised skills that were applied to them articulated with systems of belief and value to create artefacts that were powerful agents in their own right. Concepts such as the politics of envy, and of supernatural power dressing, will be explored, and the reasons for the

shifting epicentre of innovation and trend-setting as previously identified by Stuart Needham will be investigated. The contribution will aim to highlight the fruits of an integrated approach to the study of material culture, in which the key element is to ask the appropriate questions and to apply the most informative methods to addressing them.

Crafting flint daggers in early 2nd millennium Scandinavia: knapping, smelting and new way of thinking about technology

Catherine Frieman (University of Nottingham)

Flint daggers are such a characteristic artefact of late 3rd and early 2nd millennium Scandinavia that, until recently, that chronological phase was called 'Dolktid' - the dagger period. The daggers themselves have been repeatedly studied for insights, for example, into chronology (Lomborg 1973), technology (Stafford 1998) and social structure (Apel 2001). They are traditionally described as direct, morphological imitations of contemporary copper/copper-alloy daggers from central Europe which are scarce in Scandinavian contexts. In this paper, I will place early 2nd millennium, Scandinavian flint dagger production into a wider regional and chronological context in order to discuss how the crafting of flint daggers in Scandinavia relates to the adoption of metal. I will further compare their production to contemporary Scandinavian metal-working—both in process and in product. I will suggest that, in crafting flint daggers, knappers were not necessarily seeking to imitate metal objects so much as to engage in a new way of making things which relied on specialised techniques that produced widely recognisable types of objects.

Apel, J. 2001. *Daggers, Knowledge and Power. The Social Aspects of Flint Dagger Technology in Scandinavia, 2350-1500 Cal BC*. Coast to Coast-Books 3. Uppsala.

Lomborg, E. 1973. *Die Flintdolche Danemarks. Studien über Chronologie und Kulturbeziehungen des siidskandinavischen Spatneolitikums*. Copenhagen: Universitetsforlaget I Kobenhavn.

Stafford, M. 1998. In search of Hindsgavl: experiments in the production of Neolithic Danish flint daggers. *Antiquity* 72: 338-49.

The Hallstatt-Textiles: between function and design

Karina Grömer, Helga Rösel-Mautendorfer (Naturhistorisches Museum Wien)

The prehistoric mines and graveyard of Hallstatt show many aspects of prehistoric life from the Middle Bronze Age and Iron Age. Large-scale salt-mining starts in the Middle Bronze Age about 1500 BC, and is marked by an emerging division of labour and clear social hierarchy and continues during the Iron Age. The Salzberg in Hallstatt is famous for the organic finds like textiles, wooden and leather objects. So it is possible to look at the development in textile production and craft over the time-span of 1500-500 BC.

The Hallstatt -Textiles show a variety of different structure types like different weaving patterns, density of textiles, sorts of thickness with two and three dimensional surface structures. So there is a variety of different surfaces depending on different function like clothing, woollen bags or makeshift binding material on the one hand and elements of decoration like colour, checks and stripes on the other.

The Middle Bronze Age was very innovative in terms of designs and developments in textile craft. Weaving techniques like twill weaving, tablet weaving, patterning and sewing techniques are innovations of this period, and flourished during the Hallstatt Period. Some methods of operation (techniques, how textiles are made and manipulated: weaving, sewing, mending) are very different to the today. They show a different approach of prehistoric craftspeople to textile resources that can enable us to gain an insight into their creative way of thinking.

You are what you make: the metallurgists' case

Maikel Kuijpers (University of Cambridge)

Were Bronze Age metallurgists farmers or specialists? A question that I will try to address this question by studying the technology of metalworking. Instead of the rather descriptive approach that tends to be related to archaeometallurgical analyses I opt for a more interpretive perspective in which humans play a major role. This means not placing the object at the centre of the study of technology, but rather the agent. Using a chaîne opératoire I will try to show that (metalworking) technology is by no means an issue that can be studied by solely analysing its end result (i.e. the object). Furthermore, in line with Ingold (1990), I propose to distinguish technology from techniques and tools. In so doing it becomes clear that techniques, or the tacit, subjective, context-dependent "knowledge how" (non-discursive knowledge), is heavily understudied in comparison to those aspect that we see as technology; the explicit, practical, objective, "knowledge that" (discursive knowledge). An argument is made that because of this divide, metalworking is often interpreted as a esoteric and ritual craft (e.g. Budd & Taylor 1995; Kristiansen & Larson 2005).

As advocated by Dobres (2000, 98) separating technology into different heuristic spheres is a conceptual dead end. Technology is made up and inseparably connected by a complex web of amongst others, discursive and non-discursive knowledge, belief systems, social organisation and politics. Hence, although immensely complex, studying technology as this intricate web of relations is, in my opinion, the best way forward. If we want to understand how craftspeople were perceived in prehistory we have to try and understand how they understood their technologies. This

rather holistic emic approach might then provide some insight into the identity of the metalworker because "as individuals express their life, so they are. What they are, therefore, coincides with their production, both with what they produce and with how they produce" (Marx & Engels 1970,42); You are what you make.

Creativity and tradition in craft production: opposites or two halves of a coin?

Lise Bender Jørgensen (Norwegian University of Science & Technology)

A combination of knowledge and skill, craftsmanship is transmitted in communities of knowledge, informally within the family, or more formally through apprenticeship. The absorption of crafts knowledge includes learning to use the senses to see, hear, feel, smell or taste to assess aspects such as the quality of raw materials, if a fire is sufficiently hot, whether or the desired consistency has been reached. Imitation of the master is a core element; the craft is mastered when the apprentice is able to carry out the whole process, resulting in an acceptable copy of the master's work. Imitation assists upholding the proper quality of the products. Still, the ability to imitate is also the precondition for improvisation, for changing the process in ways that do not jeopardize the workmanship, and thus for being accepted by the community.

The importance of imitation in craft transmission encourages the maintaining of tradition, of doing it exactly as it always has been done. Changes signal lack of conformity. Somebody has chosen to do things differently, has gotten away with it, and established a new tradition. Prehistory supplies us with many examples, both of tradition and change. How can we use these to investigate the nature of creativity, and how it interacts with tradition?

Creative Choices: Creativity and Ceramic Craft Production in Late Bronze Age Hungary

Sarah Coxon (University of Southampton)

The analysis of ceramics forms the focus of this discussion, with an additional focus on the European Bronze Age. This is a time of significant change in the nature of craft production and thus is a crucial period to study in terms of creativity. The Bronze Age site of Százhalombatta in Hungary has a particularly complex history reflected in its material culture, notably in the Middle to Late Bronze Age transition, where a hiatus in site occupation occurs. The Late Bronze Age reoccupation of the site is paralleled with a noticeable difference in ceramic wares, and in some cases a reduction in the quality of wares is apparent.

Through analysis of the production sequence, standardised methods of production are established and variation isolated. A discussion as to which of these constituents constitutes deliberate change or whether they are reflective of error within the production sequence follows. Finally, a comparison is made between ceramic production sequences in the Late Bronze Age to production in the Middle Bronze Age, demonstrating how the nature of craft production changes over time. It is argued that the study of creativity in craft production allows for underlying social and cultural processes to be considered, enriching our understanding of the nature of material culture and the Bronze Age.

Facilitator, facilitated? Craft relationships, innovation and technological variation in the wood crafting and metallurgy of the Northern European Bronze Age

Rob Lee (University of Southampton)

The evidence available for wood crafting during the Northern European Bronze Age is extensive. There exists great scope for the examination of this in relation to developments in technological technique and object form within a wide range of contexts. Alongside this, examination of technical variation in metallurgy offers the opportunity to characterise evolving object forms such as tools and their possibilities in wood crafting. This examination can be used not only to assess technological change but also as an analytical tool in characterising the potential for co-operation between differing craft practices. Coupled to evaluation of how notions of craft can be understood, such analysis can lead to identification of the integral place of this co-operation in the innovation and implementation of new crafting techniques and forms.

The paper argues that this scope for viewing change derived from interactions between craftspeople is especially significant in the case of wood crafting and metalworking. It examines their relationship in terms of the potential to view one practice through the other. The quantity of bronze tools alone offers a vast dataset from which a broad range of craft activity can be inferred, and the paper considers how a re-analysis of this data, coupled to assessments of how environmental contexts could affect wood working techniques and usage, can reveal unexplored themes in understanding and characterising the relationship between these materials during the Northern European Bronze Age.

Collaboration and craft production

Sophie Bergerbrant

In archaeological texts it is often assumed that a finished product – e.g. an axe, a pot, a piece of textile – is the creation of a single person. That is, it was made by a particular smith, the weaver or another craftsperson working in isolation. This paper poses the question: can we really assume that there was only one person behind all the processes represented by a finished product?

In a recent publication Bronze Age smiths are portrayed as the people who did everything in southern Scandinavia,

from making pots to conducting cremations. In contrast, quite the opposite has been suggested elsewhere, such as in Walton Roger's (2007) publication on textile production in Anglo-Saxon Britain, where the range of people involved in various tasks has been highlighted. Also with textile production as its focus, this study will take into account ethnographic, historical and archaeological examples in order to discuss the collaborative nature of craft production. How are the two diametrically opposed views of craft production reflected in our interpretations, and how can they be reconciled?

Metallurgical craft in 14th-12th BC Bronze Age villages In Northern Italy

Paola A.E. Bianchi (Museo Archeologico Nazionale di Parma)

In Northern Italy, starting from Middle Bronze Age to Later Bronze Age, metallurgy takes place inside villages. Current research confirms some aspects of production: metal-work increases due the Middle Bronze Age period to Later Bronze Age in number and typologies.

Current discoveries give information about the technology of metal objects production and especially about the space organization of craft activities within the villages, with substantial differences among those; this suggests a new perspective in the interpretation and role of metallurgists and the organization of crafts. This paper describers the emergency of new characteristics in metal production and try to understand the role of this craft.

Metal-work versus object biographies: a network perspective on an Early Bronze Age craft in Central Italy

Erik van Rossenberg (Leiden University)

Compared with stages of production, (re)use and deposition in object biographies, exchange remains a 'black box'. Nonetheless, it is regarded as crucial in our understanding of European Bronze Age metallurgy. Exchange defines the position of craftspeople in social networks, perhaps even more than their craft or the qualities of their products themselves. In a Latourian sense, Bronze Age metallurgists are only one actor/actant in a 'metal-work' that stretches the full length of object biographies (and back). A network perspective addresses the tendency towards narrative linearity in archaeological applications of the concept of object biographies. Another problem of the latter is their aspatial and ahistorical character, to the detriment of understanding the actual (not conceptual) position of craftspeople in social networks, in particular with respect to the elusive stage of exchange.

This paper substantiates the emergence of an Early Bronze Age 'metal-work' in Central Italy, focused on southern Tuscany where copper mining, bronze production and hoarding spatially coincided. It brings spatial, contextual and composition analyses of ingots and finished pieces of metalwork together in a diachronic account of Copper through Middle Bronze Age networks. This leaves us with an unusually clear impression of exchange networks in Central Italy that bridges the gap in object biographies between production and (re)use and/or deposition. A network approach to metallurgy as a 'metal-work' creates the opportunity to explore the position of craftspeople in social networks and their role in exchange, as well as its intersections with Early Bronze Age cosmology and sociality.

Colonial theory and pottery production: the changing relationship between pots and potters during the Bronze and Iron Age in Central Italy

Helen Loney (University of Worcester)

Pottery production in Central Italy underwent a period of diversification and intensification, during the Later/Final Bronze Age (approximately 900 BC). Sites such as Casale Nuovo, Latina, have been interpreted as trade centers, revealing a wealth of evidence of trade and exchange in pottery, metals and other goods. During the Iron Age, a number of new sites were founded, some by Greek colonists, others by native Italic or Etruscan people, whilst sites such as Casale Nuovo were abandoned or relocated.

As a result, pottery production underwent two different types of influence: an internal pressure to meet greater economic demand, and external pressures to absorb new people into an imposed economic structure. The results of these different types of pressures are reflected in a number of aspects of pottery production, including clay selection, processing, and then external appearances.

Archaeologically, there appears to be two very different 'types' of pottery, traditionally viewed very narrowly as relating to closed systems of workshops and protocols. However, recent research into the underlying structures of workshop relationships, as well as the more subtle relationships between local groups and colonialists suggests a more fluid organization. This paper will consider how colonial theory can shed light on the changing character of pottery workshops and of the resulting products.

The Cremation Craft

Rhiannon Pettitt (University of Manchester)

What constitutes craft? Is it a consistency in learnt and replicated practices? The creation of new material things? The localisation of repeated acts to a particular area or person? Can you have craftsmanship without skill? Or creation without material culture? In this paper I wish to deconstruct a popular 'craft' perspective, and consider which practices can be included into the remit of 'crafts' considering where, if any, differentiations come between making, altering and

performing. This appraisal will re-evaluate how we appropriate Bronze Age perceptions of practice into the remit of craftsmanship. To aid this discussion I will be focusing on one particular practice rarely associated with craftsmanship, that of cremation. In order to produce a new substance from the deceased the process of cremation involves learnt and replicated acts which employ particular techniques and technologies. However, despite this we rarely consider cremation as a craft. Using examples, primarily from Bronze Age Wales, I will explore potential Bronze Age attitudes to substances of the world and of the body and consider where divisions concerning materials and making may have existed. I will do this in part by investigating a number of variables in the quantity, condition and contextual treatment of cremation materials in contrast with other substances and objects within welsh Bronze Age contexts. In order to consider what is and what is not a craft we must formulate an idea of a Bronze Age perception of materiality and performance and try to rethink how crafts are located within this.

Continuing the Bronze Age: sustainable metal casting 2500BCE to 2010AD
Holger Lonze (Umha Aois)

The Ireland-based Umha Aois project has brought together archaeologists, sculptors and craftspeople since 1995 to experiment with many of the processes involved in producing cast bronze artefacts. By continuously eliminating modern tools and facilities the group has refined both efficiency and authenticity of its methods. Using charcoal-fired pit furnaces fuelled by bag bellows together with stone and clay moulds, the group has produced replicas of excellent quality, including spear heads, axeheads, swords and most recently LBA horns.

Experimental archaeology offers the involved archaeologists a hands-on approach to BA metalworking techniques and with it a deeper, sensory understanding of the complex processes involved which cannot be achieved with a cognitive approach alone. For the craftspeople involved in experimental archaeology, however, it has further implications for their practice. Re-discovering and applying pre-historic methods can offer economic, environmental and social advantages for their professional practice, enabling economically viable and environmentally sustainable casting for production of craftwork and commissions.

On the example of producing a LBA Irish horn replica, the paper follows the process and compares costs and environmental impact studies (EE and CO_2 emissions) for both BA and contemporary ceramic shell processes. It will explore potential, risks and limitations of introducing BA methods to contemporary craft practice but will also examine the relationship of maker and material now and in the past. In reverse, it poses the question how these issues were relevant to the BA maker.

Bell Beaker metalworkers
Andrew Fitzpatrick (Wessex Archaeology)

Stone tools used in metalworking are found in Bell Beaker graves across central and western Europe. The burials are invariably of men and they often date to early in the local Bell Beaker sequences (24th-22nd centuries BC). As assessed by grave and monument types and the Number of Artefact Types placed in the grave by their mourners, these men were often of high social status. In contrast Early Bronze Age and later burials with metalworking tools are much less frequent.

Comparative, compositional and experimental studies all indicate that the stone tools found in Bell Beaker graves were used in the making or finishing of small metal objects such as gold ornaments or copper knives. In comparison to the knowledge and skills that were needed to prospect for ores, extract them and process them, the technological skills needed to make or finish the objects were modest. However, the stone tools used in the extraction and processing of ores were almost never placed in graves.

Several of these graves contain multiple examples of the same type of objects suggesting the practice of 'over–provision' as a way of indicating the highest status. Even so, few would regard the individuals with whom these metalworking tools were buried as specialist (or at least full time) craftsmen and in many cases the skills – or status – of a metalworker and the wide ranging connections it symbolised is only one of several persona signified in these graves.

S28. Seeing the wood and the trees: towards a critical multiscalar archaeology
Organisers: Tudor Skinner (Durham), Dan Lawrence (Durham University), Peter Girdwood
Sun 19th Dec, 14:00-18:00; Location: Wills 3.32

Recent technological advances have enabled the manipulation and analysis of potentially vast datasets, notably with recent GIS applications in landscape archaeology. These draw upon sources that can span media and, crucially, scale. Scalar issues are not simply reducible to spatial issues, and include the integration of data acquired at different times and through different methodologies. The implications of translating and combining datasets at differing scales of analysis have, with a few exceptions, been under-theorised (passim Lock & Molyneaux 2006; Mathieu & Scott 2004). This session will tackle several themes key to the development of a critical multiscalar archaeology. The translation and incorporation of diverse lines of data at differing spatial and chronological scales and the evidential constraints and opportunities to be found in these practices. The creation of master-narratives and the manner in which these have been used to draw together ostensibly subsidiary data. The validity of sampling strategies in modelling wider bodies of evidence. These by no means cover the range of issues at play here and we invite speakers

and participants to widen the debate and highlight the arguably urgent need to tackle this lacuna head on.

Size does matter: space, time, GIS models and landscape archaeology

Ben Gearey, Henry Chapman, Simon Fitch (University of Birmingham, Institute of Archaeology and Antiquity)

The use of GIS models of palaeolandscapes to investigate the relationship between past peoples and environments has been an important are of landscape archaeology in recent years. The requirements of data resolution for such GIS models are in part dictated by the nature of the questions being asked and the themes being investigated, but we propose that certain data have inherent spatial and temporal limits of resolution – uncertainty which introduces a 'fuzziness' that is problematic for the production of robust and useful models. In this paper we investigate how the inherent 'instability' of such data including that relating to chronology, hydrology (sea level) and vegetation (derived from pollen and other palaeoenvironmental proxies) is intimately tied to our ability to produce useful 'fine grained' models of palaeolandscapes. We present a series of case studies to illustrate how these issues become magnified as the scale of investigation becomes smaller. Our focus will move through the landscape scale – the inundation of the North Sea basin and the spread of peatlands in east England – through to the local scale – the nature of change on a site-specific scale and the perception of such change by humans. We consider some of the methodological and theoretical issues related to the incorporation of such 'unstable' data in GIS modelling and argue that any multi-scalar approach to archaeological landscapes must be tied to the particular, scale dependent limitations of different datasets.

Scale, maps and the senses in landscape archaeology

David Wheatley (University of Southampton)

GIS-based landscape analysis has come under sustained critical attention in recent years, often from a phenomenological perspective. Some have argued that GIS fosters an overly objectified approach to landscape analysis and specifically that undue weight has been given to landscape as a kind of map, and to vision as a means of perceiving the world. This paper will draw on perspectives from embodied cognition and proxemics to argue that, although there is merit in some of these critiques, that it can also be argued that 'map like' perspectives and the visual structuring of landscapes are more general characteristics of human societies than these critiques allow. It is concluded that GIS-based and 'map like' understandings of past human landscapes, including visibility analysis, still have much to contribute to the understanding of past landscapes.

Multi-scalar approaches to survey of the Roman town at Aldborough, North Yorkshire

Tara-Jane Sutcliffe (Archaeological Research Services Ltd)

The civitas capital of Isurium Brigantium lies beneath the medieval village of Aldborough, North Yorkshire. The village is small and redevelopment in recent years has been minimal; as a result, much of the former Roman town is preserved under pasture and arable farmland. Protected as a Scheduled Ancient Monument, understanding of the spatial and chronological development of the Roman town is most suitably progressed via non-intrusive survey methods. In recognition of this, a sustained programme of field-walking has been conducted over the past 20 years by members of the Yorkshire Archaeological Society, directed by Colin Dobinson. In 2009, Martin Millett and Rose Ferraby of the University of Cambridge established the Aldborough Roman Town Survey, employing magnetometer survey, resistance survey and Ground Penetrating Radar. As a complement to this, in 2010 an air photographic analysis and mapping project was completed of the town and its immediate hinterland by Tara-Jane Sutcliffe as part of an English Heritage Professional Placement in Conservation in Aerial Survey and Investigation. The composite picture drawn from these multi-scalar surveys not only helps to develop our particular understanding of Isurium Brigantium, but also provides opportunity to compare and contrast the different techniques employed and make recommendations for future collaborative work. In particular, this paper will explore the methods and resolutions of data capture; the means of filtering and calibrating primary data; and the criteria for validating interpretation.

Back to the eighties: a reassessment of a Neolithic settlement (a Dutch perspective)

Gary Nobles (University of Groningen)

The Late Neolithic settlement of Keinsmerbrug was excavated in 1986, it is located in North Holland, The Netherlands. Post holes and pits were excavated but at the time and in the years since no structures could be distinguished. Due to the high quantities of bird remains and its size (c.300m2) it was labeled a small base camp for duck hunting. In September 2009 an international multi-disciplinary team was assembled to publish and to try to interpret three settlements, the first being Keinsmerbrug. The sites of Kolhorn and Mienakker are planned in the following years.

With the aid of multi-scalar spatial analysis 5 houses were discovered, adding to only two which are known in the area, three appear unique in form to this period. This presentation briefly illustrates the multi-scalar approach which was taken and asks at which scale should we as archaeologists collect information and then which scale is suitable to interpret the site? Artefact categories were collected in different ways during the excavation, some fully, others sampled. The finds range from the macro to the micro, pottery, flint, amber, stone, mammal bones etc.. to seeds, residues and fish bones etc... Can looking at these at the micro scale or the macro scale provide any further information about the lives of the settlements inhabitants?

The botany of stones: the environmental archaeology and landscape context of prehistoric rock-carvings in southern Sweden and Scotland

Alex Brown, Richard Bradley (Reading University)

Studies of the landscape context of prehistoric monuments, focused largely on megalithic chambered tombs, emphasise the significance of the relationship between archaeological sites and features within the surrounding landscape (such as alignments on mountain peaks, rivers, valleys and views of the sea). It is a potential weakness of these studies that they have largely ignored the probable impact that vegetation (e.g. trees) may have had on the visibility, and thus significance, of specific landscape features around archaeological sites (see Cummings and Whittle 2003, 2004); vegetation can also serve to separate and isolate sites from settled areas of the landscape. These issues can be explored using palaeoenvironmental data, such as pollen, but where cores are located up to several kilometres distance, they provide only generalised 'regional' vegetation data that should not be used to make comment on the environment of specific sites. However, it is possible to test hypotheses regarding the landscape context of specific sites, but this requires a methodology that derives palaeoenvironmental data from meaningful contexts related to the use-history of that site. Here we illustrate this using two examples from rock-carvings in south-west Sweden and Scotland. The two sites are located in radically different environments and are considered to relate to their landscape in different ways. In both cases, targeted palaeoenvironmental analysis has supported and advanced our understanding of the landscape context hypothesised on the basis of the archaeological/phenomenological data.

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

Local scale for local people: examples from past and present climate change

Jim Leary (English Heritage)

This paper aims to question the scale that climate change is studied at, arguing that that although it occurred at a global and millennial scale, it unfolded at a local and community level.

   Climate change data tends to be large scale in nature and models frequently describe it as a smooth, linear process, with curves worked out as an 'average'. This often leads to little consideration of the human aspect – the way people either perceived or reacted to the way their landscape changed. It also does not deal with dynamism and uncertainty. It is, however, on the local scale that changes would have been observed, and adaptations developed. This paper will refer specifically to early Holocene climate change but will also use modern day examples to show how an understanding of the local perspective can provide insights that large scale models cannot.

Exploring the social use of space using principles of relativity in GIS

Ehren Milner (Bournemouth University)

This paper discusses a new application for old scientific principles based on a philosophical extension of Einstein's theory of relativity for Space-Time. With Einstein's physics, space and time are relative to the observer. Comparisons of house floors by relativity is achieved with a mathematically based procedure that places a universal point of observation within all structures based upon the centroid of the structure itself. The data is transformed so that all structures can be placed upon the same axial alignment and sampled for spatial correlations by Principal Components Analysis (PCA), relative to each structure's space. A further method Selective Centric Morphology (SCM) created for this study, places the point of observation as that relative for archaeological interpretations. In this study, the centre of the hearth acts as a centre of social activity and all space is transformed around this point of observation. This enables the ability to apply statistical tests that can be linked to spatial distributions, to compare known quantities against archaeological examples, and to directly make intersite comparisons beyond an anecdotal level. A test case, had archaeological distributions of objects related to food storage (pottery) and preparation (flint or unburnt bone) within house floors tested against models of longhouses and round/wheel houses to determine group membership. The study found that with transformations by both relativity and SCM, the strongest correlations for the test case were with the longhouse expert models and had a likely group membership with longhouses.

Prehistoric meshworks: engaging with the multiple scales of human sociality

Heather Price (Cardiff University)

Social studies across many disciplines have demonstrated that human sociality operates on multiple scales, ranging from the intimate sphere of the person to larger-scaled, more dispersed networks of cooperation and exchange. Whilst archaeology has sought to participate in this discussion, its studies of human sociality have typically focused on single scales of interaction, such as the household, the settlement or the wider exchange network. To date, few (if any) studies have successfully merged these different scales of interaction into a single narrative, exploring in detail how these dimensions interact, influence and sometimes conflict with each other. This session considers how and why archaeology continues to struggle to develop models of human sociality that tackle the issue of how these different scales may have been integrated. In doing so, it explores factors such as the questions we ask, the theoretic models we apply and the diverse classes of archaeological evidence we utilise. Looking forward, the session suggests that a fresh look at network-based analytical models may help us to overcome some of these issues, moving us closer to the construction of more nuanced, multiscalar models of human sociality and social interaction.

S29. Landscape and symbolic power

Organisers: Russell Ó Ríagáin (Univerisity of Cambridge), Patrick Gleeson (University College Cork, Ireland)
Chair/discussant: Simon Stoddard

Sat 18th Dec, 09:00-13:00; Location: Wills 3.31

This session diachronically and synchronically examines the way in which common cultural, architectural and spatial motifs help construct and exercise power through experience of landscape. Principally, the session examines the symbolic meaning of iconographic repertoires enmeshed within the palimpsest of constructed, conceptual, textual or mythological landscapes, and the process of iconographic embodiment. These meanings and processes may have been at once fluid and tenacious, dynamic and static, something which this session will address. Landscape, as transformed from space to place by human action provides a symbolic system existing outside the individual, while also providing an anchorage for identity and facilitating habitus formation via socially encoded material messages. The symbolic system may be used as a resource by both belief systems and power relation configurations, and the reordering and/or reinterpreting of space and place are important features of changes in these.

The formation of a holistic theoretical perspective is necessary in order to examine transitions between sets of material and symbolic technologies facilitating the exercise of power. This may allow for the co-existence of different landscapes and belief systems (for instance 'Pagan' and 'Christian' or 'colonial' and 'native'), and indeed symbolic iconographies or languages through which the world was understood, contested, manipulated and imagined. Therefore, in order to understand discourses played out through iconographic landscapes, comparative thematic papers are being sought considering themes such as the materiality of power, and the cognitive connotations of human interaction with both dynamic and static socially constructed landscapes.

Finding sense in a Minoan imaginary landscape

Jo Day (Trinity College Dublin)

Depictions of plants are relatively common in Minoan iconography, and have earned this society as reputation as "flower-lovers". Large-scale frescoed landscapes have been the focus of much scholarly attention, and interpretations are many and varied. Some such scenes also feature female figures amidst the plants or on adjacent walls, often understood as divinities. Proposing a link to religious ritual and the concomitant power associated with its control has therefore been especially common in readings of this imagery. This paper takes a fresh look at these imaginary landscapes and their associated hybrid plants, and suggests that to simply "read" them may be to neglect a key aspect of their function as synaesthetic material culture. Sensory information is not just biological, but culturally conditioned, and can be expressed in iconography in various ways. Such imagery is not only for visual consumption but serves to trigger or enhance other sensory responses. Using this concept, Minoan painted floral scenes need not be merely symbolic, but can be understood as providing year-round aroma, which functioned on two sensory levels: pleasing divine beings, and bringing humans into closer contact with experiences of divinity. Further archaeological evidence from the Bronze Age Aegean supports the theory that olfactory offerings played important roles in rituals, and that a more embodied interpretation of material culture may offer fresh insights. Moreover, controlling interaction with these landscapes (and with the divine) through manipulating physical experiences of them can be seen as a subtle yet deeply corporeal wielding of power.

A phenomenological approach to the uplands of the Silures

Jerrad Lancaster (Swansea University)

South Wales during the Iron Age was mostly occupied along the lowland coastal regions. The tribe of the area, the Silures, may have limited their upland occupation due to a sacred connection with the area. Using a phenomenological approach, the upland area of South Wales can be seen as providing socio-economic, cultural, and even spiritual aspects to the native lifestyle.

Limestone in the area may have become symbolic through the natural interaction with water apparent at caves, caverns and sinkholes. As well, an economic connection can be found in its use in Silurian Lydney-Llanmelin ware pottery. A ridge from Risca to Pontypool in the south-east has been viewed as a reclining female figure with a head, breast, and body. Similar connections to landscape have been found in County Kerry, Ireland, and South Dakota, USA. Most importantly, the agro-pastoral subsistence of the Silures relied heavily upon the uplands for their resources. This creates a close connection to the land that, when coupled with the limestone and reclining female, can inevitably lead to strong spiritual reverence.

The natural landscape of South Wales and the resources provided to the Silures from the exploitation of limestone and an agro-pastoral subsistence may have created a spiritual connection over time that resulted in a reverence for the uplands.

Changing concepts and contexts of power in landscape and environment of coastal Flanders, 8th century-13th century

Dries Tys (Brussels Free University)

Landscapes are the dynamic result of how subsequent changing social contexts and their spatial features, from the management of the environment to architectural elements, as well as dependent senses of place constitute society and one's position in society. As such in the dynamic of landscape different social groups can read as well create

social and even ideological messages, through which a social position can be craved for and or derived. In the process of the creation of a new landscape in the salt marshes of coastal Flanders, comital power had a unique opportunity to organise space, society and environment. In doing so, the counts communicated their princely, neo-Carolingian ambitions, amongst others through the construction of comital castles and collegiate churches in Bruges and other towns, but also the construction of sluices and water-infrastructure. Comital agency also resulted in the creation of dependent social groups with their own imprint upon the landscape, making subtle distinctions to appropriate landscape-ideology, i.c. moats, churches and so on. These subtle distinctions however were reinterpreted after the adoption and transformation of their messages by free farmers from the late medieval period on, signifying the shift in society from comital power base to commercial agro-system.

The coastal landscape of Flanders and its direct and indirect symbolic features were and are as such active means of constructing continuously changing realities. It shows the complexity of landscape dynamics and our understanding of them.

Landscape and legitimation in high medieval Ireland
Russell Ó Ríagáin (University of Cambridge)

The physical environment provides a key interface between social structure, the symbolic universe of explanation (cf. Berger and Luckmann 1967) and human action. It is argued in this paper that the material encoding of power relation figurations into the landscape via monument construction provides a crucial means for the (re)shaping of habitus and the internalising of social power relations. This is especially true in episodes of colonial landscape transformation, such as that which occurred in south-eastern Ireland in the Anglo-Norman period. These episodes provide an opportunity to examine the reinterpretation and/or reordering of place, i.e. space transformed by human interaction.

Secular and ecclesiastic conspicuous monumentality are examined in this respect. Also under examination is the extent to which it can be said that there are archetypal monuments associated with different facets of power, proposing the castle, or elite defended residence, and the church, or monumental ritual centre, as two such archetypes with cross cultural parallels across space and time.

Tumuli construction as social process: the creation of monumental landscape in proto-historic Japan
Jun'ichiro Tsujita (Kyushu University)

In considering state formation process archaeologically, it is useful to consider how the tumuli of 'chiefly' person(s) were constructed and how these tumuli, settlement area and fields formed the landscape for the living people. In this paper, I will consider these issues from the viewpoints of the 'alternation of generations' of local chiefs, and the symbolic meanings of the landscape formed through building monumental tumuli.

This paper examines the Kofun (mounded tomb) period of proto-historic Japan which is dated from middle 3rd to late 6th centuries. In this period, more than 5,200 keyhole-shaped tumuli were built across a wide area of the Japanese archipelago. These tumuli varied in size from 20m to more than 400m, and each tumulus was for one or several persons. The characteristics of these tumuli are summarized as below: 1) in many cases, a new tumulus was built when the chiefly person(s) died or once the person in question had achieved chiefly status, after which point the tumuli of previous generations were abandoned; 2) because of 1), this lead to the continuous practice of tumulus construction especially in the western and central part of the archipelago, resulting in a remarkable density of mounded tombs. I will discuss how the social power of local chiefs was maintained, legitimized and renewed through this process of continuous landscape formation. In this way we can understand how the building of new tumuli was embedded in the process of social reproduction over a period of three hundred years.

Constructing kingship in early medieval Ireland: the poetics of power and place
Patrick Gleeson (University College Cork, Ireland)

In early medieval Ireland kingship was vested in places. Power was exercised through the manipulation of ceremonial landscapes which were redolent with antiquity. Despite the many complexities of the Irish hierarchy of kingship, scrutiny of royal sites (Tara, Cashel, and Clogher) reveals a labyrinth of interconnected monumentalities; sets of common cultural, architectural, iconographic and spatial motifs prevailed upon repeatedly to construct kingship. This 'iconography' represents a tradition: a monumentality of ideologies of kingship with roots which, though persisting into the medieval period, lay ultimately in prehistoric practices. Motifs like internally ditched enclosures, mounds, figures-of-8 and a northeast/southwest axis can be found at expressed at 'royal sites' during the Bronze Age and Iron Age. With the arrival of Christianity the ideology and iconography appropriate to the begetting of sacred space and the imagining of royal sites was appropriated, re-interpreted and re-imagined by the early ecclesiastical elite. This paper analyses how the symbolic system and imagining of place contained within that iconography of kingship changed during the period 400-800AD. It explores how power was constructed and exercised, and how authority was constituted, imagined and challenged in early medieval Ireland. In so doing, it argues that this iconography and tradition of monumentality was central to discourses of power, place and ideology, and concerned, ultimately, with re-defining the materiality of people and place. By tracing the changing contexts through which these motifs are found expressed, it will be suggested that one can observe an evolving ideology of kingship and a political context which necessitated such developments.

Sand mounds and middens: coastal landscapes of power in the Viking-Norse Earldom of Orkney, 800-1200 AD
Jane Harrison (University of Oxford)

Viking-Norse settlers in Orkney first stamped their authority on coastal landscapes by building over existing settlement. In so doing they deliberately constructed settlement mounds which dominated the landscape physically and legitimised their authority by appropriating mound symbolism potent in both the Norwegian homelands and Orkney.

These mounds were then enhanced over the Viking-Norse period in a purposeful process of superimposing buildings, yards and middens. Mounds symbolised control of the local landscape and people: monumentalising the power to command labour and to create the midden and detritus crucial to repeated re-building on mounds of coastal wind-blown sand. A large mound represented local social and economic success: considerable labour, generous feasts and more productive farming, fishing and gathering were needed to generate their conspicuous contours. Local people navigated by mounds socially and well as geographically.

Coastal mound settlements are also linked to Skaill (ON skáli) place-names, indicating a role in the overarching power structures of the Orkney Earldom. Authority was exercised through a retinue of powerful men and reciprocal arrangements of support and tribute based on personal loyalty. Feasting and formalised hospitality were central to this system. The Skaill sites were among those which hosted peripatetic powerful men, and brought local power structures in contact with political requirements to pay tribute and provide food and lodgings. Settlement mounds thus symbolised the developing power structures of the Earldom. Later, as the administrative system of Latinate Christian kingship permeated the Earldom, mounds lost their symbolic power and the settlement of authority moved elsewhere

'An uproar on the earth': meaningful landscapes in the warfare of early medieval Britain
Tom Williams (UCL)

This paper takes as its starting point the idea that warfare is a communicative strategy that – through the medium of violence – enacts social ideas of power, domination and hierarchy. It is, in other words, a performance that simultaneously enacts and absorbs cultural ideas that exist within a wider cognitive framework. Like other ritual and symbolic behaviour, the places where violence occurs should not be considered as mere backdrops to the action (or, as traditional military history would have it, a tactical resource to be exploited or an obstacle to be circumvented) but as socially constructed places with profound embedded meaning.

Social attitudes to landscape undoubtedly impact on the way that warfare is practised – most obviously in the choice (or avoidance) of locations for battle – but also by informing the wider cognitive framework in which violence – with all its performative symbolism – is conceptualised.

After outlining the theoretical basis for the crucial relationship between landscape and warfare, the paper goes on to reference several battles recorded in documentary sources of the early Middle Ages in Britain. In an avowedly inter-disciplinary approach, the paper shows how ancestral, territorial, religious and supernatural power were manifested and articulated through violent action in the landscape.

S33. Manifestos for materials
Organiser: Dan Hicks (Oxford University)
Discussant: JD Dewsbury

Sun 19th Dec, 09:00-18:00; Location: Wills 3.33

Manifestos are re-emerging, perhaps: from Donna Haraway's Companion Species Manifesto (2003), to Danny Miller and Sophie Woodward's 'Manifesto for a study of Denim' (2007), to Bruno Latour's 'Compositionist Manifesto' (2010). These manifestos are diverse, but while we might imagine manifestos to be concerned with human life, human thought, human politics, or human futures, material things/nonhumans figure prominently in these texts.

In this context, this session invites two kinds of contribution. First, papers that examine the place of materials/things/ nonhumans in previous manifestos – from Communism, Futurism or Vorticism to Surrealism, Humanism or Cyborg Feminism – and their contemporary relevance, are invited. Second, papers written in the form of contemporary manifestos for materials – setting out particular visions of the study of material things, or questioning the contemporary utility of the idea of the manifesto – are welcomed.

Contributions along these lines, on the theme of 'Manifestos for Materials' are invited from any disciplinary perspective, including not only archaeology, but anthropology, art history, cultural geography, STS, ANT, and related fields.

Does anything really matter?
Rosemary Joyce (University of California, Berkeley)

Let us begin as a manifesto should, by a series of assertions:

given that archaeology is a set of practices

given that these practices are directed at discerning material traces as evidence of human lives

given that the traces archaeologists discern are mediated through nonhumans of various kinds

given that archaeologists discern traces through contrasts, or what I will call disturbances

it is proposed that archaeological practices construe traces as bounded and static singularities when they would be better thought of as unfolding relations.

Can the thing speak?
Martin Holbraad (University College, London)

A cogent take on the past decade's effervescence in the study of 'materiality' in the social sciences draws an analogy with post-colonial studies, and particularly the politically responsive concern with subaltern subjectivities (Fowles 2008, 2010). If much scholarship in the 1980s and '90s was directed towards theorising the 'agency' of colonial and post-colonial subjects, then the 2000s have been partly about making a similar move with respect to 'things'. In this paper I explore these 'emancipatory' moves in the recent literature on 'the rise of the thing', and argue that at most they manage to emancipate things by associating them with humans. Revisiting earlier arguments of my own in this vein (Henare et al 2007, Holbraad 2009), the latter half of the paper seeks to develop an analytical perspective that would allow things to be emancipated 'as such' - a manifesto for allowing things to speak to us in their own voice. Such an analytic, I argue, places the focus on things' conceptual affordances: the difference that things' material characteristics make to attempts to 'think' them. Among other examples, I make the case with reference to archaeological debates about skeuomorphism.

"We want to demolish museums..." Archaeology and the Futurist Manifesto
Paul Graves-Brown

Marinetti's Futurist Manifesto (1909) is probably the first thorough going statement of the doctrine of Modernism, and offers a straightforward challenge to archaeology and heritage. The Futurists wanted to dispense with the past, to "Heap up the fire to the shelves of the libraries! Divert the canals to flood the cellars of the museums!". In embracing the excitement and romance of new technology, even its devastating capacity for war, Futurists announced a faith in change and renewal which was later to inspire high Modernists such as Lewis Mumford and Robert Musil.

Whilst Marinetti and his friends were later condemned by their adherence to Mussolini's Fascism, and their hatred of museums might seem unpromising, I want to argue in this paper that the Futurist Manifesto has a great deal to say to us. Particularly those who are concerned with the contemporary past. We live in a World where fear of technology has been largely replaced by casual acceptance, and where continual change fuelled by a globalised economy is the norm. In a sense we have got the World that the futurists desired, and perhaps they can help us understand it.

Air apparent: a manifesto on spatial indeterminacy
Amy Kulper (University of Michigan)

Preserved in the etymology of the term 'manifesto' is a legal connotation related to the act of entering something into evidence. In his 1978 text Delirious New York: A Retroactive Manifesto for Manhattan architect, Rem Koolhaas, opines, "The fatal weakness of manifestos is their inherent lack of evidence." Koolhaas is alluding to the projective or anticipatory structure of the manifesto – the promise of things to come – and with the idea of the retroactive manifesto, theorizing what is already there (in this case Manhattan) becomes the new mandate. But if we embrace the manifesto's perennial futurological bent and pair it with an emerging tendency in material culture to be thing-centric, how would a manifesto articulate the coming into being of something immaterial, like air?

The discipline of architecture is currently in a frenzied quest for tools, methods and techniques to ensure the generation of unique formal projects. But rather than a tool, technique or method, can the same results be garnered from an immaterial material – air – and a textual format that continuously anticipates the emergence of things – the manifesto? If air is 'impression without presence,' then as a material in the architect's palette can it transcend known outcomes producing architectures of indeterminacy? This manifesto will disprove the old maxim that you can't get something for (or from) nothing.

The dark matter of landscapes: manifesto for an archaeology of flow
Matthew Edgeworth (University of Leicester)

Matter can be in any one of three main states: solid, liquid or gas. In the archaeological study of landscapes, solid matter takes priority. Land itself is a solid by definition. So too are the soils, stratigraphies, sites, earthworks, features, fields, hedgerows, buildings which are constituent parts of landscapes. Pick up almost any book on landscape archaeology and you will find solid materials highlighted, with flowing liquid and gaseous materials cast into shadow.

Rivers and streams are the dark matter of landscape archaeology. Running through the heart of landscapes, shape-shifting as they go, liquids are rarely subjected to the kind of cultural analysis applied to solid materials. Study of rivers and their flow is left to hydrologists, sedimentologists, geomorphologists and other natural scientists. Flowing water is regarded as part of the natural background against which past cultural activity shows up, next to which sites are located, onto which cultural meaning is applied or into which cultural items are placed, rather than having any cultural dimension in its own right. Yet human activity, in the form of modification of rivers, is inextricably bound up with the so-called 'natural' water cycle. As dynamic entanglements of natural and cultural forces, rivers have potential to re-shape (our understanding of) landscape.

This manifesto presents eight reasons for bringing the dark matter of landscapes into the main focus of archaeological study.

From verb to matter: transformations in architectural rhetoric

Axel Sowa (RWTH-Aachen University), Murielle Hladik (University of Paris 8)

More than any other discipline, architecture has been framed and driven by manifestos. Especially throughout the 20th century, architects choose the manifesto as a common and appropriate genre to prepare and legitimize their actions. Manifestos had been used as tools for persuasion, as means to enhance acceptance and consent. Deeply rooted in the professional ethic of individuals and avant-garde groups affirming their personal attitude and style, the validity of the architectural manifesto is strongly related to the authorship of those who imagine and create the built environment. While, recently, manifestos have become rare, a new type of legitimation occurred in the architectural discourse. Furthermore, the creation of artefacts is facing new ethical standards of production form which new imperatives are derived: the economy of resources, the traceability of raw materials or the possibility to recycle used components brings matter into the centre of public attention. This renewed interest reveals a paradigm shift. In the current debate, notions of "concept" and "invention" are replaced by the more anonymous notions such as "life-cycle", "energy balance" and "sustainability" which are all pointing to the importance of materials and components. The paper will investigate the possibilities of manifestos for materials under the contemporary condition of architectural design and production.

Curating Haiti: reportage and creative archaeology

Christine Finn (University of Bradford)

This paper will show how the author interpreted the Haitian earthquake over several months after visiting Port-au-Prince in the weeks just after the disaster. It will show how this international news was at the same time an intimate portrait of domestic life. And how a variety of processes transformed an immediate personal response into radio broadcast, then into site-specific art installation. And how it continues to be adapted and proliferated as media – from discussion as archaeological and anthropological enquiry, to NGO and other charity dialogues, BBC World Service and Radio 4 scripting and broadcast, to photographic selection and editing, exhibition curation and written artist statements one for the site specific domestic location, another in a designated art space. It will draw upon a presentation which originated in Bristol, at CHAT 2006, where the author presented 'Leaving Home – the visual version' as a response to domestic change and loss. The three-year project, Leave Home Stay, which emerged from this, became Leave Home Stay in Haiti in July, 2010, and was further adapted and re-curated for the Cube Cineplex gallery, Bristol, in October, 2010. For more background see www.leavehomestay.com

A materially affective manifesto

Oliver Harris (Newcastle University), Leila Dawney (University of Exeter), Tim Flohr Sørensen (University of Cambridge)

Recently the humanities and social sciences have seen both 'material' and 'affective' turns competing for headway in an already crowded theoretical landscape. In this manifesto we take a different tack calling for a plural, eclectic and almost promiscuous use of these approaches in order to create space for an understanding of how affects create blurred and fuzzy boundaries between human and non-human. The notion of the 'affective field' (proposed and utilised in Harris and Sørensen 2010) creates just such a space. Here though we go further. By taking an interdisciplinary approach we refute claims that we must chose between things as concrete only in their relations with humans, or as having prefigured properties. Instead taking an affective approach to materials forces us to consider how things change through their intertwining histories not just because of how people think or understand them, but because of how people and things come to feel through each other. These histories mean that materials are always both here and now, and somewhere else, evading the moment and evoking their past and futures. A manifesto that calls for approaches that transcend the boundaries between affect and things has the potential to make a significant contribution to our engagements with the geographies and temporalities of the world in both the present and the past, as well our understandings of presence and absence.

Harris, O.J.T and Sørensen T.F. 2010. Rethinking emotion and material culture. *Archaeological Dialogues* 17(2), 145-63.

Towards a manifesto for entanglement: possession, enchantment and fetishism in the age of disposability

Alison Hulme (Goldsmiths College, University of London)

Far from being an out-dated form, applicable only in the era of grand narratives, the manifesto (especially one concerned with things) has renewed relevance in current recession-hit times. It presents an opportunity to scope practical change, as well as map a more politicized Material Culture studies.

The existing political angle within Material Culture tends to be that of David Harvey's call to allow the thing to uncover exploitative human relations. Thus Commodity Chain Analysis has provided some classic thing-following studies. Unfortunately, this concern has often lead to little else than the rhetoric of ethical consumption, which is all too easily hi-jacked by neo-liberal agendas in which the West buys the 'rest' out of poverty.

This paper will set out a vision for the study of material things that consciously attempts to politicize. Jane Bennet's concept of enchantment and more recent applications of Marx's fetish will be explored, alongside Henri Lefebvre's engagement with both the Surrealist and the Communist Manifestos and his thoughts on possession. Through a

critique of these thinkers the beginnings of a Manifesto for Entanglement will be mapped out.

The vision is one that recognizes the false romance of 'making do', whilst acknowledging the ever-presence of new, pernicious forms of consumerism. It posits entanglement, as the lived experience of growing with things, the slow unwinding of self with object, the creeping up/rubbing off/entering in of things. As Lefebvre asserted, Entanglement is beyond ownership.

100 Million years of modernity: a manifesto for fossil-bound commodity life
Mark Jackson (University of Bristol)
The concept of bio-power has long recognized the historical and necessary relations between life, and the discursive productions of subjectivities, polities and bodies. Recent theoretical work on the ontological conditions of matter and life requires, however, that we extend fields of bio-political concern to apparatuses whose borders between bodies, polities, and life are delineated less in terms of bounded conditions of consciousness or human agency, and more in terms of processes of materialization. Emergent domains of bio-politics thus need to articulate radical boundary conditions in ways that disrupt, or at least question, the previous categories that make the organic-inorganic/biotic-abiotic possible. Drawing on recent work in theoretical archaeology, material geographies, and political theory, this paper will question how the traditional discursive limits of commodity politics are truncated by material assumptions of matter and life, in particular assumptions about fossil energy. Using an urban case study on the energetics of carbon life, it will address how the limits and possibilities for a commodity bio-politics become thinkable through a radical ontology of oxidized fossil life.

Biodiversities: wildlife without recourse to Nature
Jamie Lorimer
This paper offers a manifesto for lively difference. It aims to summon forth a multiplicity of biodiversities that need not recourse to modern understandings of Nature and its associated ontology, epistemology and politics. The paper links recent social science invocations of a vital materialism with parallel developments in conservation biology focusing on their shared interests in the diversity and dynamics of life and means to ensure their future flourishing. In the face of adversity wildlife management has tended to focus on the past and the preservation of pure, extant forms. In this paper I outline an alternative interdisciplinary approach to wildlife that is open to difference and the future virtual, in a Deleuzian sense. The paper presents the key components of this approach before reflecting on some of the frictions it engenders with powerful and prevalent forms of nonhuman biopolitics. The potential, import and politics of this manifesto are illustrated with reference to recent work on wilding in Europe and Asian elephant conservation in Sri Lanka.

S34. Escaping-scapes: the value of -scapes to understanding past practices?
Organisers: Gavin MacGregor, Chris Dalglish (University of Glasgow), Alan Leslie (University of Glasgow)
Chair: Kenny Brophy

Sat 18th Dec, 16:20-18:00; Location: Merchant Venturer's 1.11a

The concept of -scapes (e.g. taskscapes, seascapes, heritagescapes, soundscapes, landscapes) has increasingly permeated archaeological and heritage thought. In one respect, -scapes may provide a convenient short hand recognition of ontological distinctions between experiences of apparently different phenomena. However, is there a danger that a -scape based practice hides other phenomena in the past that transcend our categories of analysis. Do -scapes potentially limit our abilities to generate other forms of engagement with the past?

The dominant metaphor of -scape is of the visual experience of a scene or view: such approaches are potentially problematic. What are the implications of other non-scape metaphors or tropes for our engagement with the past and associated contemporary representations of the past?

Contributions to the session seek to explore the nature of -scapes, either through case studies or from theoretical perspectives, and / or to consider the ramifications of a continued dominance of -scapes to future practices:
· Is a -scape based approach fundamental to contemporary practices?
· What are the values and strengths of a -scape based approach?
· Are some -scapes more useful in analytical terms than others?
· Are all -scapes equivalent, in historical or contemporary terms?
· What are the potential ramifications of other tropes for our practices?

Landscape and the non-ethics of archaeological practice
Chris Dalglish (University of Glasgow)
For some, the landscape is an object to be recorded and analysed, a palimpsest of archaeological features. For others, landscape archaeology is about experience and engagement and it explores interactions between people and their environment. Both of these discourses feature in archaeological practice: it is now routine for archaeologists to engage in work to conserve, protect, manage and record both the physical archaeological landscape and the relationship between particular places and their surroundings. Such landscape work has become naturalised, routine, an unquestioned part of what archaeologists do.

This paper argues that, while different landscape discourses might have different philosophical roots, much of this difference has been lost in translation as these discourses have been adapted to the world of heritage practice. In practice, archaeologists are always required to treat landscapes as objects, and questions of experience are reduced to the relationship between one part of the object (a site) and others (its setting).

This focus on landscapes as things, together with the separation of archaeological interests from other (natural, social, economic etc.) interests and an insensitivity to the contexts within which we work, has limited the archaeologist's capacity for moral action. This is significant because archaeologists engage in work which impacts on the lives of others. In binding ourselves to the interests of things, we reduce our capacity to consider human relationships. In separating and distancing archaeological from other concerns, we limit our moral autonomy, subscribing to overly-prescriptive ways of thinking and strictly limiting our scope for action.

Landscape perception and the measurement of emotion
Alan Leslie (University of Glasgow)

This paper takes as its starting point the contention expressed in the session abstract that an over emphasis on the visual experience of a -scape as the critical characteristic is potentially problematic. It is further contended that, in the context of archaeological landscapes, despite much work on other aspects of understanding and interpretation, the predominant assumption outside of academia is that a landscape is definable essentially by a combination of visibility of what is physically present and human responses to it. Such a stance becomes highly problematic in contexts where the value of landscapes is at issue and advocates of particular valuations are required to quantify their judgements. Using case studies drawn from engagements in the planning system involving archaeological landscapes, an attempt will be made to highlight and briefly examine some of these problematic issues. It will be contended that while these engagements give rise to a series of short-term tensions (most obviously in adversarial planning disputes), an opportunity exists to draw on this increasing body of evidence to provide the means for further study and deeper analysis of the basis upon which landscapes may be interpreted and valued, which would help to refine intellectual approaches to this wide ranging and ever-contentious subject area.

Mindscapes: exploring the concept of internal landscapes at the Callanish stones on Lewis
Ian McHardy

This paper takes, as its starting point, the challenges posed by attempts to interpret the Callanish stones on the Isle of Lewis. The interpretations of a series of commentators on the subject are briefly reviewed, together with some personal glosses, and the contrasting conclusions drawn are noted. It is then argued that the 'landscape' around these monuments, together with the monuments themselves, encapsulated an entire cosmology or form of religion in the minds of the builders and subsequent users. The conclusion drawn is that there was not only an external, physical, measurable landscape associated with the Callanish stones, albeit one partly a product of cultural forces, but also an internal landscape reflecting the ideas of those who built or used the monuments – their perception(s) of the various attributes of the external landscape and their experience of being within it. It is suggested these perceptions and experiences would have included not only ideas about tasks or activities related to certain places (cf Ingold) but would also have incorporated elements of memory, emotion and perhaps even an explicitly constructed cosmology. This might be referred to as a 'mindscape'. It is argued that while it should be axiomatic that the physical surroundings of an archaeological site and the latter's situation with respect to that landscape are essential considerations in reaching a proper understanding and interpretation of that site, the same should also apply to the internal landscape or mindscape of the users of these monuments, even though these must of necessity be inferred. It is concluded that what is important in the use of 'scape' is that we clarify the type of 'scape' to which we are referring.

Exploring the Manx seascape: materialities and understandings of space at sea
Rachel Crellin (Newcastle University)

This paper questions the utility of landscape approaches when considering the seascape. Drawing on anthropological fieldwork on the Isle of Man over the summer of 2010 the paper looks at how people understand space at sea and experience the seascape today. It is argued that landscape concepts of space are too static and fixed when considering the seascape. Rather, the shifting and changing nature of the seascape forces an engagement with space that cannot be a detached visual experience but rather demands corporeal involvement. This changing and unpredictable nature of the seascape, it is argued, leads to an elaboration of material systems around practices of boat maintenance. These complex material elaborations stand in contrast to the inability of informants to build within the seascape. This lack of built materiality is discussed in relation to concepts of space and place, and it is suggested, results in a very different and far looser sense of place than is considered the norm within Ingold's "congealed taskscape". The seascape emerges from the research as a highly textured 'scape, experienced corpothetically by those who dwell at sea. However, it is also a 'scape that refuses to be shaped in the same way as the landscape. This ethnographic study of the seascape therefore highlights problems with the dominance of the traditional landscape approach arguing for a fresh approach to the seascape in both anthropology and archaeology and offers an alternative kind of 'scape for consideration as a foil to more traditional landscape approaches.

Es-scaping islands: applying the concept of -scape in the Northern and Western Isles of Scotland
Olivia Lelong (University of Glasgow)

The study of island-scapes could seem at first glance to be well-defined and straightforward, given their natural boundedness. However, this is not the case, as the high level of consideration given to the topic in archaeological discourse attests. Islands have always had changing boundaries, at some times impermeable and at other times metaphorically as well as literally fluid. The changing boundaries of islands have implications for their degrees of isolation and interaction at different points in time, and therefore for how far the visual and conceptual horizon extends in the experiences of those inhabiting them. This paper will consider aspects of the concept of island-scape, using studies of the past inhabitation of particular islands in the Western Isles and Northern Isles of Scotland to examine what constitutes an island-scape and whether the concept is universally valid and useful. It will also consider possible applications of the concept beyond the visual to enhance interpretations of island-scapes. Finally, it will examine what contemporary perspectives archaeologists (both mainland- and island-based) bring to their attempts to understand the inhabitation of islands.

Past-scape : Future-scape
Gavin MacGregor

There has been a variety of different -scapes increasingly referred to in archaeological or heritage based studies. This paper will consider different manifestations of -scape based studies, and assess whether these are unified by an underlying conceptual framework. Furthermore, the inter-relationships between different -scapes will be considered in terms of how they articulate in various contexts. In particular, the apparent contrast between studies which engage with contemporary manifestations of -scapes and those which engage with past -scapes will be explored.

S35. Marxism in archaeology, reprised: the continuing relevance of power, ideology and structural change for an interpretive and socially engaged archaeology
Organisers: Adrian Davis (University of Wales Trinity Saint David), Jerimy Cunningham (University of Lethbridge), Robin B. Weaver (University of Birmingham)

Sat 18th Dec, 15:50-18:00; Location: Wills 3.30

This session aims to assess whether Marxian ontological and epistemic positions might allow archaeologists to turn their potentially debilitating relativism into a more purposeful form of theoretical pluralism. Marxism has a celebrated influence in archaeological analyses of the politics of the past; discussions about social identity and class; relativism and multi-vocality; and the relationships between theory/data, material culture/action, archaeologist/society. Contributions to the session may reflect core themes in Marxist archaeology such as explicitly emancipatory approaches to research, the analysis of political interests and scientific knowledge, inequality, authority and anarchy, or socio-cultural evolution. Alternately, papers may consider the practical application of Marxian concepts, such as the domestic mode of production or surplus value, to archaeological settings.

In particular, the session hopes to explore from a Marxian perspective the claim that post-processualism's radical relativism 1) risks 'reconstructing a past in our own image' (Insoll 2007: 9), 2) slides archaeology further towards idealism (Barrett and Ko 2009), and 3) creates an environment where archaeology lacks the ability to judge competing knowledge claims and hence challenge hegemonic social conditions (McGuire 2008). The session locates itself in the interstitial space between objectivism/relativism, idealism/materialism, explanation/emancipation and emphasizes the interrelationships (both complementary and contradictory) that linked production, social organization, power and ideology in the past. It thus showcases the ways that Marxian analyses transcend the conceptual boundaries created during the processual/post-processual debate.

Marxism as moderation in household archaeology
Jerimy Cunningham (University of Lethbridge)

Marxism is typically associated with radical politics and often even more radical theory. Yet, the holistic vision offered by Marxian approaches to cultural ontology and to epistemology can also be read as a call for moderation. In the past, Marxian perspectives have offered archaeologists with a middle-of-the-road antidote to the binary thinking that produced processualist and postprocessualist positions. I would suggest that these same perspectives offer a broad framework that now could inspire archaeologists to convert their eclecticism into a more productive form of theoretical pluralism. Drawing on ethnoarchaeological research in Mali and archaeological investigations in the Casas Grandes system from Northern Mexico, I outline how engagements with Marx can enable robust analyses of domesticity.

Revival of Vladimir Gening's Fundamental Archaeological Theory: possible solution of contemporary methodological problems in archaeology
Sergii Paliienko (Kiev University of Tourism, Economy and Law)

Applying of the Marxist paradigm in Soviet archaeology during 1930-s enabled to reconstruct social processes in the past, but there were no special methodology created at that time. Accumulation of the archaeological dates in 1960-s determined an elaboration of USSR archaeology theoretical problems.

Vladimir Gening was one of the greatest Soviet theorists. He developed Fundamental Archaeological Theory (FAT) based on materialistic dialectic in the second half of 1970s – 80s. It would have to be the methodological ground for social problems researches using archaeological sources. V. Gening elaborated the archaeology structure problems, the archaeological research procedure, social reconstructions general methodology during that period. His disciples

attempted to apply FAT in practice.

The main Gening's opponent was Leo Klejn. The discussion about object and subject matter of science took place in soviet archaeology in the second half of 1980s. But Klejn's critic of Gening's theory had grown into critic of Marxism and communist ideas, while the latest attainments of FAT were not critically analyzed.

Applying of FAT and further development were stopped after the USSR disappearing and Gening's death in 1993rd, but the potential of theory was not exhaust. Therefore returning to the theoretical heritage of V. Gening would be able to solve a lot of actual problems producing by use the contemporary methodological paradigm and this way archaeology may be raised to the new level of quality.

Surplus manipulation and social formation: the contribution of archaeological storage studies in tracing socio-cultural change

Ioannis Voskos (University of Athens)

The accumulation of agricultural surplus is a key factor in the development of complex societies and surplus storage is an integral part of production and social reproduction. Although the link between surplus production and storage is vital for the understanding of social organisation, little attention has been paid to the causative character of this relationship.

In this paper, I argue that a careful examination of storage technology, storage installations and their interrelation with the use of space may provide useful insights into the organisation and relations of production, who controls the mobilisation and distribution/redistribution of agricultural surplus, which are the basic oppositions within a community that promote social change, etc. The economic consideration of given communities in specific chronological contexts may benefit from a theoretical framework which comprises issues such as the Marxian concepts of "mode of production" and "surplus value" as well as the employment of household-level and intra-site analysis. In this attempt, examples from prehistoric Cyprus (Ceramic Neolithic – Chalcolithic – Bronze Age) will be discussed.

Reprising Marxism from the Ground Up: Epistemology, Space and Society

Adrian Davis (University of Wales Trinity Saint David), Robin B. Weaver (University of Birmingham)

We begin with the historicist conviction that V Gordon Childe's Marxist inspired rejection of Collingwood's philosophical idealism and particularistic approach to history, hold important clues to why Marx continues to be resisted in theoretical circles. For example, in Ian Hodder's Reading the Past series (1986, 1991, 2003) contextual and interpretive initiatives in archaeology are traced squarely to Collingwood's tolerance of relativism, and especially his contextual and particularistic view of history. Similarly, we believe much of the antipathy to Marx derives from post-processualists' mistaken interpretation of cultural determinism and vulgar materialism in Childe's work.

This theoretical confusion can be traced in the conception of the relationship between space and society in approaches to early prehistoric monumental landscapes. Current models invariably loose the dynamic character of social space's historical being because they choose either an historical idealism (structuralism) or an ahistorical materialism (phenomenology, structural Marxism) upon which to base interpretation (i.e. society → space or space → society inferences). A more productive and epistemologically sound approach can be found in Hegelian Marxist dialectics (see McGuire 1992, A Marxist Archaeology; i.e. a space ↔ society relationship). What follows is an exploration of Henri Lefebvre's spatial dialectical model of society (1991, The Production of Space), which serves to show case what a humanist Marxist archaeology can achieve.

S36. CASPAR session: audio-visual practice-as-research in archaeology

Organisers: Greg Bailey (University of Bristol), Andrew Gardner (UCL)

Sat 18th Dec, 09:00-18:00; Location: Merchant Venturer's 1.11

Practice-as-research has had a significant impact on UK research cultures across higher education and arts sectors since the mid-1990s. Arguably, Cornelius Holtorf's 1998 hypermedia history of megaliths was the first practice-based PhD in archaeology: it explored the potential of then-new CD-Rom technology to present different ways of telling archaeology. Since then, a growing number of practitioner-researchers have begun to draw upon the histories and practices of film, video and new media in order to consider the ways in which media produce specific archaeological forms.

In this session, the Centre for Audio-Visual Study and Practice of Archaeology (CASPAR) brings together current archaeological practice-as-research and investigates the interplay between screen-based technologies and archaeological knowledge to think through some of the implications of Friedrich Kittler's announcement that 'media determine our situation, which – in spite or because of - deserves a description' (1999, Gramophone, Film, Typewriter). The session will investigate moving image practices as they create archaeological materials and subjectivities. These practices include archaeo-landscape reconstructions in computer games, computer-aided visualisation, the televisual familiarity of Time Team graphics and the conventions of documentary film and TV. Established and emerging methods and technologies can aim to: record, preserve, and reconstruct archaeological artefacts and landscapes; present archaeological site interpretations; model change and resilience; and represent scientific archaeological knowledges. This session focuses on practice to explore how technologies of the virtual materialise specific and often messy sciences (John Law, 2004, After Method: Mess in Social Science Research, Routledge), which in turn frame archaeological possibilities.

Digital archaeology at the British Museum

Daniel Pett (The British Museum)

Since 2003, the author of this paper has been responsible for the provision of the Department of Portable Antiquities and Treasure's digital technology. The PAS now has the largest digital archive of archaeological small finds data available publicly. The new website re-launched in early 2010, has employed a wide array of innovative digital techniques to aid the dissemination of these data. This paper will outline what has been implemented and how this archive can benefit researchers in a wide variety of archaeological research areas; from archaeological geomatics to artefact typologies and numismatic studies.

It will also demonstrate that building these resources can be achieved on a very limited budget and can to what extent this type of archaeological dissemination can penetrate into the public psyche via data sharing methods and manipulation of search and media organisations.

The paper will also discuss digital advances that the British Museum has been involved with since the re-launch of their site in 2007 and will touch upon the highly successful "A history of the world" collaboration with the BBC.

Public archaeology in a digital age: 2010

Lorna Richardson (UCL)

This paper will examine the use of digital and social media in public and community archaeology in the UK, looking at the use of websites, Facebook, Twitter, photo management sites, social forums, Second Life, YouTube and similar online film management sites. It will examine where we are today in archaeology - 'a state of the nation' for 2010. It will briefly discuss what direction the internet could take archaeology in 2011 and beyond, and look at some of the restraints that prevent widespread adoption of the internet as a medium for the promotion of archaeology to wider web audiences.

Multiview 3D reconstruction, public display and Weymouth's Viking mass burial

Joseph Reeves (Oxford Archaeology)

In June and July 2009, during work to proceed the Weymouth Relief Road, Oxford Archaeology excavated a mass grave on the crest of the Dorset Ridgeway: 51 decapitated Viking skulls had been placed in a pile in a disused quarry pit approximately 8 m in diameter and their associated bodies had been discarded haphazardly in another area of the same pit.

The grave was the primary find of the excavation and contained nothing more than the human remains; as such it was important, complex and well photographed. This provided the opportunity to develop a method of "bonus" multiview-3D reconstruction from the existing archaeological archive and to produce models and animations that were presented via a variety of media. This paper describes the process of using readily available Computer Vision techniques and routinely produced photographic records to construct a detailed and accurate 3D model without significant cost or time overhead.

Oxford Archaeology intends to improve upon the technique and to release the necessary software in a convenient package. By doing so we hope to promote a widespread adoption of 3D reconstruction in a manner more sustainable than previous offerings. This paper details the balance between practical considerations of rapid 3D practice and the intended purpose of produced results with reference to Dorset's unfortunate Scandinavian visitors.

The Motion in Place Project: interim results and emerging questions

Stuart Dunn (King's College London), Sally Jane Norman (University of Sussex), Leon Barker (Sussex University), Kirk Woolford (University of Sussex)

The Motion in Place Platform Project (MiPP) is a collaborative project whose principal aim is to investigate the application of motion capture technologies outside the studio. One such application is the practice of reconstruction of material culture in archaeology, and in the study of archaeological practice itself. MiPP has had the opportunity to collaborate with the team at the Roman town site excavation at Hampshire, and this paper will focus on the epistemological questions that applying motion capture in this context have raised. Two motion capture approaches were implemented: in the summer field season of 2010, excavators at Silchester were equipped with motion capture suits developed by Animazoo, a Brighton-based specialist hardware company, and over 2½ hours of activity were captured. The paper will present this material, and explore a) its potential as a teaching and demonstration tool, and b) outline the significant questions that have arisen in linking this quantitative motion data with the quantitative archaeological data produced by the excavation. Secondly, the paper will present the results of an exercise in recreating a section of the town, the Early Roman and Iron Age structures in the southwest corner of the trench, in a motion capture studio. As well as further exploration of the questions of how 'conventional' archaeological data can be used to enable such reconstruction, the paper will present how, by capturing human interaction with it, the use of motion capture allows archaeologists to illustrate and explore agentive intervention in the creation of material culture.

Stilton Rolling and Hadrian's Wall: using Augmented Reality to explore past perception

Stuart Eve (UCL)

Archaeology has been a fore-runner in the attempt to use Geographic Information Systems (GIS) to address the challenges of recreating perception and social behaviour within a computer environment. However, these approaches

have traditionally been very much based on the visual aspect of perception and analysis has usually been confined to the computer laboratory. In contrast, the latest archaeological theories and methods involving phenomenological analysis of landscapes and past environments are normally carried out within the landscape itself and computer analysis away from the landscape in question is often seen as anathema to such approaches. The importance of the embodied experience to any discussion of past people cannot be overstated. My research aims to bridge this gap by using an Augmented Reality (AR) approach. AR gives us the opportunity to merge the real world with virtual elements, including 3D models, soundscapes and social media. In this way, the results of desk-based GIS analysis can be experienced directly within the field, and phenomenological analysis can be undertaken using an embodied GIS. This paper discusses how an Augmented Reality approach can not only add to the current narratives about Hadrian's Wall, but also to contribute to the ongoing debates in archaeological theory about present and past perceptual and experiential engagement.

Machinima and virtually embodied archaeological research

Colleen Morgan (University of California, Berkeley)

OKAPI Island in Second Life has been the site of archaeological research at the University of California, Berkeley since 2007. During this time the island has hosted lectures, film festivals, tours, educational outreach, and archaeological reconstructions created by a team of undergraduate and graduate students. In Fall of 2009, the OKAPI team pushed boundaries in interpretation and filmmaking by making archaeological machinima (movies made entirely within virtual worlds), the actor/avatars wearing the "skins" of the Neolithic residents of Çatalhöyük, a 9,000 year old tell site in Turkey. This virtual embodiment of past peoples confused modern social boundaries of student and professor, archaeological subject and object, artifice and artifact.

In a session bringing together practice and research within audio-visual representations of archaeological sites, this presentation will explore the profound discomfort, complications, and surprising insights that come with navigating archaeological "fact" and fiction through embodied storytelling in a virtual world.

Archaeology as a television parlour game: a historical analysis of 'Animal, Vegetable, Mineral?'

Pamela Jane Smith (McDonald Institute for Archaeological Research)

How do images of objects reflect, construct or consolidate disciplinary development? How might objects and their visual images fashion scientific identity? In this paper, I attempt to answer these questions by interrogating a specific case study. Did the iconic, legendary, mythologized British palour game, quiz show 'Animal, Vegetable, Mineral?' affect the development and transformation of British archaeology in the 1950s? My analysis is based on an extensive study of correspondence, reports, written audience reviews, personal notes, diaries and newspaper clippings saved in the BBC Written Archives in Reading and in Professor Glyn Daniel's St John's College archives. It is also based on oral-historical interviews. There is evidence that museums made special displays and benefited in attendance and that the AVM? spectacularly raised the general awareness of archaeology as a British profession. However, there is no clear evidence that the development or trajectory of academic archaeology was affected at all.

Archaeological viewing by archaeological museum visitors: analysis of consumption practices and 'most satisfying' experiences

Chiara Bonacchi (UCL)

This paper will present initial results from the author's doctoral research, which examines current trends and future directions of the communication of archaeology in the UK through permanent museum galleries, exhibitions and television programmes, in relation to the wider media scene.

The increasing phenomena of convergence and new media penetration are drastically re-shaping media and communication. Production and distribution processes, audiences and consumption behaviours are rapidly changing, but the modalities of these changes and their implications for the communication of archaeology remain to a large extent unclear.

In order to make sense of this fluid environment, the first necessary step is to examine how archaeology is being 'consumed' by the public through the media.

This paper will therefore discuss both consumption practices and 'most satisfying' experiences of television archaeology for a statistically significant sample of visitors to the Museum of London, London. It will contribute to illuminate the degree to which museum and television audiences of archaeology overlap and it will detail respondents' practices of archaeological viewing (e.g. through what devices? In what measure, compared to other types of media consumption of archaeology?).

Finally, it will examine the television experiences of archaeology that were found 'most satisfying' by specific segments of the audience considered, indicating what were the programmes that provided them, what types of experiences were found 'most satisfying' and why.

In small hands: the present and future of the past

Thomas Kador, Jane Ruffino

Children's engagements with the world matter. Not just because children are our future, but because they're here in the present. While children and childhood in the past were vastly different from what they are today, involving children

in the archaeological process, from primary data gathering through to interpretation, can – at the very least – be a reminder to consider the role of children in past societies. What will they bring with them into their adult futures, as they shape the way the past will be understood when they are the main stewards of heritage? Academic aloofness – text-based, jargon-heavy, reader-unfriendly publications – can often alienate the general public of any age. In contrast to this, focusing on children, with their natural sense of curiosity and little inhibitions, can help engaging people of all ages. It opens new avenues for research, especially in terms of childhood in the past, and encourages a plainer, more inclusive language, as well as a moving away from text-based narratives.

Since 2003, we have worked with school students in classrooms and outside, investigating prehistoric megaliths, medieval churches and 18th and 19th century buildings. where schoolchildren did primary research and made fresh discoveries. These projects have demonstrated that flexibility, inclusivity, and fun, can all be made central to what we do as archaeologists without undermining our academic credentials nor weakening the practical and theoretical foundation of research and interpretation. It may, in fact, be the best way to ensure that there is a future for our past.

Dig It! Lessons in television archaeology

Jane Ruffino

Ireland – Dig It was a five-part television series for RTE2, Ireland's national broadcaster, in which teams of kids competed in an archaeological adventure game. While the archaeological foundation for the programme was solid, the game – a form of interactive storymaking – required significant flexibility when it came to presentation, and what counted as 'legitimate'. Gaming has recently assumed a more prominent role in education and games are now taken seriously as forms of media for entertainment.

What happens to the representation of the past when entertainment is the primary criteria? Making archaeological programming for kids demands that we let go of our archaeological egos and let kids, not other archaeologists decide if a show is any good.

This paper looks at how turning the past into a playground is a liberating rather than limiting experience. I will talk about the research process, screen some clips from the show, and reflect on the lessons we need to learn about ourselves if we are to make truly kid-friendly, interactive archaeological entertainment.

Visualisation in Archaeology (VIA)

Sara Perry (University of Southampton)

In the three years since its launch, the Visualisation in Archaeology project (www.viarch.org.uk) has seen the involvement of upwards of 100 practitioners from 17 countries, representing disciplines across the arts, social sciences and humanities. Emerging from more than a half century of critical visual theorising in these fields, VIA has aimed to tease out an intellectual framework for future archaeological image-based research and practice, and thus begin to articulate a strategy for capacity-building and visual competency development in the academic and professional communities. This paper aims to highlight some of the themes and tensions that have marked VIA's evolution, and to speak to several of the media that have often been absent or under-scrutinised within the project's programme. The making and application of visual outputs in archaeology is intimately linked to disciplinary knowledge creation, yet even within the context of VIA itself these processes can go unseen. Anticipating VIA's culminating conference in April 2011, I intend here not to simply summarise the project's progress to date, but rather to open it up to another forum for debate and judicious consideration.

Contemporary film-making and the Stonehenge art ban

Helen Wickstead (Kingston University)

I examine two films created by visual artists Janet Hodgson and Pil and Galia Kollectiv produced in response to recent excavations at Stonehenge. These artworks explore the architecture of time through film, and the relationships among science, work and ritual. During the making of Pil and Galia Kollectiv's film an unexpected controversy blew up. Before the resolution of this controversy, English Heritage banned contemporary artists from working at Stonehenge. I reflect on the wider meaning of the art ban; asking why film art, in particular, challenges authoritative heritage discourse.

Fake documentaries, mockumentaries, and the practice of subverting archaeological reality

Ruth Tringham (University of California, Berkeley)

This paper is prompted by our call for films of alternative genres (albeit only 3 mins long) at TAG 2010. It explores the nature of alternative genres for archaeological films in the face of the apparent need for reality and authenticity in archaeological visual representation. The paper focuses on the subversion of the traditional documentary revealed in fake documentaries and mockumentaries. It takes as a starting point Alisa Lebow's statement in F is for Phony (edited by A.Juhasz and J.Lerner, 2006) "if the direct gaze can reveal nothing of the Real, then it follows that the satirical…… look of at least some mockumentaries may just create the proper context to catch a glimpse of the Real" and Angela Piccini's suggestion in Archaeology and the Media (edited by T.Clack and M. Brittain, 2007) that "…the juxtaposition of images and sound – when divorced from the idea of linear narrative – might just link us briefly with the Real". The exploration of subversive film/video about the past and those who investigate it is carried out through my own experiment to remediate in film the fake documentary film Forgotten Silver by Peter Jackson and Costa Botes.

S37. Artefact to auditorium: aural agendas in the archaeology of prehistoric sound (partly supported by the AHRC 'Beyond Text' program)

Organisers: Fares Moussa (University of Edinburgh), Paul Keene (University of Edinburgh), Rupert Till (University of Huddersfield), Simon Wyatt (Bristol University)

Sun 19th Dec, 09:00-13:00; Location: Wills 3.32

The archaeology of prehistoric music has made a useful contribution to our understanding of prehistoric society. But with few surviving musical artefacts or depictions and no manuscripts, the subject has been vulnerable to 'open' interpretations and cross-cultural analogies or stereotypes by archaeologists and researchers such as (palaeo-) musicologists or (palaeo-) psychologists and composers or performers who have been inspired by prehistory. More creative and humanistic musical interpretations nevertheless have the power to inspire and unite people in contemporary society, whilst new scientific methods of reconstruction, such as archaeo-acoustics, can enlighten us about musical heritage and daily life in prehistoric society.

This session will explore the often complementary relationship between the 'art' and the 'science' of prehistoric sound and music. It will question why prehistoric music reconstructions and compositions inspired by prehistory are represented in the manner and style we hear today. What has led to the representation of prehistoric music; how do we understand the acoustic properties, tone and sound aesthetics of prehistoric instruments and performance spaces; how might we approach understanding the performative in prehistoric societies?; and why are particular forms of music and sound represented in classical and contemporary composition and performance rather than others? In short, what are the knowledge sources, influences and constraints behind the music that is popularised as a reflection of prehistoric sound organisation and wider prehistoric society?

AHRC Beyond Text funding may be available to potential contributors, especially PhD candidates, interested in presenting a paper in this session as well as a practice or performance based contribution at a public event and workshop in Edinburgh during April/May 2011.

Stonehenge rocks

Paul Devereux (Time & Mind)

Over a number of field studies the 'Landscape & Perception' project, under the auspices of the Royal College of Art , has been conducting an acoustic survey of the Carn Menyn ridge, Preseli, Wales, claimed source of Stonehenge bluestones. The survey conducted a range of field tests for lithophone and unusual echo incidence. A major field session in August 2010 completed the collection of an initial set of lithophone data for the location which will form the basis of this TAG report. Apart from providing a general overview of lithophone distribution at Carn Menyn, certain acoustic 'hotspots' have been identified, one of which coincides with an area identified by the Darvill and Wainwright field studies there as a probable bluestone 'quarry'. The report will include audio clips and is being proposed as part of the S37 session, 'From Artefact to Auditorium'.

Sound archaeology: the categorisation of sites according to their sonic characteristics

Rupert Till (University of Huddersfield)

Sound and music don't occur in isolation, but are always set in an acoustic context. Indeed in some cases archaeological sites act like music instruments, as objects that create sound when acted upon by human agency, or perhaps more simply as an object that can create musical sound.

It has become clear through the fields of music archaeology and archaeoacoustics, that in certain cases the sonic character of an archaeological site may be of as much or greater importance than its visual or material construction. The level of evidence for such significance varies widely however, from sites that may possibly have some kind of sonic interest, through to sites that we have clear evidence were intentionally built with sound in mind. This paper will provide a stepped categorisation system that can be used to assess the importance of sound at a site. As well as providing a way of differentiating between different types of example, this paper aims to illustrate the different kinds of sound evidence that may be present in an archaeological site, and to show why it is important that archaeologists and heritage professionals bear in mind the sonic as well as the visual and material. Examples of archaeological sites with various levels of evidence of sound archaeology will be given, in order for illustrative purposes. The paper will go on to discuss how varying levels of evidence and certainty may impact upon our ability and methodology when trying to reconstruct such sonic architecture.

Abstract aerophones and tangible tones: prehistoric imparsimony or Occam's mallet

Simon Wyatt (Bristol University)

Archaeologists have long considered that subjectivity has a bearing on our interpretations. Ethno- and chrono- centric attitudes abound and are able to creep into otherwise sound hypotheses. This paper will examine two early cases of perforated bone tube and consider the changing ways in which such objects may be interpreted. The Isturitz pipe has been deemed a flute for many years. The second, the most recent ancient bone wind instrument, was published in an article with a title "New Flutes..." prior to any discussion of the properties of the artefact or discussion of its function. Recently an alternative interpretation has been given for the Isturitz pipe which while maybe valid is not foolproof and may be argued differently based on the same criteria. This is where the question of bias appears and why we should be careful of invoking the simple explanation.

Here we will consider the biases of the author and how experiment intended to test theoretical view may lead us to think again and expand our horizons. Based on experimental models of both instruments we shall explore how ones own unconscious agendas may blinker our understanding and how these same models may lead to us becoming aware of unthought possibilities.

Both these objects may be flutes, or perhaps not. Experimental work has the power to test hypotheses and free our interpretations. It also has the ability to demonstrate that more than one interpretation and indeed playing style may work for the same evidence.

Deer antler whistles in Northern Iberian peninsula
Raquel Jimenez (Universidad de Valladolid), Carlos García Benito (Unversidad de Zaragoza)
The new finding of a 1st Century deer antler whistle-like object in the Celtiberian village of Los Bañales shows how widespread these artifacts were among the indigenous populations of northern Spain and Portugal, as these objects have appeared in Celtiberian settlements in the village of La Hoya in Alava, in the Roman village of Bilbinis in Zaragoza, and in Coninbriga in Coimbra, Portugal. A few examples of possible deer antler whistles have also been found in Iron Age settlements in Poland, the Check Republic, Germany and the Netherlands. Even if some of the whistles appear in Roman settlements of the 1st century B.C., it is more likely that they belonged to local populations settled in the newly built roman cities, as we don´t have examples of this kind of artifacts in Rome.

The northern European examples present a poor state of preservation and are incomplete. Instead, Iberian whistles appear in important numbers and are in an excellent state, so that a better acoustic study and better replicas can be done.

In this paper we will try to clarify their use as sonorous-objects, confronting other theories, through the constructions of replicas and the ethnographic comparison with nowadays Spanish goatherds' horn flutes and whistles. We will also try to propose a function for these whistles considering the archaeological and cultural contexts putting aside preconceived premises about Prehistory and sound.

To conclude, we will discuss the importance of the whistles in protohistoric soundscapes taking into account the specific environmental conditions.

'Primitive' sound, 'Ritual' performance and the origins of 'Music'
Fares Moussa (University of Edinburgh), Paul Keene (University of Edinburgh)
Through exploring the unique human-perceived nature of sound – in contrast to vision for example – this paper seeks to question the limits of the production and consumption of music as a uniquely recreational act and how that might affect the way we approach the probable functions of sound-making in the past. It posits that some understandings of ancient sound-making and sound-amplifying tools can be contextualized in a horizon of functional ritualised actions. Out of this, creative opportunities arise for contemporary music agendas which emphasise difference, discontinuity, spontaneity and everyday action as oppose to repetition, continuity, fusion, harmony and composition. Attempts to evoke the past through historically constructed aesthetic ideals are supplanted by associations with human embodied action and instinctive or physically reflexive re-action.

Music-archaeological theory, musicianship and heritage practice: resolving conflicts in recent approaches to the hermeneutics and creative exploitation of prehistoric musics
Graeme Lawson
Failures of cross-disciplinary engagement have for many years limited the fruitfulness of relationships between our archaeological understanding of evidence for ancient musical behaviours and its creative, musical exploration. One such crisis it to be found in persistent notions – and claims – of 'authenticity', often highly elaborated, which performers invoke to add value to heritage performance and display. Another lies more insidiously in the failure of musicians and archaeologists, practitioners and theorists, to properly address and value eachother's particular viewpoints, competences, methods and objectives. While dependence on 'authenticity' continues to restrict music's ability to explore the rich creative potential of music's prehistory, it can also embarass the archaeologies that feed it. Failures of engagement and understanding, meanwhile, continue to prejudice and confound archaeological interpretation.

This paper takes a more critical look at recent treatments of Upper Palaeolithic instrument finds and assemblages from France and Germany, as well as at some informative case studies from music's wider prehistory. With the aid of live musical improvisation, it argues that the future for theories of music's prehistory lies in increased multidisciplinarity within existing interdisciplinary conversations, embracing and combining mutually informed understandings not only of musicological and archaeological theory but also of archaeological and musical practice and aspiration. It argues for evolution towards a discrete archaeological subdiscipline unifying archaeoacoustics and music archaeology. Such improved understanding should – and already does – enrich, not limit, the aptness of ancient musical discoveries to creative musical development.

Open Circuit: the experimental sounds of prehistory in the present
Claire Marshall (York)
Working within the ideas of sensory engagements of sound and sound horizons, and what they mean for our

understanding of an environmentally immersive experience of sound, acoustical phenomena and emergent novelty of experience, I will seek to explore the fusion of modern sound synthesis and samples from organically constructed instruments that may have been in use during the Neolithic of Britain.

My work in exploring the implications of sensory experience and the archaeological environments of the Neolithic of Western Europe has inspired a pilot project to reconstruct and use a number of sounding devices in the present context to underpin an exploration of potential engagements. My aim with this performance is not to attempt a reconstruction of how Neolithic music may have been represented, but rather a reflection of how archaeology attempts to tackle the wider issue and dichotomy of the past context and the present context.

This performance will combine both aural and visual elements and will be followed by a short discussion of some of the perceived themes.

Songs from the void

Aaron Watson, John Crewdson (Royal Holloway University of London)

The Neolithic 'sound-world' was transformed by the construction of monuments. Acoustic characterisation of open and enclosed sites, such as Stonehenge and Maeshowe, has revealed that they possess a rich spectrum of audible properties; echoes, resonance, filtering. These structures offered unique acoustic environments, and might even be considered as instruments in their own right.

The potential for monuments to generate rich and theatrical multisensory experiences compels us to explore these possibilities through audio-visual compositions. Their creation encompasses time-based media such as sound, video and animation, challenging the static, two-dimensional, and silent representations which pervade archaeological publication. They also focus attention upon qualities of sites which would be otherwise be unheard, or overlooked, by traditional fieldwork methods.

Our multimedia compositions are not attempts to reconstruct how Neolithic people would have seen or heard their monuments. Rather, they offer a present-day dialogue between acoustic measurement and archaeological interpretation which considers how monuments can be actively manipulated to generate powerful multisensory experiences. Critically, the performance of these experiences supersedes the sensory limitations of printed media, allowing an audience to be immersed within soundscapes which are both heard and felt.

'Songs from the Void' is a performance that draws upon sound and vision-based research conducted by the authors at a number of prehistoric monuments.

S38. Pluralist practices: archaeology is nothing, archaeology is everything
Organisers: Ffion Reynolds, Seren Griffiths (Cardiff University)

<div align="right">Sun 19th Dec, 09:00-16:00; Location: Merchant Venturer's 1.11a</div>

How can archaeologists engage with other material culture specialists? Is being an archaeologist an important form of self-categorisation? What does being an archaeologist mean in contemporary societies? How do we understand archaeological practice? Are there peculiarly archaeological standpoints?

Archaeological practice is distinguished by emphasis on the study of material culture. In the 1990s, after a post-structuralist, textually deconstructive phase, archaeological literature increasingly emphasised 'materiality' (e.g. Graves-Brown 2000; Miller 1998). The study of 'stuff' presents archaeologists with vast potential for subject matter, and has resulted in wide-ranging agendas for practice (e.g. Buchli 2002).

Perhaps because of this diverse potential for archaeological engagement, archaeologists have been influenced by numerous disciplines, notably anthropology and sociology, but also fine art, history, geography, poetry, and so on. It has been argued that archaeologists exist, or more specifically archaeologies are produced, in an undisciplined world (Tilley 2006, 1), where to do archaeology is to privilege an engagement with stuff.

Plural practice can result in subversive, fluid, or heterdox interpretations. Plurality can challenge us, and move us. Pluralist practices can stimulate new insights — into things, inter-relationships between things, and into our individual and cultural conditions. Without neglecting the importance of the study of stuff, we wish to emphasis processes of doing.

This session welcomes discussion of the plural engagements archaeologists can fruitfully make, and exploration of practice in archaeological undertakings. We welcome papers addressing the notion of 'archaeologist' as cultural specialist. What does being an archaeologist mean in contemporary societies? Is being an archaeologist an important form of self-categorisation? — or would we be equally happy/productive/engaged/critical if we regarded ourselves as anthropologists/social scientists/craft practitioners/artists? Are there peculiarly archaeological standpoints?

What's so special about archaeologists anyway?

Pluralist practices: an introduction

Ffion Reynolds, Seren Griffiths (Cardiff University)

Many archaeologists are now pushing the boundaries of traditional archaeology, with many working outside the discipline. Indeed, theorising, and developing new approaches and practices for recovering, and interpreting the 'stuff' of archaeology is ongoing and ever-changing.

This paper will draw upon this distinctive research tradition which spans the discipline's many theoretical schools, and provides a basis for the session's main concern: the pluralist nature of things, people and archaeology itself.

Why stay an archaeologist? What can archaeology offer, and when does inter-disciplinary become just ex-discipline?

Timothy Chubb (Bangor University)

As academic pluralism becomes widespread, the need for definitions increases. Yet disciplines are never entirely stable nor coherent: 'conventional' practices/methods are ever-evolving. Even in Material-culture studies, an inter-disciplinary space in which collaborative investigations of the material world occurs, disciplinarily differences remain important. It is precisely the collision of these differences which provide alternative perspectives, prompting exciting new research (Hicks 2010), new ways of encountering and engaging (theoretically/methodologically etc.) with the material world.

My own research lies outside traditional archaeology, which has prompted me to question what exactly archaeology can offer me as a researcher, whether it would be more productive for me to align myself alongside, say, social anthropology, or attempt to carve my own niche in the complex, ever-shifting inter- or ex-disciplinary grey space?

Yet I am reluctant to do so. Is this disciplinary loyalty, the product of years of archaeological teaching and training, of the very institutional(ised) divisions which I question? Or does archaeological practice indeed materialise/temporalise/enact our objects of study in particular ways that is beyond the scope of other disciplines (Filipucci 2010)?

This paper will offer an exploration of my own deliberative process; should, or can, I frame my research archaeologically, does adherence to an archaeological identity contribute any epistemological or methodological value to it? These questions raise further issues: does disciplinary ascription provide not just different 'perspectives' on the world, but a decisive act, a decision taken about our own choices in enacting, conceptualising or engaging with the world: in different ways, for different purposes?

'Activist archaeologist': archaeologist or citizen?

John Carman (University of Birmingham)

It can be argued that those who engage in various kinds of politically-engaged and 'activist' archaeologies often confuse their expert status of archaeologist with that of other statuses deriving from other social roles. This was evident at the World Archaeological Congress in Dublin in 2008, for instance, over discussions concerning the relations between archaeologists and the military, and extends to the kinds of interests espoused by groups such as Archaeologists for Global Justice. It is not necessary to disagree with particular stances – over issues of social justice or of peace versus war, for instance – to nevertheless question to what extent we are able to offer commentary on these issues as archaeologists as opposed to merely being citizens. This paper will return to arguments first made in 1997 concerning the 'moral voice' that archaeology may adopt concerning issues that matter in the world.

Authority and the existence of plurality

Ben Edwards (University of Liverpool)

In this paper the question of 'who I am' (all or none of:pluralist/archaeologist/scientist) will be addressed, but in a circumambulatory manner, exploring how the nature of authority and plurality act to structure our practice as archaeologists, and thereby who we are. How plurality is understood in archaeology will be briefly explored, before turning to how plurality is expressed in interpretation, both methodologically and as a potential outcome. The position to be advanced here is that interpretative 'authority' (the socially ascribed/individually assumed right to make an interpretation) stands between the goal of plurality and the act of interpreting. Whether defined as the use of concepts taken from other disciplines, or as the involvement of non-archaeologists in interpretation, plurality is almost always subordinate to the authority of a given archaeologist. Power is always exercised that limits plural engagement. So if plurality can be limited, is it actually plurality? Can plurality, therefore, exist?

Bam: how we continued our archaeological research from contemporary to Neolithic

Omran Garazhian (Archaeology)

Bam is a county located in south eastern Iran, a dry, desert marginal region. Our research was begun just after the earthquake under the title of Disaster ethnoarchaeology: Bam after the earthquake. Encountering with the traditional view points of archaeologists in Iran, we had lots of problems to justify that our research had been archaeology! The ethnoarchaeological research lasted three seasons. Changing the whole political structure of Iran after the 2005 election and powering the radicals, the research was finished because the new directors of ICHTO would not be justified to invest on such researches. We selected new ways of archaeological studies in Bam; we decided to excavate a Pre pottery site, a very important prehistoric site even in all Near East. Even thought the change in study strategy was not functional: the project budget was completely cut in 2009, the past directors of ICHTO were jailed and there were no supports of archaeological researches.

Concentrating on the research process, our research plan from contemporary dynamic context to the static one in Bam will be discussed. We were and are obviously field archaeologists who assess the theories in practice. We were the pioneers of a modern – functional research despite of Iranian archaeology traditional point of view. The government, directors and public are estimated as the different parts of the research and analyzed in relation to the archaeological team.

Revolution against revolution: Iranian modern conflicts of four generations vs. dictatorship
Leila Papoli Yazdi (Ferdowsi University)

It is four generations that we, the Iranians, are fighting to catch freedom. Our grand grandparents fought against the Qajar dynasty dictatorship to reach to parliament, democracy and the right to vote, they caught these rights but a decade later the king, Mohammad Ali Shah, destroyed the parliament and the darkness of dictatorship was triumphed again.

My grandfather fought against Britain and Russia, the countries which had divided Iran during the World War I and afterwards they fought to nationalize the Oil Industry, they reached to success but after less than a decade Oil Industry became govermentelize …

Our fathers fought against Pahlavi Dynasty dictatorship to reach to democracy, it seemed that everything was going to be well but unintentionally a religious ideological government caught the leader ship. Less than a decade later, they were forced to fight against Iraq…

And now, these are us, the fourth generation, fighting to reach to freedom…is it our destination? An endless circle of fighting and not reaching to democracy?!

We are still fighting to find new ways of life….

It seems that now one of the only ways which can help us to find out the process of four generations and their revelations in Iran is contemporary archaeology, recognizing the material culture and their changes through time.

In this paper, the conflict among dictatorship, governments and protesters will be discussed by reviewing for individuals, four Iranian, life and their material culture…how they lived and how their narrations are being continued…

Approaching archaeology between art and agriculture
Henry Dosedla (German Art Forum)

Having experienced within my scientific career various developments I came to understand that in the end most of these were of rather crucial significance. Since my early years of fieldwork took place in the last restricted tribal regions of Oceania then greatly still on stone age level these were of rather anthropological than archaeological character. Owing to the complete lack of any travel or research grants I had to depend on my own financial opportunities which were lecturing arts & crafts in the first and only local teachers trainings college there at this time and later by running an experimental tea cultivation project in the remote New Guinean highlands. Due to my rural background my following museological activities concentrated on the prehistory of the earliest civilizations of agriculturists and their technologies within their material, ecological and economical conditions. Besides of related topics of agrarian history most of my publications still dealt with results of my Melanesian fieldwork which also had a distinct impact on various international projects based on experimental archaeology. In recent years I was occupied with several new excavations and the re-study of my previous fieldwork as well as by corresponding prospecting work in eastern Central Europe and the organising of new research campaigns in Papua-New Guinea.

Are we scientists or artists?

Dragos Gheorghiu (National University of Arts)

There is more to subjectivity in archaeological science. For example the categories in which we divide the material culture of the past are definitely subjective.

Looking at the hermeneutic archaeological act as at chaîne-opératoire one can observe two kinds of stages: some objective and some representing "the choice" of the archaeologist, which suggest the inference of subjectivity into the scientific approach.

The objective and subjective decisions that form the hermeneutical act of interpreting the past create finally a result similar to an artistic collage, therefore presenting analogies with the artistic act.

Are we archaeologists also artists, even if we are not aware of this?

Gheorghiu, D., 2001, Il passato comme opera d'arte, Ipso Facto, Milan, pp. 50-61.

Animation and archaeology
Sean Harris Harris (The Wild Boar Press)

For the last five years I have made mixed media animated films, mostly in collaboration with a whole raft of 'ologists'; archaeologists, zoologists, geologists etc. Also integral to the making process is the input of indigenous community groups, not to mention creative types working in various media.

Prehistoric objects, archaeology, contemporary culture and landscape act as creative catalyst for these films, which although responses to the core material, are primarily works of imagination. I seek to tap into the knowledge, thoughts and (in particular) the 'hunches' of archaeologists and other specialists, generating a 'bank' of knowledge that brings a necessary integrity, logic or truth to the work. This is then further shaped by in-depth exploration of relevant places and creatively led dialogues with those that inhabit them.

Ultimately, by drawing on contemporary experience of a place, the nature of its physical reality and narratives and understanding relating to its past occupants, I seek to devise artworks that create conscious and sub-conscious

resonances founded on fleeting moments of connection between past and present. Such resonances may perhaps be generated through common human 'emotional' reaction to archetypes, colour, sound, texture and the sharing of certain ephemeral experiences.

Moments such as these are reassuring; they bring perspective and represent continuity, circularity; a sense of universal order. In experiencing these moments of fundamental human truth, am I sharing a moment of connection with a prehistoric mind? And in actively seeking such experiences, do I as artist share the same fundamental aspiration as an archaeologist?

Excavation sites and the domination of the eye
Simon Callery

Access to archaeological excavation sites has provided me with an exposure to landscapes that I perceive as emphatically material and temporal. Over a number of years these encounters have changed me as a person and have had a profound influence on my artwork.

I recognize that the experience of these landscapes has engendered a gradual re-calibration of my senses, a realigning and a balancing of the faculties. This has en-richened the way I respond to my daily environment and has stimulated an ambition to broaden the sensory range of my painting.

As a consequence, it has illuminated the extent to which the everyday media of mass communication and much popular culture implicate us in a hierarchical ordering of the senses, favouring the visual above all else. This state of affairs goes largely unchallenged within the fine arts.

I intend to outline how the experience of excavation sites, filtered through the production of paintings that seek multi-sensory qualities, has made me aware of the degree to which the current stress on image-based material in contemporary life sets a limit on what can be communicated and on what can be experienced.

My life as a skeuomorph
Krysztina Tautendorfer (University of Bradford)

'You're born naked and the rest is drag' (Ru Paul André Charles)

One of the main arguments advanced in *The Artificial Ape* is that humans are bio-technological symbionts, and have been ever since our species' emergence, the realm of technology creating the conditions into which we evolve. A natural state completed by artefacts had significant implications for decreased sexual dimorphism, and the migration of sex and identity markers outwards into material adornment and gender coded clothing. As humans become increasingly artefactual so, like other artefacts, they have scope to display skeuomorphism. But although possibilities for fluidity arise, these are typically restricted by the appeals that communities make to 'the natural' as they seek legitimacy for artificially created social orders. The essentialist appeal begins with the ideas of men and women whose differences by being both real and imagined, can be used to leverage a series of other, wholly imagined or projected divisions of role and status. Thus reality is always assumed to somehow be underlying, authentically revealed only if people arbitrarily present themselves in a culturally agreed appropriate manner. This presentation/ performance draws on personal experience of alterable identity to adumbrate the point that the phenomenon is – as Wittgenstein notes – not always a symptom of something else: the artifice of changing surfaces does not mask something deeper and more significant. It is what is distinctively human and thus properly real. Some social and political implications are signalled.

S39. EXHIBITION - A picture is worth a thousand words: images of archaeological practice, past and present
Organisers: Jodi Reeves Flores (University of Exeter)

Fri 17th Dec, 14:00 to Sun 19th, 18:00; Location: Great Hall, Wills

Images play a major role in conveying archaeological data and practice. They also place archaeology in its wider historical and social context.

Introduction

Jodi Reeves Flores (University of Exeter)

Introduction to Exhibition session: A picture is worth a thousand words: images of archaeological practice, past and present

Excavation at Netley Abbey 1893
Martin Newman (English Heritage)

Henry Taunt photographed his excavations at Netley Abbey, Hampshire in 1893. This early photograph of an archaeological excavation in progress and was taken by a well known photographer of the day. There is a lot that can be said about this photograph in relation to the history of archaeology and the relative positions and social status of those featured in it. It is part of an archive held by the National Monuments Record (NMR) of English Heritage.

The excavation of Duggleby Howe, North Yorkshire, 1890
Stephen Harrison

Duggleby Howe, an impressive and well-known third millennium BC round barrow on the Yorkshire Wolds, was excavated by John Robert Mortimer (1825-1911) in 1890. As well as various manuscripts, five contemporary photographs of the excavation survive. The selected image shows the excavation at an advanced stage, and demonstrates Mortimer's methodological approach to what was a major and complex undertaking in a potentially daqngerous working environment: the excavation consisted of a 12.9m x 12.9m trench descending c.7m through the mound. The photograph is interpreted and placed in the overall context of the excavation.

A host of golden daffodils: developing theory in medieval landscape archaeology

Duncan Wright (University of Exeter)

This image was originally used as part of an advertising campaign for travel to the Isle of Wight by Southern Railway.

Images such as this are viewed as 'typical' scenes of past English agricultural life and, as such, continue to pervade the thinking of medieval landscape archaeologists. Three years ago, Matthew Johnson (2007) produced a thorough critique of the current practice, both theoretical and methodological, of medieval landscape archaeology. Central to this thesis is the assertion that the imagery of Romanticism is ingrained in the psyche of landscape researchers, resulting in scholars working within a restricted and idealised intellectual framework.

Since Johnson's publication there has been strong opposition from some quarters of medieval landscape archaeology. The most consistent objection states that Romanticism only impacts interpretation and that the empirical, investigative process of landscape archaeology is a distinct discipline, free of theoretical biases (e.g. Fleming 2007). This poster questions whether such disparate stances may be reconciled, and reviews some approaches which may forward the theoretical development of medieval landscape archaeology.

Conservation and camouflage of the White Horse of Kilburn, North Yorkshire

Tara-Jane Sutcliffe (Archaeological Research Services Ltd)

Created as a folly in 1857 by a local businessman to emulate a prehistoric hill figure, the White Horse of Kilburn is cut into the south face of an Iron Age promontory fort at Roulston Scar. Over time the monument has been ravaged by storms, neglected, and defaced by protestors; camouflaged in order to impede enemy navigation during the Second World War; and repeatedly repaired. As a result the form has gradually modified from a white horse into a grey mare. The site is a case in point for conservation and management of the historic environment, demonstrating the value of historic aerial photography. For the air photo interpreter a picture is certainly worth a thousand words!

Human remains, excavated at Glastonbury Abbey by CA Ralegh Radford, 1956

Helen Shalders (English Heritage)

CA Ralegh Radford's photographic archive of the Glastonbury Abbey excavation season of 1956 contains three photographs of markedly different skeletons all labelled as 'Abbot Seffrid'. The identification of one of these skeletons as the remains as Seffrid was not included in later published material. The rationale for this identification and the apparent abandonment of this theory will be considered. The tools, both archival and scientific, available for identification of skeletal remains in the 1950s will be compared with those available today.

Modelling Stonehenge

Rupert Till, Ertu Unver, Andrew Taylor (University of Huddersfield)

This image was created in order to illustrate what Stonehenge 3c may have looked like, and to illustrate the potentials and problems of such work. It has used LIDAR data to create an accurate surface layer, on which models of stones were placed which were generated from point clouds generated by laser scans. These were surfaced, and photographs of the stones were texture mapped onto the stones. Missing or fallen stones were replaced using copies of those still present. Lighting, weather and astronomical data were simulated and added. This image illustrates the archaeological use of digital photography and 3D modelling.

Spheres of (inter-)action: reflexive archaeological survey in Misiones, Argentina

Philip Riris (Exeter)

This photograph was shot while carrying out a total area survey of a site in the upper reaches of the Piray Guazú river valley during April of 2010. The site is centred on a promontory of basaltic rock which yielded cultural remains that suggest it functioned as a collection site, workshop and quarry for workable stone for up to several millennia. Using this location as a vantage point, the image shows that the land the site falls within is presently under cultivation as a plantation for pine trees. In part, this is due to its relative flatness when compared to the steep-sided river valleys. While highly destructive to the structural integrity of archaeological sites, the discovery of a large quantity of the material recorded during survey was predicated on plantation activity, which involves slashing and burning the native vegetation, followed by ploughing the soil. This process brings artefacts to the surface, yet only the most durable material culture remains intact for archaeologists to find. This intersection of spheres of activity shown in the photograph – stone workshops, plantations and academic research – is interpreted in the context of social (re-) production, landscapes and attentiveness.

Put yourself in someone else's canoe: surveying outside our comfort zones

Genevieve Hill

This photo comes from a boat-based wetland survey on the east coast of Vancouver Island, B.C., in the traditional territory of the Halkomelem people.

A great deal of the traditional territory of the Halkomelem is associated with watery features, yet previous archaeological survey in the area has turned up very little evidence of sites not directly associated with coastal middens. A look at the ethnographic record indicates that lakes, rivers and wetlands were all sites of intense human activity. This is supported by historic sources, which suggest that the Halkomelem made frequent use of the full spectrum of water features until reserves were created, and laws were introduced by the Crown to restrict access to resources. It is curious that in an area with such a vast number of watery places, survey on foot is still de rigueur. This is why traditional use practices associated with waterscapes not reflected in the archaeological literature.

Previous TAG sessions have considered how waterscapes, rather than being a barrier, should be considered active spaces of cultural exchange and development. Discussion was lively, and there seemed to be unanimous agreement that looking at archaeological sites from the perspective of those who were deeply connected with the water would be a very productive exercise. This image shows an attempt to survey from the water and to consider the experience of being reoriented in that environment.

Recording a WW1 British camouflet mine 2005: health and safety nightmares of modern subterranean battlefield archaeology on the Western Front

Mike Dolamore MBE (The Durand Group), Andrew Hawkins QGM (Durand Group)

The Great War witnessed the use of mining and tunnelling on an unparalleled scale in support of surface operations. However, the subject of subterranean warfare remains relatively sparsely documented and its integration with, and importance to, surface operations poorly understood. During the period 1998 – 2005 The Durand Group excavated access into, and undertook the archaeological investigation and recording of the 'O' Sector deep defensive mining system at Vimy Ridge in France. The archaeological investigation of these WW1 subterranean features poses unique challenges to the modern conflict archaeologist, as witnessed by the recently rendered safe mine charge, seen here being recorded.

Buckets, spades and big hats: community digging in Devon

Siân Smith, Matt Blewett, Naomi Hughes (University of Exeter)

This image illustrates an aspect of community archaeology in Britain today: young schoolchildren are being encouraged to take part in an excavation at the site of a nineteenth-century farmhouse in Devon, supervised by their teachers and a small team of archaeology students. The associated text interprets aspects of the photograph and considers some of the challenges encountered in introducing young children to archaeology, including the need for careful preparation of the site in advance, a relaxed attitude to excavating with garden trowels and plastic beach spades, and a five-year-old's perspective on archaeological headgear.

S40a. General papers - Objects
Organisers: Stephanie Wynne-Jones, Joshua Pollard (University of Bristol)
Chair: Mark Horton

Sat 18th Dec, 09:00-13:00; Location: Wills 3.33

Chinese bronze bells: moral significance and application in ceremonial music

Ching Wah Lam (Hong Kong Baptist University)

Chinese bronze bells, collectively known as bianzhong, had an important role to play in early history, owing to their leading role in ceremonial music, a genre endorsed by Confucius (5th century B.C), and a performing tradition built upon distinguishing instruments according to their materials. Since the excavation of the most elaborate set of sixty-five bells in Hubei Province in 1977, many scholars have compared the sound emitted with what has been recorded in history, with scientific proof that the bells were of musical pitches according to music theory that was akin to the generation of pitches based on successions of a rising perfect fifth and falling perfect fourth. The idea is that it is possible to generate eleven pitches from a fundamental pitch called Huangzhong (Yellow Emperor), making a total of twelve, the ultimate number coinciding with the number of months in a year, the number of hours in a day, or the number of animals in a twelve-year cycle. As Confucian doctrine had been adopted by most emperors throughout China's imperial periods, it is possible to make an archaeological, theoretical, moral and musical comparison of bells from different periods, highlighting the Song (960-1279), Ming (1368-1644) and Qing (1644-1911) dynasties. It will be proved that the construction of bells and composition of ceremonial music was closely related, and that the fundamental pitch Huangzhong occupies a central position throughout Chinese history, even though the music written can have a wide range of characters.

Coins out of time and space: the transformation of values

Gordana Ciric (Johann Wolfgang Goethe University, Frankfurt)

Coins by their "nature" belong to the category of things that are understood as tokens of a certain value(s) and they

are very portable objects. This combination enables them to appear in various contexts. Being tokens of some specific value they are used as a means of exchange and trade. This is possible only if the actors share to some extent the same or compatible notions on relationships between value and equivalent. Sometimes the final deposition of coins implicates a more diverse usage of these coins than their primary purpose. This could be seen, among others, as a consequence of different comprehensions of value in the widest sense.

In this dissertation case studies of ancient coins discovered in contexts that point to some change in their treatment will be examined. For example roman coins shaped into a pendant found in medieval graves of Europe. The idea is to try to find a way to adequately apply the concept of object biography in order to give an insight for some of the question that these coins impose in terms of their valuation, such as following: What were the social rules constructed through everyday practice in roman world that "made" the value of a coin and how did or did not this same coin through some different set of rules or individual agency gain another value? How did this alteration happen? Can we speak about the transformation from value to valuables?

The symbolic world of Byzantium: symbols as mneme theou and unceasing prayer
Sophie Moore (Newcastle University)
Byzantine material culture was overwhelmingly adorned with images. These symbols had social and spiritual significance beyond a public demonstration of faith, wealth and power. Symbols, like icons, had power and agency. Symbols performed magic; they were apotropaic, acting to protect their wearer, they deflected jealousy and invited good fortune. Within this paper I will argue that in addition to the accepted role of symbolic material culture in Byzantium, symbols acted as Mneme Theou (reminders of God) and therefore that there is a relationship between the symbolic world of Byzantium and unceasing prayer.

The nature of the materials and technologies used for objects inscribed with symbols of God impacted on the engagement between people and objects. For example the looms used to weave cloth were not only functional objects, but created a repetitive action, analogous to the repetition of the Jesus prayer, creating an act of worship along with cloth. The act of weaving a scene of great significance, over and over, and then viewing the produced repetitive symbol is not a distanced act, but one in which people were actively engaged. It is the nature of this engagement which I wish to discuss, not in terms of textile technology as a 'functional' product of society, but rather how the religious beliefs of the producer may have been expressed during the act of making, and whether this form of worship was related to First Thessalonians 5:17 "pray constantly".

Grinding the axe into Neolithic ontologies: an example from two causewayed enclosures
Caroline Rosen (University of Worcester)
Recent debates surrounding materials and materiality have questioned the nature of the relationship between people and materials/objects. By addressing these concerns, archaeologists have developed a more critical understanding of the processes through which past human agents engaged with their material world. Drawing from these debates, I would like to argue that 'things' of the material world are not necessarily limited to an interaction with people – objects themselves are relationally situated to other objects or even animals. Recent anthropological literature, particularly the work by Henari et al. (2007), have outlined a methodological approach that, in this instance, offers a viable conduit through which these relationships may be understood. By rejecting the notion that there is a relationship between things and concepts, Henari et al. (2007) propose that things and concepts should not be considered distinct in the first place. Following this reasoning, materials and objects achieve a new sense of empowerment – their meaning is potentially no longer wholly dependent on their exclusive interactions with people.

As part of the complex meshwork of social relations that structure and compose worldviews, I want to consider the relationship between 'things' and other elements of past worlds, particularly the relationship between the deposition of Neolithic axe-heads and animal remains at two causewayed enclosure sites in southern England. Debates surrounding axes and causewayed enclosures have traditionally been concerned with notions of trade and exchange and more recently liminality and appropriation. I would like to propose another dimension of inquiry by suggesting a direct link between the deposition of fragmented axe-heads and domesticated animals.

S40b. General papers - Identities
Organisers: Stephanie Wynne-Jones, Joshua Pollard (University of Bristol)
Chair: Volker Heyd

Sat 18th Dec, 14:00-18:00; Location: Wills 3.33

Infant and child burials at the Iron Age cemetery of Berst Ness, Westray in the Orkney Islands
Dawn Gooney (University of Edinburgh), Mairead Ni Challanain
Excavations at Berst Ness on Westray in the Orkney Islands have uncovered a complex site with structures ranging in date from at least the Bronze Age through to nineteenth century kelp-pits. Part of the Iron Age use of the site has proven to be a large cemetery with upwards of 40 adult, adolescent and child inhumations, a much greater number of infants, and some animals interred in the rubble of earlier buildings. The human remains are now being examined as part of a PhD project in the University of Edinburgh.

A limited programme of radio-carbon dating has produced dates between 200BC and 400AD for these burials.

Such a large number of burials is unique for this time in Orkney – a period characterised by its monumental domestic structures. The high number of infants, perinates and neonates in particular, is of even greater interest given the lack of infant burials in formal cemeteries of almost all periods.

This paper will outline the cemetery phase of the site with particular attention to the child and infant burials, give a brief account of the early stages of the skeletal analysis which is already yielding interesting results, and attempt an early approach at the significance of these infant burials in the study of Orkney's funerary archaeology.

Fluid identities and the negotiation of space: the example of Islamic Iberia
Jose C. Carvajal (University of Sheffield)

In archaeology, the concepts of identity and space are closely linked. In this paper I intend to relate the creation of space and identity showing as a case-study the process of islamization of the Iberian Peninsula in the early middle ages. When in 711-4 AD the Muslims took over the peninsula, they were constituted in a set of essentially different groups with different expectations about the outcome of the invading campaign, and they encountered populations with diverse views of their respective situations. This created a fragmented society (or societies) where human groups had to negotiate actively their identities and their technologies of subsistence (and thus their occupation of space).

Archaeology of the early Islamic period in Iberia has extensively studied pottery and irrigation as markers of social change. Pottery of this period shows a pattern of technological and morphological variety that can be reflected in the territory. Irrigation steadily spread throughout the peninsula, but the pace of the process varied regionally. Even when both technologies show parallel developments, local-scale studies show that different groups had their say.

The creation of space obeyed to the application of different technologies, but at the same time the latter were part of the negotiations of identity of each group. In this society, a group is a hub that concentrates individual agencies in the constant creation of a common fluid identity. Fluidity in identity is thus fluidity of a space that is continuously created, and thus understanding different technologies on space we can get to understand the interplay of identities on it.

Unearthing medieval children: an exploration of status through the analysis of growth and health in relation to burial practice
Heidi Dawson (University of Bristol)

Medieval burial practice in England tends to be fairly homogenous, with the majority of Christians laid to rest in simple graves. Although this is generally true, subtle variations in burial practice are present. Status of the individual in medieval society was highly important whether this was defined by income, lineage, religious role, gender or age. This paper aims to explore the status of children through an analysis of burial location alongside the biological evidence for their growth and health. The location of burial is thought to relate to status, with high status individuals buried within church buildings, whilst those of low status would be located on the periphery of the cemetery. Osteological analysis can inform us about age, development, and the health of individual children, and this evidence can enable us to interpret status, in the form of the health and growth of individuals. Several forms of biological evidence were recorded, including dental age, long bone length, the presence or absence of stress indicators, and dental health. These biological markers were explored in relation to location of burial within the cemetery, and the proximity of burial to the church. The remains of two hundred and sixty-two children dating from the twelfth to the mid-sixteenth centuries were analysed from three priory cemeteries; SS Peter and Paul, Taunton, St Oswald, Gloucester, and St Gregory, Canterbury.

Through the backdoor to salvation: infant burial grounds in the early modern Gaelhealtachd
Morgana McCabe (University of Glasgow)

From the Reformation to the early 20th Century, the unbaptised infant dead were interred in secret burial grounds across northwest Scotland, their locations known only to a small, local community. Traditionally buried by nightfall in unmarked or nominally marked but anonymous graves, only a very few family members would know the exact site of the remains. Their graves were considered dangerous, even deadly, and avoiding infant burial grounds was actively advocated in folk tradition.

These unnamed, unbaptised infants did not fall neatly into public or personal narratives of remembrance: they never quite existed. Outside of the culture of both the living and the acceptable dead they were excluded from the eternal fate of their named counterparts. With the Reformation came official declarations that limbo and purgatory were abominations, leaving no recognised recourse for families to ensure their unbaptised infant's eternal fate.

Despite this, archaeological survey shows a high affinity for abandoned holy ground as host sites for infant burial grounds (IBGs), several of which still bear the name of sympathetic saints such as St. Bridget 'Mary of the Gaels', and the Virgin Mary. IBGs also continually reappear in locations with a strong water presence: by the sea, at river confluences, alongside lochs. Taken within the broader perspective, it is possible to identify key eschatological concerns in the early modern Gaelhealtachd, particularly for the infant dead, and the role of retained and/or reworked medieval practices in alleviating those concerns, even long after the Reformation.

Roman genders: a paradigmatic example of social constructivism - or?

Torill Christine Lindstrøm (Univ of Bergen)

Roman sexuality may be used as a paradigmatic example of genders as social constructions. In recent works it is argued that the Romans constructed and conceptualized genders very differently from how we do it. Homo- and hetero-sexualities, as we understand them, were irrelevant categories. In contrast, a major distinction was made between being passive versus active in the sexual encounter. Masculinity, or rather, "manliness" was not demonstrated through heterosexual behaviour, but by being "active". "Femininity" was the passive counterpart, but not necessarily connected to women. - In this paper I use a quantitative analysis of data from archaeological material (Roman erotic paintings) to argue that in reality the picture was more complex; and I will show that the idea of Roman gender roles as social constructions can be both confirmed and contradicted.

'Meaningful' and 'meaningless' deposition: interpreting the post-mortem treatment of human and animal bodies

Ivana Zivaljevic (Newcastle University)

Human and animal remains are commonly found on archaeological sites. In the Mesolithic-Neolithic Danube Gorges of the Balkans, complete, fragmented or disarticulated human and animal bodies were found in many different contexts associated with dwellings, hearths and pits. There has been an apparent tendency in archaeological literature to interpret all contexts with human remains as 'burials', while animal remains have been referred to as 'grave goods' or 'offerings'; evidence of 'food consumption' and 'rubbish pits'. Given that the strict separation of humankind from nature is developed within European Modernist thought and not universally shared, I argue that we need to move beyond arbitrary concepts of 'meaningful' and 'meaningless' material culture when studying human and animal remains. In different cultural contexts, the nature-culture dichotomy may be less pronounced or even non-existent, while the category of 'human' or 'person' may extend to include other living and non-living things. I would like to query the prevalent notion that only human bodies posses agency, and therefore their post-mortem treatment is always 'meaningful' and 'structured' (i.e. 'burial'), while animal bodies belong to the sphere of 'everyday' economy. The question of interpretation of human and animal remains must be answered contextually, by comparing the context of deposition and the post-mortem treatment. Addressing this topic from a body-focused perspective and incorporating 'non-Western' perspectives of the body and person may shed more light on the meanings ascribed to human and animal bodies in the prehistoric past, and the fluidity of boundaries between human and non-human beings.

Who gets a seat at the table? A gendered approach to re-conceptualizing feasting practice

Nadya Prociuk (University of Texas at Austin)

Current approaches to feasting practices in the archaeological record have a rather narrow conception of who was responsible for feasts, and their reasons for holding them. Most recent conceptualizations focus upon self-aggrandizing, elite-aspiring males, but this view leaves little room for diversity in the wide range of actors' identities and motivations. A multitude of other possible standpoints have the potential to broaden our understanding of these important social events. Through the intersection of the ancient Maya ritual ballgame, associated feasting, and gendered participation, I argue for the necessity of accounting for and incorporating a variety of perspectives and motivations when considering feasting as an important and archaeologically visible form of social interaction. This will facilitate a more richly textured understanding of this complex form of social negotiation.

S40c. General papers - Landscapes
Organisers: Stephanie Wynne-Jones, Joshua Pollard (University of Bristol)
Chair: Paula Gardiner

Sun 19th Dec, 09:00-13:00; Location: Wills 3.31

Out on a wing: birds in liminal Scottish islands

Julia Best

Small or marginal islands are an interesting phenomenon being neither mainland nor sea, and thus inhabiting a realm of liminality. These island locations are one of the places in which we see a continued and often very necessary relationship with wild resources extending beyond prehistory and even up until the last century. In these situations where resources may be limited, birds and particularly sea birds, can play a significant role in people's diets, lives and economies.

This paper considers the importance of birds in the economies and identities of small island worlds and their importance for maximising resources in marginalized locations. The subsistence value of birds will be explored alongside the other economic, social and symbolic aspects of avian-human relationships. This will allow us to consider the role of birds in food and in the ideologies and identities of liminal island populations.

Carved narratives: rocks, rock art and the geological character of some Irish stones

Rebecca Enlander (Queen's University, Belfast), Caroline Malone (Queen's University Belfast)

In the study of regional manifestations of quintessential Atlantic European rock art, it is suggested here that the exploration of the geological characteristics of decorated stones may reveal if, and to what extent prehistoric

communities 'selected' surfaces in the production of rock art. If we approach rock art as a culturally dynamic relic, then the concept of the 'art' itself (in regards to the motifs used and the over-all composition) will serve as a starting point to investigate both form and the inter-play with the geological surface, the 'canvas' itself. Were specific rock surfaces chosen to be formalized or redefined through virtue of decoration?

This approach is largely concerned with the raw material of this tradition, the cultural reflections or narratives contained within, and the sensitivities to local terrain observed. Essentially this research will consider whether the geological attributes of certain rocks had an active role in the creation of rock art. Setting, form, tactile qualities, the presence of natural hollows, scarring and even the presence of trace fossils may have formed qualities which were recognized and reacted to by prehistoric communities in their engagement with stone. The character of regional geology which ultimately effects the shape and complexities of a distinct region through the form of watersheds, slopes and skylines, will also be explored. A range of locations will be regarded to address the potential of this type of investigation in the analysis of sites broadly embodied within the rock art tradition in Ireland and beyond.

Entering the liminal: performativity as an effective experiential exploration of liminal space
Simon Pascoe, Caitlin Easterby

This paper proposes that as a phenomenological exercise, site-specific performance in the landscape (created in direct response to place) is an unconventional yet valuable vehicle for interpreting the Neolithic mindset and its implied acknowledgement of liminality within the context of the constructed Neolithic landscape. Performance of this nature enables us, through experiential immersion, to directly access a liminalised landscape and a mindset potentially acknowledged by our prehistoric ancestors.

By default, performance creates liminal space: in one form or another it imposes on or responds to a space. We enter a meta-reality within a meta-landscape, a temporary mythological precinct, a boundary zone between the mundane and the epic.

Contemporary performative events can effectively transport us psychologically and emotionally, inducing a liminal state by the amplification of atmosphere and resonance of a particular place. Landscape becomes the protagonist, where sound, vision and action combine to manifest an immersive experience, where we can explore 'being' in a liminal zone.

This is arguably leftfield phenomenology: the performance experience takes us not just to the landscape, but also into it. Aural and visual stimuli enhance our sensory experience and induce a sense of heightened presence: a ritual in which all action has meaning and significance and is interconnected with an intensified landscape.

We suggest there is value in the non-rational yet highly provocative site-responsive performative experience as a counterpoint to classical, intellectualised reconstructions of the Neolithic world, helping us to better contemplate, if not actually understand the Neolithic mindset and its relationship with landscape.

The interaction of unstable condition and human strategies in landscape‹South eastern Iran ‹Maymand: An ethnoarchaeological study
Maryam Rezaeian Ramsheh

South eastern Iran (including Kirman ‹Sistan and South Khorasan) has special geographic appearance. The most important characteristics are limited access to water and land and unstable climatic conditions generally. The situation has influenced dispersal settlement patterns (both archaeological and contemporary ones). It has also caused multi-profession life way.

The research investigates the interaction of landscape and human agent. A contemporary village ‹Maymand (located in Kirman province) studied ethnoarchaeologically. unstable environmental conditions has resulted in multi-profession life way (specially seasonal), horizontal mobility of settlements and serious changes in landscape(in long term).The study propose some models for archaeological sites.

Sirens and sinners: folklore and the landscape of everyday remembering
Lucy Ryder (University of Chester)

Focusing predominantly on folklore motifs associated with visible archaeology and natural forms within the South West of England, the research presented here aims to identity and address the recurring themes that occur within the landscape, how these reflect everyday beliefs and superstitions, and as a consequence, and how their presence affects our interpretations of the past. Of particular importance are the folkloric elements relating to women and petrifaction, and how these stories and their associated monuments were used as possible mnemonics for everyday life.

This talk will investigate the presence of folklore at a number of sites within the South West in relation to the cultural and political occurrences around the time of the conception of the stories, and the deep rooted past that these myths infer. This will then be discussed in relation to a suggested chronology of the stories (starting with their most modern form, and tracing the story back to its earliest possible incarnation), how elements within them where altered to reflect changing social and religious attitudes, and, why there have endured in their locations within the landscape.

Finally, this talk aims to address how these beliefs can help us understand the way in which people in the past viewed their surroundings, and how everyday life was tied up with the supernatural forces and 'ritualistic' perceptions.

From the sublime to the druidical: changing perceptions of chambered tombs in southern Anglesey

Kate Mees (University of Exeter)

This paper will examine the 'life-histories' of megalithic burial chambers in southern Anglesey, and explore the ways in which biographies of these monuments have been created and modified over the last 300 years. Throughout the later post-medieval period, the symbolic meanings of these monuments shifted to reflect different cultural paradigms and to justify contemporary socio-political agendas. The manipulation and symbolic 'claiming' of the past, as embodied by these ancient megaliths, was closely linked with attempts to formulate a Welsh national identity. Moreover, the incorporation of these monuments into the landscape gardens of country estates in the late eighteenth and early nineteenth centuries was indicative of the extent to which they captured the contemporary imagination. No longer seen as crude and primitive in a pejorative sense, as reminders of the power of time and the fragility of human endeavour, the 'cromlech' epitomised the picturesque aesthetic. Meanwhile, in rural communities, megaliths were viewed with varying degrees of superstitious fear and pragmatism, ultimately leading to their widespread destruction and incorporation into walls and boundaries across the island.

Whether interpreted as burial chambers, sacrificial altars or druidic dungeons, these monuments were perceived to be inhabited by the image of a mythical ancestral figure, a key concept in the 'Welsh Renaissance'. This idea endured in the popular imagination, even as archaeological advances showed that the chambered tombs are, at least temporally, much farther removed from contemporary Welsh society. This leads us to question what function these sites perform in cultural heritage and identity today.

Is there a commercial zooarchaeology in Portugal?

Cláudia Costa (University of Algarve), Nelson Almeida

The boost of archaeological activity in Portugal throughout the last two decades is due mainly to the augment of Commercial Archaeology. Recently, this phenomenon is being a matter of debate in what concerns to its scientific production, or even social benefits. In this contribution, we try to comprehend how this growth meets the development of Zooarchaeology and the study of archaeofaunal remains in general.

At the moment, there are an unquestionable and considerable number of conditions and tools that are supposed to assist the formation of specialists and the enlargement of zooarchaeological studies in Portugal. We refer essentially to the Archaeozoology Laboratory of the IPA and its vertebrate reference collection, but also to the incorporation of signatures linked to the study of archaeofaunas in the higher education, to be precise, some masters degrees of the Universities of Lisboa, Algarve and Trás-os-Montes e Alto Douro/Instituto Politécnico de Tomar.

Nowadays, the discussion about the value of faunal studies is no longer made, nevertheless, despite the evolution of entrepreneurial activity in Portuguese Archaeology and the maturity of Zooarchaeology as a scientific area of knowledge, the crossing of the "two ways" remains rare; the scientific literature derived from the supposed joint relation of Commercial Archaeology and Zooarchaeology is really reduced. Moreover, the initiative by Archaeology companies to promote studies of archaeofaunas is a very diminished percentage of the published data even.

The architectural impact of "nymphaea": identity creating "hubs" in space?

Christine Pappelau (Humboldt Universiy Berlin)

Water is a fundamental human necessity: physically, aesthetically and symbolically. The structure and quality of water itself reflects this: fluency and liquidity are physical aggregate qualities. Osmotic qualities attract the human senses, especially the functions of the skin, and lead to an aesthetic perception of water by the senses. Symbolic qualities as force ("Urgewalt"), infinite iteration ("panta rhei", e.g. phenomena like rain, periodically dry wells, tempests) and the relation of water to light (clearness, transparance, optical fraction) create respect and estimation of water. Relations of cult places to water reflect these topics. The sites of water are fundamental in expanding territories by dynamic (corporal) forces and establish those territories as stable (flexible volumes). Spatial aspects are crossed and enhanced by dynamic social activities of identity groups. These general issues shall be looked at closer by the example of the development of architectural structures of water displaying sites in the Roman Empire from the 1st to the 3rd century AD, the "nymphaea":

· Does monumental architectonic structuring of sites, where water is on display, create identity via aesthetic perception?

· What are the primary elements of this identity building process: material (water, stone), dynamics (fluent water) or sensual qualities (impression, refreshment)?

· What is the character of this identity: individual or social, private (copies of the architecture in private houses) or public (space is filled with recognizable structures, creation of social memory)?

· Are the nymphaea to be seen as the final products of logistic and architectonical establishment of space via dynamic structuring processes (self-creating space by own dynamics)?

S40d. General papers - Miscellaneous
Organisers: Stephanie Wynne-Jones, Joshua Pollard (University of Bristol)
Chair: Stuart Prior

Sun 19th Dec, 14:00-18:00; Location: Wills 3.31

Archaeology and the clearing house: a multi-modal trading-zone

Benjamin Manktelow (University of Sheffield)

Archaeology occupies a unique vantage point from which to analyse both people and the world, a vantage point predicated upon the material residue of history. When archaeology is practiced it is not one thing, instead the archaeologist(s) must call upon a variety of approaches to understand the history they are confronted with. It is because of this that the last thirty years has seen a thicket of archaeological approaches grow, often in opposition to one another in a race to fully understand people in history. In the same way, archaeology is less a specific practice and more a place for the myriad approaches to human material history come together, a clearing house. With this in mind it is understood that archaeology is at its heart pluralistic and a framework is need to marshal and organise these diverse archaeological approaches. In response to this need, this paper offers an ontology and epistemology in which archaeology is a multi-modal trading zone with historical residue as its primary locus. Such a framework favours multi-modal practice(s) from the outset and offers a way out of what are usually called incommensurable archaeological paradigms. This paper views archaeological paradigms and approaches as closed-systems which focus more on application and understanding of something than its definition. Such a trading-zone, from the philosophy of science, is able to abolish to gap between the humanities and science within archaeology, re-establishing archaeology's vantage point as something more holistic than a humanity or science.

Utilitarian archaeology: the greatest happiness for the greatest number?

Sam Cane (University of Durham)

Considerable though the cultural, social and palaeopathological legacy of Forensic Archaeology may be, the irony of how minimal ethical considerations regarding human remains excavation and exhumation have been is especially pronounced given the emotivism of a number of aspects of the discipline. The purpose of this paper, then, is two-fold – acknowledging the paucity of scholarship unifying these areas, to (a) illuminate the rich inter-disciplinary potential of Moral Philosophy and Forensic Archaeology, and (b) proffer a viable theoretical model for undertaking such applied work through comparison of Kantian and Utilitarian Ethics. More specifically, and with that latter aim in mind, my research promotes a cultural-metaphysical rather than empirical-hedonistic personhood that takes into account the "needs, views and desires" of the dead, viewing them as formerly sensate agents rather than mere relics to be analysed.

Of the two schools of moral thought cited, I defend Kant's Doctrine of Ends, arguing that treatment of the dead as Ends rather than purely as an investigative Means more ably caters for and tempers social, religious and epistemic controversies bound up in human remains excavation. By contrast, I contend that Utilitarianism can scarcely ensure the happiness of the greatest number if its implied sympathy for perception and experience satisfies only living beneficiaries.

Philosophy has had remarkably little to say about death, while ethicists have remained oddly muted on the subject of the dead and their treatment within Archaeology – thus, a study of our "obligations" to the dead, through comparison of Kantianism and Utilitarianism, are the dual ambitions of this paper.

Collapse of Troy II culture: understanding the socio-cultural change during the Early Bronze Age II-III at Troy

Sinan Ünlüsoy (University of Edinburgh)

Throughout the changes at Early Bronze Age Troy, although there seems to be a remarkable continuity and a gradual development, it is obvious that with the introduction of Troy II culture around 2500 BC some major changes occur both in the material culture and in the architecture. All of these developments and changes observed with the raise of Troy II culture seem to come to a sudden and abrupt end by a big conflagration which eventually caused the total destruction of the site. A severe burning is attested in every part of the citadel. Not only the monumental structures of the inner citadel are covered by destruction debris of more than one meter thick but the fortifications as well. Interestingly enough very few findings were recovered under the debris and on the floors of the buildings. This extraordinary situation is significant in that it brings to mind a deliberate act of 'getting rid of the evidence'. Whether this is a symbolic act of some political manifestation or whether this is a reflection of some inner conflict needs to be sought after. The issue at stake is to be able to discover the dynamics behind such a vast scale culture change.

In understanding the nature and meaning of EBA Trojan collapse, my focus will be on social networks and their material representation as reflected by archaeological data.

S41. Poster session

Organisers: Stephanie Wynne-Jones, Joshua Pollard (University of Bristol)

Fri 17th Dec, 14:00 to Sun 19th 18:00; Location: Great Hall, Wills

3D interactive technology and the museum visitor experience

Matthew Smith (Kingston University)

3D visualisation of archaeological artefacts, buildings, and monuments, using varied tools such as GIS and graphics software such as 3DSMax, has been used successfully over recent years to both inform and entertain the public. In addition to this, the possibility of using gaming software to do a similar job has generated significant interest in the field. This project will explore these various technologies' abilities to enhance the museum visitor experience, specifically that of Fishbourne Palace Museum.

This project mainly comprises of a technical evaluation of the software available which will allow visitors to interactively explore a virtual representation of the historic buildings as well as their internal and external areas. This software is broadly divided into three areas; GIS, 3D Graphics, and Game Engines.

The outcome will be a package of interactive and non-interactive displays for use at Fishbourne Museum. While it's impossible to say at this stage exactly what this package will contain, it is hoped that these displays will effectively communicate the history of Fishbourne at a variety of scales (Fishbourne's place in the Roman Empire, Roman Britain, local landscape and finally, the buildings themselves). It is also hoped that these displays will also show Fishbourne's development through the passage of time, particularly that of the buildings themselves, showing how rooms have been altered over time.

Making pits with human and animal bodies at Horta do Jacinto, Beringel, Beja

Sergio Gomes (CEAUCP-CAM, University of Porto), Cláudia Costa (University of Algarve), Lídia Baptista

Horta do Jacinto is a IInd millennium site located in the south of Portugal at Beringel in Beja. It was identified in 2007 during the construction of a water pipeline promoted by EDIA SA. These works allowed the identification of two pits containing different kinds of materials, namely a human body and pig, and the relationships of deposition between them. In this poster we aim to present these contexts discussing how these two materials entailed different practices of deposition, and how this was connected with contrasts in the organization of space inside the pits.

Making pits with pottery at Vale das Éguas 3, Salvador, Serpa

Sergio Gomes (CEAUCP-CAM, University of Porto), Lídia Baptista

Vale das Éguas 3 is a IIIrd millennium site located in the south of Portugal at Salvador in Serpa. It was identified in 2009 during the construction of a water pipeline promoted by EDIA SA. These works allowed the identification of six pits containing different kinds of materials, however, there was always a common element between them: sherds. In this poster we aim to present these contexts, discussing how these spaces suggest different practices for the fragmentation of pottery, and how these sherd dynamics relate back to the architectural practice of pit-making itself.

Air photographic analysis and mapping of the former Roman town at Aldborough, North Yorkshire (poster)

Tara-Jane Sutcliffe (Archaeological Research Services Ltd)

Since 1928 aerial reconnaissance has targeted the North Yorkshire village of Aldborough for what lies beneath: the Roman civitas capital of Isurium Brigantium. In 2001 an extended period of dry weather produced dramatic parching in the fields in and around Aldborough. This revealed the lines of the town defences and parts of the internal street layout. In 2010 an air photographic analysis and mapping project was undertaken to digitally record the identified features and to explore the full potential of historic aerial photography. The project was completed as part of an English Heritage Professional Placement in Conservation (EPPIC) by Tara-Jane Sutcliffe. Cambridge University are currently undertaking geophysical survey at Aldborough. Collaboration between the two projects will allow future work to target features identified from aerial photography, thereby furthering our understanding of the former Roman town within its landscape setting.

Environmental change and the art of prehistoric Scandinavia

Courtney Nimura (University of Reading)

Prehistoric Scandinavia from the Mesolithic through to the Bronze Age was a period of change: environmentally, economically and socially. Mesolithic peoples experienced post-glacial isostatic, eustatic and climatic fluctuations that mutated coastlines and transformed lakes to seas. We are now more capable of scientifically reconstructing these environmental changes, and these contemporary data have sparked a new interest in reviewing existing research within more informed environmental contexts.

It is commonly acknowledged that in different maritime communities, rituals and various social actions were performed close to the shore, and there is no doubt that prehistoric peoples inhabiting the coastal areas of Scandinavia had a tangible connection to the sea. The environmental changes that occurred during the Mesolithic of southern Scandinavia would have had a dramatic effect on how the inhabitants perceived their surroundings. This would have influenced their religious, mythological and cosmological beliefs, their social practices and rituals, and central to all of these, their 'art'. This poster presents research on a group of ornamented artefacts from Mesolithic Denmark, with some later examples of rock art and portable bronze artefacts. It looks at the distribution of ornamented artefacts, their geographical / environmental contexts, and different ways in which humans are known to have interacted with their surroundings. Though changes in cultural material, economy and settlement patterns can be more empirically assessed, aligning cognitive effects and emotional responses with environmental changes requires a separate methodology. It involves several theoretical approaches drawn from different disciplines.

By investigating art in the light of environmental changes, this research proposes that 'art making' as a ritual – a complex weave of context, perception and expression – was a social action characterized by the relationship between prehistoric Scandinavians and critical changes in their environment. Thus Lars Larsson (2003/4) asserts that natural phenomena such as iso-eustatic changes would have affected not only the way Mesolithic peoples perceived their landscape but also their 'world view'.

SOCIAL EVENTS

Reception
Avon Gorge Room, Student's Union, Queen's Road, 7:00pm

Antiquity Quiz
Avon Gorge Room, Student's Union, Queen's Road, 7:00pm

TAG Party
Anson Rooms, Student's Union, Queen's Road, 8:00pm onwards. Featuring *The Glambusters!*

PRACTICALITIES

Parking
Parking around the University is extremely limited and mostly metered. The nearest multi-storeys are the Trenchard Street Car Park off Lodge Street and the West End Car Park off Berkeley Place. Saturday and Sunday rates are reasonable at around £2.60 per day, but weekday rates run to £10.00 per day.

Bristol Park & Ride services run from Long Ashton (service 903) and A4 Bath Road (service 904). For details see http://www.parkandride.net/bristol/index.shtml and 0117 922 2910 (office hours)

Internet Access
Visitor wireless access is available – ask at the registration desk for a password and log-in details – and this can be used in the Great Hall and Reception Room.

Taxis
Taxis are normally available from the taxi rank on Queen's Road (near Sainsbury's). To book in advance: Bristol Taxis 0117 944 4666; Yellow Cab 0117 923 1515; Swiftline Taxis 0117 925 2626; City Link Taxis 0117 925 1111

Christmas Shopping
Park Street, Clifton Village and the centre of Bristol offer consider opportunities for last-minute Christmas shopping. For good gift ideas try Bristol Guild on Park Street and shops on Perry Road (including Bristol Handmade Glass and Potters Bristol).

EATING OUT IN BRISTOL

There are numerous restaurants, cafés and pubs within a 20-minute walk of the conference venue, offering cuisine from Thai and Indian to Chinese and traditional English. There's bound to be a place for every taste and budget!

The (V) symbols denotes that the restaurant has received positive reviews for its vegetarian or vegan meals; however, most places have vegetarian options – just ask.

This list is by no means exhaustive. Other restaurants, cafes, pubs and bars can be found within easy walking distance in the centre of the City, at the Harbourside and in Clifton Village. A more complete listing of Bristol's restaurants is available; please ask a conference assistant for additional information.

The Triangle / Park Street and Park Row: Restaurants

English
> **Browns Restaurant and Bar** 38 Queens Road, BS8 1RE

French
> **Café Rouge** 85 Park Street, BS1 5PJ

Italian
> **Zizzi** 7-8 Triangle South, BS8 1EY
> **Vincenzo's Pizza House** 71A Park Street, BS1 5PB

Spanish
> **La Tasca** 1 Clifton Heights, BS8 1EJ

American / Mexican
> **Rocotillos** 1 Queen's Row, BS8 1EZ

Lebanese
> **The Sands** (V) 95 Queens Rd, BS8 1LW

Indian
> **Krishna's Inn** (V) 4 Byron Place, The Triangle South, BS8 1JT
> **Chilli's Tandoori** 39 Park Street, BS1 5NH
> **Rajdoot** (V) 83 Park Street, BS1 5PJ

Pan-Asian
> **Cosmo** The Pavilion, Triangle West, BS8 1ET
> **Wagamama** (V) 63 Queens Road, BS8 1QL

International / Microbrewery
> **Zero Degrees** (V) 53 Colston Street , BS1 5BA

The Triangle / Park Street and Park Row: Pubs and Bars

Ha! Ha! Bar and Canteen 20A Berkeley Square , BS8 1HP
The Berkeley / JD Wetherspoon 15 - 19 Queens Road, BS8 1QE
The Ship Inn 8-10 Lower Park Row, BS1 5BJ
The Greenhouse 37 College Green, BS1 5SP
The Bristol Ram 32 Park Street, BS1 5JA
Mbargo 38-40 Triangle West, BS8 1ER
The Hatchet Inn 27 Frogmore Street, BS1 5NA
The Elbow Room 64 Park Street, BS1 5JN
Bar Sixty-Four 64 Park Row, BS1 5LE
White Hart 54 - 58 Park Row, BS1 5LH

St. Michael's Hill: Restaurants

International
> **Anthem** (V) 27 - 29 St Michael's Hill, BS2 8DZ

Greek
> **The Kebab House** 6 St. Michael's Hill, BS2 8DT

St. Michael's Hill: Pubs and Bars

Bar @ 155 155 St Michael's Hill, BS2 8DB
The White Bear 133 St Michaels Hill, BS2 8BS
The Highbury Vaults 164 St Michaels Hill, BS2 8DE
The Robin Hood 56 St Michael's Hill, BS2 8DX

Micawber's Ale House 24 St Michael's Hill, BS2 8DX
The Scotchman and His Pack 20 St Michael's Hill, BS2 8DX
Roxy's 19-20 Perry Road, BS1 5BG

Whiteladies Road: Restaurants

British
    The Fine Line Bar & Restaurant 59 Whiteladies Road, BS8 2LY
    Bar Humbug 89 Whiteladies Road, BS8 2NT
    Hullaballoo's 46 Whiteladies Road, BS8 2NH
Italian / Mediterranean
    Planet Pizza Restaurant 83 Whiteladies Road, BS8 2NT
    Quartier Vert 85 Whiteladies Road, BS8 2NT
Latin American
    Las Iguanas (V) 113 Whiteladies Road, BS8 2PB
Chinese
    Dragon Kiss Bar & Restaurant 71 - 73 Whiteladies Road, BS8 2NT
    Mandarin Classic 81 Whiteladies Road, BS8 2NT
Thai
    Thai Classic 87 Whiteladies Road, BS8 2NT
Pan-Asian
    Budokan (V) 1 Whiteladies Gate, BS8 2PH
World Fusion
    Henry Africa's Hothouse Restaurant & Cocktail Bar 65 Whiteladies Road, BS8 2NT

Whiteladies Road: Pubs and Bars

The Vittoria 57 Whiteladies Road, BS8 2LY
Tequila Max 109 Whiteladies Road, BS8 2PB
The Penny Farthing 115 Whiteladies Road, BS8 2PB

EXHIBITORS

Great Hall and Reception Room

Antiquity
Archaeopress
Beta Analytic
Council for British Archaeology
Graduate School of Arts & Humanities, University of Bristol
Institute for Archaeologists (IFA)
Keyence Microscopes
Oxbow Books
Phoenix Survey
Routledge
Subject Centre for History, Classics & Archaeology

ABOUT TAG 2010

Conference Co-ordination
NomadIT (with especial thanks to Megan Caine)
University of Bristol Conferences and Hospitality (with especial thanks to Amanda Bowden)
Elaine Massung (accommodation and restaurant/pub/café lists)

Organizing Committee
Joshua Pollard
Stephanie Wynne-Jones
Mhairi Gibson
Alistair Pike
Stuart Prior
Cassie Newland
Chris Kerns
Volker Heyd
Tamar Hodos
Mark Horton
Kate Robson-Brown
João Zilhão

Graphic Design
Sue Grice

Website
Stephanie Wynne-Jones
Elaine Massung

Student helpers
Charlotte Bossick, Andy Bell, Caitlin Greenwood, Alex Scard, Matt Quin, Lucy Cassey, Georgina Feather, Georgina Pike, Ben Hussey, Chris Standish, Annsofie Witkin, Teri Brewer, Noelle Tankard, Julie Taylor, Caitlin Calhoon, Jessica Petts, Christopher Holland, Tiffany Charles, Esther Breithoff, Lindsay Keniston, Francesca Higliaccio, Bob Smisson, Denise Hillier, Brian Corney, Tom Johnson, Alex Stevens, Emma Ings, Ben Prime, Nik Petek, Gabrielle Thiboutot, Dorien De Vries, Eleanor Hunt, Alexandra Jones, Emma Smith, Allison Marcucci , Alexandra King, Emily Borrelli, David Hunt, Lawrence Morgan-Shelbourne, Grace Gould Loftus, Amberly Kugeler, Sophia Daveneish, , Nicole Tiska, Phil Wright, Fred Neville-Jones, Jo Rees-Hawell, Anna Bloxam, Sarah James, Bethan Clyburn, Evelyn Rees, Louisa Pittman, Szabina Orosz, Ruman Banerjee

List of authors, alphabetically by surname, with session number

Adams, Max	S05
Allen, Martyn	S12
Almeida, Nelson	S40c
Baker, Patricia	S11
Banerjee, Ruman	S20
Baptista, Lídia	S41
Barber, Martyn	S14
Barclay, Alistair	S08
Barghouth, Jamal	S23
Barker, Leon	S36
Bartosiewicz, László	S22
Bateman, Jon	S10
Beattie, Melissa	S03
Bender Jørgensen, Lise	S27
Bendon, Michael	S05
Bergerbrant, Sophie	S27
Bergqvist, Johanna	S11
Best, Julia	S40c
Bianchi, Paola A.E.	S27
Bintley, Michael	S23
Birch, Thomas	S01
Blewett, Matt	S26, S39
Boddington, Monique	S14
Boguszewski, Andrzej	S22
Bonacchi, Chiara	S36
Bosch, Eva	S04
Bradley, Bruce	S10
Bradley, Richard	S08, S28
Bray, Peter	S01
Breithoff, Esther	S13
Briggs, Ruth	S20
Broderick, Lee	S02
Brown, Alex	S28
Brown, Duncan	S12
Brown, Martin	S07, S13
Brughmans, Tom	S24
Brunning, Richard	S02
Burstrom, Mats	S03
Callery, Simon	S38
Cane, Sam	S40d
Carman, John	S38
Carr, Gilly	S13
Carvajal, Jose C.	S40b
Chadwick, Adrian	S08
Chaffey, Gareth	S08
Chapman, Henry	S28
Charitos, Georgios	S15
Charman, Dan	S02
Chatzoglou, Afroditi	S26
Chubb, Timothy	S38
Ciric, Gordana	S40a
Clough, Alice	S14
Cooper, Anwen	S14
Cope, Andrew	S04
Costa, Cláudia	S40c, S41
Coward, Fiona	S01
Coxon, Sarah	S27
Crellin, Rachel	S34
Crewdson, John	S04, S37
Crockett, Andrew	S12
Crossland, Zoe	S07
Croucher, Karina	S07
Cummings, Vicki	S08
Cunningham, Jerimy	S35
Cunningham, Penny	S17
Dalglish, Chris	S34
Danckers, Jonas	S22
Davies, Heather	S02
Davis, Adrian	S35
Dawney, Leila	S33
Dawson, Heidi	S40b
Day, Jo	S29
Devereux, Paul	S37
Dixon, James	S04, S15
Dolamore MBE, Mike	S20, S39
Doonan, Roger	S03
Dosedla, Henry	S38
Doughton, Lauren	S01
Dufton, Andrew	S24
Dunn, Stuart	S36
Dunne, Julie	S15
During, Bleda	S08
Easterby, Caitlin	S04, S40c
Easton, Richard	S12
Edgeworth, Matthew	S33
Edwards, Ben	S38
Enlander, Rebecca	S40c
Evans, Paul	S04
Eve, Stuart	S36
Fennelly, Katherine	S15
Fenton-Thomas, Chris	S08
Fenwick, Corisande	S24
Finn, Christine	S33
Fitch, Simon	S28
Fitzpatrick, Andrew	S27
Forte, Michele	S15
Fradley, Michael	S23
Frankland, Tom	S24
Frieman, Catherine	S01, S27
Frölich, Annette	S11
Fyfe, Ralph	S02
Gallagher, Martin	S23
Gandolfi, Eleonora	S24
Garazhian, Omran	S38
García Benito, Carlos	S37
Garcia Rovira, Irene	S16
Gardiner, Paula	S20
Gearey, Ben	S02, S28
Gee, Mary	S14
Gemi-Iordanou, Effie	S11
Gheorghiu, Dragos	S38
Gibson, Catriona	S08
Gilead, Isaac	S01
Gleeson, Patrick	S29
Gomes, Sergio	S41, S41
Gonzalez, Silvia	S10
Gooney, Dawn	S40b
Gordon, Stephen	S11
Gosic, Milena	S01
Graves-Brown, Paul	S03, S33
Greenhalgh, James	S13
Griffiths, Seren	S38
Grömer, Karina	S27
Groves, Phredd	S15
Hadji, Athena	S23

Hadley, Patrick	S04	MacGregor, Gavin	S34
Hall, Mark	S12	Madgwick, Richard	S05
Halley, Claire	S10	Malone, Caroline	S40c
Hampson, Jamie	S10	Manktelow, Benjamin	S40d
Harris, Oliver	S33	Marcucci, Allison	S20
Harris, Sean Harris	S38	Marshall, Claire	S37
Harrison, Jane	S29	Martin, Toby	S12
Harrison, Stephen	S39	Masinton, Anthony	S04
Hawkins QGM, Andrew	S20, S39	May, Sarah	S15
Henson, Don	S03	McCabe, Morgana	S40b
Herva, Vesa-Pekka	S13	McFadyen, Lesley	S16
Higgins, Valerie	S13	McHardy, Ian	S34
Hill, Genevieve	S39	McInnes, Ellen	S11, S20
Hladik, Murielle	S33	McParland, Hayley	S02
Hofmann, Daniela	S08	Mees, Kate	S40c
Holbraad, Martin	S33	Miles, James Edward	S24
Hollos, David	S08	Mills, Philip	S23
Horton, Mark	S03	Milner, Ehren	S28
Hughes, Naomi	S39	Moore, Sophie	S40a
Hulme, Alison	S33	Morgan, Colleen	S36
Hutt, Andrew	S01	Morris, James	S05
Jackson, Mark	S33	Moussa, Fares	S37
James, Bryn	S11	Mullin, David	S08
Jarrett, Kirsten	S08	Mulville, Jacqueline	S02
Jeffrey, Stuart	S10	Nash, George	S20
Jeneson, Karen	S24	Newman, Martin	S39
Jenkins, Tiffany	S07	Ni Challanain, Mairead	S40b
Jervis, Ben	S05, S12	Nic Eoin, Luíseach	S01
Jimenez, Raquel	S37	Nimura, Courtney	S41
Johns, Charles	S02	Nobles, Gary	S28
Jones, Cara	S17	Norman, Sally Jane	S36
Joyce, Rosemary	S33	Ó Maoldúin, Ros	S15
Kador, Thomas	S36	Ó Ríagáin, Russell	S29
Kamash, Zena	S01	Paliienko, Sergii	S35
Keene, Paul	S37	Pálsson, Gísli	S03
Keniston, Lindsay	S23	Papoli Yazdi, Leila	S38
Kerns, Chris	S20	Pappelau, Christine	S40c
Kiddey, Rachael	S03	Park, Victoria	S07
Kleinitz, Cornelia	S03	Pascoe, Simon	S04, S40c
Klimscha, Florian	S01	Peperaki, Olympia	S26
Kloukinas, Dimitrios	S01	Perry, Sara	S36
Koerner, Stephanie	S03, S23	Peterson, Rick	S08
Kohring, Sheila	S10	Pethen, Hannah	S24
Kuijpers, Maikel	S27	Pett, Daniel	S36
Kulper, Amy	S33	Pettitt, Rhiannon	S11, S27
Kyle, Alison	S12	Pittman, Louisa	S10
Lam, Ching Wah	S40a	Poole, Kristopher	S12
Lancaster, Jerrad	S29	Price, Heather	S28
Law, Matt	S02	Prociuk, Nadya	S40b
Lawson, Graeme	S37	Rajala, Ulla	S07, S23
Leary, Jim	S28	Randall, Clare	S02
Lee, Rob	S27	Rathouse, William	S07
Leighton, Mary	S14	Ray, Keith	S16
Lelong, Olivia	S34	Reeves, Joseph	S36
Leonard, Matthew	S13	Reeves Flores, Jodi	S39
Leslie, Alan	S34	Reynolds, Ffion	S38
Lewis, Jodie	S08	Reynolds, Rebecca	S12
Liardet, Frances	S16	Rezaeian Ramsheh, Maryam	S40c
Lindstrøm, Torill Christine	S40b	Richardson, Lorna	S36
Ljunge, Magnus	S20	Richardson, Phil	S17
Loney, Helen	S27	Richter, Tobias	S16, S23
Lonze, Holger	S27	Riris, Philip	S39
Lorimer, Jamie	S33	Roberts, Helen M.	S02
Love, Serena	S01	Robinson, Keith	S13
Lozny, Ludomir	S22	Rocks-Macqueen, Doug	S17

Romanowska, Izabela	S22
Rösel-Mautendorfer, Helga	S27
Rosen, Caroline	S40a
Ruffino, Jane	S36
Ryder, Lucy	S40c
Sayer, Duncan	S07
Schot, Roseanne	S08
Scrivner, Lee	S40d
Seitsonen, Oula	S13
Shalders, Helen	S39
Shepperson, Mary	S23
Sheridan, Alison	S27
Shipley, Lucy	S08
Simpson, Alaba	S11
Smith, Matthew	S41
Smith, Pamela Jane	S36
Smith, Siân	S26, S39
Snook, Laura	S26
Sosic Klindzic, Rajna	S22
Souvatzi, Stella	S16
Sowa, Axel	S33
Stanford, Dennis	S10
Straker, Vanessa	S02
Sturdy Colls, Caroline	S13
Sutcliffe, Tara-Jane	S28, S39, S41
Swain, Hedley	S07
Sykes, Naomi	S12
Sørensen, Tim Flohr	S33
Tautendorfer, Krysztina	S38
Taylor, Andrew	S24, S39
Teather, Anne	S20
Thomas, Julian	S16
Thompson, Kerry	S17
Thorpe, Reuben	S05
Tierney, Aisling	S20
Till, Rupert	S37, S39
Timoney, Steven	S26
Tonner, Philip	S20
Tringham, Ruth	S36
Tsujita, Jun'ichiro	S29
Tys, Dries	S29
Ünlüsoy, Sinan	S40d
Unver, Ertu	S24, S39
Vale, Ana	S16
van Rossenberg, Erik	S27
Vander Linden, Marc	S01
Verhagen, Philip	S24
Vieira, Alexandra	S08
Vis, Benjamin	S23
Voskos, Ioannis	S35
Walker, Dominic	S03
Walmsley, Alan	S23
Watson, Aaron	S04, S37
Watterson, Alice	S24
Weaver, Robin B.	S35
Wheatley, David	S28
Whitby, Wendy	S10
Whitefield, Andrew	S15
Wickstead, Helen	S14, S36
Wienhold, Michelle	S10
Williams, Howard	S08
Williams, Joe	S23
Williams, Tom	S29
Wolferstan, Sarah	S03
Woolford, Kirk	S36

Wordsworth, Paul	S23
Wright, Duncan	S39
Wyatt, Simon	S37
Zivaljevic, Ivana	S40b
Zvelebil, Marek	S22

Theoretical Archaeology Group USA 2011:
Archaeology of and in the Contemporary World
May 6-8, 2011
University of California, Berkeley
http://arf.berkeley.edu/TAG2011/

Call for papers

Archaeology of the contemporary world; contemporary theory in archaeology; archaeology and its contemporary social context; archaeology, popularly associated with a dusty past, is thoroughly embedded in the contemporary world.

TAG Berkeley invites participants to freely imagine ways in which archaeological theory, practice, politics, and publication articulate with "the contemporary". Whether looking at how archaeology is represented in popular culture, how archaeologists are examining the events and processes taking place around us today, or how archaeological examination of even distant pasts is bound up in the perspectives of our present lives, archaeologists are not of another time: we are here and now, and our discipline speaks to that time and place.
This fourth TAG conference to be held in North America intends to promote a diverse range of approaches to archaeological theory, from all the disciplines where archaeologists are found in the academy and outside it.

Confirmed plenary speakers:
Rodney Harrison
Bonnie Clark

Deadline to submit individual papers: December 31st , 2010
http://arf.berkeley.edu/TAG2011/call-for-papers/

Questions? contact the organizers at TAG2011.ucb@gmail.com

NOTE EXTENDED DEADLINE: DEC. 31, 2010

CENTRE FOR AUDIO-VISUAL STUDY AND PRACTICE IN ARCHAEOLOGY
CASPAR

TERMS OF REFERENCE

Area of study

The Centre's area of study is the relationship between archaeology and audio-visual media of communication and representation. Audio-visual media include radio, television, film, Internet, hand-held digital communications and static interpretation media. The Centre covers the use of such media by archaeology in its communication with the world outside the discipline, and within the discipline for communication, research and pedagogical purposes. It will also cover the use made of archaeology by the audio-visual media professions. The Centre sees audio-visual media as a key aspect of what can be called public archaeology. The communication of archaeology to wider audiences, and using a-v-media to actively engage and involve people in archaeology will be areas of study for the Centre.

Purposes

The Centre has four purposes, to:
- Advocate for the greater use of audio-visual media within archaeology;
- Be an active voice of archaeology within broadcasting and ICT for greater use and understanding of archaeological practises and themes;
- Enable inventive and creative use of audio-visual media by archaeologists;

Promote research into the relationship between audio-visual media and archaeology.

Activities

The Centre will pursue its aims through
- Organising conferences to raise awareness and highlight good practice or debate key issues;
- Organising workshops to develop skills in using audio-visual media;
- Publishing books and articles based on conferences and research;
- Organising film festivals and showings;
- Compiling and maintaining a database of archaeology films, TV and radio programmes and websites;
- Helping to provide input into relevant university courses;
- Helping to run research seminars with the Institute of Archaeology;

Bidding for grants to carry out research into its area of study.

The Centre is based at the Institute of Archaeology UCL.
CASPAR seminars will run weekly from 10 January at IOA London.

Don Henson (Director)

A HISTORY OF STOKES CROFT IN 100 OBJECTS

Thurs 16th – Sun 19th December 2010
Open 3pm – 9pm daily (closes at 6pm on Sunday)

The Emporium
37 Stokes Croft,
Bristol

In 2009/2010 two archaeologists conducted a study of contemporary homelessness in Bristol. Working alongside homeless people, the project was unique and valuable in developing socially inclusive ways of doing archaeology and thinking about local heritage.

A History of Stokes Croft in 100 Objects is an interactive archaeological exhibition that includes maps, photographs, audio recordings, installations and interviews. Also showing is a short film about an archaeological excavation of Turbo Island, artefacts from the dig and an interpretation of the history of this small infamous tract of land.

The show is co-curated by members of the team and challenges the role of experts in telling local narratives. To our knowledge, this is the first time homelessness has been recorded and included in the interpretation of Bristol's heritage.

For more information:
Please email: your_mate_marmite@yahoo.co.uk
Or call: 07515 263 722

www.homelessheritage.org

CBA · Council for British Archaeology · www.britarch.ac.uk