

## **Session: Action Stations! Towards an Understanding of the Impact of Militarisation on Twentieth-Century Landscapes**

Jonathan Berry (*University of Birmingham*)

### **Introduction:**

Conflict in the twentieth century had a profound impact on the landscape which has created a distinctive, rich and diverse archaeological record. The proposed session will focus on conflict as an agency of transformative change in both its constructive and destructive states, as well as its execution, modes of expression, impact and subsequent resonance.

The British government's prosecution of the philosophical doctrine of offensive deterrence for much of the twentieth century drove a massive construction programme by the armed services and their civilian parent ministries at home and abroad. The construction of a range of new military offensive, defensive and support establishments required the acquisition, alteration, abandonment or destruction of pre-existing landscape features and structures, which were predominantly civilian in character.

This session will provide a forum where the development of conflict archaeology as a specialist area of practice can be assessed and new developments showcased. Papers that explore the theoretical and conceptual dimensions of conflict as an agency of change are the focus for this session, particularly those from the recent historical past, although case studies from other periods in time are also included.

### **They Make A Wasteland & Call it Peace? Stability & Change On The UK Defence Training Estate**

Martin Brown (*MOD Defence Infrastructure Organisation*)

Tacitus famously put the words included in the first part of this paper's title as a statement in the mouth of Calgacus, British war leader at the battle of Mons Graupius. The hapless Calgacus was about to be defeated by a force that understood the value of training its professional armies. Twenty centuries on, Britain's armed forces train across the landscape of Britain, sometimes on land used for the same purpose by their Roman antecedents. However, while the locations may be the same the training and the destructive power of the weaponry involved has much greater power to "alter the geography" (General Plumer, 1917).

It would be reasonable to suggest that land held by the MOD for training would be a wasteland, riven by shell-fire, dug over by soldiers' trenches and torn by the tracks of armoured vehicles. However, this is not the case and military training has inadvertently acted as a force for landscape preservation since before the formal designation of special areas of the countryside. As a result of military activity large areas have escaped modern intensive agriculture and significant commercial development, creating a landscape rich in heritage and natural assets. Nevertheless, training areas cannot forget their primary function – to train service personnel – and it is necessary to strike a balance between conservation and military capability. The reputation of British forces is underpinned by good training but this is not done at the expense of the historic landscape.

This paper will seek to explore the tensions inherent in training in heritage-rich landscapes and to understand their deconflation. It will show how militarisation has left its mark on the land, how this has been mitigated and, above all, how militarisation has served to protect the landscape from modern pressures that beset the world outside the boundaries of the Defence Estate.

### **Militarizing The 'Wild': The Chaco War & Its Impact On The Paraguayan Landscape**

Esther Breithoff (*University of Bristol*)

The war between Paraguay and Bolivia (1932-1935) over the Chaco, a vast and under-populated semi-arid lowland plain, resulted in the military occupation of a landscape that up until then had primarily been inhabited by groups of indigenous peoples. The militarization of this area consisted of an introduction of sedentary settlements and agriculture, the building of military strongholds, and the appearance of battlefields amidst the thorny shrubs of the Chaco wilderness. It forced soldiers into harsh unfamiliar territory in which thirst and disease threatened their lives more than artillery fire. This paper is an attempt to establish how the introduction of industrialized warfare affected the hunter-gatherer landscape of the Chaco and what challenges both the soldiers and indigenous populations had to face as a consequence. Moreover, the paper will identify the remains of archaeological sites relating to the war and establish the impact the military actions had on the modern day Chaco landscape and the Paraguayan nation.

### **Halt! Who Goes There? Applying Theory To Second World War Anti-Invasion Defences**

Jonathan Berry (*University of Birmingham*)

The majority of archaeological studies concerning British Second World War anti-invasion defences focus on the description and technicalities of the tangible defensive systems and their component parts. The intangible experiences of the military and civilian populations are treated less sympathetically. This material determination is dangerous as the inhabitants can be reduced to being depicted as helpless drones. Archaeology theory is well placed to illuminate this failing and to offer a re-consideration.

Prior to and immediately after the declaration of war, the government commenced an enormous programme of defence construction. Civilian places were overtly militarized. Inhabitants and combatants were forced to physically and cognitively re-map their relationship with their immediate environment due to the introduction of the threat of violence. Access to - and social practice in - places was disarticulated and re-arranged. Familiar landscapes were undermined and overturned by the threat of fear, violence and uncertainty and the military responses to them.

This paper will examine the application of a range of theoretical concepts to British Second World War anti-invasion defences.

## **What If I Have Not Excavated There.... Archaeology Of A Hidden Detention (1960-1970), Hamadan, Iran**

Leila Papoli (*Neyshabour University*)

The first time my students and I went to the faculty basement, it seems that it has been years since anyone has been to it, a layer of 30 cm of debris had covered everything. The days after, we changed the perspective of the basement, excavated the remained data buried by soil and the written documents were scattered all over the floor among the debris.

The architectural plan and documents represented that the basement was much older than the first and second floors, the plan and being hidden led us to hypothesize that it was built as a detention in 1960-1970. Absolutely, the interviews showed that the building has been built and used by SAVAK, Iran 1978 pre revolution security service, to jail the protesters especially the young students.

The project was stopped when the university found out that the faculty basement has been a detention. What if we have not visited the basement? ...it seems that the voice of tutored students of 1960s would be silenced for another long term process.

The author will endorse on the change of landscape by a security service and the process of an architectural space functional change among the last 50 years: a process in which a detention has been changed to a faculty.

## **Remembering The Cold War: Personal Histories & The Problem Of Time When Discussing Recent Archaeological Sites**

Bob Clarke (*University of Exeter*)

The British Cold War is currently an under investigated, marginalised period, in the study of conflict archaeology. Military orientated initiatives such as the Defence of Britain Project have found national prominence recently however, do not continue past 1945. This chronological 'buffer' damages the possibility of assimilating recent archaeology into mainstream study. After all in a period where substantial records are extant is not archaeological study mere tautology? This work considers not.

Work with the public has exposed reasons why the British Cold War, and it's landscape, is poorly represented in personal histories. Put simply a forty-year period is too broad a timeframe with which to adequately demonstrate historical and educational value. It is anticipated that ongoing research will demand a more chronologically structured discussion when considering the preservation of both material culture and extant, representative, Cold War sites.

The study of Cold War monuments requires an adaptable chronology if they are to be considered relevant. This paper indicates that trends in personal histories are a clear indicator as to how preservation mechanisms should be employed on recent archaeological sites. Even the recent past matters.

## A Landscape Of Conflict & Exclusion In Africa's Last Colony

Salvatore Garfi (*University of East Anglia*)

Spain ceded its colony of Spanish Sahara to Morocco and Mauritania in 1975. This triggered a sixteen year war between the Saharawi people, through the Polisario Front, and Morocco and Mauritania. The Polisario were superb desert fighters, and by 1979, Mauritania gave up its territorial claims while Moroccan forces were pushed into the far northwest of the territory. To regain lost ground, Morocco embarked on an epic programme of military engineering, and from 1980 to 1987, they constructed a series of six highly fortified ramparts, in a series of waves across seventy-five to eighty percent of the country. These earthen ramparts, or *berms*, totalled approximately 4000 kilometres in length, and they have militarised and partitioned the country with the western part administered by Morocco, and the eastern part administered by the Polisario. However, with most Saharawis presently living in refugee camps in neighbouring Algeria, the eastern part, referred to as the 'Liberated Territories', has become a liminal zone wherein pastoralism has seen a resurgence, and symbolic assemblies take place, along with a unique arts festival. This paper will examine this divided landscape and look at how the Saharawi people are attempting to re-appropriate their country, often referred to as the last colony in Africa.

## **Session: Archaeologies of Shrinking Worlds: Space Contraction & Globalization in the Human Past**

Russell Ó Ríagáin (*University of Cambridge*)

### **Introduction:**

While globalisation has been one of the most over-used buzzwords of recent decades, it can be said to be one of the salient features of contemporary society. However, as many critics of the globalisation and contemporary exceptionalism have pointed out, it is not such a departure from the past as the majority of commentators have asserted. This session seeks to explore the ways in which space was conceptually contracted at various points in the human past.

It will examine episodes where intensified movement of resources, ideas and peoples across previously existing boundaries and patterns of social organisation took place. It will consider periods where greater interdependency between different parts of the globe—including regions, cities, localities, national, sub-national and supra-national societies—occurred. The session will explore the many forms this contraction can take and its many possible causes such as economic, ideological, political, technological, imperial or environmental factors. Also under examination will be the ways in which this space contraction can be interpreted as the result of deliberate planning by human agents, or the unintended outcome of aggregate human action.

Therefore submissions are to do with all periods of the human past, working on all scales, and operating in all archaeological paradigms. Specifically, submissions are focussed in areas related to this topic such as imperialism, colonialism, cultural change, trade, religion, ideology, cultural contact, agency, networks, hierarchy/heterarchy cycles, contingency, environmental adaptation and any other area providing insight into the subject matter. Other submissions examine episodes where the reverse took place, where fragmentation took place after periods of high interdependence.

### **Cultural Diversity in the Last Glacial Maximum of Southwest France**

Christina Collins (*University of Sheffield*)

The onset of the Last Glacial Maximum led to abandonment of northern latitudes and contraction of human populations into several refuge zones. In such a way, the inhabited world was significantly reduced, leading to increased population density within the refuge zones. Focusing on the Southwest France refugium we use radiocarbon dates and lithic data as proxy measures for population density and innovation respectively. The effect of space contraction upon human cultural diversity in the LGM is subsequently explored.

## **The universal cave art. The reasons behind the phenomenon**

Trimmis Prokopios Konstantinos (*Aristotle University of Thessaloniki*)

Humans make use of caves from the Paleolithic till present for the same reasons with similar ways. One of these reasons is the ideological expressions in the cave space. This practice had a unique acme during the Magdalenian period in West Europe. However, this was not the only area that cave art is detected. In several areas around the world (South America, India, Australia, Africa) more than one cave forms had been used for similar aspects, with similar ways. Moreover, a worldwide phenomenon is appeared due to the fact that caves have a powerful environment, they indicate the path to the mother earth, and they also reveal the universality of human's needs.

This phenomenon could be explained by the similarities between the human communities in every place around the world. Human communities during the centuries face the same difficulties and the same needs. For that reason, the archaeological research revealed that the communities discovered similar ways to serve their needs. Moreover, the worldwide faith in the Higher Powers and the common need to calm down the forces of nature led the human art so as to develop common methods in order to deliver the messages and communicate. The coding of the messages in the cave space led to a worldwide phenomenon which remains hard to interpret.

## **Normalisation as Conceptual Contraction: the production of Roman terra sigillata**

Astrid Van Oyen (*University of Cambridge*)

Study of the Roman empire has veered from an emphasis on global homogeneity to a focus on local heterogeneities, and back. Recently globalization has been forwarded as a metaphor for describing the increased interaction and connectivity between different localities in this period.

This paper seeks to add to these recent approaches by examining the role of technology in "shrinking worlds", through an analysis of the practices involved in the production of *terra sigillata*. This Roman red-gloss tableware epitomizes the very paradox of perceived homogeneity (recurrent package of characteristics such as clay types, colour, forms etc.) versus heterogeneity (different production sites, different chronologies etc.). As such *terra sigillata* production provides a good testing ground for rethinking issues of scale and conceptual contraction.

In particular, emphasis will be on one key mechanism of conceptual contraction: the creation of norms. In the broader social sciences, Foucault has most famously engaged with this topic. In relation to this session, however, two issues emerge: firstly, how can archaeology contribute to these insights; and secondly, how does an exploration of norms tie into narratives of globalization. The conceptual tool of the 'black box' will be borrowed from Actor-Network-Theory to account for a contingent process of normalization, by which certain practices became embedded in a repertoire of 'normality', thus enhancing the likelihood of their global reception.

## **Revolution, Reaction, Retention: Etruscan architectural responses to a globalizing Mediterranean**

Christopher J. D. Holland (*University of Bristol*)

This paper will examine the architectural shift from 'huts' to 'houses' which occurred in seventh century BC Etruscan Italy after the region was rapidly integrated into a globalizing Mediterranean. The external presence of the Phoenician culture transmitted from their colonies in Sardinia and the Iberian Peninsula and similarly, although later, from Greeks through their colonies in Sicily and Southern Italy, all acted to represent this increasingly interconnected Mediterraneanized culture. This paper will define and illustrate the processes of Mediterraneanization, exemplified by the social transformation which occurs in Etruria after the molding of the Mediterraneanized culture with the pre-existing Etruscan one. This eventually led to Etruria breaking away from its Bronze Age tradition of curvilinear domestic architecture to form a 'new' Etruscan culture which utilized rectilinear forms. Through the analysis of a number of case studies, this paper will both emphasize this adoption of new Mediterraneanized construction methods and a continuation of architectural tradition, demonstrating Etruria's assimilation into an overarching Mediterranean culture but also the region's response of a strengthened localized tradition.

## **Landscapes of Norse-Indigenous Interaction: The cultural record of the indigenous Sámi population & settling Europeans in Northern Sweden**

Heather F. Green (*University of Stirling*) & Ian A. Simpson (*University of Stirling*)

The advance of Europeanization in Northern Sweden occurred chiefly when large scale international trade sites developed between 900-1400AD; the Norse moved in search of land to settle and to increase their level of interaction with the Sámi who were a rich source of tradable materials. The movement of Europeans then continued inland into Sámi territory from the beginning of the 18th century.

This study aims to demonstrate what historical cultural information is retained in the soils from both the indigenous Sámi population as well as the settling European populations. Identifying these processes will enable their relative contribution to cultural landscape change to be assessed as well as establishing a reliable Sámi signal within the soil record. In doing so new understandings of cultural contact and landscape change will emerge with the possibility of unveiling overlap landscapes which have been occupied by both cultures.

The presentation will concentrate on what micromorphological and chemical signals are emerging within the soil for both cultures.

## **Conceptual Space Contractions and Globalizations on the World's Edge: the case of the Irish Past**

Russell Ó Ríagáin (*University of Cambridge*)

This paper will attempt a race through the human past in Ireland in terms of its varying levels of inclusion and participation with the trajectory of human historical development. It will briefly assess why at different points in time Ireland was part or not part of greater pan regional trends from the Palaeolithic to almost the present time. Human, such as socio-political, economic and cultural, in addition to non-human, such as climactic, topographic and geographic factors, will be taken into account to attempt an explanation of the *longue durée* processes at work over this huge sweep of time. The paper will also show that there can be conflicting movements of conceptual space contraction and expansion at different times in different spheres of human activity, such as the political and the ideological. Some periods will receive more focus than others for explanatory purposes, such as the early Neolithic, Iron Age, early medieval, and Viking Age



Alberto P. Martí (*University of Leicester*) & Mayca Rojo (*University of Barcelona*)

## Introduction

The Spanish Civil War has traditionally been a source of interest and inspiration for historians, sociologists, politicians, novelists and even film-makers. Nevertheless, it has not been until the last decade that archaeologists have got fully involved in the study of the material dimension of this conflict and its aftermath: General Franco's national-Catholic dictatorship. Different branches seem to be joining in order to conform what is usually referred as the 'archaeology of the Spanish Civil War'. On the one hand, evolved from a tradition of military history and architecture, there is a growing interest in approaching 'archaeologically' the physical remains of the armed confrontation (battlefields, trench systems, urban air-raid shelters, etc). On the other hand, archaeologists have become an essential part of the civic movement campaigning for the so-called 'recovery of the historical memory'. This is a complex social phenomenon based on the widespread political repression that took place in Spain during and after the war, and whose most famous expression is the exhumation of mass graves all around the country. The construction of an 'archaeology of the Spanish Civil War' as a combination of so different approaches (heritage preservation and education, human rights investigations, left-wing political activism, etc.) does still require the development of a coherent theoretical corpus. It is the intention of this session to offer a global perspective of this multiplicity of viewpoints and motivations, while encouraging a deep international debate around the role and public responsibilities of archaeologists working on this field.

## Mass Graves From The Spanish Civil War: Exhumations, Current Status & Protocols

Paco Etxeberria<sup>1</sup>, Lourdes Herrasti<sup>2</sup>, Jimi Jiménez<sup>2</sup>, Carme Coch<sup>2</sup>, Susanna Llidó<sup>2</sup>, Luís Ríos<sup>3</sup>, Berta Martínez<sup>3</sup>, Almudena García<sup>3</sup>, Juan Montero<sup>4</sup> & Nicholas Márquez-Grant<sup>5</sup>  
(*Universidad del País Vasco*)<sup>1</sup>, (*Sociedad de Ciencias Aranzadi*)<sup>2</sup>, (*Universidad Autónoma de Madrid*)<sup>3</sup>, (*Universidad de Burgos*)<sup>4</sup>, (*University of Oxford & Cellmark Forensic Services*)<sup>5</sup>

The last decade has seen a significant amount of work undertaken to locate, recover and identify victims from the Spanish Civil War and the Dictatorship that followed. A joint effort by relatives, local communities and associations, governments and the tireless collaboration of scientists including archaeologists, has seen an increase in the number of exhumations. To date, more than 250 mass graves have been excavated and over 5000 victims recovered. In 2010 alone, 35 exhumations took place in different regions of Spain and a total of 351 victims recovered, analysed and provided with a decent burial.

The effort between scientists and governments as well as local communities, have resulted in new legislations and guidelines. A national protocol was published in September 2011 and attempts to ensure that the right procedures and scientific rigour in benefit to the victims and their families are carried out accordingly.

This paper provides a brief background to the excavation of Mass graves in Spain, outlining the

number of exhumations and victims that have been recovered according to year and region. In addition, the paper also aims to provide an overview of the protocols and other procedures that are now in place and which form the current recommendations for search, location, excavation, recovery, identification and reburial of human remains from Spanish Mass Graves.

### **Looping Looters: Practising Archaeology Of The Spanish Civil War**

M. Carmen Rojo-Ariza (*Universitat de Barcelona*) & F. Xavier Hernández Cardona (*Universitat de Barcelona*)

Archaeological work on remains of the Spanish Civil War (SCW) presents a challenging set of social, administrative and political problems that have to be considered by their practitioners. As not being part of archaeological heritage by Spanish laws, material traces of the SCW are especially affected by looters' activity and urban development. However, because of the "social invisibility" of these remains until early 2000s, most of these looters consider themselves as the saviours and owners of this legacy due to leading specific projects and actions to save the SCW legacy. These practises are often detrimental to interpretations of the SCW archaeological context and, consequently, tensions between archaeologists and these looters emerge. What should be the attitude of archaeologists who face these kinds of problems? Do we condemn or accept this? In this sense, we argue here, especially because of the controversial political nature of these remains, the need of undertaking active and critical attitudes. By presenting the case of the excavation of one of the last positions of Republican Army in Catalonia, what we want to show here are some reflections on the role of archaeology. We defend the need of involving these looters because of their crucial role in preserving the SCW heritage.

Furthermore, the tensions between archaeologists-looters regarding with the metal detector activity is, from our point of view, another symptom of the separation between academic archaeology and society. Finally, related to this issue, we reflect about the potentiality of undertaking Heritage Education and Public Archaeology approaches. At last, what we want to outline here is the way we are doing Archaeology of the SCW.

### **Silenced Cartographies: Materiality & Memory Of The Anti-Francoist Guerrilla In NW Spain**

Xurxo M. Ayán Vila (*Consejo Superior de Investigaciones Científicas*) & Clara Crespo Romero (*University of Southampton*)

Our paper brings about a series of theoretical reflections about the pertinence and usefulness of an archaeological approach to the anti- Francoist guerrilla. Why is it necessary? It is necessary because the field continues to be monopolized by contemporary historiography, which is only interested in its relevance as an organized political movement.

Because nowadays mystified discourses converge in which the guerrilla is manipulated politically, even by nationalist movements that obviate the reality of a fight carried by socialists, communists, anarchist and independent agents. Because, unlike in other contexts such as France or former Yugoslavia, the guerrilla (which was defeated here) has disappeared from the official historical account, and is conceived as a residual fight and a mere epigone of the Civil

War. Because a biased and partisan documentation (produced by the regime but also by the guerrilla itself) renders a widening of the approach by bringing together oral history and archaeological intervention crucial. In this sense, the archaeology of the contemporary past allows us to re-dimension this resistance process, to judge the real depth of the establishment of the guerrilla in the territory, to identify the various following survival models, as well as to materially testify the extermination policy carried by a fascist regime that went beyond the concentration camps, prisons and sentence redemption camps. In short, the resistance cartographies silenced by Francoism.

## **Forensic Investigations: The Unique Case Of The Spanish Civil War (1936-1939)**

Roxana Ferllini (*University College London*)

Unlawful killings of civilians during the Spanish Civil War (1936-1939) are presently investigated throughout Spain, with the aim of recovering the remains of the victims and returning the deceased to their relatives in order to effect proper, dignified burials and afford peace of mind to the affected families. The work conducted entails intervention in the fields of archaeology and forensic anthropology; however, the conditions in which the work is conducted, and the lack of a proper system of transitional justice has created an environment which sets Spain apart. This paper will present the emotional impact that the location, exhumation and identification of the victims brings to those who have waited, in some instances for decades, in order for remains to be returned to them. A comparison will be made with the work context utilized in Rwanda during the investigation of the 1994 genocide as a point of reference and illustration of how the approaches made to this type of work in Spain is a reflection of the lack of transitional justice and the negative effects that can have when searching for the missing.

## **Arqueología De La Guerra Civil En Toledo: El Frente Sur Del Tajo**

R. Barroso Cabrera<sup>1</sup>, J. Carrobles Santos<sup>1</sup>, J. Morín de Pablos<sup>1</sup>, J.L. Isabel Sánchez<sup>1</sup>, F.J. López Fraile<sup>1</sup>, L. Rodríguez-Avello Luengo<sup>1</sup>, J.M. Curado Morales<sup>1</sup>, A. Malalana Ureña<sup>1</sup> & I. Criado Castellanos<sup>1</sup>  
(*AUDEMA S.A.*)<sup>1</sup>

This article tackles with the problematic associated to the study of the Spanish civil war in Toledo. The huge historical bibliography available concentrates mainly in the study of the Alcazar's episode, leaving aside the establishment of a front south of river Tajo, one of the most important fronts of the conflict. This front took shape at the beginning of the war, and remained active until the end of it. The prospection works have been tackled understanding the Tajo's Southern Front as a sole unit, including all the fortification systems. On the other side, the study of the material culture recovered in these positions permits their assignment to one side or the other, as it was not a stable front during the war; some positions changed their colour several times during it. Moreover, the systematic study of the materials clarifies certain episodes of the conflict, as for example the intervention of tanks and armoured vehicles in some of the battles. Finally, it's necessary to point out the destruction of some parts of this front during the past years, due to edification in this area and the construction of an important infrastructure as the

ring road of Toledo; this destruction has been performed without the correct study and documentation of the parts or elements affected. This lack of information has been compensated by the study of available historical maps and aerial photography of her area.

### **Genetic Memory: Representations Of Genealogy, Time & Science In Images Of Spain's Civil War Exhumations**

Layla Renshaw (*Kingston University*)

The Spanish Civil War and subsequent dictatorship resulted in the death of tens of thousands of civilians. The experience of sustained political repression and the 'pacted' nature of Spain's transition to democracy resulted in an absence of any public expression or recognition of the Republican experience. Since 2000, a grassroots campaign to locate, exhume and commemorate the Republican dead, in tandem with efforts to record and disseminate oral history from Republican survivors and their descendants, has dramatically altered Spain's public discourse on the past. As this campaign gains momentum, and exhumations increase, the technological expertise and resources to enable DNA identifications and the unique individuation of the dead also grows. Scientific and genetic identifications establish a particular type of relationship between the living and dead that requires theoretical examination. It is important to consider the political and ethical implications of unique individuation of the dead as part of a project that seeks to contest dominant Francoist histories and foster a new awareness of a Republican collective experience or 'memory'.

This paper will examine popular understandings and media representations of the themes of genealogy and family, scientific evidence, inter-generational relationships and the passing of time.

### **Management Of Spanish Civil War Heritage In Eastern Spain**

Guillermo Molina-Burguera (*British School of Aragon*) & Tomás Pedraz-Penalva (*Independent Researcher*)

The paper will present remains of Spanish Civil War and Dictatorship period in the plateau of Requena-Utiel, Valencia, and its connection with the lowlands of Cuenca. Despite the historical interest of such sites, the management of these remains is varied across the different municipalities in the region. The different management of this heritage, in the region in particular and in Spain in general, is due to many reasons, although the unrest caused in part of the society by remembrance of this period might be considered as the main reason to avoid this issue and condemn Civil War sites to oblivion.

The maintenance and existence of Spanish Civil War and Dictatorship remains contain the seeds for negotiation, remembrance, and reconciliation. The paper will present brief conservation statements of a number of sites in the above mentioned region, some of which contain older archaeological remains. It will propose a unified management of these sites for the development of sustainable tourism including the concerns and desires for resource conservation, economic development and public interpretation as a foundation for the reconciliation of the Spanish people with their past.

## **An Educational Approach To The Archaeology Of The Spanish Civil War: The Bridgehead Of Balaguer**

Antoni Bardavio Novi (*Generalitat de Catalunya*) & Paloma González Marcén (*Universitat Autònoma de Barcelona*)

Since 2008, the *Camp d'Aprenentatge de la Noguera*, an education service of the Generalitat of Catalonia, has been involved in the restoration project of one of the most emblematic places of the Civil War in western Catalonia: the defensive position of the so called *Merengue* in Camarasa.

To carry out this task we have relied on the collaboration of the *Associació d'Estudiosos del Front del Segre*, which promotes the location and retrieval of spaces of memory in the area of the bridgehead of Balaguer and the diffusion of sites and facts about the war. The contribution of the *Camp d'Aprenentatge de la Noguera* has involved the design of a series of educational activities for secondary school students that allow them to approach to the location and key moments of the local history of the Civil War both for working in the classroom and at the archaeological sites.

## **Social & Political Ramifications Of Spanish Civil War Exhumations: Trans-Atlantic Perspectives**

Dawnie Wolfe Steadman (*University of Tennessee*) & Ermengol Gassiot Ballbé (*Universitat Autònoma de Barcelona*)

The purpose of this paper is to discuss the current state of exhumations of Spanish Civil War graves and discuss the changes and challenges afforded by the so-called Historic Memory Law passed in 2007. Further, we evaluate the social and political responses to the exhumations on both sides of the Atlantic, with some attention to the roles and perceptions of Iberian and foreign archaeologists. In particular, foreign archaeologists and anthropologists have historically been most interested in the body as forensic evidence while Iberian archaeologists envision repatriation of bodies as the principle goal of the exhumations. We argue here that both perspectives are extremely important and that the balanced forensic/humanitarian approach is crucial to the recovery of historic memory in Spain. The inclusion of cultural anthropologists has not been widespread but has the potential to assess community support before, during and after exhumations and mitigate the varied responses to “evidence” recovered by archaeologists. In addition, combined cultural and archaeological efforts to refine embodiment theory specific to the disappeared has tremendous potential to advance new theoretical perspectives.

## **‘La Lucha Continúa’?: Irish Memory Of The Spanish Civil War**

David Convery (*University College Cork*)

Bob Doyle, Irish member of the International Brigades, was fond of ending his speeches with the words *‘la lucha continúa’* – ‘the struggle continues’. In the past two decades, the memory of the Irish who fought for the Spanish Republic in the Spanish Civil War has been rediscovered and reinvented to reflect modern preoccupations, particularly in relation to the changing nature of political and social realities in Northern Ireland.

The recovery of historical memory in Spain, occurring at the same time as the transition to peace in Northern Ireland, has created a new impetus for the creation of memorials to the Spanish Civil War. The Irish International Brigaders legacy of uniting Protestants and Catholics in common struggle offers a powerful glimpse of overcoming historic divides and has been called upon and contested by various groups in the shifting battleground to create new identities in an era of peace. Through the creation of memorials, traditions are cemented, territorial spaces defined and legitimacy conferred on present struggles through association with the infallible martyrs of the past. This paper will explore their contested legacy and their memorialisation both in Ireland and in Spain.

## Session: Archaeology & Humour: An Archaeologist & a Zoologist Walk into a TAG Session...

Hilary Orange (*University College London*) & Joe Flatman (*University College London*)

### Introduction:

This session aims to debate the role of humour in archaeological dialogue – the theorisation of which has received limited attention. Sillar (1992) forms a rare collection of papers on the subject, and more recently Clarke (2008) has considered laughter within Roman visual culture, suggesting that laughter plays a dual social role, creating and reinforcing social identity and operating as a response to ‘inversions’ – situations where expectations and understandings of normality are confounded. Between these two reference points, how has the theorisation of humour advanced within archaeology, especially since this period coincides with the full emergence of ‘commercial’ archaeology in the UK under the principles of PPG16? There is a need to consider humour within the archaeological record, within heritage and within pedagogy, as well as humorous representations of archaeologists and archaeology within the media. There are questions of the visibility and absence of humour – can we find it, can we interpret it, what does it mean, and what are the ethics and sensitivities of recording and reporting it?

Clarke, J. R (2008) *Looking at Laughter: Humour, Power, and Transgression in Roman Visual Culture, 100 BC-AD 250*. University of California Press

Sillar, B. (ed.) (1992) *Archaeological Review from Cambridge*, 11 (2)

### Pull The Other One – It’s Been Archived

Duncan H. Brown (*English Heritage*)

There is humour enough, of a darkish hue (Munsell code pending), in many of the pitiful archive offerings received even now by our fall-guy museum curators – but this paper will not be addressing that, well not directly. More tellingly amusing perhaps might be a review of how archive methods have developed, from school notebooks to context sheets and fag packets to self-seal bags (which do not actually seal themselves). That could be a useful starting point for an examination of the presence of humour throughout the archaeological recording process. Most of it is unwitting however, and mockery is rarely informative unless it serves to point up our own inadequacies. So yes, there will be some of that in this talk. More illuminating and entertaining than that (is it possible? I hear you ask) are the shafts of wit, introspection, reflection and despair that light up the margins of many different types of site record. Rarely in archaeological publications, never in OASIS reports, and hardly ever in the teaching of archaeology, is the digger’s perspective represented, yet for many of us it was, still is, a major attraction. A digger’s life is unconventional, untamed and often under-rewarded, which gives rise to a style of ‘trench humour’ that betrays the glimmering passions and infuriating frustrations of life on the front line. Those marginal expressions of individuality are important, not only because they tell us something about the way the project developed but also because they remind us of what fuels archaeology – togetherness, thirst, lust and dreams. Finding reminders of that in old archive material is salutary as well as amusing. This paper will show

examples of witty asides from a variety of archive materials and at the same time explore the relationship between humour, individuality and the archaeological record. The conclusion may well be that we cannot have one without the other.

### **Visionary Voice/Silent Clown**

Andrew Cope (*University of Plymouth*)

The productions of cinema's silent clowns might endure in popular awareness and philosophical relevance, through their critical development with—as much as their location at—the dawn of a new age of technology.

The creative impact of this synchronicity is, perhaps, most clearly registered in that clowning which has its protagonists tyrannized by novel modes of mechanization (such as the 'automobile'). But if such scenes confronted modern audiences with negative visions of new technology, then their propagation—through cinema—nevertheless embraced technique and indulged the public's appetite for its powers of mediation.

This 'critical' *engagement*—which communicated an anxiety through a symptom of its own subject matter—suggests that some such movies played-out meditations on late modernity, as its perceptions were actually information. It is the layered level of consciousness (of a materiality past, present and a future) supposed by the composition this scenario, which invites some 'fruitful' comparison of the slapstick hero with the mediating figure of the shaman: a similarly recognisable communal character, who likewise produced spectacular visions which were intended to embroil, yet also challenge, a given society's *way of seeing*.

By revisiting some representative slapstick film footage, as shamanic—through some recourse to a perceived (and, possibly, surprising) modern precedent in Friedrich Nietzsche's tragic variety of vitalism—this contribution foregrounds a mystical and restorative undercurrent in the on-screen utterances of a silent icon. In this sense, the paper goes some way towards exposing just how slapstick's archive could provide a resource for revisiting personhood as a distributed and participatory production occurring in the midst of a lively and provocative materiality: one which defies any anthropocentric analysis of objects, as it accepts the soulful activity of things themselves.

### **A Funny Thing Happened On The Way To The HER**

Ben Croxford (*Kent County Council*)

Archaeology and humour directly intersect in two principal ways: firstly, there is humour in the past detectable via archaeology; secondly, there is humour in the present expressed in archaeological settings. Concerning the first of these, the Roman world offers a wealth of evidence, as demonstrated at length by Clarke (2008). There is, however, a heavy reliance upon visual culture simply recovered during archaeological work as the means of exploring the issue in question. Not to be overlooked are instances where humour may have been the driving force behind actions that may be detected archaeologically. Initially explored as one possible explanation for the very unusual treatment of a piece of sculpture and even some



inhumations from Roman Britain (Croxford 2008), this aspect of humour in archaeology offers the greatest theoretical challenge. It also leads neatly into the second form of humour in archaeology, that is the daily trench humour of site and rare instances of its preservation. Seen from the heritage management and conservation perspective (from an Historic Environment Record), is there evidence for this activity and what sort of record are we ourselves leaving of our own humour in the archaeological record and in our records of archaeology?

Clarke, J.R. 2008. *Looking at Laughter: Humour, Power, and Transgression in Roman Visual Culture, 100 BC-AD 250*. University of California Press

Croxford, B. 2008. 'Humour in Roman Archaeology'. Fenwick, C., Wiggins, M. and Wythe, D. (eds) *TRAC 2007: Proceedings of the Seventeenth Annual Theoretical Roman Archaeology Conference, London 2007*. Oxbow Books: 151-162

## **Funny Museum Or: How I Learned To Stop Worrying & Love My Sense Of Humour**

Subhadra Das (*UCL Museums*)

Everyone knows museums are no laughing matter. They are the repositories of a nation's heritage with a responsibility for preserving objects and making them accessible to people who would never otherwise get to see them; they are Serious Business. Museums communicate with their audiences in a multitude of different ways, through exhibitions, installations, workshops, lectures, film screenings and storytelling sessions. While these tend to employ straightforward didactic communication, they can also appeal to the emotional from the sublime to the traumatic.

But are museums missing a trick when it comes to using humour to communicate their message to the public?

By examining the ethical constraints involved in museum communication, I will consider why, to date, museums have generally avoided communicating through humour. Using specific examples from stand-up comedy, panel and sketch shows, films and my own experience of performing stand-up, I will also explore how, by changing a single aspect of their practice, museums could take significant steps to reaching new audiences and engaging with them in much more meaningful ways.

## **What's So Funny About Archaeology?**

Sarah May (*English Heritage*)

The underlying narratives of archaeological explanation are rarely funny. The dominant tropes are romance and tragedy. The focus on loss is well suited to conservative explanations of the world and the anarchy of comedy rarely gets a look in. We tend to view our work as essentially serious, and seriously essential. As an example, I had a good laugh with some archaeologists the other day. The topic didn't seem promising (transport delays) and the time wasn't auspicious (in the middle of meetings about redundancies). But someone told a story of travelling with an eminent archaeologist by ferry. Another passenger had fallen from the gangplank and the ferry

was delayed. The eminent man was furious - he had a dig to get to! Why did they have to wait?! We laughed. Not, of course, about the accident, but about how well the story displayed the sense of importance the archaeologist attached to his work.

As with all good stories, I don't know if it's true, but it feels true and the wry recognition is funny. Humour is also great for puncturing self-importance and for filling that awkward gap between what we ought to feel and what we do feel. Humour within archaeological practice, dialogue and narrative allows us to experience real emotion. And if comedy is lacking in our narratives, many comedians are happy to fill the vacuum for us. Archaeology is a rich seam for cartoonists and stand-ups not to mention film makers. Stonehenge, as one of the world's most famous sites generates a huge amount of comedy. This paper will examine the comic material associated with Stonehenge to see what we gain from it.

### **The Mysterious Case Of The Phoenicians & The Cornish Game Hens**

Caradoc Peters (*Truro College, University of Plymouth*)

Abductive, as opposed to deductive and inductive, knowledge acquisition is a technique that is underused in theory, but is a major element in humour. The hypothetico-deductive method adopted wholesale since the New Archaeology means that archaeologists note the common, the usual, and show disdain for the unusual and atypical. This paper takes a subversive look at Cornish identity, and brings the Cabinet of Curiosities back into the full lime light of centre stage.

The landscape is the cabinet that this paper opens up for examination. Narratives of the Cornish landscape form part of local identity and tourist curiosity. They usually involve prehistoric megalithic monuments, fairy folk and Industrial period engine houses. However, these narratives are at odds with popular narratives among the ethnic Cornish communities overseas. Working from landscape metanarrative, a new narrative is constructed to describe the Cornish landscape to suit American Cornish communities. This story however has its pitfalls as one will discover! More legends, more fairy folk and a past that was forgotten for a reason! In creating this new landscape narrative, the temptation again arises to normalise and tame the unusual and the freakish.

### **“The Only Thing Archaeologists Can Really Say For Certain Is We Are All Skeletons Who Lived Underground”: An Ultra Real Representation Of Archaeology As Humour**

Joel Sperry (*University of Winchester*)

Within this presentation I will examine humour on/in archaeology within a context of its contemporary representation on television. I will avoid the traditional debates of archaeological representation and instead discuss our current era of 'television archaeology'. I will describe this as the '*Ultra Real Era*' and position my argument through the Ultra Real representation in the mainstream as humour.

The Ultra Real Era sits within a context that represents a shift from how on screen archaeology

is routinely debated within academia. This shift is from the past classic television series on archaeology to a representation that cleverly mocks and parodies these shows and archaeology. To contemporary comedians and script writers archaeology is clearly seen as a rich source of comedy. Whilst this superficially may appear to be negative I will counter this by positioning the current humorous representation within a broader context, debate how these ideas have come about and why humorous representation gives a positive and nuanced impression of archaeology. The jokes and sketches that feature archaeology contain within them a deep and complex understanding of archaeology which demonstrates how archaeological representation and academic endeavours has 'worked' to 'educate' audiences and imbed archaeology as part of mainstream British Culture.

## Session: Archaeology, Museums & the Legacies of Slavery

Richard Benjamin (*National Museums Liverpool*)

### Introduction:

The session will demonstrate the value of archaeology of slavery within museums. How can archaeology speak on behalf of certain (at times forgotten) African Diaspora communities?

Dr Richard Benjamin will begin by giving an overview of the work of the International Slavery Museum (ISM) in Liverpool, in particular the museum's involvement in several archaeological projects, which in their own way offer a voice to often forgotten and marginalised African Diaspora communities. His paper will highlight the value of archaeological research and partnership work for ISM and museums generally within this field.

Dr Rob Philpott will focus on his research work on plantation sites as part of the St Kitts-Nevis Digital Archaeology Project, which seeks to give a voice to the enslaved Africans and their families, investigating the lives of enslaved Africans through excavation and interpretation of the material remains they left behind.

Dr Andrew Pearson will discuss excavations he oversaw in Rupert's Valley, St Helena, which have offered a fascinating insight into the human implications of the slave trade on the island in terms of the lives of the enslaved and the products of their labours.

Dr Warren Perry will review the African Burial Ground, located in lower Manhattan, New York City, the largest excavated African cemetery from colonial America. The project became highly politicized due to the way the African American descendant community took ownership of what they saw as the disrespectful treatment of their ancestors. There is now an African Burial Ground National Monument.

### The Archaeology Of The International Slavery Museum

Dr Richard Benjamin (*International Slavery Museum, Liverpool*)

This paper will highlight the value of archaeological research and displays as well as related partnership work for the International Slavery Museum ISM. There will be an overview of the International Slavery Museum (ISM) in Liverpool and the Museum's involvement in several slavery related archaeological projects, which in their own way offer a voice to African Diaspora communities.

Working with archaeologists whose research covers aspects of slavery related archaeology aids both content; object research; academic credibility and the opportunity to work with partners in countries where important archaeological research is taking place, for instance, St. Kitts and Nevis through the Digital Archaeology Initiative and African Diaspora communities in St. Helena.

The breadth of archaeological slavery related material within a museum environment should

attempt the depiction of a broad degree of material culture, not just that from a European perspective such as goods related to the economics of slavery or implements of enslavement such as physical restraints; whips and shackles, objects more traditionally associated with slavery. These types of objects are almost overwhelmingly made in Europe, and although interesting and rare themselves, a museum of slavery should in addition, display and research objects that were either made or owned by enslaved or emancipated Africans.

Disciplines such as plantation archaeology and African American archaeology, including research on lifeways, offer the public a greater awareness of the African Diaspora and indeed transatlantic slavery and its consequences through related objects, particularly within a museum.

### **The St. Kitts-Nevis Digital Archaeology Initiative: The Artificial, Spatial, & Historical Analysis Of Slavery In The Early Modern Atlantic World**

Jillian E. Galle (*The Digital Archaeological Archive of Comparative Slavery*), Robert Philpott (*National Museums Liverpool*), Fraser D. Neiman (*Archaeology Department, Monticello*) & Roger Leech (*University of Southampton*)

The St. Kitts-Nevis Digital Archaeology Initiative is an innovative collaborative research project designed to further scholarship on slavery. Funded by the Joint Information Systems Committee (UK) and the National Endowment for the Humanities (US), archaeologists from the United Kingdom and United States have worked together for over two years to develop an integrated digital archive of diverse archaeological and historical data related to the experiences of the enslaved men and women who laboured on three sugar plantations in the Caribbean. An international team of scholars from The Digital Archaeological Archive of Comparative Slavery at the Thomas Jefferson Foundation in Charlottesville, Virginia (<http://www.daacs.org>), the University of Southampton's Nevis Heritage Project (<http://www.arch.soton.ac.uk/Research/Nevis/Nevis.html>), and the International Slavery Museum in Liverpool (<http://www.liverpoolmuseums.org.uk/ism/>) digitized and delivered on the web archaeological and historical information from three 18th-century plantations and their slave villages, two located on Nevis and one on St. Kitts. The result is a first-of-its-kind digital collection of fully searchable archaeological and historical data from multiple slave village sites in the Caribbean.

The SKNDAI project began in 2006 with the preliminary archaeological survey of villages once inhabited by enslaved labourers on Nevis. With funding secured in 2008, our team spent 9 weeks surveying and excavating the New River Estate and Jessups Estate villages on Nevis and The Spring village on St. Kitts. At the same time, researchers entered the archives in the Caribbean and UK to uncover primary sources related to slavery on these plantations. This paper provides an overview of the project, with a specific focus on the archaeological methods and results. The paper concludes with a brief review on the online resources produced by The St. Kitts-Nevis Digital Archaeology Initiative.

## **Life & Death In Rupert's Valley: The Archaeology Of Abolition On St Helena**

Andrew Pearson (*University of Bristol/Pearson Archaeology Ltd*)

Whilst there is archaeological evidence for the slave trade, both in Africa and in the New World, the Middle Passage itself is almost completely unrepresented. However, in 2008 excavations in Rupert's Valley, on the island of St Helena, revealed the graves of some of the very last victims of the slave trade, bringing to light a unique assemblage of human and artefactual remains.

The graves related to 'liberated Africans', rescued from slave ships by the Royal Navy's West Africa Squadron, which for much of the 19th century was responsible for implementing Britain's Abolitionist policies on the high seas. Captured slave ships were taken for trial at the Vice-Admiralty court on St Helena – bringing with them their abject human cargo. Rupert's Valley became a hospital and holding depot, prior to the Africans' return home or, far more commonly, their onward shipment to the Caribbean as indentured labourers. However, the conditions of the Middle Passage were such that many died on the slave ships, or subsequently in hospital. Rupert's Valley came to be a graveyard on a massive scale: many thousands are known to have been buried there between 1840 and 1867.

In all, 325 bodies were excavated, many buried in groups and showing signs of rapid, mass interments. All were children or young adults – prime material for the slave traders. Coffins and fragments of clothing survived, as did personal effects such as jewellery, and artefacts relating to the slave trade itself. This dramatic and disturbing discovery not only advances understanding of the 19th century slave trade and the political machinations behind its abolition; it also brings a voice to a forgotten people who died in the limbo, in a place physically and conceptually between freedom and slavery.

## **Ethnographic Considerations of Local Community Interventions in Museum Activities: legacies of Trans-Atlantic slave trade in Badagry, Nigeria**

Alaba Simpson (*Crawford University*)

The paper discusses from an ethnographic perspective, community involvement in the running of local museums of slave trade as it occurs among the people of Badagry in the Lagos state of Nigeria. It observes that the perpetuation of slave trade activities in Nigeria was not confined to European slave traders but also reflected the trade line of some indigenes in various local communities in the country. Using the notable slave port of Badagry as example therefore, the paper discusses the local 'curators' in the community's museums of slave trade. These museums are presently managed domestically by the families of local slave traders who attract remarkable tourist response on a day to day basis. Local museums consisting of slave chains and other slave related relics thus remain to date as legacies of slavery in Badagry. Studies of this nature will no doubt continue to expand the frontiers of knowledge relating to the museum and will also keep alive the memory of slave trade in the communities where this historical process occurred.

## Session: Archaeology As A Bridge Between Sciences, Social Sciences & Humanities

Zena Kamash (*University of Oxford*)

### Introduction:

This session aims to move beyond the ‘is archaeology a science?’ debate by thinking about the chameleon-like nature of archaeology. In particular, this session can begin to explore the ways in which archaeologists communicate and undertake research across disciplinary boundaries, and look at the ways in which archaeological practices can influence other disciplines. Some of the key questions for this session include:

- Are there particular areas of archaeology in which archaeologists with differing disciplinary backgrounds communicate most successfully?
- How do/can findings from archaeology feed back into and influence other disciplines?
- What can other disciplines learn from archaeology’s inherent multidisciplinaryity?
- In what ways are developments in various disciplines used in complementary and creative ways by archaeologists?
- Are there areas where further knowledge exchange might be encouraged?
- How useful are concepts, such as ‘boundary objects’ (Star & Griesemer 1989 *Social Studies of Science* 19(3)) and ‘trading zones’ (Galison 1997 *Image and Logic*), in understanding archaeological practice?
- What are the shared visual tools (e.g. reconstructions; GIS) for understanding data in science, arts and humanities?
- How can sciences and humanities learn together in terms of new digital practices?

### Space & Time As A Cross-Disciplinary Bridge

Stella Souvatzi (*Hellenic Open University*)

Space and time are increasingly recognised as fundamental in analysis and theoretical discourse across the humanities and social sciences. They reflect growing interdisciplinary interests, linking not only differing backgrounds within archaeology, but also archaeology with anthropology, geography, history, philosophy and sociology.

In archaeology space and time have always been central themes of inquiry. Archaeologists have long pursued theoretically and methodologically innovative research on these subjects and have incorporated advances and ideas in other disciplines along the way. Yet, the other disciplines continue to pay limited attention to archaeological scholarship.

This paper argues that space and time are a major area for further exchange of knowledge and that they can bring archaeology and the social sciences together into closer, and more

effective, interaction. It presents how archaeology has benefited from developments in various disciplines, transforming itself repeatedly over the years, but also what other disciplines can learn from the archaeology of space and time or from relevant areas of archaeological thought they might have not drawn inspiration as yet. Despite different methodologies and data sets, archaeology, social sciences and humanities complement each other in their respective considerations of human societies and it is time to start breaking down long-held disciplinary barriers.

### **Of People & Things: Archaeological Perspectives In Historical Enquiry**

Antony Buxton (*University of Oxford*)

Given the volume and multitude of traces of the past, historical enquiry has to be selective both in evidence and methodology, a focus which becomes both the defining feature of a discipline and the subject of ongoing debate. Historians have tended to view and to use material evidence of the past primarily as indicators of economic and social processes and change, but in so doing tend to disregard the very relationships which lie at their base. It is the archaeological appreciation of the paramount importance of context and association which can enrich the historical enquiry. Based on research into the domestic life of the early modern period I will argue that archaeology, with its focus on the complex and multi-faceted relationship between people and their material environment, set in a vigorous theoretical debate and employing evolving methodologies can provide powerful new levels of understanding of the manner in which objects act on and through people, actions around objects structuring social relationships and generating conceptual values which are in turn invested in the material environment.

### **Beyond The Chronologies: The Introduction Of Tree-Ring & Radiocarbon Dating Methods In European Prehistory**

Géraldine Delley (*University College London*)

It is admitted that science is animated by a fundamental tension between diverse groups of actors whose background, aims, and strategies are divergent, but who need to collaborate in order to create common understandings (Star & Griesemer 1989; Latour 2005). Such an analytical framework has until now mostly been used in the field of science and technology studies, whereas humanities has largely remained unexplored from this point of view. This paper attempts to present the results of current research on the introduction of tree-ring and radiocarbon dating methods in the field of German and Swiss lake-dwelling studies, between the 1930's and the 1970's, examining how the diverse groups of actors – archaeologists, botanists, physicists and politicians – managed to create stability. It will be shown how these methods helped prehistorians to police disciplinary boundaries (Kuklick & Kohler 1996) in a period where the professionalization of the discipline constituted a necessity for some of its actors. As a result, this study raises broader questions which overpass the identification of the heuristic impact of these methods, but also tackles the problem of the heterogeneity of prehistoric research.



## **Landscape As A Link Between Archaeology, Descendant Communities & Biology: A Case Study From The Canadian Arctic**

Lisa Hodgetts (*University of Western Ontario & University of Cambridge*) & Dongya Yang (*Simon Fraser University*)

Drawing on concepts from geography and anthropology, recent archaeological studies approach landscape not as a passive backdrop for human activity, but as a complex interaction between people, animals and the land; at once physically tangible and socially constructed. This understanding of landscape promotes community archaeology because it recognizes that modern occupants of a region are engaged in the ongoing process of landscape creation, and are therefore uniquely positioned to contribute to reconstructions of its past landscapes. It also encourages “applied zooarchaeology” whereby the study of past relationships between humans and their animal prey are used to inform modern wildlife management practices. Here, we present a case study from Banks Island in the Western Canadian Arctic, where we are integrating traditional Inuit knowledge, archaeological data from multiple spatial scales, and DNA analysis of muskox and caribou remains from archaeological sites in order to reconstruct past landscapes. The theoretical approach to landscape outlined above facilitates the integration of these divergent approaches. It also challenges us to find effective ways to communicate our results beyond academia, to Inuvialuit people (Western Canadian Inuit) and the government bodies that manage modern muskox and caribou populations in the region, for whom our results are also relevant.

### **But Is It Art-Science?**

Helen Wickstead (*Kingston University*)

How does our understanding of the proper domain of archaeology influence interaction across disciplines? This paper draws on my own experience as director of ‘art+archaeology’, an organization that creates funded residencies for artists working alongside archaeologists on excavations, in laboratories and museums. It explores the recent history of engagements between archaeology and Fine Art, examining how internal debates within archaeology have played a part in defining the terms of these engagements.

The growth of art-science in the last few decades has stimulated a vibrant field of interdisciplinary art-science scholarship. Yet approaches to art-science are often dominated by ‘Big Science’ environments and art-science programmes backed by large science institutions. Encounters between art and archaeology differ from typical art-science scenarios in that they are less easy to represent as a meeting between ‘two cultures’. Far from aiding cross-disciplinary engagements, the slipperiness of archaeology between sciences and humanities may make collaboration with artists more, rather than less, difficult. Nonetheless, contemporary art plays a significant role in new developments that are transforming how archaeology is practiced today.

## **Tracing Networks: Bridging Science & Humanities With New Approaches To Data Management**

Lin Foxhall<sup>1</sup>, Katharina Rebay-Salisbury<sup>1</sup>, Ann Brysbaert<sup>1</sup>, José Fiadeiro<sup>1</sup>, Anthony Harding<sup>1</sup>, Colin Haselgrove<sup>1</sup>, Emilio Tuosto<sup>1</sup>, Peter van Dommelen<sup>1</sup>, Ian Whitbread<sup>1</sup> et al.  
(*University of Leicester*)<sup>1</sup>

The Tracing Networks programme investigates the nature of contacts across and beyond the Mediterranean region c.1500-c.200 BCE. Focussing on networks of crafts-people and craft traditions, we ask how knowledge moves and technologies are transmitted over wide areas and cultural boundaries. Seven closely linked archaeological projects, integrated with two computer science projects, form this five-year programme based at the University of Leicester, UK, funded by The Leverhulme Trust.

Material culture is our primary evidence for cultural contact and knowledge exchange. Creatively deploying a wide range of scientific analytical techniques such as petrographic thin sectioning of pottery or XRF analysis helps us to track the movements and life cycles of objects in addressing complex theoretical questions about the human contexts of their production, uses, exchange and movement. The constant dialogue between theory and science is enabled through a new approach to data management and analysis.

Overwhelmingly large, heterogeneous, unreliable and patchy datasets (intrinsic to archaeology) have hindered their full utilisation for interpretation. Our approach utilizes semantic web technology to provide a logical infrastructure supporting classification and analysis of data, which is represented in a uniform way through mapping diverse datasets to an ontology based on CIDOC-CRM. Data and relationships among them are described as instances and property links in the ontology and linked with spatial data in geographical information systems. This may lead to the discovery of unforeseen relationships in the data and stimulate new research questions, addressing large scale issues on the transmission of knowledge and aiding holistic social interpretations.

## **Jack Of All Trades: A Medieval Archaeologist's Experience Of "Being" Interdisciplinary**

Gemma Watson (*University of Southampton*)

Medieval and early modern archaeologists are lucky to be working on a period that has a multitude of sources at their disposal: manuscripts, art, literature, music, and of course material culture. However, combining cross-disciplinary sources has its difficulties, especially when it often requires a gamut of different skills and an understanding of diverse theories and hypotheses. You feel you have to be an expert in everything from palaeography to phenomenology. This is perhaps why it is hard to find a medieval or early modern archaeologist/historian/musicologist/literarist who truly embraces the spectrum of sources available to them. Archaeology is perhaps more ideally placed to "be" interdisciplinary than other disciplines, but are we going far enough when studying the documented past?

This paper will draw on my own experiences of "being" interdisciplinary. My research concerns the fifteenth century herald, Roger Machado, who we have a diverse collection of sources for

still extant (including material culture). Through discussing my research on Machado, I will consider the problems as well as the rewards of interdisciplinary research within the humanities. I will show that with a bit of perseverance interdisciplinary research is achievable not only for the archaeologist, but for other humanity scholars.

## The Archaeology Of Religious Practice

Nadya Prociuk (*University of Texas*), Morgana E. McCabe (*University of Glasgow*), Sophie V. Moore (*Newcastle University*) & Jose C. Carvajal (*University of Sheffield*)

### Introduction:

Traditionally the study of religion has fallen either to historians or theologians. Archaeologists, as a general body, have been reluctant to tackle the subject of religion head-on, and have instead preferred to approach the idea more obliquely from the angle of rather loosely defined “ritual practice”. However, as Timothy Insoll advocates, religion, both as practice and belief, has the potential to be a structuring principle in virtually all societies and time-periods. As such, we as archaeologists must begin to pay heed to religion as a potentially important element in the lives of our archaeological subjects. However, many elemental questions remain to be resolved before the archaeology of religious practice becomes a mainstream consideration in our discipline.

The most basic question must be: how do we define the term “religion” in archaeological contexts? Additionally, is there, or should there be, a distinction between what constitutes “religion” in historic and pre-historic societies? Another important consideration is the question of how to trace the material correlates of religious practices as they may have functioned in connection with the economic, social, and political practices of everyday life. Taking this a step further, are distinctions between “religious” and “every day” practices useful? Essential to our task as archaeologists is the question of how religious practices and beliefs shape the material world, as well as how they impact the body. What is the relationship between religion and society in archaeological terms, or at least, what principles can we use to establish this relationship in given contexts? Are distinctions between capital “R” “Religion” and folk religion useful or prohibitive? Is there a possibility of distinguishing between state and acephalous religions? Papers in this session will attempt to answer these and other fundamental questions regarding the nature of religion and religious practice in archaeological contexts.

### Religion As The Handmaiden Of Politics In Mycenaean Messenia

Mark Peters (*University of Sheffield*)

Religion is a social phenomenon. It is both a product and a reflection of collective interaction. Hence a pre-requisite of religion is communication. Traditional approaches to its study can be characterized as descriptive. Deities, institutions, material accoutrements and ritual practices are labelled and described, and religion frequently assumes a static character within past societies. The variety of modalities, mechanisms and manipulation of human communication that make this, as with all social phenomena, dynamic are suppressed. Consequently, discussions of religion become isolated from parallel social concerns such as politics. In this paper I argue that to examine past religion or religious behaviour we need to understand the mechanisms of and approaches to communication that underpin it. However, in engaging with communication we must acknowledge that it is not just multi-modal but multi-directional, extending beyond the physical world into the metaphysical arena as well as crossing traditional

lines of social enquiry. Using a semiotic approach to communication I explore the dynamic, integrated nature of religion and politics in Mycenaean Messenia, and examine how the control of the mechanisms of communication was actively exploited to support the palatial institution. I conclude by suggesting that this institutionalization of religion ignored variations in social engagement, creating social tension and contributing to the eventual isolation of the palace.

### **Mermygkari, The Minoan Holy Mountain Of Kythera Island: A Sacred Landscape**

Mercourios Georgiadis (*University of Nottingham*)

The research conducted on Kythera over the last decades has allowed a better understanding of the prehistoric landscape of this island. The discovery of several chamber tombs and the excavation of a Peak Sanctuary have added another important aspect, that of the sacred landscape. Nonetheless, current research projects on Kythera have revealed an important concentration of site with potentially sacred character in an unexplored part of the island, the mountainous area of Mermygkari. A cemetery, a cave and a site on top of a prominent hill appear to form important landmarks, all belonging to the Minoan phase of the island. In this paper a new outlook will be presented on the finds, the ritual activities, the way to interpret them and the close interrelation of these sacred contexts with the local landscape. Furthermore, the contrast of finds with the better known and richer Peak Sanctuary at the eastern part of the island addresses the question of formal and rural cults on Kythera. The interpretation put forward argues that it is likely that Mermygkari Mt has acted as the holy mountain of Kythera during the 18th to 16th centuries BC, where different divinities were venerated.

### **Making Belief Work: Design, Aesthetics & Affects In Later European Prehistory**

Sebastian Becker (*University of Cambridge*)

This paper argues that archaeologists should focus more on the design of material culture to explore its role in the mediation of cosmological knowledge. Although in recent years the relationship between human agents and material culture has been theorised under various labels, the design of artefacts has received relatively little attention. Fundamentally, it is argued that the aestheticization of religious ideology *via* artefactual design facilitates the social reality of religious ideologies.

As a case study, this paper draws on the results of ongoing research on Late Bronze and Early Iron Age bird iconography (ca. 1300-750 BC) from Central Europe. A hallmark of this period, two and three-dimensional bird representations occur on a wide range of artefacts; so far, however, the relationship between motifs and artefacts has received little attention. A review of the material suggests that bird symbols informed the sensory perception of objects by becoming part of their functional design: to use the artefact was to engage with the bird. Thus, archaeologically, the flourishing of bird iconography in later European prehistory may be partly explained by the creation of homologous links between an artefact's anticipated function and symbolic connotations, affording particular types of sensory engagement with cosmological knowledge.

## **Function Versus Meaning In Religious Monuments Of the Norman Period**

Anne Sassin (*University of Nottingham*)

The Middle Ages were a period where the integration of artistry and function were essential to its constructions, whether the context be defensive, comfort, or for the purposes of this paper, liturgical, leading to a scholarly obsession with differentiating between what was 'functional' and what was imbued with 'religious symbolism'. However, by analysing social space and its use, structures/monuments can be regarded as both the medium and outcome of social practices, making neither the 'form follows function' or 'function follows form' claim mutually exclusive. This paper intends to explore precisely how ecclesiastical monuments were used as an expression of identity through the interaction between religious practicality and meaning, as well as artistic decoration, during the Norman period in Britain. It therefore includes not only assessment of the iconographic range and ideology displayed, but their place within their surrounding landscape, determining the context of the monuments in relation to the people themselves involved, whether patrons, craftsmen or 'spectators', and considering the meanings which they held.

## **Religious Practice & A Sense Of Self In Roman Occupied Territory**

Marjolijn Kok (*Maatschap ILAHS*)

In this paper I want to explore why it is relevant that religious practices should be analysed within a perspective of religion also within pre- or protohistoric societies. Religion is how people view their world and their position within it and includes culturally postulated superhuman agents. Although we may not be able to outline the details of these religions it must make us aware that ritual practices do have effects on how people perceive of themselves and their world. Here I will try to explicate this point by showing how religious practices can inform us on how the inhabitants of the region of Midden-Delfland in the western Netherlands viewed themselves and their relations with the Romans. Midden-Delfland lies at the edge of the empire and the Romans founded a small city nearby. Furthermore for tax purposes the Romans imposed a new field system. By analysing the ritual practices the local inhabitants performed we can see how they tried to keep their identity and at the same time the prosperity of their agriculture. It shows how they altered elements to keep their religious worldview intact and simultaneously not side with the Romans.

## **The Archaeology Of Religious Practice In Mid-Byzantine Anatolia: The Curation Of Relics**

Sophie Moore (*Newcastle University*)

This paper will examine the curation of relics as a mid-Byzantine mortuary and religious practice. Within my research I use the term 'religion' to refer to experienced ritual, a combination of practice and faith. I intend to investigate the relationships which link human remains, concepts of the saintly body, and the use of reliquaries together as a small part of a larger and continuous network of actants.

I do not intend to search for the faith of individuals. Although I think that the interplay between a perceived ideal life and how faith is experienced are integral to religious practice, I do not think that analysis of religion at the individual level is useful or achievable within archaeology. Rather I will attempt to discuss a number of possibilities for the experienced practice of individuals in a specific context: the curation and translocation of the relics of a saint. This analysis aims to follow the processes by which the saint's body is produced as a religious object, and will ask how it gathers meaning and impact by its curation and translocation.

## **The Reuse Of Ancient Monuments In 1st Millennium AD Scotland**

Adrián Maldonado (*University of Glasgow*)

It is well-known that early medieval elites creatively reused prehistoric monuments and material culture to create a sense of political legitimacy. However, the religious underpinning of this phenomenon is often assumed rather than demonstrated empirically. The recent availability of a large database of radiocarbon dated burials from Scotland now allow this phenomenon to be studied with more chronological depth, and indicate that the reuse of prehistoric monuments for burial is a long-lived phenomenon extending from the Iron Age into the early Christian period. Furthermore, it is not always a strategy of elite statecraft, and less prosaic reasons for this may usefully be explored. This paper summarises the evidence for the reuse of prehistoric monuments for burial in Scotland across the first millennium AD. Using recent advances on archaeological approaches to religious practice, it will approach the landscape setting of reused burial monuments in order to study the way funerary events focused attention on a place and structured movement through a space. Taking a long-term perspective allows us to see the way these practices developed before, during and after the conversion to Christianity.

## **Religious Affects: Understanding the use of symbols as markers of religious practice in the Castro Culture of north-western Iberia"**

Nadya Prociuk (*University of Texas*)

How do religious practices and beliefs shape the material world? Using this question as a starting point, it can be argued that symbolic imagery, which is often tied to religious belief systems, can communicate meaningful information to those who are invested in a given cultural framework, through material mediums. Archaeologists are unable to directly access the full spectrum of meaning that symbolic imagery may have held for the people who created and interacted with it. However, archaeologists can attempt to interpret the significance of the contexts in which these symbols appear, and infer the possible social implication the display of symbolic imagery may have had in those contexts. Using preliminary data gathered from research on the Iron Age Castro Culture of north-western Iberia, I will attempt to work through how archaeologists can map the imprint of religious beliefs, as expressed in symbolic imagery, on material culture.

# Islam In Iberia Or Iberian Islam? The Use Of Activity-Related Skeletal Modifications As An Indicator Of Religious Practice & Identity

Sarah Inskip (*University of Southampton*)

Islamic identity is often regarded as monoreligious both in the past and presently. Religious doctrine defines central practices and observances core to Muslim identity. However, while these key practices form a recognisable structuring principle for Islamic life, diachronic and spatial variation in rites and adherence exists globally. This difference is usually linked to other regional or customary traditions. Accordingly, contextual and temporal analysis of religious custom is critical to interpreting Islamic identity.

Islam, a historic world faith, lends itself to archaeological study as overall ideals and regional reality can be compared. As material culture is produced, social norms and boundaries are adhered to but are also constructed. Differences in material culture can therefore highlight identity variation. In particular bones adapt in response to activity and can be viewed as shaped by society. Contextual analysis of activity-related changes therefore has potential to inform about practice. Comparison of pre, early and late Islamic individuals assesses the impact of Islam's arrival and development in early Medieval Iberia. It demonstrates that while Islamic customs appear, diachronic variation is visible which is related to other social influences in the region. This will demonstrate that religious identity, like all other forms of identity, is malleable.

## Religious Practice & Social Scales: The Case Of Early Islamic Iberia (Al-Andalus)

Jose C. Carvajal (*University of Sheffield*)

We all know what we mean when we are talking about Islam. Or do we not?

In Archaeology, the acceptance of the concept of religion as a social practice involves the acknowledgement that it has to be enacted through social practice, and that means that religion has to be manifested in materiality. This gives the chance to consider that a widespread religion like Islam has to be expressed in different materialities corresponding to the different social groups that it encompasses.

In the 8th century, Iberia became a part of the vast territory under the political hegemony of Islam. Like in most of these lands, conversion took a slower pace than political submission, but it far overlasted it. Like in these lands, Islam spread over completely different regions and a variety of societies, and it had to appeal to each one of these in a particular way. In my presentation I will introduce archaeological and historical evidences of this divergent approach in territories as close and yet as diverse as Cordoba, the capital of the Umayyad state, and Granada, a region with a strong Arab influence. These evidences point to a deep division in between the understanding of the same religion in each area. The expansive process of the Cordobese state found resistance in this alternative enactment of Islam in Granada, but it had overcome it by the 10th century CE. This can again be explained with the observed changes of material culture in Granada.



## **Being Is Believing: Between 'Religion' & 'Folk Belief'**

Morgana E. McCabe (*University of Glasgow*)

Archaeologists struggle with defining religion and its fundamental component, belief. When we do catch a glimpse of belief it is most frequently in the periphery of another topic with which we can more readily identify: economics; state building; politics; social structures. However, belief is not an irrelevant by-product of more significant processes: it underlies them and co-reacts with them. Belief constitutes the very fabric of what people are, sitting at the very heart of knowledge definition. Believing is *doing*. As archaeologists we must take religion seriously, but perhaps to achieve that we need take some of our own *thinking out*.

By exploring how the *doings* of every day beliefs typically classed as 'folk' in the context of early modern Scotland, such as rag well visiting and the use of magical charms, interact with officially sanctioned practices, this paper examines how human beings and being human emerge from 'doing' belief in its entirety. Recognising the artificiality of the distinction between 'folk' and 'official' opens up new understandings of the body in the early modern past that contradict those favoured by historians and theologians, with far wider implications.

## **Divine Right Of Kings: Religious Practise As Political Tool In The Jacobite Wars, 1688-1750**

Jennifer Novotny (*University of Glasgow*)

In 1688 James VII (II) fled to France after the Glorious Revolution. The exiled Stuart monarchs spent the next 60 years attempting to regain the British throne. One of the (many) ways in which the Stuarts sought to retain influence and inspire loyalty amongst their followers was through the continuation of healing ceremonies. From the time of Edward the Confessor, monarchs were believed to be able to heal 'the King's evil', or scrofula (*Tuberculous adenitis*), by their touch. Throughout the centuries, this ceremony developed into a highly scripted series of actions and recitations. Integral to the process of healing, however, was a specially minted touchpiece of precious metal.

This paper explores the appropriation of religious practise for political ends, specifically, the Stuarts' use of the healing ceremony and its paraphernalia as a way to legitimise their claims to the throne. Furthermore, it examines how this religious event is mediated by a specific piece of material culture: the touchpiece. It will reflect upon the nuanced role of the touchpiece both as a religious tool and as a powerful piece of propaganda in order to shed light upon these fascinating yet neglected artefacts.

## **Poster**

### **Terms and concepts in archaeology of religion**

Ester Oras (*University of Cambridge*), Tõnno Jonuks (*Estonian Literary Museum*) & Kristiina Johanson (*University of Tartu*)

Religion related topics have been of interest in archaeology since the very beginning of the discipline. Often anthropology and history of religion with their terminology and theories were

taken as examples and guides. It resulted in a decades-long situation, where archaeologists were using terminology and concepts that derived from different social sciences. It was only during the past decades that the questions of theory and methodology of archaeology of religion were discovered as a separate research area. Although since the 1990s there has been quite a lot of discussion on these matters, it still can be followed that the main terms like 'cultic', 'magic', 'ritual' etc. are used rather vaguely. The latter has sometimes lead to situations that it is not only a reader who does not understand what these words mean, but they have remained mysterious for an author as well. In the current paper we introduce some examples of most favoured terms and concepts in archaeology of religion, and discuss their possible usage or even uselessness. The discussion is based on our current project about religious artefacts in Estonian archaeological collections. We do not propose any final definitions to any of the terms, but would rather like to encourage researchers to elaborate on the concepts and terms that are used in the study of religion in archaeology.

## **Session: Council for British Archaeology Community Archaeology Traineeships: Experiences so far**

Suzie Thomas (*Council for British Archaeology*) & Phil Pollard (*Council for British Archaeology*)

### **Introduction:**

Our session consists of papers, presented by our current cohort of bursary holders on Community Archaeology Training Placements across the UK.

It is complemented by a poster session of 9 posters showcasing the bursary holders' work and case studies of community engagement in archaeological heritage.

### **All Together Now! Community engagement in archaeology on Merseyside**

Samantha Rowe (*National Museums Liverpool*)

Community involvement is a growing area of archaeological practice. Archaeology can make a huge contribution to people's sense of identity and community and it is important to harness the enthusiasm from people keen to reveal more about their local past.

By its nature community archaeology is a diverse field with groups of people carrying out projects in different ways using various methods and techniques. How can the structured approaches of archaeologists in uncovering, recording, and interpreting the human past be married with popular interests in the subject? Are volunteers getting what they bargained for?

This paper focuses on the range of approaches and methods which can be applied to different community projects, and the balance which needs to be struck between the archaeological requirements, and the skills, interests and needs of volunteers.

We all know there is a lot more to archaeology than digging holes and people who've experienced community projects come away with a whole range of skills and experiences. Using case studies from my own projects in Merseyside I will show how my understanding of community archaeology has developed, and how active investigation of the historic environment is providing local people with opportunities to develop new skills and knowledge.

### **Transforming place through community archaeology: a project focusing on the Neolithic sites of Tinkinswood and St Lythan's, Vale of Glamorgan**

Ffion Reynolds (*Cadw*)

This paper is concerned with the potential that community archaeology projects can provide, not only innovative learning experiences, but a chance for communities to re-connect with 'place', local archaeology and their heritage. In particular, it will focus on the Neolithic burial chambers of Tinkinswood and St Lythan's in the Vale of Glamorgan. The biography of 'place' at these two sites is bound up with people and things: ancient and modern. A 'place' is not static, it is an ever-changing, temporal process where all manner of trajectories – of people, non-humans, economies, technologies, ideas and more – come together.

Both Tinkinswood and St Lythan's have recently seen a surge of transformation, thrown into a phase of accelerated change, as a new community archaeology project takes hold at these sites. Rather than using local volunteers as labour largely for menial tasks, this project hopes to provide the community with a clearer view of how archaeology works practically, but also how the ongoing transformation of 'place' can be situated within a wider theoretical framework. This paper will explore how change can be a good thing for community, bringing people together and including our own comings and goings in the production and transformation of 'place', ultimately joining the long biography and history of these sites.

## **Archaeology for All? The Preston Community Archaeology Project**

Laura Joyner (*Surrey County Archaeological Unit*)

The PPS5 Practice Guide advises of the need for 'increase[d] opportunities for the enjoyment of the historic environment by all members of the local and wider community, with particular consideration being given to socially excluded groups.' Initiatives such as the CBA training placements are working towards this goal by actively promoting 'community archaeology' with an emphasis on making archaeology accessible to everyone and widening its appeal to a broader volunteer base. But is it realistic to believe in 'archaeology for all'?

The Preston Community Archaeology Project aims to provide opportunities for those often excluded from archaeology by running a community excavation in the middle of the Preston council estate, identified as one of Surrey's priority places in 2008. The dig, set to take place in November this year, will uncover the secrets of Preston Manor, a medieval manor complex, with the help of the residents of the local estate who will have the opportunities to learn skills in practical archaeology as well as gain a greater understanding and appreciation of the heritage on their doorstep. This paper will assess the success of the project in broadening the reach of community archaeology, as well as its limitations, and will consider whether community archaeology really can mean 'archaeology for all'.

## **Community Archaeology: The Rural Challenge**

Menna Bell (*Dyfed Archaeological Trust*)

The Dyfed Archaeological Trust, based in the town of Llandeilo in the heart of Carmarthenshire, is one of the four Welsh Archaeological Trusts. Its guardianship covers the preserved county of Dyfed; a region of South West Wales incorporating the three counties of Carmarthenshire, Pembrokeshire and Ceredigion. This is a vast region of some 5,780km<sup>2</sup> of mountainous terrain accommodating a population of over 375,000 inhabitants. In such a diffuse population whose demographic is largely made up of sheep, the challenge of engaging the population in community archaeology is a daunting prospect indeed.

This paper highlights and discusses the challenges of engaging in community archaeology within the rural environment, drawing on recent experience as the CBA training placement holder at the Dyfed Archaeological Trust.

# The Value & Importance of the Welsh Language when Undertaking Community Archaeology Projects in North-West Wales

Tegid Williams (*Gwynedd Archaeological Trust*)

Is it possible to conduct 'archaeology for all' in north-west Wales? Yes, but the Welsh language must be incorporated.

In the eyes of the Law, Welsh is on par with English. Nevertheless, Welsh is a minority language in Wales with only a fifth of the population being able to speak it, according to the 2001 census. But north-west Wales is different: it is the heartland of the Welsh language (*y Fro Gymraeg*) with 60.1% and 69.0% being able to speak Welsh in the counties of Anglesey and Gwynedd respectively.

But why is it generally felt community archaeology projects have struggled to engage with local Welsh-speakers and largely attracted non-Welsh participants? One possible reason for this, it will be argued, is that there is something in the 'Welsh-speaker' psyche that perceives archaeology as an 'English' or 'non-Welsh' discipline.

One consequence of not engaging fully with Welsh-speakers is that the *majority* of the region's inhabitants could be turned-off or feel excluded from participating in community archaeology. This paper will argue, therefore, if 'archaeology for all' is to be fully practised in *y Fro Gymraeg*, more of a conscious effort must be made to engage with the Welsh-speakers. The paper will also discuss and assess recent efforts on this point.

## Guidelines for Community Archaeology

Kirsty Whittall (*CfAA, University of Salford*)

There are guidelines for most aspects of archaeology, from how to deal with delicate finds, to understanding constantly changing legislation. Although these guidelines can inform archaeologists reporting a variety of situations, there seem to be assumptions surrounding community archaeology, that we should instinctively understand and know how to run a successful project.

This paper looks at two case studies in which I have taken part; both have included on-site volunteers and worked with voluntary groups. Besthorpe is a commercial site, with a community archaeology element, ran in a 'top-down manner', whereas Mellor is a community archaeology project that, while initially ran in a 'top-down manner', developed rapidly into a 'bottom-up approach', ran by Mellor Archaeological Trust with professional assistance.

Although these case studies show very different approaches to community archaeology, we have approached both with the same core values:

- Explain: To teach volunteers and help them to develop their knowledge of archaeology.
- Experience: To allow volunteers to experience as many aspects of archaeological work as possible.
- Expand: To help societies and volunteers disseminate their, and our, knowledge.

By using these case studies, this paper looks at how the goals of explain, experience and expand can be used as a core from which to develop sustainable and successful community archaeology.

## **Hand-picked & boxed-in? Construction of communities in archaeology**

Hannah Baxter (*York Archaeological Trust*)

Through drawing together people for projects, community archaeologists select members of a community. In seeking funding this control is emphasised, as we tick boxes declaring what sort of a person we are interested in. By trying to involve more people in archaeology, are we actually only fencing them in as we create projects for people based on just one unifying aspect of their identity? Using projects I have been involved in as part of my CBA training placement at the York Archaeological Trust I will explore how communities are constructed through community archaeology. Questioning to what extent our projects hand-pick and box-in people, I will look at their impact on people's lives and whether it goes beyond a common interest in archaeology.

## **Scotland's Rural Past: Continuing in the Present**

Amy Gillespie (*RCAHMS*)

Community Archaeology has received new and increased levels of attention in recent years. The associated impacts this has had on heritage sector organisations can be gauged from the rise in community focused projects which fall in-line with the priorities of national government and funders. The Scotland's Rural Past project (SRP) has been a national-scale community archaeology project hosted by the Royal Commission on the Ancient and Historical Monuments of Scotland (RCAHMS). The project was established to increase awareness of Scotland's rural heritage by providing training and support for local people who went on to research and record sites in their area, inputting their data to the national historic environment database. SRP has been regarded as very successful, meeting and exceeding key objectives, and has been described as a 'beacon' community archaeology project. Following its recent completion earlier this year, this paper will take the opportunity to examine the extent to which SRP has impacted on RCAHMS in terms of structure, methodology and theoretical stance. Current issues of sustainability, continuity and relevance will be explored from the perspective of a community archaeology trainee with reference to experiences so far.

## **Community Archaeology Diversity in South Wales**

Natasha Scullion (*Glamorgan Gwent Archaeological Trust*)

Community archaeology is currently the 'catch-all' term often used by archaeologists, members of the heritage sector, local authorities and even members of the public alike to describe a range of archaeological activities, events and projects that engage with the general public. In South Wales it is no different however, this blanket phrase covers a real diversity of activities operating under the 'CA' umbrella. This paper aims to look at a perception of community archaeology using my own developing awareness of the concept through my experiences on a CBA training

placement based in Swansea as an example, taking a closer look at some of the types of the projects and activities running, their aims and organisation but crucially to focus on those who are actually partaking, the 'communities' themselves, questioning why they chose to take an interest and get involved and what they see the project achieving. Some are wide reaching; others are specific to a localised group. The timescales too differ greatly; some are in their second year whilst others are a 'one-off' day event. This approach hopes to offer a more detailed view of the expanse of South Wales community archaeology in action.

## Session: The Connected Past: People, Networks & Complexity in Archaeology & History

Tom Brughmans (*University of Southampton*), Anna Collar (*University of Exeter*) & Fiona Coward (*University of London, Royal Holloway*)

### Introduction:

Over the past decade 'network' has become a buzz-word in many disciplines, including archaeology and history. Scholars in both disciplines have begun to explore the idea of complex networks in their efforts to understand social relationships in the past, as well as technical relationships in their data. They have used methodologies drawn from complex network models devised mainly by sociologists and physicists. Existing archaeological and historical applications of such network-based methodologies are already proving to be innovative and fruitful approaches to topics such as the transmission of ideas and technologies, the movements of people, objects and belief systems, inter-regional interactions and maritime connectivity, as well as in the exploration of complex datasets more generally.

However, a complex networks research perspective allows for a much wider range of applications than has been explored to date. For example, the observation that complex group behaviours emerge from relatively simple local interaction offers a strong corrective to reductionist perspectives and opens up potential research avenues for the investigation of multiscale and temporally variable networks for understanding the structure and evolution of the complex cultures, practices and performances visible in the archaeological record.

This session consists of theoretical and applied papers addressing any and all network-related issues in archaeology and history. Topics include (but are not limited to) the diffusion of innovations, people and objects in the past; social network analysis in archaeology and history; dynamics between physical and relational space; evolving and multi-scale networks; quantitative network techniques and the use of computers to aid analysis and visualisation; emergent properties in complex networks; agency, structuration and complexity in network approaches; and considerations of future directions for network-based approaches in archaeology and history.

### Networks of networks: a critical review of formal network methods in archaeology

Tom Brughmans (*University of Southampton*)

This paper will argue that archaeological network researchers are not well networked themselves, resulting in a limited and sometimes uncritical adoption of formal network methods within the archaeological discipline. This seems to have followed largely from a general unawareness of the historicity of network-based approaches which span at least eight decennia of multi-disciplinary research. Many network analytical techniques that would only find a broader use in the last 15 years were in fact introduced in the archaeological discipline as early as the 1970s. The unawareness of alternative approaches is most prominent in recent archaeological applications of formal network methods, which show a tendency of adopting techniques and models that were fashionable at the time of publication rather than exploring



other archaeological and non-archaeological approaches. I will illustrate that knowledge of the diversity of archaeological and non-archaeological network methods is crucial to their critical application and modification within archaeological research contexts.

Through this review I will aim to expose the as yet insufficiently explored potential of formal network-based models and techniques, to raise some issues surrounding an uncritical adoption of such techniques and to provide suggestions for dealing with these issues. In order to move towards richer archaeological applications of formal network methods archaeological network analysts should become better networked both within and outside their discipline.

### **Good to Think With: exploring the potential of networks as a concept metaphor or intellectual tool**

Kimberley van den Berg (*VU University Amsterdam*)

Network approaches are becoming increasingly popular among archaeologists and historians. They provide a broad range of models and methods that inspire scholars in both disciplines to original analyses of various past networks and present datasets. As these approaches gain in reputation, however, more and more questions arise regarding their possibilities and limitations. Particularly unclear is whether network models and methods are applicable to all archaeological or historical datasets and, more importantly, whether such datasets are sufficiently representative to allow for meaningful results. One means of getting beyond these issues involving our data is to deploy networks as a concept metaphor or intellectual tool.

This paper seeks to explore the potential of such an approach for a very specific case study. During the Bronze Age-Iron Age transition, the eastern Mediterranean was a world in crisis, in which around 1200 B.C. the Aegean palaces were destroyed. Recent research shows that the impact of these destructions greatly varied between regions; several sites continued to be inhabited and were still actively engaged in overseas contacts. Current interpretations fail to satisfactorily explain these continued connections. Much can be gained from rethinking our interpretative frameworks and I hold that networks are particularly “good to think with”.

### **Complex Networks & the Individual: How agent based network models can aid our understanding of past perceptions**

Doug Rocks-Macqueen (*University of Edinburgh*)

Agent based modelling programs allow for the construction of large scale complex networks through the interactions of decisions of hundreds to hundreds of thousand individual components. This presentation will “flip” this traditional network tool to examine the individual components using their larger network. It will demonstrate that through the use of networks archaeologists can gather great detail about individuals and how they perceive the world. This methodology could serve as a useful bridge between quantitative methodologies of most network analysis and the more qualitative investigations of other archaeologists.

## The Maya Royal Court: A model for rules of engagement

Amy J. Maitland Gardner (*University College London*)

The concept of 'the royal court' as a particular social, political and cultural organisation based on a 'network of interdependencies' rather than as the power of an absolute monarch can be used to describe the configuration of Maya polities in the Late Classic Period (c. 600-900AD). However, how these networks were structured, maintained and developed both internally within the court and among courts and royal families across the Maya region still requires investigation. Starting from Elias' assertion that the court is continually reproduced through a system of etiquette ([1933] 1983), I investigate what kinds of codes of behaviour existed in Late Classic Maya society through a study of body posture, gesture and proxemics in figural art. In this paper, I will discuss the theoretical frameworks of the royal court and the dynamics of human interaction which includes comparative studies of bodily communication in ancient court societies and theories drawn from sociological and ethological literature concerning the nature of human engagement. I will also discuss the analytical framework employed to consider patterns and combinations of gestures and postures in multi-figural scenes on ceramic vessels and stone monuments from across the Maya region. This approach allows for gesture to be understood as a *relational* phenomenon and as such the 'networks of interdependencies' composing ancient Maya royal courts and the network of inter-court relationships may be fruitfully explored.

## Wall paintings from Çatalhöyük as an example of creating social networks between the past & the present

Agata Czeszewska (*Adam Mickiewicz University*)

Çatalhöyük is one of the most fascinating sites of the Neolithic world. The site was discovered in late 50s, in central Anatolia. Since then more than 70 wall paintings have been discovered within the Neolithic houses. Wall paintings found at Çatalhöyük are one of the first examples of human art which appeared in domestic areas. They are connected with special events important for Neolithic society like death, birth, hunting. Therefore, they were constantly appearing and disappearing in the houses. In addition wall paintings are a tool of creating the links between past and present, between ancestors and descendants, between death and life. According to Ian Hodder and his conception of *entanglement* (see: Hodder, I. 2006. *The Leopard's Tale: Revealing the Mysteries of Çatalhöyük*) I wish to consider wall paintings within this frame. People and objects, also wall paintings are entangled into complex relationships. Every single act of preparing and covering the wall with painting was accompanied by complicated arrangements of tools, paints, brushes, events, rituals and people. Wall paintings play an active role in social interaction and connecting people, instead of being just passive and aesthetic piece of art. Wall paintings were a part of dynamically created structures – houses. And so wall paintings determined internal rhythm of the house and society.

What's more wall paintings have an enormous influence on contemporary recipients. The relationships between past and present, are very strongly undermined in modern references. Nowadays people use past motifs and constructs in creating their own reality. They are also

entangled into past and so they interact with the past. The aim of this paper is to analyse these relationships and interactions on both past and contemporaneous level. I wish to consider emotional and social involvement into creating the wall paintings from Çatalhöyük.

## **Archaeological Relations: The ‘Heritage’ Network in British Mandate Palestine & Transjordan**

Amara Thornton (*University College London*)

Departments of Antiquities in Palestine and Transjordan were created during the early days of the British Mandates. These official branches of the administration encapsulated the importance of archaeology to the governing bodies of these newly delineated countries. In tracing the relationship of these departments to the Palestine and Transjordan Governments, the connections between archaeologists, government officials and architects illuminates archaeology’s place in the interwar period Mandates, and its contribution to political and economic agendas in these semi-colonial settings. As networks underpin all aspects of society, exploring the links between people, places and organisations reveals the complexities of imperial history, and exposes the position of the “intellectual aristocracy” in that history.

This paper will discuss how key relationship types can be used to reconstruct the framework for archaeological work, taking the British Mandates in Palestine and Transjordan as the case study. It offers a practical methodology for analysing archival material by focusing on the wider archaeological network, which both incorporates and stretches beyond the scholarly community, as a means to understand the development, management and promotion of archaeology in the past.

## **Getting your networks right: how to deal with typoschronological fuzziness in historical trajectories**

Erik van Rossenberg (*Leiden University*)

Traditional chronologies tend to be an unquestioned starting-point for archaeological case studies in network analysis. The reification of spatio-temporal entities leaves the problem of typoschronological fuzziness unresolved. In this paper I will present a case study that adopts network analysis to explore the historical validity of typoschronological sequences. I will show that such a degree of regional differentiation (i.e. gaps in networks) can be discerned in the distribution of Middle Bronze Age vessel types in Central Italy that an equally high degree of typoschronological fuzziness should be taken into account. The resulting ‘time-transgressive’ scenarios (i.e. chronological overlap of periods, phases and subphases) challenge traditional typoschronologies, shed a new light on traditional accounts of network changes and should therefore be regarded as a cautionary tale for archaeological case studies in network analysis. On a more positive note: network analysis can become a principal tool to resolve long-standing issues in typoschronologies, to decide which places should be situated in which networks, as a starting-point for a network perspective on historical trajectories.

## Neolithic meshworks: paths of becoming in the LBK

Heather Giddens (*Cardiff University*)

The early Neolithic Linearbandkeramik (LBK) communities of central Europe (5600-4900 cal BC) certainly represent a 'connected' world. Distribution maps of raw materials such as *Spondylus* shell and imported flint suggest that exchange networks may have extended over vast areas of the continent. At the same time, materiality similarities between scattered settlements imply an extensive social network based on durable kinship bonds. Traditionally, these connections have been viewed along structural lines, assuming an almost logistical system of trading connections. However, alternative models are available.

This paper uses Ingold's concept of being-in-the world and the meshwork to reinterpret spatial patterns seen within the archaeological record. Here, places are not seen as containers of action, but rather as points of entanglement as people move through time and space. Focusing on two localised areas of LBK settlement in the Lower Rhine Basin (the middle Merzbach and upper Schlangengraben valleys of the Aldenhoven Plateau), I will consider the meshwork of entwined paths that defines the social environment of this area. In doing so, consideration will be given to three different scales of 'place': the longhouse, the settlement and the settlement cell. Through this re-interpretation, I hope to highlight how Ingold's meshworks can provide fresh insights on the complex social world of the LBK.

## **Session: Debating Principles of Archaeological Interpretation. An Examination of the Work of Leo S. Klejn**

Ludomir R. Lozny (*Hunter College, CUNY*) & Stephen Leach (*Keele University*)

### **Introduction:**

The publication of Leo Klejn's "A Panorama of Theoretical Archaeology" fractured the intellectual iron curtain and marked the global entrée of Russian (Soviet) archaeology. Since then Leo Klejn is recognized as a leading European archaeologist and is known throughout the world but only to a narrow circle of archaeologists and not always for his main works. Klejn contributed to studies of the Neolithic Period, the Bronze Age, and the Scythian, Sarmatian and Slavic cultures, but his key interests are in archaeological theory and methodology. Over his career he held views that were considered unorthodox – deviating from the accepted line of Marxist-Leninist scholarship in the Soviet Union. He has authored major works on archaeological theory, and although never an ideological Marxist he used Marxism as an analytical tool. In his theoretical thinking Klejn acknowledges two general approaches to archaeological interpretation: one (rooted in material culture) that reconstructs the past and another that seeks to understand it. The session's objective is to offer a platform for a debate on principles of archaeological interpretation. The speakers will have 20 minutes each to critically evaluate Klejn's reasoning and explanation.

### **What is Archaeology? Paradigm Shift in the USSR**

Sergii Paliienko (*Kiev University of Tourism, Economy & Law*)

In the USSR of the 1930s and 1940s archaeology was considered a part of the social sciences. Intensive excavations especially after World War II resulted in the accumulation of overwhelming amounts of data and thus created a need for improved archaeological methods and theory. Discussion on the goals and methods of the Soviet archaeology amplified in the 1970s and from 1986 to 1992 was published in the journal "Soviet Archaeology." Leo Klejn, Vladimir Gening and Yurii Zakharuk were among the key discussants. In 1977 Klejn formulated his idea of the goals of archaeology as a source-studying science and in 1986 reinforced it in a review of Gening's book: "Object and subject of archaeology." The discussion turned into a politically-driven polemic critical of Marxism and the communist ideology. In 1992, Gening withdrew from the discussion and Klejn's understanding of archaeology was accepted by numerous archaeologists especially in the former USSR republics and territories. The paradigm has been revised and the idea of archaeology as a source-studying science prevails in Russia and is associated with Leo Klejn.

### **Leo Klejn's Criticism of New Archaeology**

Valery A. Lynsha (*Far Eastern Federal University*)

When New Archaeology burst out in 1968 Leo Klejn responded to its intellectual challenge. In 1979, he finished a book "New Archaeology" which offered a critical analysis of its theoretical positions. Klejn combined materialistic dialectics, elements of semiotics, theory of

communication, and systemic-structural approach to present alternative views on all the theoretical aspects of New Archaeology: functions of theory in archaeology, place of laws, relation between facts and explanations, models, interrelations of history and evolution, the systemic approach, axioms and analytical process, culture and type, ethnographic analogies and parallels, etc. His main contributions were “sequencionism” and “echeloned archaeology”. Klejn considers archaeology to be neither anthropology nor history. Archaeology is a special discipline in its own right, concerned with preparation of archaeological sources (records) for historical synthesis. Through the multi-step procedure of an archaeological investigation, echeloned archaeology transforms archaeological sources into historical records. These original elaborations were presented according to the style of progressive Soviet archaeology dressed up with citations from the classics of Marxism-Leninism. However, Klejn’s original elaborations profoundly deviated from the orthodox Soviet (Marxist) archaeology. That is why his book was published 30 years later.

### **Debating the Nature of Historical Sources: A.S. Lappo-Danilevsky, R.G. Collingwood, L.S. Klejn**

Nadezhda I. Platonova (*Russian Academy of Sciences*) & Mikhail V. Anikovich (*Russian Academy of Sciences*)

Views by Collingwood and Lappo-Danilevsky on the nature of historical source and the process of its investigation influenced Leo Klejn’s reasoning. Here we especially focus on the intellectual succession from Lappo-Danilevsky to Klejn concerning the methodology of historical studies and analysis of historical sources. Lappo-Danilevsky insisted on translating “the way of thinking of authors” (artifacts makers) into “the way of thinking of an investigator” (similar to the etic and emic anthropological approach), and claimed inexhaustibility and complexity of historical sources, including archaeological finds. The connection between Lappo-Danilevsky and Klejn is not direct, however, but was mediated by Klejn’s teachers - the creators of the Soviet archaeology. Although they rejected Lappo-Danilevsky’s methodology as too idealistic, his views on the nature of historic sources were partly assimilated by Kiparisov and Ravdonikas in the 1930s and 1940s and subsequently by Klejn, who promoted and advanced these thoughts further.

### **On Leo Klejn’s Contribution to Study Culture Change**

Evgeny M. Danchenko (*Omsk State Pedagogical University*)

Theoretical concerns on cultural continuity and discontinuity take a special place in Leo Klejn’s research. He distinguishes between chronological sequences of archeological cultures and their “genetic lineages” that suggest continuity. This approach helps in studying the origins of cultures whether they change due to local processes or migrations. Cultural continuity may also result due to other processes, like cultural reinterpretation evidenced in syncretism. In the absence of script and developed systems of local chronologies, ancient inhabitants of Siberia understood the past through mythological times which strengthen the role of genealogical legends. The myth-makers may have also addressed the evidence of the existence of supposed predecessors. It seems plausible that a combination of folk stories and religious beliefs together with material evidence like pottery ornamentation and the style of sacral bronze castings by

alleged forerunners set a pattern for subsequent imitators. Thus, a temporary disappearance and revival of certain cultural elements may be explained by reconsideration of traditions and symbols of earlier societies in accordance with the existing system of values and hence legitimize cultural continuity.

### **Leo S. Klejn & the Normanist Controversy in Archaeology**

Vladimir Ja. Petrukhin (*Russian Academy of Sciences*)

The role of the Normans (Varangians) in the origins of the Russian state constitutes an eternal problem of the Russian historiography to which Leo S. Klejn contributed. The struggle against the “reactionary Normanist theory” was the aim of the official Soviet historiography. Evaluation of archaeological evidence found in Ladoga, Novgorod and Kiev regions, and also in Upper Dnieper and Volga forced the necessity for a new synthesis. The first attempt to clarify the situation was undertaken by Klejn in his book “The Varangian controversy” written in the 1960s but published in the post-Soviet period in 2009. The next steps in the Normanist controversy were connected with the 1965 dispute on “the Norman problem” (Klejn was the main discussant) focused on the principles of defining the Scandinavian antiquities in Russia. The discussion was initiated by the Norwegian Archaeological Review in 1969 and continued in 1970s. Parallel investigations continued during the archaeological workshops in Leningrad and Moscow Universities. In his book Klejn demonstrates the synthesis of “theoretical archaeology” and “historical archaeology.”

### **The necessity in theory: Klejn-Johnson argument**

Piotr Jacobsson (*University of Edinburgh*)

In 2006, *Antiquity* published Leo Klejn’s review of Matthew Johnson’s *Archaeological Theory: An Introduction*. Whilst this paper and the brief exchange that followed are not in the main canon of Klejn’s writings on archaeological theory, they do highlight his divergence from Anglo-American scholars of the deductive and hermeneutic veins, particularly in the firm rejection of the volitional nature of theory. For Klejn theory cannot be chosen freely, as appears to be the case argued by Johnson, both in his book and the response to Klejn’s review. This objection is based in the constraint posed by the nature of archaeological sources, which, as Klejn elaborated, dictate the structure of observations lying at the root of research. This notion gives Klejn’s theoretical perspective a flavour of necessity – the theoretical positions have to be in the form they are if they are to be in rapport with the empirical substrate of the discipline. I discuss how else, despite its necessary nature, archaeological interpretation can explore social issues.

### **Debating Leo Klejn’s Metaarchaeology: Its Intellectual Background & Contemporary Problems**

Visa Immonen (*University of Helsinki*)

There are two key reasons why Leo Klejn regards his work on the concept of metaarchaeology among his most important contributions to the discipline: to participate in making theoretical archaeology a distinct field of research, and to create an alternative to North American archaeological thinking. Klejn borrowed the term from Colin Renfrew but developed it more

along the lines of Lester Embree. For Klejn, metaarchaeology refers to the intellectual project of determining the subject matter of archaeology, its methodological nature and meaning as well as the relationship between facts and theory. With sharp and meticulous conceptual work, he develops metaarchaeology into an independent vision of archaeology as ‘a unified subject with a unified theory’. Klejn remains an astute critic of both processualism and post-processualism, and many of his insights, such as considering archaeology in terms of a detective story, still seem topical. The paper summarises Klejn’s conception of metaarchaeology and its intellectual background. However, after the scope and the interdisciplinary nature of archaeology have widened during the last decades, and the debates on processualism and post-processualism have turned into more subtle and nuanced discussions on philosophical realism and issues of ontology, the limitations of Klejn’s vision have become more evident.

### **Leo Klejn’s Concept of Theoretical Archaeology Seen Through the Prism of Thomas Kuhn’s Paradigmatic Matrix**

Anna Zalewska (*Polish Academy of Sciences*) & Dorota Cyngot (*Polish Academy of Sciences*)

By considering Leo Klejn’s proposal presented in his “Metaarchaeology,” we analyse whether, and with what results, his thoughts on theoretical archaeology meet with the Kuhnian paradigmatic matrix. Further, we focus on the question whether the proposition of *bonding values* can be seen as the seed for a “paradigmatic in between” e.g., between processualism and postprocessualism, Marxism and structuralism, etc. The larger point discussed is whether to perceive Klejn’s offer for archaeology as a methodological guidance potentially useful for the whole discipline, or rather as stimulating hint for theoreticians operating under different paradigms and following different schools of thought. In concluding remarks we ponder on Klejn’s idea to demarcate the range of archaeology in a very specific and strict manner and ask whether the suggestion is inspiring or rather constraining when thinking about the complexity of contemporary archaeological practice, especially in the context of transdisciplinary research projects.

### **Paleosociology in the Theoretical Writings of Leo Klejn**

Stanisław Tabaczyński (*Polish Academy of Sciences*)

Leo Klejn employs archaeological and ethnographic data to study historic societal interactions and to develop historical sociology “with its generalization of historical process and its formulation of historical laws.” I propose the use of the idea of polysemantisation of culture as this concept allows for better understanding of certain and until now not fully recognized features of the process of social changes and associated with it archaeological expressions of social interactions. In a wider context, this theory provides an essential correcting factor to Levi-Strauss’ opinion about the relationship between history and ethnology and it should also be considered in anthropological and archaeological approaches to examine past social changes. Thus, we should look differently at the mutual relationships between the two complementary perspectives organizing anthropological (ethnographic) and archaeological data: conscious expressions and unconscious foundations of social life. The use of polysemantisation of culture



allows for investigations of societies without script where the artifacts indicate social status and therefore should be treated as conscious expressions of social structures of the time. This approach is a modest supplement to the ideas of Leo Klejn.

### **Ethnogenesis: Chasing the Imagined World**

Ludomir R. Lozny (*Hunter College, CUNY*)

Leo Klejn elaborated on the methods of ethnogenetic studies. My interests are in the methodology of such studies especially in archaeological markers of ethnic groups and I argue that identification of such markers is problematic. Ethnological data have shown that the relationship between material culture and ethnicity is complex. My proposition stems from realization that people do not share culture but participate in culture. As anthropologists we are interested in *space*, in how human behavior articulates in nature. For the local people *place* becomes most significant, because they symbolically fill it with specific meanings. Archaeologists are primarily interested how “being-in-place” articulates but we use the concept of culture and relate this idea to space rather than place. In my view place is multivocal for it bears the meanings that researchers favor in addition to whatever meanings other people might have attached to it. I conclude that people create multiple meanings of place and that people with power force others to accept their meaning and understanding of place. As we move away from ethnically-bound polities, the concept of place rather than space becomes the critical focus of decision-making that stipulates the pragmatics of local research.

### **Posters**

#### **In Conversation with Leo S. Klejn**

Stephen Leach (*Keele University*)

This poster presentation is a compilation of just some of the many questions and answers that have passed back and forth between myself and Leo Klejn from 2009 until the present day – a conversation that is still ongoing! In the west Klejn’s name is spoken of as a name to be respected, but his theories are as yet not widely known. This interview thus serves as a general introduction to Klejn’s archaeological theory. At the same time it raises some of the concerns that it is likely to provoke among many western archaeological theorists (in particular, regarding Klejn’s view of the relation between archaeology and history). The subject matter of the interview encompasses: the relations between archaeology, history and forensic science; the role of archaeological theory; evaluation of recent trends within archaeological theory; ethnogenesis; and, the history of archaeology. Klejn is revealed as a maverick of archaeological theory – difficult to classify according to any pre-existing ‘map’ – but also as a theorist with ideas that are worthy of serious critical consideration.

## **From theory of knowledge to archaeology & back. Leo S. Klejn on the human condition**

Elena Nazarenko (*Saint-Petersburg State University*)

I discuss Leo Klejn's contribution to the theory of knowledge on human societies in general. In "Archaeological sources" Klejn points out the incompleteness of archaeological records for producing historical and anthropological knowledge. In the book "The Principles of Archeology" he argues that there is a dialectic foundation of archaeological interpretations, namely that each interpretative principle has its opposite e.g., universalism-particularism, determinism-indeterminism, etc. For Klejn archaeology has the advantage over other of the social sciences, like history, sociology, economy, etc. because these universal and dialectic in nature principles define the interpretative character of archaeology. Such dialectic approach can be used not only in archaeology, however; it seems useful for investigations of other types of human groups, modern societies included. I conclude that the present as well as the past is not palpable. Should we consider archaeology as one of the applied sciences to investigate the human condition, it becomes imperative to define how we can gain knowledge about both, past and present societies.

## Session: Defining Seascapes

Rachael Reader (*University of Bradford*) & Rachel Crellin (*Newcastle University*)

### Introduction:

The sea is often seen in a romantic way, as a liminal and dangerous place or only exploited for its economic value. However these are very simplistic theorisations and the concept of seascape is one we feel that is little discussed in the archaeological literature, whereas the past 15 years have seen a proliferation of landscape studies and theorisation. Few archaeologists would deny the integral nature of the landscape to past lives, therefore why should this not extend to the seascapes?

This session invites papers on perceptions of the sea and in particular, we wish to discuss how the sea can be incorporated into a wider theoretical discussion and how we overcome the lack of data so readily available when studying the landscape. Anthropological studies have shown the relationship coastal communities have with the sea and how, for the Vezo of Madagascar, learning to swim and 'knowing' the sea is vital to identity construction (Astuti 1991). With such a wealth of ideas about the sea in anthropology, how do we use these analogies in an archaeological context? In an environment where few traces of past people can be found, how do we understand their dwelling and relationships with the sea? This session is seen as complimentary to the 'Negotiating Coasts and Islands' session.

Astuti, R. 1991 Learning to be Vezo: The Construction of the Person Among Fishing People of Western Madagascar Unpub. PhD Thesis, University of London

### Landscapes : Seascapes? Sailing onwards

Rachel Crellin (*Newcastle University*)

The premise of this session is that we need to theorise and approach understanding seascapes differently to terrestrial landscapes. Seascapes are often presented as less static than terrestrial landscapes and lacking in the built environment of terrestrial landscapes. Dualistic oppositions, such as the one posited between sea and land, never hold when we probe into them more deeply. Therefore in this paper I explore the tension between the two kinds of 'scapes, presenting both similarities and differences in how we might understand and approach them. From this comparison I will draw points that seek to adjust and re-focus our concepts of both seascapes and landscapes.

Moving forward, I suggest that evidence for dwelling in seascapes will never be as good as evidence for dwelling in terrestrial landscapes. I argue we need to re-imagine the seascape into our work and that, despite the illusive nature of the evidence, we can re-connect with the seascape through tracing material assemblages that mediate experience of the sea or imply its presence in peoples' lives. Whilst the resultant seascapes might not be as deeply textured as the terrestrial landscapes we can describe, they are ones that need to be written into our pasts.

## **Maritime Archaeology in Speightstown - Barbados**

Joel Sperry (*University of Winchester*)

Muckelroy (1978) defined Maritime Archaeology as having little relationship with the material culture of the land. I have always questioned this as being from Portsmouth the influence of the Sea was all around. The material culture of the sea has profoundly shaped both the structure of the city and the people of Portsmouth. This question has shaped my research in several ways and in a sense has led me to my current work.

At its most extreme it can be argued that Barbados is an island that is the very definition of being shaped from the sea. Simplistically put the people who have created such a vibrant and thriving culture would not have been resident on the island if not for the sea. In a very real sense the island as we see it today could be seen to be all the material culture of the sea. This presentation will link the archaeological research I have carried out within the sea and foreshore at Speightstown and position this work within a context of 'a cultural relationship' that with the sea that has shaped and shifted the fortunes of Speightstown as a continuum from past to present.

Muckelroy, K 1978 *Maritime Archaeology Cambridge*: Cambridge University Press

## **Archaeological manifestations of a 'maritime ethos': How an anthropologically informed approach can be used to examine the social context of past maritime interactions**

Annalisa C Christie (*University of York*)

While archaeological approaches to understanding maritime societies have developed considerably over recent years, the relationship between coastal communities and the surrounding seascape is often seen from a predominantly techno-economic perspective. Such studies have tended to focus on the role of the sea as a resource base that played a part in subsistence economies, or as a means by which these coastal societies could engage in long-distance trading networks. Anthropological studies such as Hviding's (1996) *Guardians of Marovo Lagoon*, or D'Arcy's (2006) study of maritime communities in Oceania (amongst others) frequently indicate that the sea plays a more fundamental influence on these communities suggesting that perhaps it is the presence of the sea itself (as opposed to the resources it provides or trade it facilitates) creates a 'maritime ethos' that shapes explicitly maritime identities.

This paper presents the results of recent research in the Mafia Archipelago, Tanzania in which an anthropologically informed approach was used to examine the socio-cultural complexities of the islander's interactions with the sea in an archaeological context. While it is often considered archaeologically ephemeral, this paper will demonstrate two ways in which this 'maritime ethos' can be examined in the archaeological record.

## **More than a resource: Broxmouth Hillfort & its 'seascape'**

Rachael Reader (*University of Bradford*)

Excavation of Broxmouth hillfort in East Lothian (1977-8) was one of Scotland's largest rescue archaeology projects and had unparalleled structural, artefactual and ecofactual evidence. The site was located less than 1km away from the coastline, and the evidence from Broxmouth suggests that the inhabitants exploited this as a resource. There is abundant evidence for shell and fish bone, however we also have artefacts collected from the coast, including querns and roundhouse fabric. This presentation outlines the use of coastal resources at Broxmouth and how the exploitation changes over time. However, rather than seeing these within an economic framework, this exploitation is crucial to understanding how the people of Broxmouth interacted with the sea and how it may have impacted upon them during the later prehistoric period. This also involves moving beyond Broxmouth to explore coastal resource use at other, broadly contemporary sites and to also incorporate the wider landscape, creating a narrative of land (and sea) scape utilisation from the late Bronze Age through to the Roman period. This case study also seeks to highlight the need to consider the use of the coast and the sea within a wider theoretical framework.

## Session: Dig It! Intersections Between Excavation Methods & Recording Systems

Laura. H. Evis (*Bournemouth University*)

### Introduction:

Same site, same team, different methods. Will the raw data collected and the interpretation of the site be the same? For generations, archaeologists have continually developed new ways to excavate and record, but what's driven the changes that have been introduced? Has commercialisation led to an increased emphasis on elaborate systematic recording systems at the expense of critical excavation methods? Are the strategies adopted for an archaeological investigation driven by the recording system, the excavation method used, or the questions under investigation, or all three? Where the overall goals of the archaeological investigation are the same why is there variance in the approaches adopted by different archaeologists? This session will address the issue of why excavation methods and recording systems used in modern field archaeology are the way they are, seeking to identify the causes of diversity, its impact on the data recovery, and its potential effect on the interpretation process. Case studies and evaluative reviews are invited from academics and practitioners working in any part of the world.

### **Down, Down, Deeper, & Down: Matching excavation methods & recording systems in commercial & research investigations**

Timothy Darvill (*Bournemouth University*)

In recent decades there has been a tendency to promote 'standard' methods of excavation and associated recorded systems regardless of the nature of the site under investigation or the questions being asked of the archaeological data. Such methodologies have become enshrined in guidance and documents issued by professional bodies. Here it is argued that we need to take one step back from the adoption of rigid frameworks for excavation and recording and instead develop systems that are closely aligned with the tasks they are expected to assist with, whether for application in the commercial sector or for academic research projects.

### **Context (Locus) Sheets as Procrustean Beds for Archaeological Data – Evolution & Perspectives**

Catalin Pavel (*Kennesaw State University*)

My presentation probes into the rationale of using context sheets, but also in the caveats associated with them. The structure of forms on which we record sites also structures our understanding of sites. The questions that we ask of the archaeological remains ought not to be preordained, but should respond to the challenges offered by the discoveries made in the trench. However, context sheets often act as filters interposed between the archaeologist and the stratigraphic units, or between the archaeological record and archaeological

documentation, permitting some data to pass while filtering out other data. Just like the tools used in excavating, and particularly the technology used in recording the dig, the structure of the pro forma has a considerable impact not only on what data is retrieved and what data is lost, but also on which “data” becomes “information” and which does not. Data that is not patterned, or meaningful, or to which significance can only become attached in retrospect, is often not perceived. A question of particular interest is how can one best record what one cannot understand. Are we in fact able to meaningfully describe what we cannot interpret? Can context sheets help improve the recovery rate of such “vulnerable” data, or are they in fact a Procrustean bed which tailors reality to fit into their prompts and entries, thus numbing the attention of the excavator?

A dazzling variety of pro forma have been designed that try to solve this dilemma. The diversity of these context sheets results from the interplay between the personality of the archaeologist and the personality of the site, the goals of the excavation, the approaches to publication and outreach, and even archaeological legislation and stakeholders’ interests. By exploring examples stemming from the British, American, German, Italian, and French traditions for recording the excavation, I ultimately try to disentangle archaeological attitudes towards the ethics of the excavation, the constitution of archaeological knowledge, and the conflict between interpretation and description.

### **We like what we know & we know what we like: A comparative view of excavation methods with examples from Europe, the Andes & the Caribbean**

Frank Meddens (*PCA Ltd*) & Gary Brown (*Pre-construct Archaeology*)

Excavation methods vary considerably from place to place. The nature and complexity of the archaeological sequences limit the applicability of the methods used. This has not stopped archaeologists from imposing approaches which have repeatedly and consistently failed to deliver useful results particularly with respect to questions of sequence and chronology. In these cases it has been common practice to blame the nature of the archaeology rather than to change the methodology used. This paper reviews some of the methods applied in Cuba, the Netherlands, Peru and the United Kingdom, considers the reasoning behind their use and discusses their appropriateness for the sites on which they are employed.

### **Integrating Tribal Consultation, Mitigation Measures, & Research Trajectories in a CRM Context: The Riverfront Village Experience**

Thomas G. Whitley (*Brockington and Associates Inc.*)

In the United States, data recovery (or Phase III) excavations are employed as mitigation for adverse impacts from proposed development permitted under the authority of federal agencies. This relates to sites identified through the process defined under Section 106 of the National Historic Preservation Act and considered eligible for nomination to the National Register of Historic Places. Data recovery is one small part of the list of archaeological activities which fall under the larger umbrella of Cultural Resources Management. Prior to carrying out a data recovery, an excavation and research plan is submitted to the lead federal agency for approval, and codified in a legal agreement. The methods used during the fieldwork are laid out in this

plan, but are largely driven by the goals and needs of reviewers or other interested parties. This includes the archaeologist with the lead federal agency; who is required to comply with federal laws, agency mandates, and regional or departmental directives, and who has the final authority to approve the entire process. It also includes the state archaeologist; who may have different goals with respect to state requirements for historic preservation, and particularly in regard to public education. Additional partners in the process are the Native American tribal communities; who must be consulted under federal law, and who are primarily concerned with tribal heritage, burial discovery and preservation, and in maintaining their role in the consultation process. The excavation methods used and the research goals of the principal investigator need to be placed within this context. The case study presented here discusses how data recovery was designed and implemented at a large Mississippian village on the bank of the Savannah River in South Carolina, and how the needs of these diverse partners were ultimately fulfilled by the process. This case is a good example of how the excavation methods for archaeological work in a CRM context are often driven by factors outside of the immediate control of the excavation supervisor, and how finding a balance between these different objectives is a challenge in itself.

### **“The theory is data goes in here & results come out there”. “That’s bollocks!” – Comparing the use of Intrasis in Norway & the UK**

Kevin Wooldridge (*Bergen Museum, Universitetet i Bergen*)

Intrasis is a GIS designed by the Swedish National Heritage Board to handle and structure archaeological documentation and field data. The system has been used piecemeal in Norway since 2000, but for the past 2 years, has been extensively trialled and evaluated in projects across the country; part of a process that may lead to adoption of the system as the ‘national’ archaeological recording standard.

The archaeology section of English Heritage (EH) have been using Intrasis in their field projects since 2008. Field trials followed a year or so of development spent considering how the Intrasis system could be integrated into existing EH working practices across a broad range of activities, covering not just field excavation, but also environmental sample analysis, finds processing and cataloguing, data indexing and post-excavation analysis.

In this paper I will recount my personal experience using Intrasis in both Norway and the UK and what I consider advantages and disadvantages of the system. I will focus on the way Intrasis can be adapted to suit different record methodologies and essentially different recording philosophies. I will also touch upon issues such as staff training, site methodology, financial efficiencies and possible alternatives to the Intrasis system.

### **A burning issue: The significance of excavation recording for cremated remains & associated archaeological features**

Priscilla Ferreira Ulguim & James Gillespie (University of Exeter)

Our understanding of cremated remains has been transformed by archaeological and forensic studies, from being perceived in early research as limited sources of information, into remains with significant informative potential. Although the scientific analysis of cremated remains and



associated features related to the cremation process is developing rapidly, the systematised recording of the burned bones and features during the excavation process has not evolved at the same pace. In this regard, knowledge about the potential of advanced techniques of analysis and experimental work on burned remains, linked features as well as the application of consolidants can change our understanding, conception and interpretation of such remains in situ. Therefore, this provides the basis for detailed and precise recording to comparable standards, allowing a more accurate and comprehensive interpretation. The main aim of this presentation is to provide insights into the applications of some of these techniques and experimental results, and furthermore propose a flexible but indispensable general protocol for recording cremated remains and associated material which can incorporate many aspects of new technology, and yet may be adjusted by archaeologists for use in different archaeological contexts.

### **Archaeology as Product: The implications for deep prehistory of a developer-led methodology**

Robert E. Hedge (*Foundations Archaeology*)

The introduction of PPG-16 was the catalyst for dramatic changes to the nature of archaeological investigation within the UK. The archaeological process has become a product; our results and interpretations have commercial implications for developers. This has had a significant impact upon the strategies employed and the presentation of results. Investigations are often driven by the necessity to produce spatial analyses at the micro-scale to inform or facilitate development. Such analyses can become the defining feature of an investigation, to the detriment of other aspects of the research agenda.

Drawing upon case studies from commercial investigations within the UK, this paper seeks to identify the consequences of this focus upon spatial analysis of discrete features for the recovery and analysis of data pertaining to the Palaeolithic and Mesolithic. These periods remain poorly served by current commercial practice, yet this is by no means an inevitable by-product of their ephemeral nature and scarcity.

Solutions explored in this paper include improved training in geoarchaeological and geoenvironmental principles, more widespread use of Landform Sediment Assemblages and a move beyond established methods of evaluative commercial excavation; such approaches may serve to bring Palaeolithic and Mesolithic archaeology within the reach of the commercial process.

### **Site Interpretation & the Primary Records: useful or useless?**

Rebecca Hunt (*University of Birmingham*) & Kevin Colls (*University of Birmingham*)

Since the 1970s, in light of the professionalisation of archaeology and the rise of developer-led archaeology, the primary records for archaeological excavation have evolved into a highly formal archive of indices, visual records and context recording sheets. Given the likely destruction of sites, either from archaeological excavation or subsequent construction, the primary purpose of this archive is to preserve this information within the archaeological record for all future

generations. Whilst this is invaluable, all too often the primary record fails to record the thought processes that occur on-site which lead to the final interpretation and ultimately the 'site story' which is disseminated through publication. The moment of excavation, whilst archaeologists are completely engaged with the material in context, is the moment of greatest interpretative potential. This paper will begin to critically assess the interpretative value of current recording systems, focusing particularly on site notebooks/diaries and their use by archaeologists in the field.

### **The state we're in: fieldwork in the past, present & future**

Steve Roskams (*University of York*)

Post-processual critiques of archaeological fieldwork have portrayed developments in recording methods in the '70s and '80s as a blind alley: it is almost conventional wisdom today in some quarters to criticise the 'tyranny of the context sheet' and thus prioritise 'interpretation at the point of the trowel'. Here, I wish to dissect this criticism, briefly at a general level (modernism has always been self-critical: in that sense, 'post'-modernism has never really existed) and then a detailed, archaeological level (the failure of advocates of reflexivity to identify the real problems faced by the fieldwork profession today: any malaise comes not from the divorce of theory and practice, but from commercialisation). My conclusion is that fieldworkers can create a more vibrant and innovative engagement with their material, but only by being both creative and systematic. Thus we need to maintain the distinction between data gathering and data analysis and to focus on the team, not the individual.

### **Reskilling the Diggers: handing over the means of interpretation**

Chiz Harward (*Cotswold Archaeology*)

Commercial and academic archaeologies have both developed techniques and methodologies to allow the excavation of the widest range of archaeological sites, but in their approaches the actual archaeologists digging the sites have often been squeezed out of the higher level picture and have been reduced to mere technicians removed from all but the most basic level of interpretation. This paper will look at the current state of play in commercial archaeology from an anecdotal basis and argue that current systems widely used across many parts of the country deskill and disenfranchise archaeologists and can result in simplistic and poorly interpreted archaeology.

How we can make Site Technicians become Archaeologists again? Can we do this by developing recording systems, by training and mentoring, by communicating, asking questions and listening or by increasing Diggers' involvement in interpretation?

## **Pride & Prejudice – Examining Excavation & Its Qualities**

Ian Hanson & Paul Cheetham (*Bournemouth University*)

Excavation methods and the data that arise from their application fundamentally underpin all our understanding of the past. Such methods vary widely, often steeped in local geographical, institutional or academic tradition transmitted through master novice relationships and outside of any overarching control of logic or quality. There is an increasingly frequent application of archaeological methods to answer questions (often in legal settings) where examination of those methods is normal; planning as well as forensic investigation are examples. Requirements to demonstrate and justify methods, standards and results in relation to specific 'research' questions have exposed the lack of an employment of a 'normal science' with respect to archaeological excavation procedures. Within forensic science, demands for agreed and peer reviewed methods, uniformity, and much more importantly for auditing of repeatability and effectiveness of methods used has led to reflection among archaeologists on what excavation is, how it is undertaken and why methods vary. Issues around excavation approaches including resistance to change, external pressures, regulation, experience, subjectivity, bias, ethics, individuality, non-repeatability and variation in interpretation must be addressed to understand and explain method choice and use. Methods need to be accepted as scientific and effective data collection techniques by courts and the developing world of highly regulated forensic science. Measured application of appropriate, justified and diagnostic methods are required to fulfil this need. This paper looks at the challenges that face archaeology in getting its excavation house in order and fit for the 21st century scientific and societal demands upon it.

## **Forensic Archaeological Method in the context of the Crime Scene**

Karl Harrison (*Cranfield University*)

The past twenty years of development has seen forensic archaeologists develop from being university-based individuals utilised by local police forces on an ad hoc basis, to being recognised as part of a much wider group of crime scene scientists that encompass a range of ecological evidence types. The development of a set of intricately linked processes and evidence-gathering methods between forensic archaeologists and scenes of crime officers, plus the growth in importance of a written forensic strategy held by the Crime Scene Manager has arguably had an effect on the approach adopted by the forensic archaeologist. Adopted methods of search, excavation and recovery have to be discussed with all scene personnel, as hasty adaptations to approach may have unforeseen implications for other scientists and criminalists relying on the work of the archaeologist.

This brief paper will argue that whilst it may be important to assess the methods of forensic archaeology in and of their own right, it is absolutely crucial that these methods are not assessed in isolation. They must rather maintain internal integrity whilst integrating seamlessly with other crime scene interventions.

## **Time for Change: the utilisation of nanoarchaeology & its impacts on the social context & research agendas of commercial & academic fieldwork**

Martin Carver (*University of York*)

The relationship between what archaeologists want to know about the archaeological past and what they actually do in the field is a fascinating one and, like many other relationships, is always changing. Archaeology involves land and citizens, and if only for that reason is a socially embedded subject. Field archaeology is therefore not an isolated research activity, a lonely dialogue between a theorist and a clod of earth; it is done in public: a publicly sanctioned reduction of a part of a common resource in exchange for accurately anticipated scientific benefits. For this reason the correct intellectual location for archaeological investigation is within a social contract. This is also the root cause of our need for multiple modes of communication, in publication, exhibition and site presentation. However, as the discipline of archaeology has developed, both the research and commercial archaeological sectors have come to be locked into traditional practice – much of which is uncreative. Whilst there are multiple attractions in applying standard methods, the use of dogmatic approaches – such as context only recording and Wheeler boxes - does in fact diminish the research potential of the site, lower standards, and with them, the expectations and yields. Furthermore, our targets in the field are no longer just macro-entities (walls) and micro-assemblages (seeds) but nano-samples from the invisible domain of molecules. In order to capture such data, the archaeologist is now more CSI than SSI, and is engaged in a responsive dialogue of ever increasing sophistication, the archaeologist's tool kit of potential methods of inquiry has now gone far beyond the shovel, trowel and spatula, and our records too must now go well beyond the simple 'context', both technically and conceptually. Therefore, if all brands of field archaeology are at the same time scientific, creative and socially embedded, how can a theory of practice integrate and reconcile all these factors? In each case the task is to match what has survived, and our powers of detection, to the desires of research and the demands of ethical factors: what we want to know, out of what we can know, out of what we are permitted to seek. The solution presented here is value-led archaeology which champions a staged itinerary, gated by evaluation and design. It is compared with other procedures in operation in France, the United States of America and England, showing that the key variable in archaeological quality is not technique, but purpose. This solution is capable of accommodating any theory and any political system, provided we are sufficiently vocal about what we value.

## Session: Digging Diversity

Hannah Cobb (*University of Manchester*)

### Introduction:

The post-processual agenda has asked us to interrogate our own personal and disciplinary biases in so many ways. Post-colonial, feminist and queer critiques, to name but a few, have all at some stage in the last thirty years played a fundamental role in archaeology's theoretical development. Yet now, in 2011, can we say that these critiques have had any real impact on our narratives of the past and our practices in the present? In the case of professional practice it seems not. The IfA's most recent *Profiling the Profession* exercise demonstrated that most UK archaeologists over the age of 30 are male, 99% of all UK archaeologists are white and 98.4% are able-bodied (Aitchison and Edwards 2008). Many accounts of the past similarly lack the rich diversity that narratives of gender, sexuality, ethnicity and identity, more broadly, raised so vividly in the 1990s and early 2000s.

This session invites papers that will address these problems by asking; how can we weave diversity into the pasts that we investigate and the present that we work in? However this session will be more than just disciplinary solipsism – it is hoped that papers presenting examples of best practice, as well as those with productive and practical suggestions for developing a diverse past and present, teamed with creative discussion, will lay the foundations for some realistic solutions as to how we may all dig diversity.

AITCHISON, K. & R. EDWARDS. 2008. *Archaeology labour market intelligence: profiling the profession 2007-08*. Reading: Institute of Field Archaeologists.

### Digging Diversity: An introduction & an introduction

Hannah Cobb (*University of Manchester*)

In this paper I will provide two introductions – firstly to the session and the issues that the session will address, and secondly to my own research project, also titled Digging Diversity. The IfA's most recent *Profiling the Profession* exercise demonstrated that in 2007 most UK archaeologists over the age of 30 were male, 99% of all UK archaeologists were white and 98.4% were able-bodied (Aitchison and Edwards 2008). *Digging Diversity* takes this research as a starting point from which to critically re-examine the make up of the archaeological profession and the archaeological student body in the UK today. This paper will present the results from a preliminary study into these issues, exploring whether the global economic downturn has had tangible impacts on diversity in the profession, and outlining examples of best practice to overcome disciplinary inequalities. Ultimately this paper will set the scene for the rest of the session by arguing that diversity in archaeology is a fundamental concern for archaeological theory. By deconstructing the division between theory and practice that underlies many approaches to issues of diversity, we have the potential to enrich the discipline in both interpretations of the past and our practice in the present.

The study that will form the basis of this paper is still ongoing and will be open online until the week before TAG so that the results presented will be as up to date as possible. If you are interested in undertaking this brief (less than 2 minutes) questionnaire this please follow this link:

<http://windev.humanities.manchester.ac.uk/surveys/TakeSurvey.asp?SurveyID=31361500387K2>.

## **The mass media's portrayal of female archaeologists & the influence on the general public's perception of them**

Tuesday Welsh (*University of Manchester*)

This paper presents the results of a study which examined the relationship between the mass media of today and the female archaeologists that are, or are not featured within it. I will examine the various ways in which female archaeologists are presented in the media, such as 'The adventurer' or the 'victim' and I will question whether these depictions are accurate compared to the actual professional female archaeologists living and working in modern Britain today. The issue of education and employment will also be considered, with a focus throughout on how these images of potential female archaeologist role models could be affecting the up and coming female generation. Ultimately the results that I will present in this paper demonstrate the complex and important role that the media is playing in the lives of professional female archaeologists today.

## **Ancestors, gods & professors: expectations, norms & role models in creations of our presents & pasts**

Karina Croucher (*University of Manchester*)

Just a few weeks ago, a report made the news which raised concerns over the lack of male primary teachers, which has resulted in a dearth of adequate role models for young males in our society. Whilst this is a valid concern, I was struck that little thought is given to the comparable lack of role models elsewhere in education, with few females in positions of authority within our schools and educational facilities; a pattern which is also mirrored across industry, with a lack of senior, female board members, chairs and managing directors (see, for instance, City University London and Demos report, 2008).

This lack of balance in our educational system has been a concern for feminist critiques for some time, and an issue repeatedly addressed in literature addressing archaeological epistemologies from the 1980s until the present (including MacCormack & Strathern 1980; Wylie 1991; Gero 1992; Conkey & Gero 1997; Gilchrist 1999; Bolger 2008; and Pope 2011).

Furthermore, these expectations, it seems, are inherently built into are representations of the past. In this paper, I explore how the issue of role models is frequently extended back into our interpretations of the past, where, despite archaeological evidence to the contrary, our ancestors, gods and leaders are consistently assigned to male spheres. Considering the evidence from the Neolithic Near East in Anatolia, I examine the interpretations made of our

male role models in the past, and wonder if, mirroring our contemporary situation, our perceptions of the past assign-by-default the role models of the past to the male domain.

Bolger, D. (2008) Gendered fields in near eastern archaeology, in: D. Bolger (Ed.) *Gender Through Time in the Ancient Near East*. New York / Plymouth UK: AltaMira Press, Pp. 335-60.

City University London and Demos (2008). *Women's Leadership in the UK Cultural Sector: An Exploratory Survey*. City University London, London. [www.city.ac.uk/cpm/ejournal/womens\\_leadership\\_march\\_2008](http://www.city.ac.uk/cpm/ejournal/womens_leadership_march_2008)

Conkey, M.W., & Gero, J.M. (1997). *Programme to Practice: Gender and Feminism in Archaeology*. *Annual Review of Anthropology*, 26: 411-31.

Gilchrist, R. (1999). *Gender and Archaeology: Contesting the past*, London: Routledge.

Joyce, R.A. (2008a). *Ancient Bodies, Ancient Lives: Sex, gender, and archaeology*, London: Thames & Hudson.

MacCormack, C.P., & Strathern, M. (1980). *Nature, culture and gender*, Cambridge: Cambridge University Press.

Pope, R. (2011). *Processual archaeology and gender politics. The loss of innocence*. *Archaeological Dialogues* 18 (1).

Wylie, A. (1991). Gender theory and the archaeological record: why is there no archaeology of gender? In Gero, J. & Conkey, M., (eds.), *Engendering Archaeology: Women and Prehistory*. Oxford: Blackwell, pp.31-56.

## **Archaeology & Disability Studies: Narratives of Impairment in the Past & Present**

William Southwell-Wright (*Durham University*)

Whilst archaeologies of gender, ethnicity and sexuality have played their part in influencing archaeological interpretations of historic communities, the past that we imagine often remains able-bodied in character. This appears bizarre given the abundant osteological evidence we have for past impairments, evidence which remains under-utilised in interpretive archaeologies wherein disability is often assumed to be of a uniform and transhistoric character. The discipline of Disability Studies, and specifically historical and sociological analyses that have emerged from it, offers an important critique of traditional analyses of disability in its distinction between the physical fact of impairment and the socially engendered condition of disability. This paper argues that this distinction, when applied to archaeology, offers a means of avoiding the reductive statements regarding past disabilities that have previously proliferated, and allows us to recognise their historically contingent nature. Arguably however, archaeology has as much to teach Disability Studies as it has to incorporate due to the unique perspective it can provide on the corporeal and embodied elements of the experience of disability within differing social contexts and over time. By aligning itself with current dialogues on disability, archaeology thus has the opportunity to offer valuable insights for both the past and present.

## **Diversity in archaeology past & present**

Marjolijn Kok (*Maatschap ILAHS*)

In this paper I will show, how the emphasis on fieldwork in archaeology has led to an undervaluation of the contribution disabled people can make in archaeology. With reference to the Dutch quality system I will suggest some improvements that will recognise non-fieldwork as just as much a part of archaeology. In the valorization of the archaeological non-fieldwork disabled persons may feel they too can become valuable archaeologists.

At the same time the assumption of the able bodied archaeologist has led to a neglect of difference in the past. The past has also become able-bodied in the sense that all has to fit into neat categories. Exceptions are viewed as anomalies that must be solved instead of aspects of life that can be cherished and/or meaningful. With the aid of queer theory a more diverse past may be envisaged. This is not just about the people of the past but can also help further ideas about material culture. When divergences from the standard are no longer seen as abnormal, but inherent to all cultural aspects a more diverse image of the past could emerge.

## **Workforce diversity: anecdote & evidence**

James Doeser (*The Arts Council*)

In 2008/09 UCL Centre for Applied Archaeology conducted a research project on behalf of the Council for British Archaeology's Diversifying Participation Working Group. The project identified the main barriers to entry into (and progression through) the historic environment workforce for people from ethnic minorities and made recommendations for how these barriers could be removed. This paper will outline the key findings of the research and offer some comment on the changing nature of our understanding of diversity in the wider cultural policy context.

## **Diversifying diversity: Expanding participation in archaeology**

Suzie Thomas (*Council for British Archaeology*)

Diversity, in all its forms – from socio-economic background and education opportunities through to disabilities, ethnicity, religion, gender and even sexual preferences – are increasingly monitored and recorded in the interests of ensuring that opportunities for employment or other engagement are as accessible to as wide an audience as possible. However, with some forms of 'diversity' more apparent than others, there is the temptation to make assumptions about the current makeup of those involved in, or enthused by, archaeology. For example, while the Council for British Archaeology's (CBA) own membership does comprise lower-than-average percentages of ethnic diversity, there are higher-than-average percentages of disability. Furthermore, the current CBA-managed Community Archaeology Bursaries Project, supported by the National Lottery through the Heritage Lottery Fund, has 'diversity targets' to meet as stipulated by the funders.



This paper explores the recent policies and observations of the heritage sector, including data from museums and the voluntary sector, to identify current trends in archaeological engagement, and to make observations on the extent to which there may be scope for more meaningful engagement with diverse groups, moving beyond a 'ticking box' exercise to meaningful and sustainable models.

## Session: Dr. Web-Love: Or, How I Learnt to Stop Worrying & Love Social Media

Lorna Richardson (*University College London*), Patrick Hadley (*University of York*) & Don Henson (*Council for British Archaeology & Director of CASPAR*)

### Introduction:

It seems ironic that the discipline dedicated to the study of humanity's interfaces between society and technology should not take time to reflect on its own use (and non-use) of explicitly social technologies.

Social media are tools that facilitate information sharing, interaction and community-forming over the internet. For archaeology, they can and are contributing to all of these in both the professional and voluntary sectors of archaeology and heritage, and when used as a public engagement tool.

Archaeology, like many academic disciplines, frequently invests resources in the development of new data-generation tools (e. g., scientific techniques) or data-management tools (e. g., digital preservation) but rarely considers (methodologically or theoretically) its data-sharing tools, let alone the social factors entangled with these.

Social media forms have been termed 'architectures of participation' (O'Reilly 2004). As such they are often most rapidly embraced by those lacking traditional infrastructures to mediate their interests. Therefore, archaeologists, as a group with a number of well-established infrastructures (universities, units, publishing, conferences and so on) have been slower to make use of them than other sectors of society. The facility of social media to decentralise the power structures of these infrastructures has rarely been explicitly discussed within archaeology.

However, other thinkers have claimed that the change brought by social media (let alone the rest of the digital universe) is an order of magnitude more significant than the invention of the printing press (Shirky 2008). The geo-political effects of that piece of technology have been well documented but were only visible with hindsight. We would like to make a call-to-arms for archaeologists to be proactive and reflexive about the current revolution rather than allowing it to pass them by.

The session will draw on theoretical perspectives from Public Archaeology, big-data approaches and research into the interface between society and technology. We will then build on the theory with methodology and practice to help archaeologists from all backgrounds (especially technophobes!) understand how social media might affect their work.

The importance of developing and sustaining audiences, and measuring the impact of the use of social media as a tool for public engagement will be especially highlighted.

Morning papers will be followed by a short afternoon practical session led by experienced digital archaeologists. These sessions, held in either a computer cluster room or on participant's laptops, will provide a chance to explore social media tools in an archaeological context, and consult digitally-minded archaeologists about the ways in which to apply the theory to practice, through web-based tools can help with their work.

O'Reilly 2004. The Architecture of Participation. *O'Reilly Media Newsletter* (available on-line: [http://oreilly.com/pub/a/oreilly/tim/articles/architecture\\_of\\_participation.html](http://oreilly.com/pub/a/oreilly/tim/articles/architecture_of_participation.html), accessed 19 May 2011).

Shirky Clay. 2008. *Here comes everybody : the power of organizing without organizations*. New York: Penguin Press.

## **I should be Tweeting? Poking? Blogging? What do those words even mean? Exploring the complexities of social media & archaeology**

Doug Rocks-Macqueen (University of Edinburgh)

While many archaeologists, organizations, or university departments are told they should be on Facebook, join Twitter or start a blog? Very few understand the time commitment involved or what this even means. Moreover, very few people know how individuals interact with social media, an aspect that is too often over simplified, and how that can affect an archaeologists or their organization. Once these complexities are discussed this paper will then tackle the question? What does social media mean for the future of archaeology? This paper will explore these issues through a series of case studies including:

- Archaeologists getting fired for blogging
- American Anthropology Association blog censorship/moderation choices
- Using social media as academic publication

## **We're All in This Together: Can social media be used to promote cohesion & shared advocacy among the various communities within archaeology?**

Andy Brockman (*Mortimer*)

The web site and Facebook Group "Mortimer" [[www.savearchaeology.co.uk](http://www.savearchaeology.co.uk) ] were launched in July this year to provide a fresh, independent campaigning voice for archaeologists and people who care about archaeology and heritage. This paper explores how the team behind "Mortimer" have drawn inspiration from campaigning sites such as 38 Degrees, in attempting to use the Worldwide Web and Social Media to identify issues and bring together a broad constituency of voices to act as campaigners and advocates, for the archaeological and heritage sector, working as part of the wider environmental movement. It asks the questions such as: What are the practical considerations facing such a project? How can audiences and issues be identified? When it comes to campaigning are dedicated websites already yesterday's solution? Does the use of social media enable a wider conversation within archaeology and society or do they simply move existing interests and conversations to a new forum while excluding some interested parties through the use of technology which is still not universal?

## **Why Archaeologists should 'Like' Facebook: the case study of Love Archaeology**

Morgana McCabe (*University of Glasgow*), Jennifer Novotny (*University of Glasgow*) & Rebecca Younger (*University of Glasgow*)

Reflecting upon a year of running the Facebook page 'Love Archaeology at Glasgow University', this paper explores how a proactive but small departmental social page went global, generating merchandise and creating an international community unique to online space. We reflect upon that community, and how and when it mobilises, exploring both the successes and frictions which emerged from the destabilisation of the normal real world power structures behind the Facebook group. We discuss in practical terms how such communities are created and maintained, both through intentional practices and those that emerge unexpectedly from social interactions. By comparison with our less successful Twitter page, we demonstrate how successes and failures can inform our understanding of Love Archaeology's audience needs. It is this kind of reflexivity which is essential to creating and maintaining meaningful levels of participation in social networking endeavours. These online spaces are ever changing and require unique management and administration. Their collaborative and decentralised nature also gives rise to equally unique problems. To assist others treading the same ground, we seek to unpack our experiences, exploring the kind of data Facebook can collect for its users, and to highlight how archaeologists can use such data to improve future forays into the social networking revolution.

## **The Megalithic Portal: 10 years & counting as a community of interest & social network**

Andy Burnham (*The Megalithic Portal*)

The Megalithic Portal web 'resource' is art image gallery, part gazetteer and site database, part news aggregator, part mapping tool, part ideas melting pot. It has been operating as an independent 'community of interest' social network since 2001, run by a distributed team of online volunteers predominantly from the UK and Germany. This paper will look at the Megalithic Portal as a case study of public engagement in online archaeology and consider the interaction of archaeology and other communities of interest that have formed on the Internet. The resource that created over the past 10 years has indeed been 'embraced by those lacking traditional infrastructures to mediate their interests.' (to recklessly paraphrase the session abstract) Whether we would want to 'decentralise the power structures of these infrastructures' (or even say it with a straight face) is up for debate.

## **Wikipedia, its GLAM collaborations, & how archaeologists can use it to disseminate their work to both specialist & popular audiences**

Andy Mabbett (*ARKive*)

Wikipedia is the world's sixth most visited website but few archaeologists understand the mechanics behind this vast and complex project. Through its (democratically selected) organisation Wikipedia is connecting with Galleries, Libraries, Archives and Museums (the GLAM project) and having great successes. Using examples from these projects, this paper

will explain how archaeologists can use Wikipedia to disseminate their work to both specialist and popular audiences. Archaeology has much to gain from engaging with Wikipedia as one of the most powerful frameworks for organising knowledge yet seen during the beginnings of the Internet age.

### **Twitter & Archaeology: Creating a community of practice in 140 characters or less**

Lorna Richardson (*University College London*)

This paper discusses the use that the archaeological community makes of Twitter, at present, based on a survey of Archaeological Tweeters conducted by the author in 2011. Such research reveals that this Web-based application is now prevalently an intra-specialist networking tool rather than one of public engagement. Research directions that might help to extend the use of Twitter for communicating with non-specialists are suggested and theoretical issues such as influence, popularity, authority, accuracy, and credibility are discussed in relation to Tweeting, and indicators and modalities for measuring them are proposed. These may be useful, in the future, to evaluate initiatives of public engagement with archaeology supported by the Twitter platform.

### ***Perpetual Beta* as an Archaeological Attitude**

Pat Hadley (*University of York*)

*Perpetual beta* is now a common way of producing computer software. At its most fundamental it is a philosophy of working that admits that very little is ever truly complete or fixable as a 'finished product'. It also breaks down the barriers between producers and consumers and makes production a far more social process. This paper explores the pros and cons of this philosophy (in combination with social media tools) as applied to archaeological workflows and modes of production. Using the archetypal archaeological product - the excavation monograph – as an example, I explore whether an attitude of *perpetual beta* is a crucial stepping-stone to open access production, open data and stronger collaborations in archaeology.

### **"Excava(c)tion" in Vignale - Archaeology on stage, archaeology on the Web**

Stefano Costa (*Università di Siena*) & Francesco Ripanti (*Università di Siena*)

As an orchestra or a rock star, archaeologists have their audience too. This paper wants to highlight an integrated approach between fieldwork, its account and its dissemination to the public in different ways, including social media. This potential integration has come to life in the just finished 2011 excavation of the Roman mansio of Vignale (Italy) and it has been named "Excava(c)tion". Continuing and increasing the late lamented Richard Hall's way of telling archaeology, "Excava(c)tion" doesn't mean a new way of digging but another way of approaching the excavation, an approach integrated toward and with the public, both on site and on the social Web. "Excava(c)tion" conceives the site as a stage and digging as a

performance, through a continuous dialogue between archaeologists and the public. Archaeologists share their work in the form of guided tours (live, theatrical-like performances), communicative diaries and videos (edited, motion-picture performances) and on a blog ([www.uominiecoseavignale.it](http://www.uominiecoseavignale.it)). They receive back comments and oral accounts from the local community about the main themes of common interest.

"Excava(c)tion" means for us engagement both of archaeologists and the public in the pursuit of a global multivocality during archaeological excavation.

### **Memories & 'media'; The Personal Histories Project**

Pamela Jane Smith (*University of Cambridge*)

<http://www.personal-histories.co.uk> will present an analysis of how we, in the Project, create scientific heritage as we record and 'broadcast' academic memories and narratives. Pamela will bring two user-friendly, ready-to-go cameras and our trusty ediol audio recorder for participants to experiment with. We will all listen to and film narratives from those in the audience.

## Session: Exploring Academic Values & Concepts: Have Archaeologists Lost the Capacity to Talk About Inequality?

Adrian Davies (*University of Wales, Trinity Saint David*) & Robin Weaver (*University of Birmingham*)

### Introduction:

Identity has become a major touch-stone for archaeologists but have we neglected the roles of class and ideology in the construction and expression of different social identities?

Many archaeologists value the multi-vocal and ‘radically open’ character of postmodernism [1]. In academia generally, Marxian grand narratives, such as class, are out; ‘negotiated identities’ are in [2]. Meanwhile, class identity and ideology appear to be important in society: a 2010 study suggests that in Britain “There is high – and growing – concern about income inequality” [3]. Furthermore, 29% of people chose class-based terms (over gendered, age-specific, ethnic and religious identities) as their first choice to describe their social identity [4]. In this session we ask:

- What values do archaeologists hold and how are these generated, conceptualized and communicated to the public?
- Do web technologies really aid multi-vocality and a critical awareness of the past?
- How are class histories and conflicts portrayed by the UK heritage industry?
- Above all, in an increasingly unequal and class-aware society, should we place less emphasis on idealistic ‘being-in-the-world’ and rather more on the material realities of living, labouring and surviving within it?

This panel explores whether we do not actually require the concepts of class and ideology to be able to deal with social identity. Therefore, we ask: has postmodernism impoverished our ability to confront real inequality? The session culminates in a round table discussion of the individual papers and the issues raised, led by Iain Matheson (*University of Glasgow*).

E.g. Hodder 1999. *The Archaeological Process*. London: Blackwell.

Hobsbawm 2010. *How to Change the World*. London: Little Brown.

National Centre for Social Research. 27TH Annual Report, 2010:

<http://www.natcen.ac.uk/media/606943/nat%20british%20social%20attitudes%20survey%20summary%201.pdf>

National Centre for Social Research: British Social Attitudes Survey 2008:

<http://www.britisocat.com/Body.aspx?control=BritsocatMarginals&AddSuperMap=LBIdent1N&JumpCrossMarginals=yes>

## **Have Archaeologists Lost the Capacity to Talk About Inequality? Marxian reflections on class & ideology**

Adrian Davies (*University of Wales, Trinity Saint David*) & Robin Weaver (*University of Birmingham*)

We would tend to answer the above question in the affirmative. We suggest that archaeologists find it very difficult to talk about inequality. Although for some this is no doubt a sin of omission or disinterest in the issue, for many it is a problem of theory. We argue that our current analytical and interpretive toolkit is an archaeological by-product of a Humanities-wide post-modern corrective to Marxist meta-narratives and, as such, has become unfit for the purpose of describing the sometimes harsh realities of living, labouring and surviving in past social formations, or of attending to the inequalities and ideologies that have shaped the modern world.

In this joint paper we begin by introducing the session's four case studies, which demonstrate how archaeologists can address these core issues by questioning our values, concepts and practices with inequality in mind. We then offer a dialectical and 'New Materialist' corrective to the fragmentary, idealist post-modernist hegemonies in archaeology, which in our view have consistently under-valued and marginalized the concepts of class and ideology and their crucial role in understanding the social conditions under which groups and individuals in society construct, express and maintain their social identities, and assign identities to others. Our examples are drawn from philosophy and the history of the social sciences (AD), and from human geographical perspectives on landscape archaeology (RBW)

## **Re-approaching inequality, ideology & identity through contemporary social theory**

Stella Souvatzi (*Hellenic Open University*)

This paper finds problem not with the concept of inequality (or of ideology and identity) per se, but rather with the mainstream archaeological perspectives on it (and, by extension, the academic values implicit in these perspectives). Proposals and models abound in archaeology linking inequality only with political hierarchy and centralisation and with complexity; taking hierarchy as the chief mechanism driving social integration; equating economic differences with social differences; seeing all differentiation of power, ideology and identity as hierarchical; and assuming economic rationality, individualism and self-interest as the driving force of social action. Thus, archaeological constructions of the past reflect the ideal image of Western political systems and inequality seems to have become a matter of principle instead of an object of research. This objectification has the implication that people are passive or that such higher-level 'structures' somehow exist independent of their human components or of history.

The paper argues for a separation of these concepts and explores alternative perspectives, relating to current debates in archaeology and the social sciences that challenge the notion of inequality as differentiation solely by political or economic hierarchisation and argue that aspects of hierarchy and heterarchy and multiple overlapping hierarchies can exist in the same society (e.g. Chapman 2003, Crumley 2005, 2007; Kohring and Wynne-Jones, ed. 2007; McIntosh 1999). It suggests that although we as archaeologists have not lost the capacity to



talk about inequality, for a fuller and theoretically informed understanding of it we do need to address a range of issues wider than those conventionally considered, including the concept of heterarchy (Crumley 1987; 1995) and its non-exclusionary relationship with hierarchy; the many examples of diffused or horizontally counterpoised power; theories and patterns of collective action and the contradiction of collectivity and individualism; ideologies and mechanisms promoting egalitarianism; and most of all, the diverse ways, different scales and various forms in which a society integrates numerous differentiated parts into a whole.

## **The Internet Delusion & Public Archaeology Online**

Lorna Richardson (*University College London*)

It is a common assumption that web technologies have significantly equalised access to previously privileged information to anyone with an Internet connection. Within archaeology, and especially public archaeology, there is a growing awareness that the Internet can provide tools with which to involve, engage and elicit content, from non-archaeologists, through the use of social and participatory media. Harnessing social media, it is proposed, could widen public access to archaeological information, help develop public understanding of and involvement in, archaeology and wider heritage issues, and foster online community identity, situated around the topic of archaeology.

Instead, my paper will look at the use of the Internet in public and community archaeology from a Bourdieuan perspective. It will emphasise how and why archaeology on the Internet can be affected by the transference of advantage from respected institutions and elites in 'real-life' archaeology. The paper will discuss issues of "socio-technical capital" and index authority, with access to hardware, software and specific technical knowledge and skills limited in such a way that can maintain the balance of inequalities of production, access, voice and community in online 'public' archaeology.

## ***Gnosiotopia*, the heterotopy of knowledge: archaeological academic practices & the creation of a disciplinary (fantasy) topos**

Athena Hadji (*Open University of Cyprus*)

The concept of the archaeological academic community as a heterotopia is presented here, drawing from Michel Foucault's classic perception of "other spaces". Based on the equally Foucaultian conceptual triptych knowledge-language-power, it is suggested here that archaeological knowledge and academic practices can never be "neutral" and "objective", let alone equal. We exercise through knowledge, as it is transferred in an academic context, the power of a construct, which might be cognitive, but still can be defined and measured only via space conceptualizations; in other words, what is defined here as *gnosiotopia* (from Greek *gnosis* and *topos*, the heterotopy of knowledge), which, like all places, possesses its own borders, norms, contents, signifiers and signifieds, as well as consequences for all parties involved.

Conclusions are drawn by a study of archaeological academic practices in Greece, but I suspect

the situation does not differ much elsewhere. A paradox emerges: whereas archaeology from its inception was deeply rooted in inequality (of knowledge, access, and privilege), in the 21st century, not only does it neglect the discussion of inequality in its practices (confining this discussion to applications of class theory in the study of past societies for the most part), but also – and, in my opinion, more important – is increasingly losing its relevance and resonance with regard to real-life inequality, which has emerged more critically than ever globally.

More current than ever is the issue of a space-and-time relationship between academic life and social reality in its entirety: how susceptible are our academic practices to a constant reshaping of contemporary (urban) cultures? How sufficient are the traditional tools and the traditional roles of teacher and disciple for the acquisition, transfer and dissemination of knowledge? In a total academic heterotopy, is there space for individual utopias? In the final analysis, is this “other space” of any relevance to anybody but its inhabitants?

### **Class, Heritage & the Archaeology of the Peoples’ Century**

David Sables (*Trinity St. David’s*)

A significant area of British heritage is being undervalued and rather than being recognised as part of our rich and diverse cultural inheritance, large sections of the recent past are seen as something that is best not talked about (Faull, Pers com.). This undervaluing is reflected in the lack of academic and archaeological investigation of industrial sites when compared to other areas (Palmer 2011). Much of this lack of interest stems from the use of industry as a core, around which the British national identity and class system has been constructed over the last two hundred years (Thompson 1976).

However, from the late 20th century this identity has come under pressure as Britain’s industries declined in the face of global competition and the population lost a connection with the production process (Hothi 2005). UK governments have sought to reconstruct the British self image and consign these industries as belonging to the nation’s past. As a consequence of this the investigation of heritage has become an industry in its own right (Connerton 2009) driven by political and economic necessities. This heritage industry is, however, selective in which aspects of history it wishes to display. There appears to be an emphasis placed on industrial innovation rather than stagnation, and class cooperation rather than class opposition. As a result, the decline of British industry is portrayed not as something to be mourned, as many of its former workers feel (Turner 2000), but as an inevitable part of a smooth upward transition from a class-ridden Victorian society to an egalitarian Britain, when in truth, this ongoing process is far more violent and contentious.

This paper will examine the part played by archaeologists in the formation of a cultural memory which not only fails to reflect many of the stresses within modern British society, but also underplays the value of significant areas of the recent past. It will also discuss my belief that archaeologists can begin to reverse this process by discussing class and politics, not only in their academic writings and discussions at events such as TAG, but also when presenting their narratives to the general public.

Connerton, P., 2009, *How Modernity Forgets*, Cambridge: University Press.

Hothi, N., 2005, *Globalisation and Manufacturing Decline: Aspects of British Industry*, Bury St. Edmunds: Arena Books.

Palmer, M., 2011, Archaeology degrees stuck in the (far distant) past, *Times Higher Education*, 6th October 2011, p.22.

Thompson, E, 1976, *The Making of the English working Class*, Aylesbury: Penguin.

Turner R., 2000, *Coal Was Our Life: An Essay on Life in a Yorkshire Pit Town*, London: Perspetuity Press.

**'Irresponsible Adrenaline Junkies With a Kamikaze-like Attitude Towards Self-destruction! Or 'Take Only Photographs, Leave Only Footprints'?**

Jonathan Berry (*University of Birmingham*)

Established in 1950s America, the social phenomenon of urban exploration (also known as UrbEx or UE) has grown exponentially in the UK and elsewhere over the last decade, powered by the use of web-based fora such as 28dayslater and social media such as the Flickr photo-sharing web site, which allow participants to communicate and share experiences.

Urban explorers are a loosely connected collective energised by a variety of motivations, ranging from the benign recording of urban decay through photography to performing roles as 'industrial archaeologists' in recording the history of such places. Others participate for the high-octane excitement of entering a forbidden or abandoned place, whilst others engage in architectural theft, arson and vandalism, particularly graffiti. All participants, however, interact with the historic environment for better or worse, albeit whilst willingly committing illegal civil trespass.

This paper will offer an overview of urban exploration and begin to address the following questions: Should archaeologists welcome this as a new and dynamic connection to the historic environment and engage with this community? If so how? Or is this a childish, risky and self-indulgent form of investigation that makes life difficult for 'proper' archaeologists i.e. those with legitimate, privileged access?

**The Optimal Use of the Information Content of Complex Roman Sites**

Tessa de Groot (*Dutch Cultural Heritage Agency*)

Many Roman sites in the Netherlands are characterized by a horizontal and vertical complexity. Due to long term occupation and several formation processes, a complex pattern of features and finds was created, as well as a complicated stratigraphy. Various post-depositional processes also affect the readability and interpretation of the archaeological record.

The purpose of this lecture is to exchange knowledge of ways in which justice can be done to the above complexity. In what ways can the potential information of these sites be utilized to gain knowledge? The lecture focuses on relevant questions and methods, techniques and research strategies with which they can be answered, based on recent research in the Netherlands. Special attention is paid to the potential value of the find- and cultural layers that characterize cities and settlements in the riverine area in particular.

A second focus is the influence of the current organization of field research in the Netherlands on the above issues. In a system in which most of the research is conducted by private companies, the constraints of money and time can put pressure on the quality of research. The question is whether specific choices should be made (yet) to gain the desired knowledge?

## **Matter matters: Living in the material world ...**

Niklas Schulze (*Autonomous University of San Luis Potosi*) & Peter C. Kroefges (*Autonomous University of San Luis Potosi*)

The archaeological quest for the past has its roots in early collections, called “Wunderkammer” or “Cabinet of curiosities”, made up of strange and mysterious objects, mostly from far-away countries and/or the long forgotten past. For a long time, the artefacts stayed in the focus of the attention of collectors and researchers that tried to solve the problem of their origin and age. More recently, objects lost this predominant position in the archaeological investigations to problem oriented research, centred on the inner workings of societies and the human-environment relationship. Objects were reduced to mere metaphenomena of culture. Only very recent advances of analytical techniques helped to (re)integrate the object-focused investigation in the mainstream of archaeological research. The information objects can yield under the probing beams of new analytical instruments, together with changes in the theoretical approach to artefacts, opened the road to an integrated investigation: the object, as the tangible expression of human behaviour, becomes the centre of attention and binding element of the complementary visions of archaeologists, material scientists, ethnohistorians and ethnographers. The theoretical development and the integrated approach will be demonstrated using the example of an investigation of prehispanic copper bells from the Aztec Templo Mayor in Mexico City.

## **The Return of the Repressed... - Psychoanalytical Theory as Tool in Archaeological Interpretation**

Christian Horn (*University of Gothenburg*)

In this presentation I will try to show how and why psychoanalysis and especially Freudian theory provides a valuable tool in dealing with archaeological interpretation. Up until recently some accounts described Freud’s relation to archaeology and thereby presented an oversimplified (partially due to necessity) picture of Freud and his theory. An attempt to implement and test his theories is largely missing.

In this paper it is argued that the implementation of psychoanalytical theory in Archaeology can both define how the mind of prehistoric humans was constructed as well as explaining certain aspects prehistoric societies. This is achieved by insisting on the complexity of the relation between the drive to live (Eros) and to destroy (Thanatos). In neglecting neither a field of tension is created that illuminates complexity of the societies at hand.

Criticism is of course necessary, but without falling behind its achievements; as Critical Theory criticizes the fact that Freud saw in repression the sole civilizing factor. Freud’s so-called cultural books are not to be read as the literal account of actual historic events. I will provide short examples from ritual practice and warfare to show how Psychoanalysis elucidates their societal intertwining with supposedly contrary social institutions (i.e. exchange).

## **Examining diseases and impairments in social archaeology**

Magdalena Matczak (*Adam Mickiewicz University*)

I would like to examine diseases and impairments as scientific categories which bridge, anthropology, archaeology, history and social sciences. I would like to examine how the impaired body was constructed after death. What was the social status of the impaired people? My aim is to examine diseases, impairments and handicaps in the past on the basis of textual sources, skeletal remains, artefacts and cemeteries. Skeletons are the only one of archaeological sources which is so closely connected with humans and this is why they are regarded as such important sources in archaeology. I am going to apply social theories to the past to create social archaeology. In this way scientists start with scientific and humanistic data and, by combining them with social theories, interpret past lives.

This interdisciplinary approach is crossing the scientific Rubicon – borders within which disciplines such as archaeology, history, anthropology and social sciences are closed. In archaeology we need skeletons with faces (Tringham 1991; Robb 2002). This metaphorical statement means that to traditional anthropological research we need to add such humanistic element as face. The face is a mimic which expresses emotions and feelings.

## **Mapping Ancient Gabii: A Historical GIS for the City and its Hinterland**

Aaron Chapnick (*University at Buffalo*)

The site of Gabii, located 20km outside of Rome, has been the focus of centuries of topographic data recording. The site's historical significance within the early history of Rome has attracted a number of notable topographers who visited the site and recorded spatial data. Hand drawn maps from Rosa and Lanciani from the late 19th and early 20th century record the countryside of Latium prior to the spread of urban construction around Italy's new capital. Spurred on by the rigorous topographic data recording of The Gabii Project, I have developed a historical GIS project that, firstly, compiles all topographical data for the site and its region, then incorporates it into a single GIS, and finally presents it as an accessible web-based database. This historical GIS accomplishes a number of goals: first, by reviving and maintaining the work of past topographers it allows current archaeologists to use the previous data along with the more recent in order to better direct excavations of the city or to help develop a regional survey. Secondly, with the end goal of a public access web-based database, the project enables the preservation and dissemination of years of topographic data recording.

## **From Terrestrial Ships to War canoes**

Johan Ling (*University of Gothenburg*) & Peter Skogland (*University of Gothenburg*)

During the major part of the 20th century the Bronze Age rock art in Scandinavia has been seen as a manifestation of an agrarian ideology and praxis in the landscape. In this context the dominant ship image and the armed humans has been perceived as abstract religious icons, not as active symbol related to real praxis in the landscape. In this paper we intend to challenge

some of these ideas. We will instead argue for a more active function of rock art, and the fact that some of the depictions may have worked as “secondary agents” in the maritime landscape. For this argument, the general maritime location of the rock art, the depicted ships on the rocks with numerous crew or crew in clearly defined in social positions in the ships and the dominant representation of armed humans related to the ship images are important elements. In keeping with scholars such as Raphael and Gell and their emphasis on agency, causation, result and transformation, the rock art could have served to accentuate and manifest the agency of the maritime social world and the generic code of fighting and even, to some extent, to make this ideology more dominant.

## Posters

### **Conflict, Cacti and Material Culture: An Archaeological Anthropology of the Chaco War and its Aftermath**

Esther Breithoff (*University of Bristol*)

At the end of the Chaco War between Paraguay and Bolivia (1932-1935), industrialized warfare and the introduction of Western Christian values had transformed a largely hunter-gatherer landscape into multi-faceted conflict landscapes. The complexity of the Chaco War and its aftermath demand the multi-disciplinary research techniques of Modern Conflict Archaeology in order to properly address the political and nationalistic motivations and their consequences, and the concepts of ethnicity and identity inevitably raised by modern wars. The research will employ archaeological and anthropological fieldwork methods to validate the legitimacy of a Modern Conflict Archaeology approach to the complexities of the Chaco War and its repercussions. In order to do so it will locate archaeological remains as well as investigate the relationships between people, landscapes and objects. The study will furthermore examine the impact of the conflict on contemporary Paraguayan society through various forms of commemoration. Finally, it will allow the ‘silent voices’ of ethnic minorities to be heard by analyzing the indigenous and Mennonite experience of the Chaco War and its aftermath.

### **Rock crystal in prehistory - profane, sacred or something else?**

Luboš Chroustovský (*University of West Bohemia*)

This poster presents recent study focused on the rock crystal’s purpose in prehistory. Since Palaeolithic times, it has been part of different cultural traditions. For its specific appearance, qualities and abilities rock crystal has been regarded as a special material all over the world. On the basis of historical and ethnographical record we can delineate some general purposes in different branches of human activities and needs. Does it help us to interpret archaeological evidence of its use in prehistory? A case study from the Czech Republic is presented.

## **A Biographical & Collective Memory Approach to War Memorials**

Emma Login (*University of Birmingham*)

Traditional approaches to the study of war memorials are unsuitable when applied to the continuing phenomenon of war memorialisation within contemporary society. Much previous research has been limited both in its geographical and temporal scope, focusing on specific sites or events and often from the perspective of those who have direct autobiographical memory of these events. This has led to suggestions that memorials have a 'shelf-life', which ends once they are no longer used for active remembrance by those with experience of the event commemorated.

Clearly, the continued presence and use of memorials within contemporary society indicates that this is not the case. As time passes war memorials continue to be reused and given new meanings, often by those who have little or no connection with the people or events commemorated. Similarly new memorials continue to be erected to past conflicts by those who have no experience of these events and, acts of vandalism and disrespect against memorials often attract high profile media attention. So whilst agreeing that their original function may cease to be fulfilled once the community responsible for their erection has died or moved away, this does not signal the end of their 'shelf-life'.

This paper proposes an approach which acknowledges that the creation and use of memorials by those with only historical memories of the events commemorated, is no less valid than that by those with autobiographical memories. Using specific examples of contemporary memorialisation phenomena it demonstrates the ways in which a long-term biographic approach will allow a greater understanding of the ways in which war memorials are re-appropriated and attributed with new meanings, developing their own biographies as objects.

## **Landscapes of Conflict: The Scandinavian Occupation of England**

Ben Raffield (*University of Aberdeen*)

In c.879 a treaty was agreed between King Alfred of Wessex and a Viking leader named Guthrum. This treaty was formed following a decisive Anglo-Saxon victory at the Battle of Ethandun, which effectively prevented the overrunning of England by the Vikings towards the end of the 9th century. A boundary was created dividing Anglo-Saxon and Scandinavian controlled England, the latter being commonly referred to today as the 'Danelaw'. This forms the study area, which by the mid-10th century had been conquered by the Anglo-Saxons, uniting England for the first time under the flag of Wessex. This study was undertaken to assess the archaeology of Viking Age conflict in order to attempt to understand how the Scandinavian controlled territories were consolidated and consequently affected by conflict.

This study utilises a broad search of Historic Environment Records, the National Monuments Record, the Portable Antiquities Scheme and a number of Journals in order to address a number of broad research aims. These are to quantify the archaeological evidence for conflict within the study area in order to see by what means (if any) the Vikings consolidated their position within England. Through this the study will challenge traditional interpretations of the period, which



are based largely on historical sources.

Thus far the study has identified 372 sites and finds. At present the sites and finds are being spatially processed in GIS but have already revealed a number of potential patterns, including the prominence of certain deposits which may have connotations with the creation and defence of symbolic boundaries, as well as a possible Viking concern with the occupation of existing power bases. A dearth of Viking related sites in Essex may also support past theories that Scandinavian activity was limited to the extremities of the county.

### **Excavating the materiality of republican Air Forces: setting the framework for an Archaeology of Air Warfare**

Mayca Carmen Rojo-Ariza (*University of Barcelona*), Xavier Rubio Campillo (*Barcelona Supercomputing Centre*) & F. Xavier Hernández Cardona (*University of Barcelona*)

The aim of this poster is to present the methodological and theoretical framework developed to study the aerodromes of the Spanish Republic Air Forces in Penedes Region (Catalonia, Spain) which were surveyed from 2008 to 2010 by metal detector and combined (GPR and gradiometer) geophysical prospection. Moreover, different buildings part of each airfield complex were recorded for a better understanding as well as using textual sources and historical air photographs. All this information was integrated in Geographic Information System (GIS) for synthesis and interpretation. What we want to outline here is that these remains reflect the impact of military activity in territory as well as the efforts to establish a network of infrastructures linked to aviation that consisted, for example, in building almost 80 airfields in the 3rd Air Region (Catalonia and Aragon). In this sense, we argue that an archaeological approach to aviation materiality could provide us new insights into the study of Air Warfare. Apart from showing the excavation of these republican airfields and the methodologies, theoretical issues inherent in the practice of Archaeology of Spanish Civil War, such as memory and politics, are discussed here.

### **A Re-analysis of Cemetery Data from Anglo-Saxon England**

Laura Whitehouse (*University Of Birmingham*)

The concept of deviant burial has been part of archaeological vocabulary since the 1980s (Shay 1985), but is still often used too casually to be meaningful. The term 'deviant' has come to indicate difference and deviation from the norm.

In respect to burial, 'deviant' suggests an individual has been accorded different burial rites or characteristics to his/her peers. This may include differences in the post-mortem treatment of the body, positioning and alignment of the burial, taphonomy, assemblage components or an absence of these things. Often, these burials contain individuals who were buried prone, restrained, or with accompanying 'non-normative' grave goods. Both negative and positive evidence need to be examined in order to identify a deviant burial and, by definition, these burials can only be identified in the context of other burial evidence. It is these variances that make 'deviant' burial very apparent in the archaeological record regardless of location or period. The identification of 'deviant' burials firstly involves recognition that the individual

was treated differently in death relative to others within the same society. The difference can be seen in body positioning, location of deposition or treatment of the corpse (at and after the time of death).

Although the reasons for this 'deviant' burial behaviour may be wide-ranging, the archaeological evidence and contemporary literature suggest themes such as punishment, fear, disability and deformity may go a long way towards explaining the phenomenon. Social conditions and circumstances which have directly affected the type of burial have all been open to discussion.

As I shall show in my presentation, the broad topic of deviant burial must be examined to determine whether 'confused' gender is a branch of 'deviant burial' and whether gender-related issues can be added to the list of other characteristics (such as disability) which seem to result in an individual being given an atypical burial.

Shay, T. 1985. Differentiated treatment of deviancy at death as revealed in anthropological and archaeological material. *Journal of Anthropological Archaeology*, Vol. 4. pp. 221-241.

## **Session: The How & Why of Archaeology Outreach: Case Studies & Reflexive Approaches to Public Engagement**

Lizzie Wright (*University of Sheffield*), Matt Law (*Cardiff University*) & Hannah Russ (*University of Sheffield*)

### **Introduction:**

Outreach projects are a way that archaeologists can connect with and inspire the public. Done well, they can generate mutual benefits for archaeologists and the wider community, promoting the sharing of knowledge and skills, while increasing archaeology's relevance and impact in society. Activities are often run by volunteers who put a lot of hard work into designing and implementing them. However, despite the success of many of these projects, archaeology is struggling to convince the public of its worth. With the rise of university tuition fees in 2012, some university departments are concerned about how this will affect their intake. University departments and archaeology firms have started introducing outreach officers in an attempt to reach local people, and it is becoming increasingly important to have outreach experience on your CV when looking for a job. It is important to share experiences and assess the success of our projects in order to tackle the issues with public engagement. This session aims to bring together people involved in outreach projects of any kind, and hopefully inspire more people to get involved with projects in the future, as well as to question how involvement in such activities have affected the way professionals engage with the archaeological record. The organisers invite papers on projects that have taken place, or on theoretical issues surrounding the idea of 'outreach'. Papers which take a reflexive view of the impact of wider engagement on archaeological practice and interpretation are especially welcome.

### **Community Archaeology or Bust: What future for Archaeology?**

Tim Cockrell (*University of Sheffield*)

There is a crisis in archaeology that could be fatal to the discipline in its present form. Decades of cutbacks and neglect, followed by savage current cutbacks will transform what has been a dynamic profession in Britain into an elite rump, similar to that which exists in most countries in Europe. Community archaeology projects work at the heart of what has historically been the backbone of support for the entire framework of archaeology in this country; the tax paying voters, but they are often treated with something akin to contempt by many of the practitioners that they have given support to in the past. In order to survive, we must embrace community involvement in archaeology and encourage communities to give the clear message to local authorities that our work, and the infrastructure that supports it, is valued and must be properly supported. The choice is between community involvement or oblivion for archaeology in Britain.

## **A Time for Action: Coastal Communities and Eroding Archaeology**

Tom Dawson (*University of St Andrews/SCAPE*)

Scotland's coast, the second longest in Europe, is under increasing threat from erosion. Thousands of archaeological sites are at risk and the sheer number means that difficult choices need to be made over the allocation of scant resources. SCAPE has developed a system of prioritisation, in collaboration with Historic Scotland and others, which has resulted in a shortlist of sites. The next stage is to use new technologies, (such as mobile phone apps) and ask members of local communities to visit priority sites to assess condition and assign local value. Public value is important when attempting to prioritise action at threatened sites which have already been assessed on archaeological merit.

This project grows from a decade of SCAPE's experience of community archaeology, which includes the Shorewatch Project and four community excavations. In every case, local group members were trained in a variety of techniques, their expertise increasing as projects continued over several years. Projects also encouraged new audiences, including art students; amateur photographers; video editors and school children. This paper will detail the new Prioritisation Project and will demonstrate lessons learned, featuring video and images from previous projects

### **Can 3000 schoolchildren make history? – or how to involve a community in exploring it's medieval roots**

B. Kjartan Fønstelien (*Akershus County Council*) & Anne Traaholt (*Akershus County Council*)

This paper presents an ongoing project where archaeologists and schoolchildren in Akershus county, Norway, work together on the 'construction' of the history of Labo, a late medieval trading point by the Oslo fjord. After it's excavation 5 years ago, local hobby archaeologists made impressive and rare findings at the abandoned site. Based on this, an outreach project was established. Before a new building was to be erected at the Labo-plot, 130 m<sup>3</sup> masses of cultural layers were collected to be stored at the regional eco museum. Since then 3000 children from schools in the region and other visitors to the museum, have participated in exploring the content of the cultural layers. This has produced tens of thousands' of objects from 3rd century roman coins to masses of every day household dating up to 18th century.

Involving children in how new knowledge is created by making them a part of it is one aspect of the project, another is to show that archaeology has relevance and impact in society. It appears that if one knows more about ones community, it's history and how life was lived there, it often strengthens the sense of identity and the environment becomes more meaningful.

A project run by the county provides continuity both within the administrative unit and in the population. It becomes a 'living' project that allows for longtime contribution to our research by involving schoolchildren, and by spreading the knowledge from this to the greater public through local exhibitions and the media. And in a few years time – a lot of new recruits to the field of archaeology?!