34TH ANNUAL CONFERENCE OF THE THEORETICAL ARCHAEOLOGY GROUP

Monday 17th – Sunday 19th December 2012

Department of Archaeology, Classics and Egyptology, University of Liverpool

CONFERENCE PROGRAMME

Welcome to the 34th ***'Theoretical Archaeology Group' conference!***

This conference is organised by the ***Department of Archaeology, Classics and Egyptology*** *(University of Liverpool).*

Papers will be presented in the ***Lecture Theatres and a Seminar Room of the Rendall Building,*** *where breaks will be held. There will also be a book sale. This abstracts booklet is structured chronologically by session and Lecture Theatre.*

The keynote address and wine reception will be located in the ***Art & Design Academy (Liverpool John Moores University).*** *The TAG party will be held at the Baa Baa at the top of Hardman Street.*

Acknowledgements are due to the Department for allowing us to host the conference this year. We are grateful to all our ***speakers*** *and* ***chairs.***

We hope you enjoy the conference!

The TAG2012 Organising Committee

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Monday 17th December

Registration from 12.00

Session Abstracts:

Lecture Theatre One:

The application of method and theory in professional archaeology

Chairs: Chiz Harward (Urban Archaeology, chiz@urban-archaeology.co.uk) and Sadie Watson (MoLA , swatson@mola.org.uk)

Session Abstract:

To many of its practitioners, practical professional archaeology appears to be rather divorced from higher discussions of archaeological theory; many methodological developments appear to be based on expediency and cost rather than derive from a strict theoretical basis. Yet within professional 'field' archaeology there is a strong tradition of self-examination and a constant revision of methodologies and a consequent evolution in the application and understanding of how we dig, and how we understand, our sites. Many of these issues have been explored in arenas such as TAG and the Interpreting Stratigraphy conferences, this session will build on these foundations and explore the theory, methodology and application of professional archaeology: who we are, what we do, and what we produce. Speakers will employ case studies, reviews and syntheses to examine and demonstrate new thinking, developments and applications in archaeological practice, and how these may be implemented within a professional framework, as well as examining how we currently work. The session will address all aspects of professional archaeological fieldwork, from pre-excavation research and planning, through excavation itself, to post-excavation analysis and dissemination. The session will address issues relating to excavation methodology, and to 'specialisms' such as stratigraphy, finds and environmental work. Case studies, reviews and syntheses are invited from practitioners, and academics, working in any part of the world.

Chiz Harward (Urban Archaeology, chiz@urban-archaeology.co.uk)

Training, reskilling and career development –putting some old approaches in the new context

This paper will follow on from last year's TAG paper which set out the current problems of deskilling and disengagement in commercial fieldwork (The Archaeologist 83). I will outline some of the key issues that need to be addressed in order to enable fieldworkers to learn, develop and maintain the necessary skills and knowledge that they will need through the course of their career, however that develops. The paper will centre on ways we can ensure that there is a continuum of learning, development and opportunity for all field staff, using examples from the commercial sector. The development of new ways of training, and of recording skills development will be discussed within the context of short-term contract staff. Many of these methods actually have a long history, yet have been increasingly sidelined and neglected in recent years. They still have a place within modern commercial archaeology. Critically we must

provide time and incentive for training within the working week to allow the training and development of staff if we are to escape the cycle of deskilling and low standards and carry out archaeological work to an acceptable standard.

Rob Masefield (RPS, masefield@rpsgroup.com)

A review of approaches to landscape scale mitigation?

In recent years the scale of open area archaeological investigations in southern England has increased substantially as the benefits of landscape scale archaeology have been realised. A landscape scale approach was previously often only applied to minerals extraction sites, which though undoubtedly productive, had lead to a data bias. In particular where once the profession wrote off claylands as having low potential, we are beginning to recognise that our prehistoric and later ancestors were often able to adapt and thrive. Nevertheless for the profession to balance its expanding interests with those of developers, the process undertaken, and the finances expended, must continue to recognise the relationship between archaeological potential, development impact and appropriate levels of archaeological input. 'Strip, map and sample' has begun to supersede the once ubiquitous watching brief, and is much more effective, but how best to apply the 'catch all' process? Some approaches risk alienating our clients - for example by requiring developers to reduce levels below their required formation in wide areas where archaeological impacts may be minimal. From my experience as a field archaeologist and consultant I advocate a risk adverse approach to developers. Prior evaluation is still necessary (where possible) - in order to devise appropriate and adaptable strategies. However, increasingly in some areas, it is not required as strip map and sample will 'catch all'. In this circumstance developers are exposed to unnecessary risk and archaeologists can also be put under unnecessary pressure. I will advocate a hybrid approach that I think works for all.

Adam Loeden (Bournemouth University, alodoen@bournemouth.ac.uk)

Archaeology in the era of large datasets: Beyond the "site" concept

The last two decades have seen a revolution in archaeological data collection in Britain. There are now a number of very large data sets that can be used for model building and testing. These include data collected by the Portable Antiquities Scheme (PAS), the Archaeological Data Service (ADS), the National Mapping Programme (NMP), the Archaeological Investigations Project (AIP), Historic Environment Records (HERs) and others. Have we now reached a point where our ability to analyze and understand the data is hampered by an outmoded conceptual framework? Do we need to rethink some fundamental archaeological concepts? Specifically, is the concept of the "site" conducive to our understanding of archaeology in the context of large data sets? This paper focuses on the role of the "site" concept in modern British archaeology, and discusses a possible alternative approach.

Sadie Watson (MoLA, swatson@mola.org.uk)

Chewing the CUD and processualism in post-excavation

Post-excavation analysis of multi-phase complex sites relies upon contextual information being available on databases. These databases can then be linked to digital plan data and artefactual information (eg pottery dates) and queried to produce phase plans across large areas. The

Oracle database system used at MoLA requires stratigraphic specialists to determine whether each context was formed as a result of Construction, Use or Disuse. This assigns a simple functional interpretation to each context and has obvious uses for determining residuality for example. This paper will critically examine the relevance of processual interpretative terms in modern field archaeology and whether (and how) these concepts can be extended to fieldwork and the primary site archive. Formation processes can often be determined during fieldwork and perhaps the useful method of apportioning C, U and D may be to undertake this aspect of post-excavation during the excavation itself.

Gwyl Williams (John Moore Heritage Services, fieldwork@jmheritage services.co.uk)

The Work of Archaeology in the Age of Mechanical Reproduction

The journey which commercial archaeological work has taken in Britain over the past twenty years has expanded the workforce significantly since the earliest days of development-driven archaeological interventions. We at John Moore Heritage Services are in the course of redesigning our record sheets; it is this process which has formed the observations which drive this presentation. I shall discuss some of the thoughts which are exercising me and would like to hear from others who have made or are making a move away from the processually-derived approach.

Martin Locock (University of Wales Trinity Saint David, m.locock@tsd.ac.uk)

Value and values in excavation recording

The training and documentation of archaeological practice starts from the assumption that the imposition of standardisation and order on the process is an inherent good, a necessary step in the creation of a consistent and objective record as surrogate for the now-vanished physical entity. Lurking behind this belief is the logical positivist obsession with the measurable and quantifiable. In this paper I draw on the principles of Lean Management, a technique of process re-engineering originating in manufacturing, to identify which parts of our practice contribute to the creation of value. As a result I propose an alternative model of recording as the creation of meaning rather than the creation of data.

Lecture Theatre Two:

Dressing Sensibly: sensory approaches to dress for archaeologists

Chairs: Toby Martin (Independent Researcher, tobyfmartin@gmail.com) and Rosie Weetch (University of Reading, r.weetch@pgr.reading.ac.uk)

Session Abstract:

Archaeologists have traditionally approached dress as a means of investigating identity, most prominently in the social construction and display of gender, age and hierarchy. However, for clothing to assume such an important social role, it must take on value and significances through collective performance and individual experience. The close association between corporeality and clothing makes the categories of body and dress almost inseparable, and this brings the bodily senses to the fore. In this session, we propose to explore the sensory experience of dress as just one element of its social context. The sight, sound, smell and feel of clothing can all become important aspects of dress; they motivate ways of dressing and inform its social perception. Additionally, we will go beyond the traditional senses into the neuroscience and psychology of perception, and further still into more abstract categories, such

as the senses of rhythm, temperature, balance, laterality, pain and pleasure. The focus of our session will be an exploration of the interdisciplinary method and theory that might facilitate the examination of dress and the senses from archaeological data. So that the attendees can obtain a full sensory experience of the case studies that are presented, the session will close with an interactive object handling session including replica dress accessories, textiles, raw materials and full garments.

Susanna Harris (Marie Curie COFUND Fellow, Freie Universität Berlin, sharris@zedat.fu-berlin.de)

Sensible cloth: experiments with the sight, sound, touch and smell of prehistoric cloth types

When cloth is preserved in the archaeological record it is often fragile, decayed and no longer retains its original qualities. In addition, prehistoric cloth types whether looped netting, twining or fox fur are often unfamiliar in the present day. Yet, to past societies the sight, sound, touch and smell of cloth would have been as familiar as the techniques of production and a key way these materials were experienced whether as clothing, covers or containers. To investigate the sensory qualities of prehistoric cloth, the author developed a handling experiment using modern cloth samples similar to those known from the past. Participants were asked to describe and compare the sight, sound, smell and feel of these modern cloth samples. The results of this experiment allow a fresh approach to the cloth type materials known from archaeological evidence. Here I describe the results of the experiment based on evidence of looped plant fibre netting and furs from the EBK in Denmark c. 4200 BC.

Katy Soar (Open University, k.j.soar@open.ac.uk)

The clothes make the (wo)man: gender, performance and clothing in Minoan Crete

Clothing has long been considered a visual prompt or clue to gender construction in Minoan society. Benjamin Alberti, for example, has argued that Minoan bodies were not intrinsically gendered but acquired or produced gender through a series of cultural markers, the most prominent being clothing (Alberti 1999; 2002). This paper argues that clothing not only visually produced gender but also did so physically, by inhibiting and constraining movement. This paper will focus on the costuming and clothing of Minoan women as depicted in various iconographical media, especially miniature frescoes and small-scale figurines from the Late Bronze Age palace of Knossos. I will argue, following Judith Butler, that gender is constructed through the way in which the body moves, carries itself and is displayed, and that these movements are directly related to the constraints and restrictions imposed on the body by specific forms of clothing. Not only did Minoan clothing produce an idealised visual representation of female gender, they also produced it physically.

Serena Dyer, (University of Warwick, sfcdyer@gmail.com)

Haptic shopping: selling techniques and the sensory consumption of dress 1750-1800.

This paper explores the experience of browsing, choosing and purchasing clothing in the late eighteenth century, and the centrality of sensory, and particularly haptic interaction to the successful completion of these transactions. It also promotes the use of the material remains of these interactions to examine the sensory experience of shopping. Shopping in the eighteenth century was a cultural experience as much as it was a method of consumption. The shopkeeper would produce item after item which might interest the client, providing a platform for handling, comparison and interaction between the goods and the purchaser. When absent from city retailers, the practise of shopping by proxy prevented this physical interaction. Correspondence between Sabine Winn and her clothing suppliers expose nuanced and intimate

relationships which allowed this haptic interaction to continue when at a distance. Through the exchange of fabric samples the letters are transformed into a vehicle for sensory interaction. Not only were these fabrics consumed as a tool for clothing consumption, but as material objects in their own right through the embellishment of prints and the collection and preservation of the samples. These remnants of human interaction expose an intimate sensory experience, phycological motivations and a haptic business methodology.

Eva Fairnell (University of York)

From tip to toe: exploring the sartorial use of fur via zooarchaeological data

There have been many broad assumptions made about the use of zooarchaeological data to investigate whether, when, where, what and how fur-bearing species have been used by humans for their fur. After in-depth taphonomic analysis and experimental skinning, my research has shown that cut marks and element distributions by no means reveal the whole story, but the bone assemblages can sometimes provide fascinating snippets of sartorial detail, such as the careful skinning of fur from cat heads, and the retention of complete paws with mustelid and squirrel pelts. This raises questions of why: why those fur-bearing species, and what significance is held in the details? Fur does have practical, insulating properties, but is also tactile and colourful, and can be used to sumptuous or frivolous effect. The sartorial use of fur is considered by many to be sensual, and is an emotive subject. This paper will investigate what insights zooarchaeological data can provide into the sartorial use of fur in the past, and ponder the question of why fur is used for garments.

Sara Chong Kwan (PhD candidate, London College of Fashion, University of the Arts London, s.chong-kwan2@fashion.arts.ac.uk)

Making sense of everyday dress.

My thesis emerges from the conviction that multi-sensory perception is fundamental to the experience of everyday dress as worn by a feeling, sensing body and the resulting desire to integrate this into our understanding of the complex role dress plays in our personal and social lives. Daniel Miller (2005) suggests that the study of clothing must reflect its intertwined material and social dimensions. Attention is given to how dress is experienced through all the senses, that is touch, sound, smell, and to a lesser degree taste and how these sensory dimensions can transform our bodies, trigger thoughts, memories, emotions and behaviour. Informed by many interrelated disciplines, notably dress studies, material culture, sociology, anthropology and scholarship of the senses this thesis reflects a growing interest in the senses across the social sciences and humanities (Howes 2005).
This paper will outline the development of my primary research methodology based on semi-structured life-world interviews to draw out personal testimonies around multi-sensory dimensions of everyday dress experience.

Ben Cartwright (DPhil Candidate, University of Cambridge, bhjc2@cam.ac.uk)

Making 'sense' of place: weaving the habit of identity

Thou'rt the music of my heart' -'As you walk down the rugged road between the Black Houses your ears run the gauntlet of shuttles'

This paper will focus on making, and what it is to make. Specifically, that clothing rather than functioning as a 'textual' device (Ecco 2009) enforces a rhythm of inter-action on the wearer, restricting and enabling certain cultural movements. That this rhythm is linked to, directed by, and given meaning through the bodily movements of the weavers in front of the loom. This

routine, created by weaver and loom, imbued with a 'common sense' (apprentice weavers literally have to learn a sense of touch) in the communities of practice that act as sites of cultural communication, is crucial in the construction of 'place' and self. Using the example of weaving in Viking Age Atlantic Scotland, and the trading site of Bjorkum, Lærdal, Norway, I will investigate how clothing, sets up rhythms of encounter with the landscape, rhythms that act as memory prompts and a means to re-create the past in the present, crucial in the making 'sense' of place that is identity.

Toby Martin (Independent Researcher, tobyfmartin@gmail.com)

Doing dress and being-in-the-world: practical metaphysics for Anglo-Saxons?

Everyday dressed performance is not a passive reflection of inwardly held qualities, but something that people engage with as performers and observers. In 'doing dress', people create the social world. However, they do not just create the world in terms of hierarchical social structures such as gender, ethnicity and age. In this paper, I want to show how early Anglo-Saxons used aspects of dress to understand the cosmological nature of the world itself, which depended, in part, on the sensory perception of complex visual symbols, and their psychological consequences. Jewellery decorated with complex human and animal imagery formed focal points on early Anglo-Saxon dress, and their iconography may have been designed to trigger particular psychological responses. The sensory visuality of the jewellery encouraged observers into an attentive and receptive state, in
which they were led into a particular comprehension of the nature of humans, animals and the metaphysical relationship between them. Hence by 'doing dress', early Anglo-Saxons received a practical schooling in the metaphysical nature of the world. In this presentation, I explore the link between the psychological perception of visual imagery and knowledge. I also consider the significance of dress as the unusual context of these intellectual interactions.

Lecture Theatre Three:

Time Out of Mind

Chairs: Ben Gearey (Birmingham University, b.r.gearey@bham.ac.uk) and Seren Griffiths (Cardiff University, seren@archaeologicaldating.com)

Recent anthropologically informed approaches to time (Gell 2001), materiality (Olivier 1999; 2001; Holtrof 2002), and landscape (Ingold 2000; Witmore 2007), have produced very specific temporal narratives. 'Embodied' and 'experiential' approaches (e.g. Tilley 1994; cf. Brück 2005) often privilege very short timescales. In contrast, other writers have explored ways in which chronological representations and models influence interpretations (Patrick 1985; Chadwick 1997; Thomas 2004; Lucas 2008). Outside scientific dating communities (e.g. Buck and Millard 2004) and despite calls for developed 'archaeological dating' theories (Dean 1978; cf. Murray 1999; Pollard and Bray 2007), there has been less focus on production, understanding and integration of archaeological and palaeoenvironmental chronological data (e.g. Tipping *et al.* 2004; cf. Bailey 1981; 2007; Stern 1993; Chapman and Gearey forthcoming provide a summary). We argue that further consideration is required of the epistemological implications of such datasets' integration. These considerations are especially pertinent because important projects (Whittle *et al.* 2011) have applied begun to apply large-scale Bayesian statistical analyses (cf. Bayliss 2009; Bronk Ramsey 2008b), while developments in dating paleoenvironmental sequences (Bronk Ramsey 2008a; Chiverrell *et al.* 2011; Howard *et al.* 2009; Brock *et al.* 2011; Gearey *et al.* 2009), and paleoenvironmental investigations (e.g. Connolly and Lake 2006; Sugita

et al. 1999) have occurred. These developments have implications in the use of chronological data in structuring new narratives, and challenging and revising existing ones (cf. McGlade 1995; 1999; Evans 2003; Hull 2005).

Erick Robinson (Deparment of Archaeology, Ghent University, Erick.Robinson@UGent.be), Vanessa Gelorini (Research Unit Palaeontology, Department of Geology and Soil Science, Ghent University) and Philippe Crombé (Deparment of Archaeology, Ghent University)

Investigating human responses to Early Holocene abrupt climate change in northwest Europe: data integration and temporal dynamics

Recent reappraisal and recalibration of the Mesolithic radiocarbon chronology in the Rhine-Meuse-Scheldt area has indicated that important sociocultural and technological changes were contemporaneous with different Early Holocene abrupt cooling events. However, the chronological resolution for contemporaneity of climate and cultural change varies between each of these different cooling events. In this presentation we focus on this variable chronological resolution as a case study in order to assess the problems and prospects of integrating archaeological and paleoenvironmental datasets for the investigation of human responses to abrupt climate change. We focus specifically on (1) the problems of using single paleoenvironmental proxies as indicators of change, (2) the issues of 'leads and lags' in both paleoenvironmental and archaeological chronologies, (3) the delineation of the relative impacts of gradual versus punctuated environmental change on Early Holocene hunter-gatherers.

Nicki Whitehouse (School of Geography, Archaeology & Palaeoecology, Queen's University Belfast, Belfast BT7 1NN, Northern Ireland, n.whitehouse@qub.ac.uk), Rick Schulting Institute of Archaeology, (University of Oxford, 36 Beaumont Street, Oxford), Phil Barratt (School of Geography, Archaeology & Palaeoecology, Queen's University Belfast, Belfast BT7 1NN, Northern Ireland), Meriel McClatchie (School of Geography, Archaeology & Palaeoecology, Queen's University Belfast, Belfast BT7 1NN, Northern Ireland), Rowan McLaughlin (School of Geography, Archaeology & Palaeoecology, Queen's University Belfast, Belfast BT7 1NN, Northern Ireland), Amy Bogaard (Institute of Archaeology, University of Oxford, 36 Beaumont Street, Oxford), Rob Marchant (Environment Department, University of York, Heslington, York, YO10 5DD), Sue Colledge (Institute of Archaeology, University College London, 31-34 Gordon Square, London, WC1H 0PY) and M. Jane Bunting (Department of Geography, University of Hull, Cottingham Road, Hull, HU6 7RX)

Neolithic agriculture on the European western frontier: Bayesian chronologies reveal the boom and bust of early farming in Ireland

Ireland is presented, examining the timing, extent and nature of settlement and farming. Bayesian analyses of palaeoenvironmental and archaeological ^{14}C data have allowed us to re-examine evidence strands within a much stronger chronological framework. While the nature and timing of the very beginning of the Neolithic in Ireland is still debated, our results – based on new Bayesian chronologies of cereal remains – indicate a surge of activity from c. 3750 cal BC and reveal the rapid nature of the uptake of agriculture. However, after an early boom, from c. 3400 cal BC, we see changes in the nature and timing of settlement, archaeobotanical and palaeoecological records. These occur at a time of worsening climatic conditions, as shown in

Irish bog oak and reconstructed bog surface wetness records. The later 4th millennium BC emerges as a period that would benefit from focused research attention, particularly as the observed changes in Ireland seem to have parallels in Britain and further afield. We have been able to examine linkages between environment, climate, farming and settlement within a much stronger Bayesian chronological framework – sometimes at generational time intervals – allowing us to explore the temporal and spatial character of this highly resolved dataset. Further information on the project can be found at www.chrono.qub.ac.uk/instar.

Daphne Lentjes (VU University Amsterdam, d.m.lentjes@vu.nl)

Seeing the wood for the trees: integrating bio-archaeological research data to reconstruct ancient land use strategies

Landscape archaeology has become an increasingly important field of research in Italy. As in most of the Mediterranean world, Italian archeology has long been dominated by classical art and architecture and a predominantly urban research focus. Intensive field survey has proved to be a particularly useful tool in reconstructing the organization of the landscape, changes in settlement patterns and settlement hierarchy. In my recently finished PhD research, I have developed this approach by analyzing long-term developments in landscape and land use in southeast Italy between ca. 1000 and 200 BC. My research synthesizes results from archaeological excavation and field survey with archaeobotanical, archaeozoological and geophysical data. Integrating such different multidisciplinary data highlighted a variety of problems, especially in terms of compatibility of chronological and spatial scale. To address these concerns, I developed an analytical framework that consists of three chronological and spatial levels of interpretation, on the micro-, meso-, and macro-level. In the first level, I combined multidisciplinary research data to shed light on several important aspects of everyday life at the settlements of Amastuola and Muro Tenente in southern Italy. Interpretation on a meso level situates the case studies in the broader spatial context of the regional landscape. Finally, the analysis was brought to a macro level, which represents both a regional and a diachronic level of interpretation. In my paper, I will discuss the use of this model and address some of the theoretical issues of correlating archaeological and palaeoenvironmental chronologies.

Seren Griffiths (University of Cardiff, seren@archaeologicaldating.com)

Ways of thinking about 'events' in the palaeoenvironmental record

When writing about chronology archaeologists sometimes employ temporally loaded terms such as 'event', 'phase', 'period' and 'contemporaneity' without either defining what these terms mean to them, or how different lines of evidence interact in the constitution of these concepts. Case studies with explicit definitions of chronological terms tend to be the focus of the scientific dating community (e.g. Staff *et al.* 2011, 514).

Without critical evaluation of our approaches to how we write about chronology it is possible that durations of activity or processes are abstracted or telescoped. Calls for developed 'archaeological dating' theories as a result of the progress in chronometric techniques (Dean 1978), in the light of critical reviews of how we write about time (e.g. Murray 1999), and

discussion of the role science plays in the construction of archaeological narratives (e.g. Pollard and Bray 2007) have not been the subject of significant discussion. Arguably these issues are *especially* critical when dealing with the range of palaeoenvironmental evidence; while it has long been recognized that different taphonomic processes are key in understanding the formation of ecofactual assemblages (e.g. Greig 1981), there may be more scope to consider how the various time durations implicit in these distinct processes interact with our recognition, description, and representation of 'events' — and other temporal terms of engagement — in the palaeoenvironmental record.

Andrew Millard (Durham University, a.r.millard@durham.ac.uk)

From half-lives to human lives: but what lies in between?

Recent advances in the application of Bayesian modeling have led to the production of radiocarbon chronologies for archaeological sequences with precision better than a human lifespan. A series of assumptions are built into the methods used. How good are these assumptions and what happens if they are wrong? In this paper I will examine whether we really have sufficient understanding of what happens when these assumption break down. We make assumptions about the initial radiocarbon content of samples and their taphonomy, but our own chaîne opératoire must come under scrutiny as well: excavation integrity, contamination, laboratory measurements, selection and rejection of results choice of statistical model, and presentation of results – all these issues contribute to how reliable our chronology is and how we interpret it. Only if we understand the implications of our assumptions being wrong can we write narratives which reflect the actual state of knowledge.

Ian Armit (University of Bradford, I.Armit@bradford.ac.uk), Graeme Swindles (University of Leeds) and Katharina Becker (University College Dublin)

Rapid climate change and the end of the Irish Bronze Age

The large numbers of ^{14}C dates obtained from excavations in Ireland over the last two decades have the potential to fundamentally change our understanding of Irish prehistory. In particular they enable us to conduct rigorous comparisons between the archaeological and palaeoclimate data. Having recently published a methodology for interpreting the implications of large radiocarbon data-sets for understanding prehistoric demography in 'calendar time', we can now try to relate episodes of rapid climate change to fluctuations in past human activity levels. We elucidate phases of rapid climate change in the period 1200BC-AD400 using well-dated tephra-linked proxy records of climate change from Ireland and apply Bayesian modelling to estimate chronological uncertainties. This paper focuses specifically on the relationship between rapid climate change and the end of the Irish Bronze Age.

Benjamin Gearey (Department of Archaeology, University College Cork, bengearey@gmail.com)

What do I talk about when I talk about time?

Palaeoenvironmental researchers have long been aware of the importance of constructing precise and accurate chronologies for their proxy records of environmental change. Indeed, this concern was arguably one which certain archaeological dating strategies might have taken better note of. The fact that the formation processes of deposits such as peat and lake sediments (from which pollen and other records are derived) may be highly complex, provide an additional level of technical difficulty for scientific dating strategies. For example, much thought

and work has been directed at which 'fraction' of sediment from a given sampling site might represent the 'best' or most appropriate for radiocarbon dating. This and other related methodological issues are of course critical, as without robust chronological control, interpretation and meaningful correlation of archaeological and environmental records is virtually impossible. However, this concern with method can be contrasted with a general lack of theoretical reflection on questions of time and chronology. There has been little concerted consideration of such issues, with a range of generally unspoken and arguably under theorized, assumptions regarding radiocarbon dates, calibration, calendar dates and time, structuring much academic discussion within the palaeoenvironmental community. What, if any are the differences between 'archaeological' and 'palaeoenvironmental' concepts and approaches? How might these affect interpretations of a clearance phase in a pollen diagram, for example? With the wider availability and implementation of methods for the 'formal' correlation of archaeological and palaeoenvironmental records, it will be argued that now is the time for archaeologists and palaeoenvironmentalists to talk more about time and chronology.

Lecture Theatre Five

Archaeologies of Rules and Regulations

Chairs: Barbara Hausmair (University of Vienna, Austria, barbara.hausmair@gmail.com), Ben Jervis (Independent Researcher, UK), Ruth Nugent (University of Chester, UK) and Eleanor Williams (University of Southampton, UK)

Session Abstract:

Archaeologists are concerned with understanding past human behaviour but are often poorly equipped to understand the rules and laws regulating their actions. For historical archaeologists a wealth of documentary evidence is available, but often this is only consulted anecdotally. For prehistorians rules must be inferred from the archaeological record. Whilst ritualised action is routinely considered, understanding the rules and laws governing these and more mundane practices remains a challenge. This session will explore how we can investigate rules and regulation archaeologically, particularly focussing on the following areas:

- How are rules and laws differentiated from social conventions and is this a distinction that can be drawn archaeologically?
- Developing methodological and interpretive approaches to integrating regulatory documents and archaeological evidence to investigate the effects of rules on past actions and the creation of the archaeological record.
- Drawing on ideas of distributed agency to explore how agency for the creation of social contexts and identities came to be located within law codes and the material culture related to their enforcement.
- Identification of deviancy and disobedience in the archaeological record.
- Exploration of the archaeological record as a materialisation of regulated action.

Rules permeate all areas of life and death and we are keen to address their impact in both sacred and secular contexts**.**

Susan Oosthuizen (University of Cambridge, UK, smo23@cam.ac.uk)

The identification of Common Property Regimes in archaeological contexts

It is generally accepted that rules for the regulation of rights over land, especially rights of common pasture, played a formative role in establishing the identity of early Anglo-Saxon 'folk groups', the predecessors of the middle Anglo-Saxon kingdoms. This speculative paper sets such early medieval and medieval common property regimes in England in the context of the archaeological *longue durée* of the three millennia before 400 AD. It applies typological and analytical techniques to archaeological data in order to evaluate historians' arguments that medieval common property regimes were a post-Roman introduction. The paper argues that common property regimes for the governance and management of pasture may have had a very long history and that, in some regions, their application to the governance of arable represented a negotiated solution which integrated the agency of lordly innovation and the *habitus* represented by peasant tradition.

Ben Jervis (Birkbeck College, University of London, UK, bpjervis@googlemail.com)

The Agency of Rules: the case of Southampton's Oak Book

Following Latour's 'The Making of Law' I will argue that rules and laws emerge relationally, rather than being explained by the social context in which they are formed. This is an important consideration for the medieval archaeologist, who can be inclined to see archaeological evidence as reflecting social conditions, rather than providing evidence of the relationships which form a particular social context. I will investigate these ideas through an analysis of the Oak Book, a set of medieval laws relating to the port of Southampton. In particular, how does the archaeological evidence let us explore the relationships through which laws were formed and what was their effect in the creation and maintenance of this social context? I will argue that through the following of laws, people were drawn into relationships with this document and therefore that the agency for Southampton to develop came to be distributed through it.

Rachel Swallow (University of Chester, UK, swallowrachel@rocketmail.com)
The Magna Carta of Cheshire and the castles of its princeps: a landscapehistoriographical approach

The Great Magna Carta agreed between King John and his barons at Runnymede in 1215 did not apply to Cheshire. Instead, Earl Ranulf de Blundeville, sixth Earl of Chester, granted his own Magna Carta of Cheshire. Second only to King John in terms of landed wealth at that time, Earl Ranulf's charter of was not just an important statement of rights for his separate feudal domain in the northwest of England; it was symbolic of the earl's 'princely' aspirations and outstanding personal power throughout England.
Adopting a multi-disciplinary approach to landscape using archaeological and textual evidence, this paper explores the archaeological record as a manifestation of Earl Ranulf de Blundeville's significant personal power in the early thirteenth century. Looking afresh at the significance of the Magna Carta of Cheshire to explain actions and power of place, the paper argues for a re-examination of the influence of Ranulf's influence on castle building throughout both England and Wales.

Ruth Nugent (University of Chester, UK, r.nugent@chester.ac.uk)

Shakespearian Space-Men: The Spatial Dimension of Threatened and Threatening Identities in London's Early Theatre Designs

Archaeologies of contested spaces have illuminated interactions between differing groups in colonised, inherited or conquered environments where use, ownership, and/or identities were in flux. Such approaches have invigorated studies of politically and ethnically charged landscapes and monumentality, and clashes in social and religious practices through costume, burial and ritual observance. However, unlike studies of a space contested by several groups,

the proposed paper utilises early English theatres with unquestionable ownership to theorise contestation of social expectations and regulations through architectural spatiality. The short-lived flourish of theatres in London (c.AD 1576-1642), both purpose-built and appropriated buildings, reveals a web of tensions manifested in architectural devices. Contrasting theatre buildings embodied a complex collision between elites and social climbers, allowing the burgeoning but socially-liminal theatrical community to challenge the status quo of inherited power, Royal privilege, Catholic spectacle and masculinity. The 'Actor-Audience' conflict theorised in this paper hopefully resonates with archaeological studies beyond early modern England.

Kristopher Poole (Independent Researcher, UK, kris.poole@hotmail.co.uk)

Who were rules for? Negotiating the human-animal boundary in Anglo-Saxon England

It is well recognised that rules often apply to only certain parts of society, perhaps according to gender, status, religious beliefs and so on. However, one aspect of social identity that is less frequently considered here is that of the human/animal boundary. Animals were ubiquitous in pre-industrial societies and were not simply passive beings; like humans, they were biological organisms, with their own objectives and motivations. Given this, were animals ever seen as being responsible for their actions? If so, were they ever subject to the same rules, and accordingly, the same punishments, as humans? These issues will be discussed in relation to Anglo-Saxon England, a time and location when the relationship of humans to animals was subject to considerable debate. In doing so, this paper aims to highlight the importance of including non-human actors in discussions of rules, and also of asking the key question: who were rules for?

Eleanor Williams (University of Southampton, UK, ew302@soton.ac.uk)

Between text and practice: Rules and the Cluniac death-course

The Cluniac customaries devote considerable attention to the "correct" treatment of the dying and the deceased, with the practical and spiritual care of the body and the long-term protection of the soul constituting key structuring elements in the everyday lives of the monks. The customs' seemingly formulaic "rules", however, potentially mask the individuality in responses to death and complexities in dealing with a cadaver. To what extent are the specific gestures and sentiments revealed in the customs, reflected in the archaeological record? Osteological data from a range of Cluniac sites offer the potential to directly explore, through the taphonomic approach of *anthropologie de terrain*, the treatment of the body in each stage of the death-course. This detailed "body-focussed" approach, allows us to trace the individual responses to death visible through the multiplicity of actions performed to and for the body, and thus permits a direct exploration of the relationship between Cluniac text and practice.

Sarah Inskip (University of Southampton, UK, sai204@soton.ac.uk)

Adherence to Islamic directives and practice in early al-Andalus

Archaeologists have been reluctant to create religious explanations for patterning in material culture in the past. While this maybe a result of modern day ambivalence to religion, especially in the west, it is surprising how much our lives, and indeed our identities, have been and are still shaped by religious rules and doctrine. This research therefore aimed to combine religious doctrine on handedness in Islam with the analysis of human skeletal remains to investigate

whether it is possible to observe adherence to religious regulations in early Islamic Southern Iberia. The skeletal remains demonstrated significant right handedness conforming to Islamic preference for the right hand in the Qur'an but also in cultural traditions. This suggests that conforming to this particular practice was important in Islamic Identity in early Islamic Southern Iberia. This demonstrates that it is possible to explore the role of religious regulations and doctrine in shaping the identities of past populations.

Lecture Theatre Six

The Role and Importance of the Sky in Archaeology

Chairs: Fabio Silva (University College London, fabio.silva@ucl.ac.uk) and Nick Campion (University of Wales, Trinity Saint David, n.campion@tsd.ac.uk)

Session Abstract:

This session will extend the discussion of the role and importance of the wider environment into consideration of the significance of the celestial environment – the 'skyscape', to past societies and to the understanding and interpretation of their material remains. The role of the sky for past societies has been relegated to the fringes of archaeological discourse, partly as a result of the speculative thrust of 'archaeoastronomy' in the 1960s and 70s. Nevertheless archaeoastronomy has developed a new rigour in the last few decades and the evidence suggests that it can provide insights into the beliefs and cosmologies of past societies. The goal of this session is to debate the current role of archaeoastronomical knowledge in archaeological discourse and how to proceed to integrate the two. Within this wider remit specific topics to be discussed by this session's papers include: how different cultures perceive, interact with and take action based on the sky and astronomical events; how cyclical notions of time and calendars are connected to the natural cycles, including celestial ones; how astronomical events and symbolism may have been encoded in monuments, art, myth and other forms of material, literary and ethnographic culture; how changing ritual concerns shaped the social construction of sacred space through the manipulation of astronomical knowledge; how archaeoastronomy and 'cultural astronomy' provide unique insights into a culture's ideology and cosmology and may thus aid other archaeological sub-disciplines in the attempt to understand past societies. Contributions will be drawn from a variety of cultures and periods.

Nick Campion (University of Wales Trinity St David, n.campion@tsd.ac.uk)

Locating Archaeoastronomy Within Academia

Archaeoastronomy remains a marginal discipline within academia, almost fifty years after an upsurge of interest in ancient astronomy in the 1960s. There is currently just one MA module at the University of Wales Trinity Saint David and one PhD Programme at Tbilisi. Yet popular interest is substantial, as evidenced by the sales of 'alternative archaeological' books on ancient astronomy, and the gatherings at Stonehenge at the summer solstice. This paper will introduce the history of the topic, consider the cultural pressures to which it is subject, and discuss some of the methodological difficulties which may have prevented its wider acceptance. The paper will suggest that the skyscape may be as important to the understanding of ancient societies as the landscape.

Frank Prendergast (Dublin Institute of Technology, frank.prendergast@dit.ie)

The elements and boundaries of sacred space – recent evidence from Iron Age Ireland

The recent development-led discovery by archaeologists of an Iron Age pagan temple at Lismullin, Co. Meath, Ireland has seeded new cross-disciplinary research including geo-archaeological and archaeoastronomical. Based on the collective findings of such studies, this ceremonial enclosure is now regarded as a site of exceptional importance and has shed new light on an enigmatic period of Irish pre-history. This paper will summarise the findings to date and consider the links between the physical and the cosmological qualities of this ritually used monument and space.

Lionel Sims (University of East London, lionel.sims@btinternet.com)

30b – the West Kennet Avenue stone that never was: anomaly cancellation by integrating archaeology and archaeoastronomy

Alexander Keiller placed a concrete marker within the 'Occupation Area' at position 30b along the late Neolithic West Kennet Avenue, even though there was no excavation evidence for a stone ever having been placed in that position or for interpreting the archaeology as occupation debris. Pollard has suggested instead that descendents placed posts around this position that marked an ancestral midden later elaborated into the parallel double row of Avenue megaliths. Neither model of monumental Avenues as respectively an uninterrupted processional way or as commemorated memory can take account of additional properties in the archaeology. By componential analysis of these unaccounted for properties emerges a strong suggestion for an intentional break point at this point along the Avenue for some ritual purpose. By combining the archaeology and archaeoastronomy of the Avenue emergent properties reveal the reconstructed meaning for this empty space.

Liz Henty (University of Wales Trinity Saint David, lizhenty@f2s.com)

An examination of the divide between archaeoastronomy and archaeology

Archaeoastronomy has been sidelined in British mainstream university education whereas archaeology has a respected place in the academy. This paper examines the historical and ideological reasons for the lack of discourse between archaeoastronomers and archaeologists. With particular reference to how we understand the Neolithic, it uses the study of the Recumbent Stone Circles of north-east Scotland to show the differing explanations proposed by archaeoastronomers on the one hand and archaeologists on the other. It argues that their seemingly incompatible approaches render both their explanations incomplete. It suggests that the prehistoric sky is as much an artefact to be examined as a polished stone axe and uses the research carried out at the Neolithic Monument Complex of Thornborough in North Yorkshire as an example of where the combination of both methodologies has provided us with a fuller explanation.

Daniel Brown (Nottingham Trent University, daniel.brown02@ntu.ac.uk)

Skyscapes: Present and Past – From Sustainability to Interpreting Ancient Remains

What exactly was the impact of the skyscape and how could this experience be shaped? These are key questions when interpreting material remains of ancient cultures within the wider context of astronomy. One can only interpolate from our contemporary experience into the past. Therein lies a huge challenge since modern societies have generally become unaware of the skyscape. This paper will show how a dark sky project offers a unique opportunity for individuals to see the need to negotiate the meaning and importance of the celestial environment through the current topic of sustainability and especially light pollution. Such raised awareness of the skyscape has established the idea of cultural heritage of the skies that is worth conserving. This real contemporary agenda will help exploring what the skyscape would have meant in the past as well as making this concept accessible for the general public.

Tore Lomsdalen (University of Wales, Trinity Saint David, post@astrolom.com)

Can archaeoastronomical evidence inform archaeology on the building chronology of the Neolithic Mnajdra Temple of Malta?

The Mnajdra temple complex consists of three distinct structures built from the Ggantija (3,600-3,000 BC) through to the Tarxien Phase (3,000-2,500 BC) (Evans 1971). The precise dating of Mnajdra is not free of difficulty as chronological evidence is based on limited stratigraphic evidence and typology (Grima, pers. comm.). Each temple has a clearly defined orientation. The central axis of the South Temple is aligned towards the sunrise at the Spring and Autumn Equinox. However, Ventura *et al*. (1993) argue that the heliacal rising of the Pleiades was the builders' focus of orientation and not the Equinox. Based on site observations and horizon astronomy, this paper proposes a redefined constructional chronology. It is questionable whether astronomical alignments and orientations towards celestial bodies can provide reliable dating evidence, because of the circularity of the argument. Nevertheless, archaeoastronomy might provide supplementary data to suggest alternative hypotheses of a possible building sequence, which may then be tested against the archaeological evidence.

Giuseppe Ciancia (University of St Andrews, gc246@st-andrews.ac.uk)

The Incas, the Equinox, and Archaeoastronomy. A Few Critical Considerations

When dealing with the archaeoastronomical literature in the Andes, I often approached theories and interpretations of Inca astronomy which overlook important aspects, such as the contexts of the primary sources (the historical, social and biographical background of the authors), and the ethnoastronomical findings (the actual ethnoastronomical practices of the Andean people). Furthermore, archaeoastronomers, when defining alignments or structures, rely mainly on the data provided by positional astronomy, leaving aside the 'participant ethnoastronomy', as the fieldwork shows. The example of the equinox in the Inca archaeoastronomical literature will be analysed. I will try to show how a more attentive consideration of the sources, together with the suggestions coming from ethnoastronomy, can conciliate the technical-theoretical archaeoastronomical hypotheses with the lived-practises inspired by the skyscapes.

Fabio Silva (University College London and University of Wales Trinity Saint David, fabio.silva@ucl.ac.uk)

Landscape and Astronomy in Megalithic Portugal: the Carregal do Sal Nucleus and Star Mountain Range

This paper focuses on the megalithic nucleus of *Carregal do Sal*, on the *Mondego* valley of Central Portugal. This is composed of several dolmens and a settlement area that indicates seasonal transhumance between higher pastures, in the summer, and lower grounds in the winter. A survey of the orientation of the chambers and corridors of Portuguese dolmens, conducted by the author, lends further support to this thesis. It is found that there is a preference for the orientation of dolmens towards Star Mountain Range, which contains the highest peak in continental Portugal, in line with the topographic arguments of landscape phenomenology. In addition, during the period of megalithic building, the topography also marked the heliacal rising of certain red stars, particularly Aldebaran, at the onset of spring marking the transition from low ground to the high pastures. This hypothesis finds further support from toponymical folktales that explain the origin of the name of the mountain range. Ultimately, the analysis here presented highlights the compatibility and complementarity of landscape archaeology and archaeoastronomy. It also makes a few epistemological points regarding archaeoastronomical methodology and triangulation of narratives in the interpretation of material remains.

Lecture Theatre Seven

Recreating Past Lives: themes in Bioarchaeology

Chairs: Shirley Curtis-Summers (University of Liverpool, sacurtis@liv.ac.uk) and Jessica Pearson (University of Liverpool, Jessica.Pearson@liverpool.ac.uk)

Session Abstract:

Death is an inevitable component of life that all humans share and the recreation of past lives is a topic that sparks much interest. Human Bioarchaeology, including osteoarchaeology and palaeopathology, often takes a holistic approach to recreating past lives, using multi-disciplinary methods: chemical, osteological, clinical etc., giving a comprehensive reconstruction of past human lifeways (status, sex, gender, diet, health and disease). However, the interpretative and theoretical aspects of these disciplines are often overlooked. What are the current archaeological and theoretical contributions to human bioarchaeology in Britain today? What are the relationships between bioarchaeology and archaeological theory? What does the future hold for theoretical approaches of this discipline? These are just some of the questions we aim to address during this session.

Shirley Curtis-Summers (University of Liverpool, sacurtis@liv.ac.uk), Janet Montgomery (Durham University), Jessica Pearson (University of Liverpool), Martin Carver (University of York) and Harold Mytum (University of Liverpool)

A force of the *habit? Reconstructing lifeways of medieval monastic communities through bioarchaeology*

Bioarchaeology has often been identified as a descriptive method, with its roots in the biological and clinical sciences. The focus of bioarchaeological study is the human body, with its aim being to reconstruct lifeways (diet, health, disease etc.) This paper aims to bridge the gap between the physical body and the social body by examining human skeletal remains from two medieval monastic communities: Tarbat (6th - 16th *c.* AD) and Norton Priory (12th-16th *c.* AD). These communities contained individuals of different social strata: wealthy benefactors, monks, lay

workers etc., all of whom lived in, and in close proximity to the monastery. This project will employ stable isotope analysis for dietary reconstruction and skeletal analysis to identify markers of health and disease. To what extent did the monastic way of life have an effect on these individuals and can religious influences be seen on the body?

Holger Schutkowskii (School of Applied Sciences, Bournemouth University, United Kingdom, hschutkowski@bournemouth.ac.uk) and Nivien Speith (Archaeological Sciences, University of Bradford, United Kingdom)

Humans use dietary behaviour as an expression of biocultural identity and display, however, the extent to which dietary choice develops with social differentiation is not well understood. Early medieval (5th-8th century AD) populations, representing societies in transition, provide ideal cases to test whether, why and how dietary choice and status co-vary. These open rank societies are defined by acquired privileges which translate into wealth disparity and varying status. In death, grave inclusions and burial effort reflect and display rank attained during life. Carbon and nitrogen isotope ratios of human bone collagen and associated faunal samples (total N=160) reveal patterns of status- and age-related dietary behaviour, which point to differentials in both access to protein resources (quantity) and socio-culturally informed elements of choice (quality). The findings demonstrate the possibility to detect how even subtle differences in dietary options reflect strategies to display social variation.

Niamh Carty (PhD Candidate in the Biological Anthropology and Bioarchaeology Research Group, Department of Archaeology, University College Cork, niamh886@gmail.com) and Katherine Beatty (PhD Candidate in the Biological Anthropology and Bioarchaeology Research Group, Department of Archaeology, University College Cork)

The Severed Space: Mortuary Practices of Decapitated Individuals from Medieval Ireland

Both historical and osteological evidence for decapitation in Medieval Ireland suggest a strong symbolic significance of the head during this period. Understanding the head's relationship with the body is seminal for the comprehension of mortuary practices associated with those who were decapitated. By examining osteological evidence for decapitation in fifty individuals from twenty-six archaeological skeletal assemblages which represent both the early (6th to 11th century) and late medieval (12th to 16th century) periods, this paper investigates decapitation in terms of the associated space between the severed head and body. The heads of the individuals who were decapitated in Medieval Ireland seemed to have had been situated in three ways; the head rearticulated with the body, the body buried without the head, and the head disarticulated from the body. Each of these created a separate space between the head and the body after death. Through these separate spaces, this paper investigates the notion of space and physicality by extending into symbolic interpretation of the mortuary practices.

Diana Mahoney Swales (Department of Archaeology, University of Sheffield, Graduate Student, d.swales@sheffield.ac.uk)

The Black Gate Cemetery, Newcastle-upon-Tyne: a Bioarchaeological approach to understanding life and death in later Anglo-Saxon England

The Black Gate cemetery, dating from the 8th to the 12th century, has yielded 663 articulated skeletons, making it one of the largest Christian skeletal assemblages recovered from later Anglo-Saxon England. Investigation into the relationship between mortality, morbidity and burial practice explored the impact of socio-economic status (inferred from variations in burial construction and location) upon physiological stress within this assemblage. A detailed picture of the health and mortuary behaviour of the Black Gate cemetery was attained, especially regarding biological and social status in the wider context of what is known about life and religious belief in later Anglo-Saxon England. This research emphasises the multi-factorial nature of physiological stress and that age, diet, cultural beliefs and status were interlinked to burial practices and health in the later Anglo-Saxon period.

Kirsty E Squires (Independent researcher, kirsty.squires@hotmail.co.uk)

A fiery subject: can cremated bone provide an insight into the social identity of cremation practicing groups of Anglo-Saxon England?

The osteological analysis of burned bone can provide important information concerning the demographic profile and health of cremation practicing communities, but can these skeletal remains provide evidence for social identity? Due to the destructive nature of cremation and taphonomic processes in the burial environment, complete grave assemblages rarely survive in the archaeological record. Thus, an alternative approach of exploring social identity that relies less heavily on material culture is required when studying the cremation rite. An examination of the macroscopic and microscopic appearance of cremated bone can provide information pertaining to the amount of investment placed in a cremation. Consequently, this holds significant inferences concerning the social identity of the deceased. A new approach to the study of cremated remains, which incorporates both osteological analysis and archaeological theory, is necessary if we are to increase our understanding of the cremation rite and social identity in Anglo-Saxon England.

Penny Bickle (Cardiff University, bicklepf@cf.ac.uk) and Linda Fibiger (University of Edinburgh (Linda.Fibiger@ed.ac.uk), *with* R. Alex Bentley (University of Bristol), Robert Hedges (University of Oxford), Julie Hamilton (University of Oxford), Daniela Hofmann (Cardiff University) and Alasdair Whittle (Cardiff University)

Identity is a social construct embedded in embodied experience and, as such, it has the capacity to change over a lifetime as the body grows, goes through puberty, suffers illness and becomes inscribed with habitual movements from daily tasks. Understanding the process of maturation is therefore an important facet of investigating the role of identities in the development of Neolithic societies. In this paper, we present results from a multi-disciplinary project combining osteological, archaeological and isotopic data of the *Linearbandkeramik* (LBK), with particular reference to the palaeopathological results and funerary context of human remains, to explore how notions of childhood and ageing were constructed in the LBK. We will focus on three specific areas: Firstly, the experience of childhood, noting the evidence for illness and violence, the presence of any key life-stages and whether children were treated differently on death. Secondly, we consider how embodied experiences differed between the sexes and how notions of gender may have been constructed and changed over the life-course. Thirdly, we consider to what extent bodily engagement in everyday tasks and activities, such as subsistence practices and mobility, led to the kinds of statements and rites which took place in the funerary context.

Don Walker (MoLA, dwalker@mola.org.uk), Mike Henderson, Natasha Powers, Julia Beaumont, Andrew Wilson and Janet Montgomery

A pipe dream? Exploring social status, cultural background, religion, occupation, gender, health and life expectancy in 19th century communities

Human bioarchaeologists strive to recreate past lifeways with the aid of holistic approaches to research incorporating osteological, microbiological, documentary and clinical evidence. This paper explores the processes by which we move from a set of data to a product or result by utilising three different osteological methods: demographic analysis, stable isotope analysis and the study of pipe smokers. We compare two different burial samples from East London: the Catholic Mission of St Mary and St Michael in Whitechapel (705 individuals) and Bow Baptist Church (416 individuals). Stable isotope analysis on a spectrum of preserved materials from the grave can, when combined with demographic information, suggest dietary lifeways for individuals. A recently developed method of studying pipe smokers demonstrates how skeletal markers that may previously have been considered as simply a by-product of habitual activity can help to produce a surprisingly comprehensive picture of the lives of past communities.

Tom Booth (PhD Candidate, Department of Archaeology, University of Sheffield, Prp10tjb@shef.ac.uk

Bioerosion of Archaeological Bone and its Role in the Taphonomic Reconstruction of Funerary Processes in Later Prehistoric Britain

The internal microstructure of archaeological human bone is typically observed to have been altered by endogenous bacteria associated with bodily decay. The level of attack within a particular bone is a measure of the extent to which a body was exposed to putrefaction. When combined with a holistic taphonomic analysis of human remains, this technique can provide refined reconstructions of the specific processes a body was subject to. Histological investigation could aid in identifying whether disarticulated bones had been disassembled by surface exposure or primary burial; separate processes that would each invoke quite different interpretations of a community's beliefs surrounding death and decay. Histological analysis of human remains from later prehistoric British contexts indicates that there was some curation of single bones and whole bodies, which feeds into current discussions about the role and influence of ancestral remains in these societies. Research funded by the Arts and Humanities Research Council.

Lecture Theatre Eight

Decentering the Discipline? Archaeology and Extra-Archaeological Communities

Chair: Dominic Walker (Division of Archaeology, University of Cambridge, dw374@cam.ac.uk)

Decentering the Discipline? Archaeology and Extra-Archaeological Communities

Session Abstract:

In recent years, archaeologists have begun to engage more deeply with archaeology's extra-disciplinary potential. This has been explored in theory and practice through a wide range of public archaeologies, including in collaborative, community and indigenous archaeological projects (e.g. Colwell-Chanthaphonh and Ferguson 2008; Walker 2011); museum studies (e.g. Peers and Brown 2003); archaeological heritage studies (e.g. Smith and Waterton 2009); and ethnographies of archaeological practice (e.g. Mortensen and Hollowell 2008). This programmatic debate has been felt most profoundly in countries like the U.S., Canada, and

Australia, which have aboriginal nations and communities. However, some of the most challenging aspects of this programmatic debate remain under-explored, and their impact on archaeological theory and practice in the UK is unclear. The papers in this session will reflect upon this current programmatic debate in archaeology on a theoretical level, assessing topics including: the epistemological, ethical and moral challenges of engaging with extra-disciplinary expertise; the authority of archaeologists to talk about the past; the potentials and pitfalls of archaeology on the Internet; efforts by archaeology museums to engage with extra-archaeological communities; the appropriative nature of archaeology.

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Peers, L. and Brown, A.K. (Eds). 2003. *Museums and Source Communities*. London: Routledge.
Smith, L. and Waterton, E. 2009. Heritage, Communities and Archaeology. London: Duckworth.
Walker, D. (Ed.). 2011. Collaborative Archaeology. *Archaeological Review from Cambridge* 26(2).

Dominic Walker (University of Cambridge, dw374@cam.ac.uk)

Re-aligning archaeological expertise: Decentering archaeology in museums

To date, the archaeological literature has tended to sideline the translation of decentered (collaborative, community, etc.) archaeologies in museums. Museums are increasingly adopting collaborative principles in exhibition development and collections management. Moreover, many have adopted social/participatory technologies on their websites which may further challenge the authority of the discipline by allowing visitors to share their knowledge with the museum. However, these developments raise a number of under-addressed key concerns. How successfully does decentered theory and practice translate into arenas in which the general public encounter archaeological information? How can online extra-archaeological communities challenge the authority of archaeological curators? More broadly, how does this impact upon the ability of archaeologists to talk about the past? To help elucidate these concerns, I will present and critically assess some of the participatory technologies being utilized by museums. Moreover, I will establish whether extra-archaeological communities are actually afforded real authority through the use of participatory technologies, or whether online activities are considered marginal to mainstream (offline) museum activities. Ultimately, this paper contributes to debates about the nature of disciplinary expertise, in a time when archaeological knowledge is being increasingly shared, by attempting to assign a new role for archaeological 'experts'.

Craig Cippola (University of Leicester, cc363@leicester.ac.uk)

Pragmatism, Indigenous Archaeology and the Quest for Tribal Sovereignty

This paper considers the various forms of indigenous archaeology practiced in New England over the past few decades and brings them into dialogue with theories of pragmatism. Rooted in the late nineteenth- and early twentieth-century writings of Charles Sanders Peirce, pragmatism offers a productive set of parameters for extra-archaeological community engagement. It urges archaeologists to assess the differences that their work makes for non-academics, but also provides new and fertile grounds on which to engage multiple and competing perspectives on the past. I pay particular attention to archaeology's untapped potential for aiding tribal groups in their quest for sovereignty in the United States, asking where archaeologists' responsibilities lay as members of these emergent and diverse research communities, as stewards of the past, and as citizens of a colonial settler state.

Sarah May (Independent Researcher, sarah.may500@gmail.com)

"And how are you Connected to the School?" Entanglements Between Expertise and Community in Local Heritage

I've always been a bit frightened of working with my own local heritage. Like many archaeologists I've moved a lot, and my status as a local has always been in question. When I have worked on the place I'm living in, I've always stood behind the bulwark of expertise. In settling up a project on the Heritage of my son's infant school I've blurred those boundaries. My interest, my right to speak, my role in the school is primarily as a parent. For some participants this is the most important role, while others feel more comfortable if I describe myself with an expert role like Heritage Researcher. My expertise is what I have to offer, what gives me the locus to ask for other parent's help. In this paper I will explore how expertise is entangled with other forms of power in the complex social world of an urban school. I will also consider what challenges this provides for our understanding power and politics in local heritage in Britain.

Torgrim Sneve Guttormsen (The Norwegian Institute for Cultural Heritage Research, torgrim.guttormsen@niku.no)

***Branding local heritage and popularising a remote past: the example of Haugesund in Western Norway*. Confirmed.**

The Haugesund region has since the national romantic era been associated with patriotism and heroism since it is believed to be the homeland of the Viking hero Harald Fairhair, the first king of Norway. In the arrival hall at the airport outside Haugesund the passengers are today faced with the following words: "Welcome to the Homeland of the Viking Kings". The slogan refers to official regional attraction strategies based on a late modern Viking enthusiasm used in efforts to increase local identity, to enchant a visitors market and to brand the region, in short, to create pride and glory. In my paper, dynamics of heritage production at Haugesund is examined by emphasising how a popular and commercial past ("the experience society") mediates public debates and conflicts, thus questioning the function experts within the field of archaeology and the cultural heritage management have in local communities.

Donna Yates (The Scottish Centre for Crime and Justice Research, University of Glasgow, Donna.Yates@glasgow.ac.uk)

Disciplinary identification, archaeological identity, and the ethics of doing the same stuff, only as a Criminologist

By definition, our interactions with those that we consider to be 'extra-disciplinary' are predicated on our own self-identification as archaeologists. It isn't news that some stakeholders react negatively to archaeologists. To them, we are not neutral, well-meaning stewards of the past, but rather a competing group that doesn't compromise and stifles dissent by claiming a mandate on defining 'the public good'. How can I effectively engage with such groups when my identity as an archaeologist is unforgivable? Perhaps the archaeologist must leave archaeology. This paper is about transitioning from a PhD in archaeology to a post-doctoral fellowship in a criminology department. As part of the
University of Glasgow's Trafficking Culture project, I study the looting of archaeological sites and the illicit trafficking of cultural property. For half a century archaeologists have clashed with antiquities intermediaries, collectors, and dealers leaving wounds and scars on both sides. These folks will not engage with an 'archaeologist', but they are willing to talk to a 'sociologist' or even a 'criminologist' which is how I now present myself. This paper will focus on the ethical issues of disciplinary labelling. What are the primary benefits of presenting myself as 'extra-archaeological'? Of not asserting archaeological expertise? Am I obliged to reveal my

archaeological background? Does this change of discipline have a tangible effect on the research that I conduct? Do I protect cultural property or protect informants? Am I still an archaeologist?

Lorna Richardson (University College London, l.richardson@ucl.ac.uk)

Not all archaeology is equal: UK public archaeology and the Internet

Within Public Archaeology there has been a critical cultural shift towards awareness of the benefit of 'engagement' through the Internet. A tendency towards 'cyber-Utopianism' would suggest that Internet technologies can foster new dialogue, present new interpretations, underpin new organisational and financial relationships and support representations of community-constructed knowledge, whilst subverting the creation and sharing of data from structural control and redistributing access to cultural resources. Though the Internet has stretched the boundaries of belonging, it remains an exclusive enclave for those that can use it. Critical observation of the extent and use of these technologies in the archaeological sector is lacking. Assumptions that the "digital divide" is binary in nature need careful unpicking - inequalities propagated by the Internet are far more subtle and nuanced. This paper will look the Internet and Public Archaeology from a Bourdieuian perspective; how and why online archaeology is affected by the transference of advantage from respected institutions and elites and how issues of "socio-technical capital" and archaeological authority perpetuate the balance of inequalities of production, access, voice and community.

Jim Hunter (Hyder Consulting (UK) Limited, Jim.Hunter@hyderconsulting.com)

Whisper it: not everyone is interested in the past.

A recurring theme in professional British Archaeology is that we should try to get more people interested/caring about archaeology. What is not recognized is that there is a serious constituency in British Society which is at best indifferent to the past and, at worst, finds a concern with it offensive. It is in the nature of this constituency that it does not wish to engage with those of us who are concerned with the past but it is nevertheless useful to explore why they aren't interested and what they find offensive. This paper will attempt to do that through a series of case studies.

Brendon Wilkins (Flag Fen Lives, brendon@digventures.com) and Lisa Westcott Wilkins (DigVentures Limited, lisa@digventures.com)

Social contract archaeology: a business case for the future

In July 2012, DigVentures will host Europe's first crowdfunded and crowdsourced excavation at the internationally significant Bronze Age site at Flag Fen (www.digventures.com). Crowdfunding has been successful in creative industries, where ideas that may not fit the pattern required by conventional financiers can achieve traction in the marketplace, supported by what has been called the 'wisdom of crowds.' This new approach to funding will be combined with crowdsourcing, inviting the public to join the excavation team – either via a robust digital platform or on the site itself. The DigVentures approach can best be described as 'Social Contract Archaeology' – a value-led archaeology situated within the emerging trend for social commerce, entering into a social contract with as wide a constituency of funders and stakeholders as possible. This paper will assess the breadth, depth and diversity for on and off-line participation, evaluating our contribution to the public good.

The TAG 2012 Keynote Address and Wine Reception will be held in the Art & Design Academy (Liverpool John Moores University) from 6:00 pm

Keynote address:

Shahina Farid

"The Creative Negotiation of Archaeological Theory and Practice"

Tuesday 18th December

Registration from 09.00

Session Abstracts

Lecture Theatre One

Disability and Archaeology: Critical Perspectives and Inclusive Practices

Chairs: William Southwell-Wright (Durham University, w.a.southwell-wright@durham.ac.uk) and Lindsay Powell (Durham University)

Session Abstract:

Impairment, ill health and disease is a constant of all human societies, yet social reactions to such conditions have varied considerably based on the organisation and attitudes of a given society. Whilst throughout the academy and wider activism a vibrant range of Disability Studies have arisen to look at the differences between impairment and its social reception in both contemporary and past societies, archaeology has for the most part had little impact on these debates and the construction of disability theory. Whilst many archaeological narratives take heed of the importance of age, gender, ethnicity and social status in reconstructing past societies, disability is rarely considered and the past we reconstruct is often all-too able-bodied. Whilst there has been an intermittent body of literature relating to disability in archaeology, much discussion and use of the term outside of this still uses 'disability' in a reductive and bio-medically oriented manner that ignore its socially-constructed character. This session aims to look at ways in which Archaeology can better understand and incorporate disability and difference in both our understandings of the past and in our current working and academic practices, and to identity future directions that work on disability could take.

Stephanie Wright (University of Southampton, sw20v07@soton.ac.uk)

Disability – a Feminist Perspective

Disability is a highly contentious issue in our modern society and as such we must think seriously about the potential problems of using this term during the study of past society. This research aims to utilise a feminist perspective in order to assess the applicability of the notion of disability in an archaeological context. The feminist perspective focuses on the idea of bodily difference from a perceived norm, rather than immediately using the term disability. This attempts to avoid the assumption that to have an impairment is to be disabled. Using a combined methodology of osteobiography and life course analysis, providing a contextualised analysis of the experience had by two impaired individuals; the speaker will analyse the social ramifications of bodily difference and impairment.

Julie Walker (University of Southampton, juliewalker.osteo@gmail.com)

Congenital and developmental defects, disability and the Anglo-Saxons

This presentation is based on my MA dissertation on congenital and developmental defects of the spine in the Great Chesterford population. After analysis, this Anglo-Saxon population, had individuals with spondydlosis, block vertebrae, bifida, and scoliosis present, but in each instance the defect was so slight that it was unlikely that the individual would have been aware of it during their life. Therefore these individuals would not have been considered either by themselves or their community to be in any way disabled due to these defects. This in turn begged the question of why individuals with a higher severity of defect where not present; was this in itself a representation of the communities care giving and response to disability? Coupled with a population demographic which has a high number of juveniles present, does this also reflect on the population's view of disability and difference or is it mainly a result of only having an osteological representation?

Shawn Phillips (Indiana State University, Shawn.Phillips@indstate.edu)

"A long waiting for death": treatment of the disabled in a 19th century asylum

This paper examines the treatment of the disabled in an asylum context in North America during the late 19th century. The paper is a historical bioarchaeological study that merges archaeological, skeletal, and historical data to develop the context of the asylum and the factors that determined inmate care. This study is interesting in that a transition in the institution took place around 1890 that transformed it from an asylum for the mentally ill to a school for disabled children. In this transition, it is possible to uncover assumptions, expectations, hopes, and disappointments associated with various dependent groups. In this transition, I argue, the hopes (and disappointments) of certain groups at least partially determined the standards of care and the efforts put forth that determined inmate experience. In this context, hope for the potential of disabled children outweighed the disappointment over the lack of progress demonstrated by the chronically "insane."

Emma-Jayne Graham (The Open University, emma-jayne.graham@open.ac.uk)

Defining disparity: treatment of the body and the articulation of difference in Roman Italy

Evidence from cemeteries across the Roman world suggests that a large majority of the members of urban, suburban and rural communities experienced debilitating bodily changes caused by occupation-related stress, traumatic injury, or nutritional deficiency during infancy. Others suffered from long-term chronic illness or genetic conditions. This paper will address two issues. Firstly, it will ask to what extent evidence from mortuary contexts suggests that a range of disparate bodies were the norm for the communities of the Roman world and if so how concepts of 'disability' were formulated against a background of blurred boundaries. Secondly, at what point, on this sliding scale of disparity, did disability, deformity or perceived difference influence the treatment of a body in death and should this always be considered as somehow 'deviant'? Drawing on a case study from Rome, this paper aims to shed light on what constituted a 'disparate' or 'normal' body.

Lisa Trentin (University of Toronto Mississauga, lisa.trentin@utoronto.ca)

Disability Studies and the Archaeology Classroom

Over ten years ago, as an undergraduate student in Classical Archaeology, the topic of disability featured nowhere in my curriculum. Today the situation is much the same: a poll of the faculty in my Department when asked to what extent they address topics concerning disability in the ancient (Near Eastern, Greek and Roman) worlds revealed limited to no engagement. This paper calls for the integration of Disability Studies in the Archaeology classroom. It moves beyond the

traditional bioarchaeological approach to disease and impairment, to explore ways in which current trends in Disability Studies can inform our interpretation of artefacts in the archaeological record. Specifically, it examines the possibilities of using visual culture as an indicator of the socio-cultural significance of disability and bodily difference in Classical antiquity. By sharing my teaching experiences, I aim to identify directions for the successful application of disability in the curriculum of today's Archaeology classroom.

Johannes Verstraete (University of Cincinnati, Ohio, jejverstraete@gmail.com)

Representing Suffering and Seeking a Cure: a comparison of ancient and contemporary practices

Recognizing that the boundaries between "disabled," "different," "normal," and "gifted" are socioculturally determined opens the question of how those who have been assigned to each of these categories understand and negotiate the system of difference. In the perception of those marked as "disabled," for instance, we can ask what aspirations are possible, what ways of being are acceptable, what value exists to be offered? I will address this question by analyzing votive offerings and inscriptions found in Greek sanctuaries. Through these objects and texts, I will reconstruct an ancient (and still extant) practice of representing and seeking the remediation of disability and suffering. Extracting the generative principles of this practice will provide a novel lens through which to view selected contemporary practices, such as individual fundraising "for the cure," thus exemplifying a way in which archaeology can contribute to disability studies.

Nicola Thorpe (Workers Education Association, Yorkshire and Humber Region, nthorpe@wea.org.uk) and Victoria Beauchamp (Workers Education Association, Yorkshire and Humber Region, vbeauchamp@wea.org.uk)

Digability: enabling those with disability to access their heritage

Those with disabilities too often find that access to their heritage is denied or assumed to be of little interest to them. The HLF funded WEA Digability Project aims to challenge these misconceptions by working with targeted groups of learners with learning disabilities, mental health difficulties and physical impairments. Through a 20-hour course learners discover what an archaeologist does and discuss a range of archaeological evidences. A further 20- hours of fieldwork (visiting local heritage sites and undertaking archaeological investigations) reinforces the classroom learning. Our work to date shows learners increase in confidence to speak about their own past, and expand the range of places they feel comfortable in accessing. A further outcome is an enhancement of their individual numeracy and literacy skills. We hope to demonstrate a sustainable model of enabling not disabling practice by establishing lasting partnerships between communities and the heritage sector.

Dario Scarpati (Civic Museum of Poggio Mirteto (Ri) "MuBaM", Italy, scarpati.dario@infinito.it)

Archaeology as a social science: the opening of laboratories with (and not for) people with disabilities

I've been using archaeology in the field of the rehabilitation of people with psychical and/or behavioural disabilities since 15 years with benefits both for the pupils and for archaeology.

This science offers many potentialities and we use them considering both individual needs and the group:

- everyone has an individual aim but has also to share it with others
- we improve the manual work graduating the difficulties the pupils have to deal with
- we must know, observe, compare our life with that of people in the past; therefore we learn considering the "others"
- we conquer a role (immagino: ruolo e non regola – rule-) in the society and we must tell our discoveries: we improve our relationship ability

Contemporary, we archaeologists are not use to speak with the other starting from their needs. The work with disabled youngsters taught us to do it and I must thank them.

Trapping in Hunter-Gatherer Prehistoric Europe

Chairs: Ray Nilson (University of Manchester, raymond.nilson@postgrad.manchester.ac.uk), John Piprani (University of Manchester, john.piprani@postgrad.manchester.ac.uk), Katy Bell (University of Winchester, katy.bell@carisbrooke.iow.sch.uk) and Alex Pryor (University of Cambridge, ajep2@cam.ac.uk)

Session Abstract:

The prehistoric European world of hunter-gatherer-fishers has been inundated with theoretical discourses that place hunting activities at the forefront of hunter-gatherer subsistence strategies. Such theories draw on *conspicuous* lithic scatters and faunal assemblages unearthed from prehistoric hunter-gatherer sites. Here, functional attributes of these lithic collections are consistently linked to prehistoric hunting practices. However, by a reassessment of the term *hunting*, it may be revealed that this is an overarching definition of the numerous strategies that were developed by hunter-fishers in acquiring animals for food and material resources. By considering *trapping* as a distinct facet of hunting, this session seeks to explore the importance of ephemeral materials and land/water utilisation strategies that may have been associated with the acquisition of aquatic and terrestrial fauna. It is also suggested that the strategies involved in trapping provides numerous, social implications for the relationships engaged in between hunter-gatherers and animals in prehistoric Europe.

Alexander J. E. Pryor (McDonald Institute of Archaeological Research, University of Cambridge, Downing Street, Cambridge, CB2 3ER, ajep2@cam.ac.uk), Rhiannon E. Stevens (McDonald Institute of Archaeological Research, University of Cambridge, Downing Street, Cambridge, CB2 3ER) and Tamsin C. O'Connell (McDonald Institute of Archaeological Research, University of Cambridge, Downing Street, Cambridge, CB2 3ER)

Why not consume the carnivores? A matter of taste

This paper focuses on diet and subsistence strategies at the Upper Palaeolithic site of Dolní Věstonice II, Czech Republic. Dated around 29,000 years ago (calibrated), new isotopic evidence from the site has suggested the habitual consumption of small fur-bearing mammals such as

hare, fox and wolf (alongside more traditional staples such as horse and woolly mammoth). This is supported by evidence from cut marks on the faunal assemblage, and the large number of individual carcasses of carnivores demonstrates that big quantities of meat and fat would indeed have been available to hunters. While we are confident about the pattern shown by the data, feedback from other researchers when presenting these results – received following a previous conference presentation and during the first stage of peer review of the journal article – has ranged from the mildly sceptical to outright incredulity. Criticism has been based on the assumption that human groups would not have chosen to eat large quantities of carnivore meat when meat from herbivores was also available because carnivore meat 'tastes bad'. In this talk I tackle this assumption head on, asking where has it come from, and is it a valid line of argument? Should the consumption of carnivores be seen as evidence for starvation and groups living on the edge, or can consumption of carnivores be interpreted as part of a balanced subsistence strategy? And what can we theorise about the way carnivores were regarded by Upper Palaeolithic groups, from the collected evidence of how people interacted with them in daily life?

Katie Davenport-Mackey (School of Archaeology and Ancient History, University of Leicester, km203@le.ac.uk)

The Trace and the String: unravelling hunting practices in the Late Upper Palaeolithic

This paper explores how our understanding of hunting practices during the Late Upper Palaeolithic of Britain might change if we took an approach centred on lines, drawing on the wor1k of Tim Ingold in particular. To begin with, rather than artificially dividing the world into separate domains of being, and in the process producing the dichotomy of an active subject and a passive object, this approach forces us to grant causative powers to non-humans, and to understand the relationship between humans and non-humans as mutually constitutive. Another strength of this approach is that it gives us a new vocabulary for describing the relations that comprise these lines. In Late Upper Palaeolithic Britain, hunters tracked and pursued horse and reindeer through the landscape, following the tracks these animals laid down on the earth, and leaving their own trail on the ground in the form of footprints, paths and tracks. The Late Upper Palaeolithic saw the use of domesticated wolves for the first time. Their keen noses were used for tracking animals, by tracing their scent, carried on the wind. By tracing some of these lines, this paper will explore how novel hunting practices emerged in prehistoric Britain between 13,000 and 12,000bp.

Ray Nilson (University of Manchester, raymond.nilson@postgrad.manchester.ac.uk)

Trapping is the Pits

Throughout its academic history, Mesolithic Britain has been dominated by discourses of *hunting* as the prime subsistence strategy. The very nomenclature applied to the humans living in this period: *hunter*-gatherers, is testament to such views of survival methods prior to the Neolithic epoch. A reappraisal of the term *hunting*, however, identifies such a term as loaded. Yet, its use has strictly endorsed the notion of economic praxis, which simply involves pursuit of animals and their subsequent deaths by projectile weapons. Such approaches may be claimed as an overarching catalyst regarding procurement strategies of meat during the Mesolithic. As a response, it is considered that a number of subsistence mechanisms, such as land alteration strategies, may have been employed to obtain animals desired for consumption. More

importantly, it is suggested that the term hunting may be redefined as an amalgamation of the social processes and practices that constitute the acquisition of fauna for food. This paper will explore these issues through a reanalysis of the term hunting, which will argue that land alteration strategies played a major role in the procurement of animals. Through a reassessment of the Mesolithic pits, interpreted as *'dead falls'*, located in Selmeston, Sussex, and Warren Field, Aberdeenshire, it is suggested that *trapping* was a particular aspect of a wider-based hunting strategy. Moreover, many other examples of pits illustrate that trapping was possibly a *vital* mechanism utilised to catch desired fauna during the Mesolithic period in Britain.

Peter Jordan (University of Aberdeen, peter.jordan@abdn.ac.uk)

Investigating 'active' and 'passive' hunting technologies in Sub-Arctic Siberia

Research into prehistoric forager societies has tended to adopt rather generic definitions of hunting, glossing over potential diversity in specific animal-procurement strategies and associated tool-kits and patterns of land-use. This paper focuses on indigenous hunting practices in Siberia and draws on the useful distinction made by Russian ethnographers between 'active' and 'passive' hunting strategies. While the former is defined by stalking and the use of bows, lances, and more recently, fire-arms, the latter involves a very different process of 'harvesting' game within specific areas using pit-fall traps, triggered bows and other devices. Most archaeological research has tended to focus on 'active' hunting, and so this case-study aims to develop ethnoarchaeological insights into the material culture associated with 'passive' hunting strategies, examining how placement of traps and fixed snares is caught up with land tenure, kinship and also sacred landscape geography.

John Piprani (University of Manchester, john.piprani@postgrad.manchester.ac.uk)

A View to a Death in a Cul-de-Sac

This paper deals with a British Middle to Upper Palaeolithic 'Transitional Industry', and much of this material fits the classic hunting narrative critiqued here: big lithic spear heads probably used to hunt big game by Man the Hunter. However I want to discuss two avenues of research: landscape context; and experimental lithic production. Both these approaches allow an exploration of process, which in turn suggests a strategic use of time, space and materials. Phased tool production seems to be linked with particular landscape characteristics. The reoccurrence of viewing points suggest that strategies of patience were very much a part of the human response to the dynamics of migratory animals' behaviour. Direction of view may give insight into which cycle of the migratory pattern was being intercepted, and the use of box valleys for example may mean that strategies of hunting and trapping do indeed overlap, being part of the same process. Finally, Transitional Industries are perceived as an important current research focus because the human type that produced them is unknown. However, rather than a preoccupation with human type, the evidence discussed here may be more usefully used to explore inter-relationships between these humans, and the animals they were engaged with in the process of hunting.

Jan Apel (Department of Archaeology and Osteology, Gotland University, Jan.apel@hgo.se)

The Economy of Gotland's Boreal Pioneers

The colonization of Islands can produce large profits for human populations but may also lead to social and economic vulnerability. When the first pioneers arrived on Gotland, c. 9200 BP Cal., the Late Boreal climate of the Baltic area was optimal for hunter-gatherers. Numerous overgrowing lakes, created by the retreating ice sheet at the end of the Pleistocene, produced prodigious amounts of biomass allowing for a rich freshwater fauna, the light boreal forest still held large mammals such as red and roe deer, elk, wild boar and aurochs. In addition, large amounts of hazel nuts were available. The archeological materials indicate a relatively high population density in northern Europe and some groups found it worthwhile to colonize remote islands such as Gotland. The first colonization phase ended around 7000 BP Cal and during a couple of hundred years the island was abandoned to be recolonized by groups that eventually introduced hare, sheep/goat, cattle, pig, hedgehog and domesticated plants to the Island. When the first pioneers arrived they had to adjust to an unfamiliar environment and could not rely on traditional knowledge. Although Gotland had plenty of shallow, overgrowing lakes, no large terrestrial mammals were present, and the pioneers gradually adopted seal hunting. At the same time, land-living species were introduced to the island by humans, presumably to be economically managed. Several of the earliest cultural layers contain hare and fox remains have also been recovered on Mesolithic sites. The first seal hunters of Gotland represent one of the earliest evidence of a maritime adaptation in the Baltic area and the importance of marine hunting has been stressed in earlier research. However, recent archaeological excavations in combination with reinvestigations of older archeological materials suggest that the pioneer economy was more diverse and that fresh-water fish, sea birds, eggs, molluscs, hare and plants formed important parts of a broader-spectrum diet and that the hunting of marine mammals, during this early colonization phase, should be regarded as a complementary rather than as staple food. It is in fact likely that the main attractor of the pioneers was the numerous, shallow overgrowing lakes that were common on the island during the Late Boreal period. It is concluded that environments in the periphery, such as Gotland, was worth colonizing during demographically favorable “good time-periods” when negative effects of the resulting diminishing networks, crucial for the maintenance of complex technologies and strategies, was compensated for by abundant of resources and less competition. A combination of gradual environmental changes and catastrophic natural events during the Early Atlantic period, such as cold snaps and transgressions, severely affected the population density of the hunter-fishers of northern Europe and as a result, Gotland temporarily became less favorable for exploitation at around 7000 BP Cal.

Katy Bell (University of Winchester, katy.bell@carisbrooke.iow.sch.uk)

A Tale of Two Tribes

On the Isle of Wight Mesolithic and Neolithic material being found in the same location has traditionally been interpreted as evidence of transition. However, when tested using environmental archaeology the truth is more complex with in context Mesolithic technology having a date which is firmly Neolithic. This paper sets out to explore how both insularity and cultural conformity could exist in a narrow time span and attempts to explore how both change and a need to hang on to a past way of life may have been a reaction to dramatic climate change and a diverse range of cultural influences. The method for conducting this research will be explored, and the influence that material that is not wholly confined to lithics may have on our interpretations.

Although a specific case study with a specific context the evidence from the island suggests that we should not think about trapping, hunting and agriculture existing in separate time periods or contexts, but as part of a general evolution in behaviour with social interaction having as much of an influence as technology.

Lecture Theatre Two

The Chiming of Crack'd Bells: current approaches to artefacts in archaeology

Chairs: Paul Blinkhorn (Freelance Archaeologist, paul.blinkhorn@ntlworld.com) and Chris Cumberpatch (Freelance Archaeologist, cgc@ccumberpatch.freeserve.co.uk)

Anna Booth (The University of Leicester, alb43@leicester.ac.uk)

British penannular brooches – challenging traditional perspectives

Penannular brooches were manufactured and used in Britain for an exceptionally long period of time - from the later Iron Age, through to the Early Medieval period. Such a lengthy chronology offers an exceptional opportunity to examine both long and short term changes and continuities across the three periods as a whole. Such possibilities have been ignored by many previous studies however. Instead these have tended to focus on the later types, leading to an unbalanced approach dominated by the preoccupations of early medieval archaeology - particularly the search for a 'Celtic' revival in the post-Roman period. This has led to the perception that penannulars had a straightforward evolutionary development that contributed to the survival of 'Celtic' culture throughout the Roman period. As a result of ongoing research it is fast becoming clear that we can no longer rely on the assumption that the development of the British penannular brooches was so straightforward and insular. Engagement with the increasing body of theoretical work on bodily adornment enables a more nuanced approach. It is clear that appearance is not just an external manifestation of a single, static form of identity, but instead plays a vital role in the active and continual process of forming and maintaining multiple, complex, overlapping and sometimes opposing identities. Recognition of this complexity makes it difficult to sustain traditional explanations for the development of penannular brooches – this type of brooch is a Roman one, this a native style, and so on. Instead there may be no simple answers, but we need to achieve a deeper understanding of the variation and conflict often apparent in the data.

Kevin Cootes (University of Sheffield, kvecootes@hotmail.co.uk)

Ceramic Production, Distribution and Prehistoric Society in the Peak District National Park

This study explores the nature of late prehistoric society in the Peak District National Park by the compositional analysis of 237 ceramic fragments, recovered from 23 archaeological sites. For the Early-Middle Bronze Age, a range of funerary vessels was sampled from 16 sites spread across the two main landscape zones of the study area. Pottery from the lowlands of the White Peak demonstrated a range of paste recipes which mostly reflected the geology of the local area. In contrast, sherds from sites on the higher land of the Gritstone Uplands contained non-plastic inclusions sourced entirely from the White Peak, indicating close links between the two regions. Variation demonstrated in the base clays and temper indicated a non-centralised mode of

production was being practiced. During the Late Bronze-Early Iron Age the dominant paste recipe at all seven sampled settlement sites in both main landscape zones, comprised basic igneous temper in non-calcareous clay. Other minor fabrics were also represented at some sites. Several aspects of the analysis indicated that basic igneous rocks were being taken from outcrop and mixed with local clays at several of the sites. Comparison between the temper in the ceramics and hard rock samples indicated the inhabitants of some settlements had a single preferred raw material source, whilst others utilised a range of outcrops. This pattern is consistent with a population who identified with the Peak District as a distinct entity, with a special focus on the White Peak. The overall results and interpretation were compared and contrasted to national raw material procurement patterns, and to previous models of the mobility, social relations and identities of late prehistoric society in the study region.

Duncan H. Brown (English Heritage, Duncan.Brown2@english-heritage.org.uk)

'A beggarly account of green earthen pots'.

What's in a name? For a while now it has been interesting to observe our terminologies develop in a way that, as usual, places the assumptions of archaeologists above the experience of practitioners. So we call the substance of a ceramic vessel the fabric, while potters call it the clay body. How then do we explain the terms we ascribe to ceramic forms – to specific types of bowls, jars and jugs? The Medieval Pottery Research Group has, for some time now, purveyed its own classification, based on commonly used terms and accepted norms. Forms such as 'pipkin' or 'baluster jug' are described and illustrated to ensure correct usage within the record of a pottery assemblage. This paper explores that twilit realm between our archaeological conventions and the language of the past, with the aim of showing how we can translate a specialist's understanding of pottery into the language of social practice. This is, in some sense, a different way of considering the same questions posed in the speaker's contribution to 'Not so much a pot… more a way of life' in that it promotes personal requirement as an important part of understanding what pottery meant in ancient, or in this case early post-medieval, societies. In short, here, the fundamental question is what did people do with their pots? The context for this presentation, late 16th and early 17th century England, was a time of some change in the repertoire of pottery-makers, as the effects of new techniques and differing demands took hold. It was also a time when the written word became more widely accessible and this talk draws mainly on a single literary source in its examination of the tensions between archaeological objectivity and human experience.

Ben Jervis (Birkbeck, University of London, bpjervis@googlemail.com)

Pots as Things: The Relational Nature of Medieval Pottery

Everyone knows that pots are objects. They are easily identifiable, made of clay, the nature of which means that they are present in a variety of forms and shapes. As objects, archaeologists often conclude that pots had little value in medieval society, considering that it was their contents which were important, or that they had little economic value due to their absence from the majority of historical documents. Similarly, as objects they are valuable to the archaeologist, as objects of study or display. I want to propose however that pots are not stable, clearly defined objects, rather they are things. Things which are anonymous, which are defined and gain meaning (or value), perhaps even become objects, through their relations with other things and with people. It is this approach which I will explore here, using two case studies to explore how

pots became objects or stayed as things in the medieval period. In doing so I will present a more dynamic and contextual picture of medieval pottery, which forces us to move from thinking that we know what pots are, to question what they were and what they became.

Anna S.G. Lewis (University of Leicester, asgl1@leicester.ac.uk)

Vehicles for Thought: terrets in the British Late Iron Age

Chariot terrets, or rein-guides, are among the most common types of copper-alloy artefact recorded from Iron Age Britain. Previous studies of terrets have been situated within broader catalogues of Iron Age metalwork, which have tended to present the material in isolation from any theoretical framework. This paper argues that our interpretations of terrets – artefacts that occur in a diverse range of contexts, from military to funerary – would be enriched by the application of aspects of object theory. It also argues that, despite the absence of explicit theoretical frameworks, previous studies of terrets have made implicit assumptions about British and Roman identities by excluding those terret forms thought to be Roman. The paper challenges this traditional distinction.

Gareth Perry (University of Sheffield, prp09gjp@sheffield.ac.uk)

All Form One and One Form All: the relationship between pre-burial function and the form of early Anglo-Saxon cremation urns

There is an enduring assumption that early Anglo-Saxon cremation urns were produced for the funeral and that they served no domestic purpose. Recently, however, evidence has emerged which demonstrates that urns are likely to have taken part in the production and consumption of fermentation produce *before* their burial. These findings require a re-examination of urn form and how it might relate to pre-burial function; such as re-examination forms the basis for this discussion. By drawing on a range of ethnographic studies of pottery producing and using societies, this paper demonstrates that function is primarily the means by which producers and users of pottery classify their vessels. The cognitive decisions made by these societies in identifying and naming their vessel types are explored, illustrating that that perceptions of proportion, in particular morphological ratios and vessel size, are of major concern when distinguishing between functional classes. It demonstrates that characteristics frequently used to define Anglo-Saxon types, such as whether a pot is 'shouldered', 'baggy', or 'bichonical', are in fact minor variants of much wider themes and as such they should not form the basis of Anglo-Saxon pottery taxonomies. With this in mind a new classification is developed, revealing that the early Anglo-Saxons had clear perceptions of the acceptable size, shape and volume of their vessels, and that the different Anglo-Saxon vessel forms can be directly related to their pre-burial functions.

Paul Blinkhorn (Freelance Archaeologist, paul.blinkhorn@ntlworld.com) and Chris Cumberpatch (Freelance Archaeologist, cgc@ccumberpatch.freeserve.co.uk)

Not so Much a Pot, More an Expensive Luxury: Pottery analysis and archaeology in the early 21st century

In this polemical paper the authors will consider recent trends in artefact analysis with particular emphasis on the study of pottery and the issue of falling standards in commercial archaeology. The paper includes a critique of current funding models and the role of

professional organisations in the setting and monitoring of standards of practice within commercial archaeology. The authors also consider the place of pottery studies in relation to the Portable Antiquities Scheme and the funding of archaeology in the UK.

Ideas of Fire

Chair: John Gowlett (University of Liverpool, gowlett@liverpool.ac.uk)

Fire is one of the great drivers of human evolution. It has helped to drive forward our technology, arguably has changed our biology and even the rhythm of our day, and has burnt its way deep into our social behaviour. This session will start with a series of short presentations by John Gowlett (University of Liverpool, gowlett@liv.ac.uk), Adam Caris (University of Liverpool, A.Caris@liverpool.ac.uk), Sally Hoare (University of Liverpool, xg0u5050@liverpool.ac.uk) and Ceren Kabukcu (University of Liverpool, ckabukcu@liverpool.ac.uk) examining the ways that we encounter and evaluate fire evidence from earliest times up to the present. The duration and nature of fire use is still hotly debated some scholars such as Richard Wrangham argue for fire use from the early Pleistocene, others link it far more with the later evolution of Homo
sapiens. In the second part of the session we take up this controversy in a debate and discussion, with discussant including Dr Eleni Asouti. We ask: where does fire fit in? And how early on did our ancestors first -control it?

Individual Papers (1)

Chair: Jonathan Trigg (University of Liverpool, jrtrigg@liv.ac.uk)

Dianne Scullin (Columbia University, Dms2193@columbia.edu)

Breaking the Silence: the noisy world of a Moche city

Car horns, subway rumblings, passing conversations, footfalls on the pavement, birds chirping, wind rustling tree branches, music from an open window, a homeless person rattling change in an old paper cup, children laughing and chasing each other. The soundscape of a quite street corner in New York City, 2012. Now relocate oneself to the urban center of Huacas del Moche, north coast of Peru, 350AD. Traditional archaeological narrative leads one to believe that all one would hear is silence. Places and spaces, prior to their abandonment and transformation into archaeological sites, were noisy and frenetic. The past was not silent and this paper presents analysis of the acoustic properties of the Moche (100-800AD) urban center of Huaca de la Luna with the goal of providing insight into the interaction between sound and space and how this interaction manifest itself in the architecture and organization of Moche sites on the north coast of Peru.

Andrew Tierney (Institute of Irish Studies, University of Liverpool, atierney@liverpool.ac.uk)

The Irish country house: from Art History to Archaeology

Looking at Irish case studies, this paper reflects on the theoretical implications of studying the country house from an archaeological perspective. The enduring treatment of 'the country

house' as a formal expression of polite culture and elite taste reflects a longstanding disciplinary divide between art history and archaeology that remains largely unbridged in Ireland. Here, this relationship is complicated further by popular perceptions of elite culture as inherently 'foreign', as well as academic debate over Ireland's status as a colony. While recent years have seen increased interest in post-medieval archaeology and estate landscapes, the country house in Ireland remains an under developed field of research. There is need for more theoretical engagement with the role of architecture in mediating and perpetuating notions of family identity, class and ethnicity, at both local and national levels. While traditional architectural history has privileged narratives of stylistic development, authorship and influence, archaeology can interrogate the more quotidian material relationships that characterised the historic landscape of the 'big house'. There is need to view such houses within a wider built environment that included tenant housing, estate villages, churches, and industrial buildings. Archaeological perspectives should create more complex narratives around the Irish country house, better reflecting its socially and politically contested past.

Liz Stewart (Museum of Liverpool, Liz.Stewart@liverpoolmuseums.org.uk)

Production, Consumption and Trade: Glass in the early industrial north west

This paper explores the consumption of material goods in the post medieval and early industrial period and the ways production, expansion of markets and the developing cultural desire for consumer goods are reflected in the archaeological record. Through the seventeenth and eighteenth centuries, social changes herald a greater fluidity in who can obtain desirable objects, and focusing on glass vessels, this paper considers the archaeology of consumption of goods. From the seventeenth century there is good archaeological evidence for a burgeoning vessel glass production industry in rural areas around St Helens in north west England. As urban centres grow in the eighteenth century newly expanded markets for desirable glassware are created, and some glass production shifts to towns like St Helens and Liverpool. Excavation and historical references enable an understanding of some of the economic, technological and social context of glass production. This paper investigates the relationship between the production and consumption of glass goods through these two centuries. Changes in the level of conspicuousness of the production and consumption of glass vessels in the archaeological record are explored, and the developing relationship between urban and rural; market and hinterland is considered. Glass vessels were manufactured locally, but link to growing international trade in the potential contents of bottles and glasses. The developing mercantile culture of Liverpool grew markets and stimulated consumption. These are functional objects which also act as signs of cultural links, personal status or fashionability and lifestyle and can therefore inform understanding of the culture of the north west in this formative era.

Silvia Alfayé (University of Zaragoza, silvia.alfaye@gmail.com) and Javier Rodríguez-Corral (Oxford University, javier.rodriguezcorral@arch.ox.ac.uk)

Ancient materialities of fear: exploring affective dimensions and emotive states embodied in material world

This paper introduces some of the recent issues of the material agency theories and discusses how they can be applied to the archaeology of fear. We propose to explore how do we can define and use the term "fear" in archaeological context. To this end, we explore the social, performative and kinaesthetic mechanisms that co-created and structured these contexts of fear

in past societies, trying to reconcile two aspects of fear socio-material interactions: micro-scale social interactions in which material forms seem to be in the background; and the individual-objects interactions in which socially seems to fall into the background. Beyond a traditional approach, we argue an archaeology of socio-materialities of fear, centered in exploring that emotion as triggered by means of symbolic and sensorial interpretation of matter (objects, images or other material forms).

Monica Corga (iDryas, monica.corga@dryas.pt) and Maria Teresa Ferreira(iDryas, teresa.ferreira@dryas.pt)

Bringing out the dead: the mass graves of Convent of S. Francisco (Coimbra, Portugal) as the silenced portrait of war casualties

As an enrichment of the discourse on the Napoleonic war, we aim to discuss the collective graves identified during the archaeological survey of Convent of S. Francisco (Coimbra, Portugal), used as military hospital during the French invasions. In fact, most of the over 600 individuals exhumed show the distinguishing characteristics of a selected population: the connection between sexual diagnose, robustness, age at death, clothing and injuries (pointing to the premature and continued practice of demanding activities) allow their association to the military units admitted in the Convents of Santa Clara-a-Nova and S. Francisco during the Peninsular and Liberal wars. The information gathered in S. Francisco using archaeothanatological protocol will allow the contrast of written documents with objective archaeological data. Our multidisciplinary approach intends to shed a new light on some unanswered questions about that particular moment in European history, drawing a new way of seeing these soldiers, their anonymous death, and the construction of memory.

Lecture Theatre Three

New approaches to archaeological outreach, engagement and ownership

Chairs: Cara Jones (Archaeology Scotland, c.jones@archaeologyscotland.org.uk), Kerry Massheder (University of Liverpool, K.Massheder@liv.ac.uk) and Phil Richardson (Archaeology Scotland, p.richardson@archaeologyscotland.org.uk)

Session Abstract:

How we engage and interact with the public has changed. No longer is public outreach limited to a Sunday afternoon open day, it is now more focused, more structured and more formalised. This is seen with the increase of outreach elements of both commercial and research archaeology projects but also with specifically funded schemes which help support and facilitate community involvement and participation with the archaeological process. With this shift towards a more inclusive and direct public involvement, has come a need for us, as archaeologists to change and adapt our methods for successful engagement. This session seeks to explore this by looking at case studies that have facilitated community involvement by using different methodologies. Specifically we ask

- How do we define 'community', 'public' and 'neighbourhood' archaeology and what are the consequences of such labels?

- Who owns archaeology and how does this affect the project goals or research agenda?
- How can local stories or oral traditions be fed into the archaeological process?
- What tensions can arise from changing the way we, as archaeologists engage with the public?
- What role does archaeology play within the lives of the local community?
- In what different ways can the community get involved in the archaeological process?
- How can we engage with non-traditional heritage audiences?
- How can we all work together to create a stronger heritage sector and conserve and promote archaeological sites?
- By striving for inclusivity, do we risk too 'many cooks in the kitchen'?

Cara Jones (Archaeology Scotland, c.jones@archaeologyscotland.org.uk), Phil Richardson (Archaeology Scotland, p.richardson@archaeologyscotland.org.uk) and Somayyeh Mottaghi (Archaeology Scotland, s.mottaghi@archaeologyscotland.org.uk)

Adopt-a-Monument – working with non-traditional heritage audiences

Adopt-a-Monument is a five year scheme which encourages communities to take a lead role in conserving and promoting their local heritage. We help with a variety of tasks and activities, which includes project planning and fundraising, site survey and recording, as well as guidance with interpretation and dissemination of results. With this new phase of Adopt-a-Monument (2011 – 2016) we facilitate heritage themed outreach projects specifically aimed at developing audiences amongst under-represented groups and communities. Through these projects we offer chances for active engagement and participation, and provide opportunities for disadvantaged groups to learn about their local heritage within a supportive learning environment. This paper will present our results so far - examine which methods have worked, and which haven't, and discuss how we are attempting to overcome these issues for future projects.

Paul Belford (Nexus Heritage, paul.belford@nexus-heritage.com)

Sustainability in community archaeology: many questions, and some answers

Recent community archaeology projects have sought to move towards more genuinely inclusive partnerships between non-professional and professional participants, trying to encourage volunteer groups to become more self-reliant and self-sustaining. Yet participants still tend to be drawn from relatively small (and perhaps unrepresentative) samples of local populations; volunteers prefer 'digging' and are often reluctant to engage with other aspects of the archaeological process; professional oversight (including potentially expensive specialist skills) is still required to enable meaningful research questions to be answered. This paper will explore these issues as they have emerged in an ongoing public heritage project in Telford. In particular it will discuss the question of sustainability – how can training and funding be made to cover all aspects of long-term archaeological project work? Is reducing professional involvement actually desirable for both sides of the partnership?

Sarah Dhanjal (University College London, tcrnsbd@ucl.ac.uk)

A methodology for exploring attitudes to heritage in diverse urban communities

Ethnic diversity is a key feature of today's society, over recent years concern has been raised about the lack of diversity in archaeology. Studies have suggested that attitudes to academic subjects within families and communities influence higher education choices, but these attitudes not yet fully understood. My research seeks to remedy this by looking at the role of archaeology in diverse urban communities. What are diverse urban communities? Can we easily define and study them? If so, we need to debate the benefit of doing so, both to ourselves as archaeologists and, perhaps more importantly, the community itself. Using Southall, West London, as a case study, I will suggest a methodology for exploring attitudes to the past in diverse urban communities.

Louise Tolson (Newcastle University, l.e.tolson@newcastle.ac.uk)

Oral History and Historical Archaeology: an artefact-based approach

At Newcastle we have spent the last three years building a reference collection of 19th century material culture – complete objects comparable to the fragmentary material we uncover from 19th and early 20th century levels. These objects are currently being utilised in an oral history context as we investigate the specialised role of women in 19th century working-class households. In our "artefact-based" approach to oral history the object itself is the interviewer, while the researcher facilitates the meeting between object and interviewee. The intention here has been to place the interviewee firmly in the role of the expert. Results so far have been extremely promising, and we have been able to revise our interpretation of several excavated artefacts significantly as a direct result of these object interviews. This paper presents some of these revisions alongside selected interview excerpts that demonstrate the potential of this approach.

Kerry Massheder (University of Liverpool, K.Massheder@liv.ac.uk)

Digging up memories: Collaborations between archaeology and oral history to investigate the industrial housing experience

This paper forms part of a wider PhD project exploring whether there can be an informative research relationship between archaeology and oral history. Its focus is on the working-class housing experience in the North of England during the Industrial Revolution Period.

Oral history as a discipline applied within archaeological investigation is growing in popularity and in application in the UK as a form of 'community archaeology'. Evidence suggests that there is potential for combining the memories of oral history testimonies and the physical archaeological evidence from excavation to enhance our understanding of an event, person, time and place. However, establishing what evidence of the housing experience survives in an archaeological context and what survives in memory is crucial to the success of a combined investigative approach.

This paper will use the example of The Public Archaeology Programme of the site 'Dixon's Blazes (HAPCA) as a relevant example in which to explore this, with evidence of sanitation, overcrowding and architecture surviving in both.

Ffion Reynolds (CADW, ffion.reynolds@wales.gsi.gov.uk) and Jacqui Mulville (Cardiff University, mulvilleja@cardiff.ac.uk)

Guerrilla Archaeology: Creative engagement at festivals with the 'Shamanic Street Preachers'

During the summer of 2012 a group of like-minded archaeologists, scientists, anthropologists and artists came together to form the Shamanic Street Preachers, a public engagement outfit that took the human-animal relationship out to the masses. By using a shamanic framework, which itself has the blurring of human-animal roles at its core, the Shamanic Street Preachers took experimental archaeology, anthropology, sound and performance a step further, inspiring a huge audience to re-think their own place in the world in the 21st century. By attending festivals, rather than other formal learning events, we developed an engagement project that worked outside traditional learning environments. A particular target was young adults, aged between 16 and 34, who make up a large proportion of those disengaged with science (Public Attitudes to Science 2011) and are traditionally very hard to reach. They are however the core audience for music festivals and by incorporating creative and challenging activities at these events it is possible to have greatest impact. The range of workshops on offer showcased the shaman as a transformative figure and invited participants to transform into a shaman themselves, using costume and disguise. We focused on shamanism as it represents many ideas that young adult audiences find interesting – in particular the use of music, altered state of consciousness and links to the natural world. As we predicted the idea of a shamanic engagement with the world was particularly attractive to people looking for different perspectives on modern life helping to make the past relevant to the present and the future. This paper will showcase the range of workshops on offer by Guerrilla Archaeology's Shamanic Street Preachers project, ranging from our 'itribe' isotope face-paint activity, shamanic toolkit, costumes and disguises, drumming rituals, handprint cave art, experimental Star Carr antler head-dresses through to several smaller activities which explored participants own personal creativity.

Peter Connelly (York Archaeological Trust, pconnelly@yorkat.co.uk) and Jon Kenny (York Archaeological Trust, jkenny@yorkat.co.uk)

TBC: To Become (a) Community

In this paper we will reflect upon our recent careers with York Archaeological Trust to suggest that through the connections played out in Community, Public and Outreach Archaeology a new circuit of community is constructed, one which solders together both the professional archaeologist and the engaged public. This new community, we feel, creates its own stories, oral histories, myths, records and relationships which do not reflect either of the traditions of Professional Archaeology and Amateur Archaeology. The building of this new community affects both professional archaeologists, their work and the language they use as well as the communities engaged in archaeological activities, the way they read archaeology and archaeologists. By trying to define this process of becoming a new community we hope to shed some light on the specifically asked questions posed by the session organisers in a third way from a third sector organisation.

Adam Gutteridge (Institute for the Public Understanding of the Past, University of York, adam.gutteridge@york.ac.uk)

Local Place, Local Time: community archaeology and psychogeography

Community Archaeology is playing an increasingly integral role in the network of structured relationships that archaeology facilitates between the past and the public. This paper, taking some of its cues from psychogeographical work, will explore some of the theoretical implications of community archaeology's proliferation for shared understandings of how the past relates to the present, and how archaeological time interacts with community space. As a social practice, community archaeology has the potential to create new collective perceptions: perceptions of the temporal that stress the accidental and the neglected, via actions that celebrate the communal. Frequently involving spatial practices that make the homely into something strange, these actions can defamiliarise the present and expose its hitherto buried temporal stanchions. In the cultural context of late capitalism, which is increasingly concerned with the replication of homogeneous space or the generation of non-places, community heritage can create conditions in which historical narratives emerge that stress the unique and particular.

Lorna Richardson (University College London, l.richardson@ucl.ac.uk)

Defining, creating and curating archaeological communities online

Weber defines community formation as one which has "any sort of affective, emotional or traditional basis" (Whimster 2004, 344). The term 'community' has a strong symbolic value that is not always reflected in group interaction online, although it is frequently applied to social and participatory media sites on the Internet, possibly in order to attract potential members. The casual use of term 'communities' to relate to electronic forms of grouping and networking needs unpicking. There are low or non-existent barriers to join and leave these platforms for interaction, which are also shaped by technological and temporal limitations. The benefits of weaker online relationships may not necessarily need to reflect the benefits of similar relationships in real life. This paper will explore where, how and why the archaeological community locates itself online, and will discuss the potential for online archaeological communities to welcome members of the non-archaeological public as kindred spirits seeking similar knowledge or experiences.

Whimster, S. (ed). 2004. The Essential Weber: A Reader. London: Routledge.

Rachael Kiddey (University of York, rk649@york.ac.uk) & homeless colleagues

Doing archaeology with homeless people: how collaborative approaches to heritage can help

This paper explores the benefits of seeing Bristol and York from the perspectives of people who are homeless in these cities. The talk begins by identifying methodological and ethical challenges in working with homeless people on their heritage and examines a recent excavation of a homeless site in York, looking closely at inherent problems and advantages. Ethical implications and dilemmas are considered in terms of working with vulnerable people and retaining archaeological integrity. The excavation led to an interactive public exhibition which was co-curated between homeless people and archaeologists. Therapeutic and redemptive qualities for everyone involved – homeless people, archaeology and multiple audiences - of this

are analysed and further implications for heritage practice are explored. The talk draws on personal testimonies from homeless colleagues, maps, photos and film.

Suzie Thomas (University of Glasgow, Suzie.Thomas@glasgow.ac.uk)

When Community Archaeology isn't: misuses of the term and the consequences

As this full-day session demonstrates, community engagement through archaeology and the academic analysis thereof show no signs of slowing in pace or ingenuity. There are now 'community archaeology' projects in all corners of the UK and far beyond, and the term is used often interchangeably with other terms such as 'outreach', 'engagement' and 'public archaeology'. The abstract for this session rightly points out However, what do we really mean when we talk about 'community archaeology'? Some have tried to define this term, but with relatively little consensus not only as to what community archaeology *is*, but also what scenarios definitely *do not* constitute community archaeology. This paper explores critically what archaeologists and other practitioners mean by community archaeology, how the term is potentially (and perhaps inadvertently) misused in some cases, and what impact this can have not only on public perceptions of archaeology and archaeologists, but also on expectations and opinions within the archaeological community itself.

Judith Garfield (Eastside Community Heritage, office@ech.org.uk)

What methods are employed to encourage community participation

Oral history in the raw can be enlightening, enthusiastic and enthralling, however, without the understanding of the other principles of heritage it can be redundant and is nothing more than a solo documentation of the past. In this paper Eastside Community Heritage seeks to draw on case studies from vast experience and its portfolio of work to show what a powerful medium oral history can be, as a tool for community development, empowerment and individual self discovery, thus enabling communities to develop a shared history, sense of place and social capital.

Jaime Almansa-Sánchez (JAS Arqueología S.L.U., almansasanchez@gmail.com)

Beyond engagement. Communities, Activism and no-Colonial Public Archaeology in Ethiopia

Arriving to a new country means new opportunities that one never imagines. The search for Jesuit sites in Amhara region (Ethiopia) turned into a Public Archaeology project that has gone beyond engagement and, with the years, opened the door to new projects that are now in danger due to the cuts within this financial and social crisis. Terms are usually defined by practice and this is a problem under the multiple labels of the 'umbrella' Public Archaeology. Labelling is difficult when terms are not clearly defined and a consequence is different actions called the same, and similar ones called different. How can we define the public? How can we define our work? Through Azazo Project and other experiences in the country, I will try to approach this issue and propose a frame to define different terms, and ideas to work with communities as a committed actor in the local reality.

Lecture Theatre Five

Heritage and Crime: Recent research and new initiatives

Chair: Suzie Thomas (University of Glasgow, Suzie.Thomas@Glasgow.ac.uk)

Session Abstract:

Archaeologists and other heritage professionals are becoming increasingly aware of the various threats to the historic environment posed by criminal activity. Much has been published on the illicit trade in antiquities over the past five decades or so, and this trade continues to be recognized as a key threat to archaeological and historic material at a global level. However, as recent research commissioned by English Heritage has shown, the categories of crimes with the potential to damage heritage and negatively affect the enjoyment of it by the public is much broader than this. With widespread, apparently economically-driven, increases in certain types of heritage crime, such as lead theft from churches, the scale and impact of crime against heritage is increasingly finding itself with a noticeable presence in local and national news. This session is intended to explore and discuss the growing academic and sector interest in heritage and crime, through current research, case studies and new initiatives. These range in scale from local-level crime prevention frameworks through to research into transnational criminal markets. A key focus of the session will be the extent to which archaeologists and heritage professionals currently engage with issues of criminality, and the extent to which it is actually our place to do this. This spans not only ethical considerations, but also practical ones, such as the extent to which archaeologists and others should engage with enforcement procedures, and the wider issues of public awareness. This ties in not only with archaeological theories addressing public engagement and ethical practices, but also criminological and criminal justice theories.

Suzie Thomas (University of Glasgow, Suzie.Thomas@Glasgow.ac.uk)

Trafficking Culture: Interdisciplinary research into the global trade in looted cultural objects

The illicit trade in cultural objects is one of the greatest and most frequently-discussed threats to archaeological heritage the world over. It is fed by a market demand for antiquities by both public and private collections, in which regulatory processes that could safeguard against unprovenanced material are often disregarded or even missing altogether. This paper provides an overview of 'Trafficking Culture', a four-year project funded by the European Research Council, and based at the University of Glasgow. The project aims to produce an evidence-based picture of the contemporary global trade in looted cultural objects. It is anticipated that the research will shed much light on the nature of the international market. Trafficking Culture will be presented here in outline, focusing on the interdisciplinary nature of the research and introducing the different methodological strands, both quantitative and qualitative. Based in a Criminology centre, but with many archaeologists and heritage specialists involved on the research team, Trafficking Culture combines a range of different approaches. The main project output to date, namely the website and in particular its encyclopedia and publication sections, will then be discussed and described. I will then focus on the specific areas of research in which I am primarily involved, including the theoretical approaches being taken and the observations that have been made so far in connection to this particular research area.

Jon Wright (Council for British Archaeology, jonwright@britarch.ac.uk)

The effect of crime on historic buildings in England and Wales

Crimes that affect the nations historic buildings have an impact on all of us. From neglect of listed buildings, through to more serious problems like vandalism and theft, Heritage Crime is an issue that has become increasingly significant for all those concerned with the protection of the historic environment. Through case studies, Jon Wright will look at what constitutes heritage crime in relation to buildings and look at the ways in which the sector and the police are responding.

Stuart Campbell (Treasure trove Unit, National Museums Scotland, s.campbell@nms.ac.uk)

Legislation & Persuasion in the public realm; finders, museums and value judgements

In the minds of heritage professionals the concept of heritage crime and damage to sites is summed up by the image of the knowledgeable and professional looter. While targeting this group of alacritous law breakers has been the successful strategy for several recent initiatives this paper will concentrate on less obvious sources of harm to the historic environment. Over the past few years the proposer has worked directly with finders, not least metal detector users, and this paper will draw on experiences which are often not formally discussed, or dismissed as anecdotal. Themes will include not just law breaking through ignorance, but a consideration of a more complex mix of culture and preconception which might mean a site is damaged or an object not reported, often by individuals who mean well. Equally so the cultural considerations which make an individual consider the law of little importance (while not considering themselves a criminal) will be discussed. Running through all these issues are divergent and competing perspectives of why the past is important, and who and what legislation seeks to benefit. The paper will discuss and address these issues which might best be said to sit between the letter of the law and outright bad practice.

Samuel Andrew Hardy (Illicit Trade Researcher, Walk of Truth, The Hague, the Netherlands, Research Associate, Centre for Applied Archaeology, Institute of Archaeology, University College London, London, UK, samarkeolog@gmail.com)

Using open-source data to estimate the illicit antiquities market: A case study on the intercommunal conflict in Cyprus, 1963-1974

The trade in conflict antiquities is politicised as well as clandestine; and it very often involves violent, organised criminals; so reliable, detailed information is extraordinarily difficult to access. Nonetheless, open-source data may provide clues. The looting of colonial Cyprus and Turkish-occupied northern Cyprus is notorious, but the development of the illicit trade has been under-studied and misunderstood. This paper gauges communities' participation in looting before and during the intercommunal conflict, and estimates the volume of looting during the intercommunal conflict. The evidence suggests that: during the intercommunal conflict, Greek Cypriot communities were far more involved in looting than has been recognised; both communities' paramilitaries profited from the trade, and even cooperated in it; and more was looted during the intercommunal conflict than has been looted under Turkish occupation. The antiquities policy of the Republic of Cyprus appears to have been one of the significant causes of these processes.

Mark Harrison (English Heritage, 1 Waterhouse Square, Holborn, London, EC1N 2ST mark.harrison@english-heritage.org.uk) and Pete Wilson (English Heritage, 1 Waterhouse Square, Holborn, London, EC1N 2ST, pete.wilson@english-heritage.org.uk)

Responding to Heritage Crime: Issues, approaches and partnerships

Heritage Crime, defined by English Heritage as 'any offence which harms the value of England's heritage assets and their settings to this and future generations', has received a greatly-raised profile in the last couple of years, not least as a result of increasing attacks on high profile targets such as churches. However it has been an issue for the Heritage sector for decades, with metal theft being only one aspect of a wider problem that takes in architectural theft, illicit metal detecting, vandalism and much more. For too long such activity was seen as low-priority and attempting to combat it fell to committed individuals or individual owners. The raised profile of the issue and the commitment of resources has enabled new measures to be developed that engage disparate sections of the population. This paper will explore the rationale of behind the approaches and the basis of Historic Environment Sector engagement.

Andrew Richardson (Canterbury Archaeological Trust, Andrew.Richardson@canterburytrust.co.uk) and Michele Johnson (Canterbury Archaeological Trust, Michele.Johnson@canterburytrust.co.uk)

Heritage Crime: our part in its downfall

This paper will outline the speakers' experiences over the past few years as Kent Police Support Volunteers with a dedicated Heritage remit. Working with Kent Police and other police services and organisations, Andrew and Michele have provided their skills as professional archaeologists across a range of cases. The paper will also consider the contribution that archaeologists and others with heritage-related expertise can make to the effective policing (including training, prevention, investigation and enforcement) of heritage-related crime.

Carolyn Sherbourn (University of Sheffield, c.shelbourn@sheffield.ac.uk)

Heritage Conservation and the Law – a legal perspective

Criminal proceedings can have an important part to play in the protection of archaeological resources, and in the United States, the archaeologist has a much more clearly defined role in criminal cases arising out of damage to, or looting of archaeological sites than in the United Kingdom, at least in relation to sites located on federal land. The formal involvement of archaeologists in drawing up statements of 'archaeological value' has enabled criminal courts to address the full impact of looting and damage to sites. However experience has shown that criminal proceedings need to be carefully managed, or they may result in a public relations disaster for the enforcing authorities. This paper will briefly explain the protection afforded to archaeological resources under the Archaeological Resources Protection Act 1979, and discuss some of the problems raised by the recent high profile 'Four Corners' prosecution undertaken in Utah.

Food, Bodies and Material Culture

Chair: Jessica Pearson (University of Liverpool, pearson@liv.ac.uk)

Jessica Pearson (Department of Archaeology, Classics and Egyptology, University of Liverpool, UK, pearson@liv.ac.uk)

From the Cradle to the Grave: Isotope evidence of social identities through the life course

Sharing food is a basic and fundamental act of cementing political ties. Communal feasting is identified in the archaeological record as evidence for socio-political events that frequently punctuate life and promote community solidarity. Isotope analysis, in many ways, provides the opposite view of such short-lived events, which generate huge deposits of archaeological materials including animal bones and yet leave no discernible evidence on the body of the consumer. The everyday ritual of eating food plays just as important a role in communicating within society as feasting, it is just as nuanced and normally is more ephemeral. This paper attempts to address this shortcoming through carbon and nitrogen stable isotope analysis as evidence of diet. Data from Çatalhöyük and Cayönü Tepesi show that food consumption varied within and between households and according to gender, age and burial practices revealing evidence for food ways that nourished both the body and society during the Neolithic.

Arkadiusz Marciniak (Institute of Prehistory, Adam Mickiewicz University, Poznan, Poland, arekmar@amu.edu.pl)

Folk taxonomies, animals and food practices in the past

The elevated status of animals and animal food in prehistory derived from their position as sentient beings sharing many of the ontological qualities of people – comparable life-cycles and behavioural traits, affection, the display of dominance hierarchies, and differing degrees of sociality – while at the same time retaining clear biological and behavioural differences. The paper intends to draw attention to importance of diverse conceptualisations of these idiosyncrasies in the form of animal categorisation and classification as directly influencing food related practices in the past. It will challenge the modern animal classification scheme in the tradition of Carl Linnaeus by exploring the heuristic potential of folk taxonomies in addressing food related practices. In particular, it will discuss relevance of the dominant theoretical standpoints of folk biology and taxonomy in this regard. Focusing on faunal studies drawn from European and Near Eastern prehistory, the paper is aimed to highlight varied and multifaceted intersection between classification of the animal world and food choices as well as bodies and materiality in the past.

Andrew Shuttleworth (Department of Archaeology, Classics and Egyptology, University of Liverpool, UK, andysh@liv.ac.uk)

The Influence of Food and Technology upon Hunter-Gatherer Social Expressions

Previous research has highlighted links between environmental productivity, food resource acquisition, and tool complexity. Presented here are a series of analyses which pose the question: do the choices in food acquisition by hunter-gatherer (H-G) society's impact upon their social and spiritual expressions? Two sets of analyses, the first employing data from the contemporary ethnographic record and the second based upon the archaeological record of the Gravettian, suggest that the method of food acquisition and associated technological complexity influence certain behavioural expressions within a society; notably in the fields social cohesion, social control and spiritualism. Food acquisition, therefore, deserves consideration as a proxy

for certain social variables which may not be directly observable within the archaeological record.

Penny Bickle (Department of Archaeology and Conservation, Cardiff University, UK, BicklePF@cardiff.ac.uk), Alex Bentley (Department of Archaeology and Anthropology, University of Bristol, UK), Linda Fibiger (School of History, Classics and Archaeology, University of Edinburgh, UK), Julie Hamilton Research Laboratory for Archaeology, University of Oxford, UK), Robert Hedges (Research Laboratory for Archaeology, University of Oxford, UK), Dani Hofmann (Department of Archaeology and Conservation, Cardiff University, UK), & Alasdair Whittle (Department of Archaeology and Conservation, Cardiff University, UK)

Diversity in LBK lifeways, patterns of diet and mortuary practice

Based on a recent major project on the early Neolithic LBK (Linearbandkeramik) culture of central Europe, this paper explores contrasts in diet and mortuary practice in the populations of a selection of cemeteries from Alsace eastwards to northern Hungary in the second half of the sixth millennium cal BC. One strand of isotopic analysis (carbon and nitrogen) broadly suggests rather similar diet across this area, despite palaeoeconomic evidence for some diversity of practice, including at the intra-site level. Shared foodways may have been one important dimension of community. Another strand of isotopic analysis (strontium) suggests both varied life histories and differences between men and women, visible also in patterns of material culture used in mortuary ritual. Presentation of the body in death served to both unify and differentiate communities.

Lauren Cadwallader (Department of Archaeology, University of Cambridge, UK, lc340@cam.ac.uk)

Andean duality of food choices: integrating social and biological theories

It has long been recognised that dietary choices are both socially and biologically determined and in the Andean region in South America this is reflected in concepts such as the vertical archipelago. However, theories of food choices often do not explore the complexity and duality of social and biological influences further, focusing more on one side or the other. Only by integrating information from several lines of evidence and disciplines outside archaeology can we better understand what dietary choices were made and what the significance of these may have been in the past. Using examples from the Lower Ica Valley Peru I shall demonstrate how different viewpoints can affect the interpretation of dietary choices and thus influence our view of the society in question.

Alexandra Fletcher (The British Museum, afletcher@thebritishmuseum.ac.uk)

The foundations of cities? Feasting, objects and society in the Late Neolithic

The emergence of cities is thought to be a well-known phenomenon but as the defining attribute of an urban centre is its size, researchers have tended approach this question with data from recognisably large, socially divided settlements. This means we know how early state societies operated but not necessarily how they were formed. If we are to understand the earliest origins of urban life, identifying the coping mechanisms that allowed groups to live together in ever-

increasing numbers is key and large (10-20ha, population 1-5000) pre-urban (c.6200-5400 B.C.) sites in the Middle East, such as Domuztepe in south-east Turkey, are important in this debate. At Domuztepe the manipulation of material culture within feasts and burials gave opportunity to both perpetuate developing social inequality and emphasise community. Food, objects and mortuary practices eased social tensions through the suppression of individual identity and creating places imbued with memory. This paper will suggest that the earliest origins of cities should be sought among the material manifestations of ties between growing communities and the places they chose to live.

Lecture Theatre Six

The present crisis: university restructuring and the future of Archaeology and Classics in the UK

Chair: Bruce Routledge (University of Liverpool, routle@liv.ac.uk)

Rethinking "Social Complexity": alternatives to Neoevolutionism

Chairs: Stephen O'Brien (University of Chester, s.obrien@chester.ac.uk) and David Smith (University of Liverpool, D.M.Smith@liv.ac.uk)

Session Abstract:

In recent years the Neoevolutionary theory has come under sustained criticism on a number of grounds. The view of social complexity as constituting a progressive change from "simple" homogenous, egalitarian societies to "complex" heterogeneous, hierarchical societies through the evolutionary stages of band > tribe > chiefdom > state (on either unilinear or multilinear paths) is seen to be at odds with much archaeological and ethnographic evidence. The theory additionally contains a colonialist heritage in its placement of the "complex" societies of the west at the apex of the system, and makes inequality appear to be an inevitable consequence of social "progress". Such problems have led to the Neoevolutionary paradigm being abandoned by large numbers of researchers. In the wake of such a movement, there is a need for new case studies which rethink the issues of social complexity, but the absence of such work in the case of e.g. horizontal rather than vertical complexity has been noted (McIntosh 1999). This session will seek to provide new avenues for the exploration of social complexity by presenting papers examining societies which are at odds with Neoevolutionary theory, including case studies of societies featuring decentralised power-structures, heterarchical organisation, or displaying horizontal complexity. In the belief that archaeology is most effective when researchers of different areas communicate with one another, we welcome papers of any temporal or geographic perspective.

Rune Rattenborg (Durham University, rune.rattenborg@gmail.com)

State of Affairs: the concept of state in Middle Bronze Age Upper Mesopotamia (ca. 2000 - 1500 BCE)

As a typological framework for the workings of complex societies, the concept of state has seen some critical re-evaluation in recent decades. Traditionally marred by ideas of unity, coherency, and primacy, the ideational powers of modern nations may obscure a much more complex

evolutionary trajectory (Abrams 1988). Drawing on textual corpora stemming from the administration of the Middle Bronze Age 'Kingdom of Upper Mesopotamia' (ca. 1800-1775 BCE), this paper explores the constituent traits of an early territorial state, in order to examine the general applicability of contemporary anthropological and sociological theory in the study of pre-modern states. In this case study, the apparent interplay of a range of different social networks and agents, coupled with a highly variable degree of state control in particular regions, points to a very fluid socio-political structure shaped as much by local tradition, infrastructural constraints, and environmental differences, as by the power of the state itself. Through the consideration of recent critique of the spatial absolutism inherent in traditional state theory (Smith 2003), the present paper aims to discuss new avenues of analysis for the examination of pre-modern states, especially sociological theories on social networks and infrastructures (Mann 1986).

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David Michael Smith (University of Liverpool, D.M.Smith@liv.ac.uk)

Complex Network Phenomena at the Final Neolithic – Early Helladic Transition

There is a persistent belief that the dynamic multi-scale changes visible on mainland Greece during the Early Helladic period (c. 3100 – 2000 BC) represent correlative developments articulated around a systemic set of coherent and contemporary social behaviours, within which hierarchy was either present from the start, or out of which it quickly and inevitably developed. The reanalysis of archaeological data from southern Greece has, however, resulted in the recognition of a far more complex situation in which this traditional model of the systemic centralisation of 'elite' behaviours can be largely deconstructed. This paper identifies a series of temporally- and spatially-idiosyncratic, multi-scale, intra- and inter-group behaviours which suggest that the complexity of the period represents an organic development out of flexible networked local and regional communal and inter-communal interaction identifiable first during the preceding Final Neolithic period.

Koji Mizoguchi (Kyushu University, Japan, mizog@scs.kyushu-u.ac.jp)

'Society against stratification' and its transformation: the case of Yayoi period northern Kyushu, Japan

This paper illustrates a case in which communities resisted various drives towards social stratification, and managed to maintain social cohesion and successfully reproduce large-scale exchange/interaction networks for certain periods of time without developing a decent group-based social hierarchy. The society, instead, developed an achieved status-based flexible ranking system which was manifested materially only in mortuary and other ritual occasions, wrapped with symbolic expressions of the sense of 'togetherness', suggesting that the society as a whole was reproduced by drawing upon egalitarian ethos. This ranked egalitarian society, however, became transformed to develop decent group-/family genealogy-based hierarchy when it began

contacting with the Other in the form of the Han-Chinese empire; contacts with this highly developed political entity necessitated the development of durable mechanisms for information storage, leading to the crystallization of the genealogy of certain decent groups which came to be in charge of the contacts.

Jari-Matti Kuusela (University of Oulu, jari-matti.kuusela@oulu.fi)

They vote with their feet: Rise and fall of Bronze and Iron Age elites in North Ostrobothnia, Finland

Archaeological data in the coast of North Ostrobothnia, Finland, from the Bronze to the mid-Iron Age indicates the development of "trader elites". They controlled the trade of inland-goods, such as furs, and imports, such as prestige goods of bronze. It appears as if a centre-periphery relationship develops between the coast and the inland which disappears around AD 600. No environmental factors can plausibly explain the disappearance meaning that we try to explain social with social. The disappearance of the system tells us more of its nature than its remains. The collapse of the old elite is a sign that the system their position rested on was not strong leading to the argument that what appears as a "centre-periphery" relationship may have been more complex than simply the centre dominating the periphery.

Stephen O'Brien (University of Chester, s.obrien@chester.ac.uk)

In the course of the last two decades, the study of Aegean Prehistory has increasingly moved away from the use of the neoevolutionary typology of band > tribe > chiefdom > state to describe the societies of the region, and has seen the creation of a number of other potential descriptors for them (e.g. 'heterarchy', 'factionalism', 'decentralised state', the 'dual-processual' model). However, the majority of this work has focused upon the societies of Late Bronze Age Crete, with the 'Mycenaean' societies of the Late Bronze Age Greek mainland often still described in terms of 'chiefdoms' and 'states'. In the case of the period Late Helladic IIIA-B, the model is one of a centralised state, organised along the lines of the pyramidal social hierarchy described by Kilian (1988). This paper seeks to critically evaluate the evidence for the existence of an LH IIIA-B centralised hierarchical state, and offers alternative social formations potentially visible in the archaeological record.

Vladimir Ionesov (Samara Society for Cultural Studies, Ionesov@mail.ru)

Social Complexity and Cultural Dynamics: The Proto-Bactrian Context of Historical Transformation

The focus of this paper is the Bronze Age Proto-Bactrian culture of Southern-Uzbekistan and the LBA settlement of Djarkutan, a key proto-state phenomenon in the ancient history of Central Asia, which existed at a transition between 'primitive' society and the formation of the early state. This paper examines the historical and cultural developments of this period as they appear in the archaeological record and proposes that the social complexity visible during this stage is a phenomenon which owes its genesis to a number of multi-compound organizational processes. It suggests a shift away from the idea of singular linear development toward a dynamic model of transformative trans-boundary and polystructural social complexity which includes both horizontal and vertical components. As a trans-boundary zone which sees the

interaction of agriculturalists and nomads, Djarkutan is transitional both chronologically and spatially and offers evidence for this type of multi-compound process.

Fumiyasu Arakawa (New Mexico State University, farakawa@nmsu.edu)

Movement and Decentralization: a case study from the central Mesa Verde Region of the American Southwest

Neoevolutionary frameworks have been applied to societies of a range of sociopolitical forms, including those of the American Southwest. However, evolutionary models emphasizing *cyclical* change are more appropriate than unilinear models to examine the culture history of the central Mesa Verde (CMV) region. Here, I use data from the Village Ecodynamics Project to show that the development of social inequality needs to be added to the mix of factors that produced culture change. Emigration from the region during the tenth and thirteenth centuries was one mechanism for decentralizing power during a process of incipient hierarchization. A model of *cyclical* change that highlights demographic factors in the emergence of hierarchical social organization best describes the cultural trajectory of the CMV region.

Lecture Theatre Seven

Identities Lost and Found: interdisciplinary approaches to identity in the Viking diaspora

Session Chairs: Cat Jarman (University of Bristol, cat.jarman@bristol.ac.uk) and Elise Naumann (University of Oslo, elisena@gmail.com)

Session Abstract:

In the past decade a number of projects have brought the concept of *identities* to the forefront of Viking Age research. Projects have focused on how identities are created, maintained, and manipulated in both the Scandinavian homelands and the wider world of Viking networks and diaspora. With the increased use of scientific techniques the nature of Viking research is becoming increasingly multidisciplinary; genetics, isotopic analyses and network theory have been added to the existing repertoire of archaeology, history, linguistics, toponymics and more. In many cases these disciplines pose divergent questions, but do the different methodological and epistemological stances also give divergent answers? The aim of this session is to bring together research relating to identities in the Viking diaspora from different disciplines, with an international outlook; aiming to include homelands old and new for both papers and presenters. It is hoped that the session may serve to take stock of current research and evaluate how new evidence may challenge, confirm or corroborate not only former research into Viking identities but also the different approaches.

Judith Jesch (University of Nottingham, judith.jesch@nottingham.ac.uk)

Women and identities in early Iceland

Using the full evidence of *Landnámabók*, the Icelandic Book of Settlements, this paper explores how the Icelanders themselves conceptualised individual identities, in relation to both the Viking Age settlers and their descendants who wrote the texts. More than any other early

Icelandic text, *Landnámabók* has as its raison d'etre the exploration of individual identities and the paper seeks to elucidate what components of identity were considered important to the early Icelanders, and worthy of memorialisation, with a particular focus on gender, family, locality and religion.

Oliver J. T. Harris (University of Leicester, ojth1@le.ac.uk)

Assemblage and identity: the Viking Boat Burial on Ardnamurchan

In this paper I will consider how our conception of Viking identity might be altered if we took an approach focussing on assemblage theory. Developed by Deleuze and expanded by DeLanda assemblage is a useful term because it allows us to negotiate a different ontological perspective. Rather than conceiving of identity purely as a human-centric concept, focussing on assemblages allows us to consider this axis of analysis as being made up of humans, things, places, animals and so on. How human beings conceptualise their identities thus becomes only one element of a much broader meshwork. In this paper I will outline how concepts like identity become transformed through our engagement with assemblage theory by focusing on the Viking boat burial excavated by the Ardnamurchan Transitions Project in 2011. Normally burials are interpreted in terms of the identity of the deceased human; how would our engagement change if we thought about identity as being about the entirety of the material elements recovered, rather than one (in this case minor) element?

Jane Kershaw (University of Oxford, jane.kershaw@arch.ox.ac.uk)

Cultural identity and the means of exchange: Scandinavian bullion use in England

One of the clearest archaeological indicators of Viking activity in Britain is bullion: the silver and gold used by Scandinavians as a means of exchange. Bullion transactions are normally considered within a purely economic framework, with precious metal hoards being examined for evidence of trade networks and silver supply. Drawing on recent single finds of bullion and bullion-related material from England, I aim to provide a different perspective. I suggest that in ninth- and tenth-century England, where coin use was the norm, the use of bullion would have constituted a distinct social and cultural, as well as economic, practice. Unlike material contained only in hoards, the single finds emphasize the multiple steps involved in bullion exchange: the selection, division (often into very small units), weighing and testing of distinct forms of precious metal, possibly involving elements of ritual behaviour. As culturally learned behaviour, the handling of bullion would have provided an important marker of social difference, serving to maintain and foster Scandinavian identity abroad.

Hanne L. Aannestad (Ph.d. student, Museum of Cultural History, University of Oslo, h.l.aannestad@khm.uio.no)

Home and Abroad - the expression of cultural identity trough female dress accessories

The Scandinavian Viking Age grave finds from the Diasporas are identified from the similarities with graves in Scandinavia. Objects made in Scandinavia provides evidence for expressions of Scandinavian cultural identity in a foreign milieu. At the same time the Scandinavian burial custom differs from the Christian burial custom in the native population, making it clear that they belonged to a different cultural tradition. The personal equipment used as grave goods strongly suggest Scandinavian cultural identity in the Diasporas. One of the object categories

that are found both in Scandinavia and in the Scandinavian Diasporas is fragments of sacred objects reused as women's jewelry. The basis for these mountings are presumes to be reliquaries and religious books. In Scandinavian context the buckles are traditionally considered to be loots from plundering of churches and monasteries. Reworked and transforms into women's dress accessories they are interpreted as trophies and signs of the kin's honour and social status related to plundering abroad. The focus on objects as identity markers assume that the symbolic meaning of the objects in question is interpreted in relation to their cultural historical context. The question is if the reworked jewellery in woman's graves in the Diasporas can be interpreted in the same way as in Scandinavia. A comparison between the re-worked ornaments and their context from the Diasporas and Scandinavia, provide insights into the cultural and social significance of these objects and how they have functioned as identity markers in different cultural milieus. My recent studies suggest continuity in the use and understanding of women's jewellery as identity markers among Vikings in the Diaspora.

Marianne Hem Eriksen, (PhD Research Fellow, University of Oslo, m.h.eriksen@iakh.uio.no)

Architecture and identity: practice and the differentiation of space

In pre-literal societies, the *house* is the principal locus for social objectification of the world, and the architecture of the Vikings was arguably one of their most visible and monumental markers of identity. During the Scandinavian Iron Age, the standardised longhouse tradition was supplied with spatial innovations closely correlated to social change. Simultaneously, the architecture was relatively homogenous across time and space. The Viking Age household included multiple social identities living socially and spatially interwoven lives. Architecture also constitutes a dynamic channel of communication and an instrument for socio-spatial manipulation. Control over space, with visible and invisible boundaries, is a strong instrument for power differentiation and legitimation. By looking at key features in the longhouse architecture with special emphasis on *doors*, this paper will present ideas of Viking Age identities through a theoretical framework of architectural philosophy, sociology, and social anthropology.

Keywords: Viking Age, doors, architecture, practice, space, identity, power

Howard Williams, (University of Chester, howard.williams@chester.ac.uk)

Past Tents: tabernacles and tombs in the Viking diaspora

This paper aims to explore and challenge the cultural labels and interpretative models applied to the study of architectonic tombs of the tenth-century AD: the 'hogback stones' of England and Scotland. I question the consensus that hogback tombs are Scandinavian monuments, indicative of religious syncretism between pagan and Christian worldviews and hence an index of Viking diaspora. Instead, I argue that hogbacks were meaningful as nodes in a network of commemorative citations involving a wide range of contemporary material cultures and architectures – both sacred and secular – that provide the illusion of inhabited space protected by beastly guardians. Constructed to resonate with both insular and Scandinavian audiences intimately familiar with Christian practice and belief, I contend that hogbacks exclusively signified neither halls nor shrines, but were tabernacles, commemorating the dead as inhabiting 'past tents'.

Clive Tolley, (University of Turku, Finland, clive.tolley@utu.fi)

Trying to Find Lost Identities: perspectives from the Viking Age in Finland Project

This paper will outline some of the difficulties of triangulating archaeological cultures, languages, cultural practices and the historical sources, research into which is the focus of the Viking Age in Finland Project. I will summarise the issues raised by various disciplines within the project, and illustrate some of the points specific to Finland which may be opaque to those not working within this area, such as:

– most of Finland was inhabited by Saami, rather than 'Finns'; the Saami, in turn, had begun spreading into far northern areas only just before the Viking Age (and probably absorbed substrate populations)

– the Bjarmians (mentioned in Old English and Norse) were probably Finnic, but had most probably migrated to the territory around the beginning of the Viking Age

– placename evidence is ambiguous as regards Germanic settlements in Finnic coastal areas at the time, although trade was important

– most linguistic evidence for these territories is probably only relevant to a relatively small geographical area.

Turi King (Department of Genetics & School of Historical Studies, University of Leicester LE1 7RH, tek2@le.ac.uk) and Mark Jobling (Department of Genetics, University of Leicester LE1 7RH, maj4@le.ac.uk)

Surnames as a time-machine: how to use surnames to look at the genetics of the past

The use of hereditary surnames was introduced to Britain by the Normans and, over the following centuries, the practice of handing down surnames through the generations became the norm. Surnames came to signify not only families but also male-line dynasties, becoming a short-hand for a biological relationship between individuals. One section of our DNA, the Y chromosome, follows the transmission of a surname down the generations, being itself passed down from father to son and thus one might expect a link to exist between a surname and a Y chromosome type. Research into the relationship between British surnames and the Y chromosome has shown that such a link does exist and that the link is stronger the rarer the name. Many surnames carry within them information as to where they originated: some are derived from local place names, others are found to be geographically localized presumably around the place of origin for the surname. Given the link between surname and Y chromosome type, examining the Y chromosomes of men with surnames thought to originate in the area of interest, allows us to leap-frog the effects of more recent population movements to investigate the genetic make-up of the population in the past. This paper will outline the link between surnames and the Y chromosome and how this link is being used in a large-scale study of the Viking migration in the north of England.

Stephen E. Harding (University of Nottingham, School of Biosciences, Sutton Bonington LE12 5RD, steve.harding@nottingham.ac.uk), Turi King (Department of Genetics & School of Historical Studies, University of Leicester LE1 7RH, tek2@le.ac.uk) and Mark Jobling (Department of Genetics, University of Leicester LE1 7RH, maj4@le.ac.uk)

Genetic Legacy of the Viking Settlements in Wirral and West Lancashire

Place name, archaeological and historical evidence has suggested that the Vikings settled in large numbers in the coastal regions of north west England[1,2]. Two regions contain Thingwall place names (Old Norse: Þing-volr "Assembly Field") – Wirral and neighbouring West Lancashire. Similar names are found across Scandinavia, the most well known being Thingvellir in Iceland. In the British Isles examples include Dingwall in north-east Scotland, Tingwall in the Shetland Isles and Tynwald in the Isle of Man. This indicates that the Scandinavian population was once large and dominant enough in these areas to justify their own self-determination[3]. Wirral and West Lancashire therefore proved a good starting point for a survey of the genetic legacy of the whole of the north of England, based on comparisons of the frequency distribution of male Y-chromosome types. To get around the difficulty of large population movements since the start of the Industrial Revolution, volunteers had to possess a surname present in the area prior to 1600 (based on subsidy rolls, alehouse records, criminal records and church payment records). The results were published in 2008[4] and in popular form in 2010[5] and showed high levels of Scandinavian DNA (up to 50% of the total admixture) in the gene pool of the male population. Of particular interest is the relatively high levels of a type known as R1a1: in Western Europe this is found in significant amounts in Norway and in places settled by Norwegian Vikings but not elsewhere. This talk will give a short review of this work and we will also comment on further research[6] helping to delineate the possible proportions of the other populations present in Viking Age Wirral and West Lancashire.

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Elise Naumann (University of Oslo, elisena@gmail.com)

Diet in the hierarchical society in Viking Age Norway

The Viking Age was characterized by social stratification, reflected both in archeological and historical sources. In such a society, acquirement, preparation and distribution of food should be expected to reflect social identity and position. Through a study of diet patterns as reflected in ^{13}C and ^{15}N values in bone and teeth, such conditions can be studied and the social stratifications in the Viking Age can be illuminated in new ways. The method allows for investigation of diet patterns on an individual`s level, performed on physical remains from people in the past. This offers an opportunity to study subsistence and food distribution on individuals rather than on the society in general, as is often the case when animal bones, cooking equipment, tools for hunting and fishing and traces from agricultural activity form the basis for interpretation of subsistence. Also, the method offers a possibility to study shifting food habits throughout an individual's life time, providing comparative information on living conditions for children and adults. In this work, ^{13}C and ^{15}N analyses on Viking Age burials from Norway will be presented. The results are considered in relation to the hierarchical society described in historical and archeological sources, where people from the lowest strata of society are more or less invisible.

Cat L. Jarman (University of Bristol, cat.jarman@bristol.ac.uk) and Alistair W. G. Pike (University of Southampton)

North Sea Wife Swap? Female Mobility in the Viking Diaspora.

Recent reassessments of the gender balance among Viking Age Scandinavian populations in the British Isles have suggested a greater presence of immigrant women than previously thought. At the same time, increasing support for a view of the Viking world as a diaspora, with a sustained network between the original and the acquired homelands, has necessitated a better understanding of the mechanics of the migration process. This paper will evaluate interdisciplinary evidence for the level of mobility among women in the Viking world, including new Sr, O, C and N isotope data from Trøndelag in Norway. By considering archaeological, historical and scientific data the paper will also investigate the purpose and context of female mobility. The aim is to thereby assess whether women's roles in the migrations were largely passive, for example a result of alliances forged to strengthen ties between homelands old and new, or if migrating women should rather be seen as active agents communicating culture and social identities within the Viking diaspora.

J. Cahill Wilson (Discovery Programme, Ireland, jacqueline@discoveryprogramme.ie) and E. O'Brien (INSTAR Mapping Death Project, Ireland, elobrien@eircom.net)

Placing *the Dead; recent archaeological investigations using absolute dates and strontium and oxygen isotope analysis on human and faunal skeletal evidence from sites around Ireland*

Our collaborative archaeological research to date has revealed exciting new perspectives on cultural and social identities and the level of population mobility within Ireland, and indeed into Ireland, across wide temporal periods. Our combined research methods using the historical sources, theoretical perspectives and contemporary scientific analysis has prompted a reconsideration of *a priori* assumptions about classificatory and morphological similarities in burial practices in Ireland. We present three case studies on individual burials, each of which is quite different but yet each appears to defy the 'expected' social mores and burial conventions of their time. We discuss our approach and the insights we have gained through

interdisciplinary research into fundamental issues such as the role of individual agency, social and cultural circumstances and the profound and deeply emotive nature of the very act of *placing* the dead within the earth.

Lucy J.E. Cramp (University of Bristol, lucy.cramp@bristol.ac.uk), Jennifer Jones[2], Helen Whelton (University of Bristol), Jacqui Mulville (Cardiff University), Niall Sharples (Cardiff University), Alison Sheridan (National Museums Scotland) and Richard P Evershed (University of Bristol).

Views of the sea: examining foodways in the Hebridean and Shetlandic Viking and Norse Age using organic residues, stable isotopes and zooarchaeology.

The dawn of the Viking Age in the British Isles caused profound changes within areas newly brought into contact with the Viking world. In this paper, changing cultural and economic practices from Late Iron Age, Viking and Norse period populations in two distinct regions of Scotland are examined through palaeodietary indicators derived from preserved organic residues in pottery vessels, human and animal stable isotope analysis and traditional zooarchaeological methods. We discuss findings from Late Iron Age, Pictish and Viking/Norse lipid residues in pottery vessels deriving from five settlements on the Outer Hebrides, located off the west coast of the Scottish mainland, and two sites from the Shetland Isles. As anticipated, these investigations clearly reveal increased emphasis upon aquatic resources in the centuries following the arrival and settlement of Vikings in both regions, yet regional patterns between foodways are also revealed, likely reflecting differing relationships with available aquatic and terrestrial resources at these island locations.

James Barrett (University of Cambridge, jhb41@cam.ac.uk)

Do we know more about the Viking Age diaspora than we did 10 years ago?

Study of the Scandinavian diaspora of the Viking Age can be a bed of 'old chestnuts'. It encapsulates many of the fundamental methodological and epistemological conundrums of archaeology: the relationships between mobility and identity, material culture and text, teleology and othering, local sequences and 'transnational' horizons. Thus it is not surprising that every generation gets the Viking Age it invents. Yet a new optimism, even empiricism, is emerging – fuelled by nontrivial evidence from excavation, material culture studies and bioarchaeology (here defined as including genetics, stable isotope analysis and human osteology). Are we really discovering new things about the past, or simply using new tools to bat the pendulum of intellectual fashion back and forth? Reviewing a series of recent case studies regarding the Viking Age in the west, this paper combines an appreciation of archaeological science with a postcolonial approach to knowledge of time and place.

Lecture Theatre Eight

Counting bones and stones: current challenges in Palaeodemographic theory

Session Chairs: Christina Collins (University of Sheffield, prp09cc@shef.ac.uk) and Jennifer French (University of Cambridge, jcf35@cam.ac.uk)

Session Abstract:

The study of demography has a long history in archaeological thought with the approach taken towards population corresponding with wider contemporary theoretical shifts. The end of the 20th century saw a clear move from considering past population change in terms of population pressure and group adaptation strategies, to an emphasis on the role of the individual in population processes and, through an explicitly evolutionary approach, the role of population on other aspects of past socio-cultural systems. Despite the increased sophistication of palaeodemographic theories, two fundamental difficulties arise with their application to the archaeological record for the reconstruction of past population dynamics; 1) the reliance on proxy data to document demographic change and; 2) the poor resolution of the archaeological record which can obscure the short-term demographic processes which underpin all population changes. In reconstructing past population structure, separate challenges arise, including the constant spectre of the osteological paradox and the skewed cemetery populations that result from differential social practices, amongst others. This session will explore the challenges which affect the palaeodemographer especially insofar as method and theory can be reconciled. Can the strong theoretical basis of palaeodemography be reconciled with the paucity of data often available, and are current demographic methods fit-for-purpose? The session will also provide an opportunity for practitioners of both osteological and material culture approaches to discuss the shared and contrasting challenges faced by all palaeodemographers.

Alison Atkin (University of Sheffield, a.atkin@sheffield.ac.uk)

Profiling the dead: identifying episodes of mass fatality in the archaeological record

Most of our evidence concerning past population structure is obtained from cemeteries representing the time-averaged attritional deaths in local populations, in which deaths occur incrementally and result in normative, individual funerary rites. However, deaths resulting from catastrophic mortality may also have contributed substantially to mortality in past populations, although the social disruption caused by such events may militate against structured burial of the dead, and as a consequence, deaths from catastrophic mortality are likely to be much less salient in the archaeological record. Studies using historical demographic data have identified the distinctive demographic signatures of episodes of pandemic disease, natural disasters, and civilian and combatant victims of armed conflict. Using archaeological examples, this paper looks at whether the current palaeodemographic methods in archaeology are sufficient for discussing various circumstances and causative factors leading to mass fatality assemblages (ie, assemblages that combine attritional/catastrophic burials or catastrophic burials that include normative burial practices. This paper will cover the numerous issues that impact this particular type of palaeodemographic research, in addition to discussing the approaches being used to address these issues (as well as the more common problems that arise in palaeodemographic studies). The major questions dealt with during this discussion will be both methodological: how do you know if you're looking at mass fatality event?; and theoretical; if you're not, then where are they all? Research partially funded by the University of Sheffield Faculty of Arts and Humanities Postgraduate Research Scholarship.

Felicia Fricke (The University of Bradford, Felicia.fricke@btinternet.com)

Slavery in Post-Medieval London

Recent studies in Suriname, Mauritius, St Helena and New York have brought slaves into the spotlight, but little such research is conducted in England. This study aimed to investigate slaves in post-medieval London from a demographic viewpoint. Skeletal collections from three

cemeteries at Farringdon, St Benet Sherehog and Chelsea Old Church were examined at the Museum of London. A sample of 186 individuals was analysed for stress markers (enamel hypoplasia, cribra orbitalia, tibial periostitis, and stature), occupational markers (humeral robusticity and entheseal changes to the lateral epicondyle of the humerus), and geographical ancestry. Although some were free, only Black individuals could be slaves in post-medieval London. They were allegedly shorter and less well-nourished than free people. Statistical analyses were therefore applied to try and identify a section of the population more likely to have been slaves. This is thought to be the only study attempting to achieve such an aim, as archaeological material is rarely recognized as unequivocal evidence for slavery. Slaves could not be identified in this study due to small sample size and the data did not demonstrate statistical significance, but all the stress markers showed a higher prevalence in Blacks than Whites. Living in a post-medieval city posed health hazards for all members of the population, but subtle variances between those of differing ancestry are telling. In the future, the methods employed here may be able to identify groups of slaves in larger samples, and further insight into the lives of slaves and free Blacks in post-medieval London can be gained.

Danae Dodge (The University of Sheffield, danae_hazel@yahoo.co.uk)

How do you solve a problem like the Neanderthal Extinction?

In an attempt to understand factors behind species extinction, it has become commonplace to map species demography through time. By therefore reconstructing a demographic plot for the Neanderthals, it may be possible to underpin the significance of the deteriorating climate during Marine Isotope Stage 3 and the arrival of modern humans towards the Neanderthal extinction. The programme that produces this demographic map through time requires substantial genetic data, both quantitatively and qualitatively. However the Neanderthal genetic data does not match these data requirements for input. Detailed analyses conducted upon bison, hyaena and 'Neanderthal-like' simulated DNA data revealed the minimum quantitative and qualitative requirements for genetic data. Combined together these requirements can be listed as a set of criteria that the Neanderthal genetic data must adhere to. It is these criteria that will be presented in this talk with relevance to the Neanderthal data, hopefully providing a framework with which to solve the problem of the Neanderthal extinction.

Katia F. Achino(Universitat Autonoma de Barcelona), Ivana Fusco (Università degli Studi di Roma Tor Vergata), Letizia Silvestri (University of Durham, letizia.silvestri@durham.ac.uk), Mario F. Rolfo (Università degli Studi di Roma Tor Vergata)

Demographic problems in Western Central Italy during the Middle Bronze Age

This paper concerns human frequentation during Middle Bronze Age in Western Central Italy. Our study aims to highlight a many-sided demographic issue of high importance in Italian Late Prehistory. It is related, in the first place, to the discrepancy between the general well attested human presence, and the contrasting lack of burials: only few funerary sites are known so far; even fewer have a good number of anthropological finds, which are rather far from the most densely populated settlements. The recorded sites consist mainly of caves used for sporadic daily activities, cults and/or rare burials, and few very important open settlements, which seem to be mainly represented by pile dwellings nearby lakes. Therefore, we also aim to verify the actual predominance of this dwelling choice, and to explore the intensity of frequentation and the seasonality related to these villages, compared to the other sites. Our final purpose is to understand the demographic dynamics of Western Central Italy during the Middle Bronze Age, investigating multiple, inter-related aspects of the same human reality. This area suffers from the historical absence of systematic surveys, which nevertheless cannot represent the only

cause of the questions we raise: this is shown, for instance, by the conspicuous Eneolithic burials discovered in the same region. Thus, we will analyse and try to understand this double demographic phenomenon, which could actually help to comprehend human choices and structures, as well as frequentation patterns, in a period and area that present more dark aspects than it could be imagined.

Mirna Kovacevic (CoMPLEX (Centre for Mathematics and Physics in the Life Sciences and Experimental Biology) University College London), Stephen Shennan (Research Department of Genetics, Evolution and Environment, University College London) and Mark G. Thomas (Institute of Archaeology, University College London, m.thomas@ucl.ac.uk)

Demographic models of the spread of Aurignacian material culture: Were the first modern humans in Europe ethno-linguistically structured?

Ethnic identity and structure are universals in the modern world and are frequently assumed for peoples in the past. However, archaeologists and anthropologists have questioned such assumptions over the last 30 years. This study aims to determine whether anatomically modern humans inhabiting the European territory following initial colonization some 45000 years ago were ethnically differentiated. Identifying ethnic structure at such an early stage in the human past has implications for the emergence of languages, states and nations, and may inform on evolutionary dynamics of human populations and the role of identity construction in people today. A high degree of structuring is seen in the spatial distribution of symbolic artefact types associated with the Aurignacian culture in Upper Paleolithic Europe, c. 45-40000 years ago, particularly the degree of sharing of ornament forms (Vanhaeren and d'Errico, 2006) across archaeological sites. Multivariate analyses of these distributions have been interpreted as indicating ethno-linguistic differentiation, although simpler explanations such as isolation-by-distance have not been formally discounted. In this study we have developed a spatiotemporally explicit simulation model to explore how human demographic, cultural transmission, and group interaction processes have shaped geographic patterns of material culture variation, as evidenced in the archaeological record. The model developed generates expectations of a range of spatial statistics describing the distribution of shared ornament types. Using Approximate Bayesian Computation (Beaumont et al. 2002), we compare these simulated descriptive spatial statistics to those observed from archaeological data for Aurignacian Europe, in order to test and compare a range of hypotheses concerning group interaction dynamics for the period. Among the set of hypotheses examined, we include ones where inter-group similarities or differences in material culture do or do not drive inter-group sharing or conflict, respectively.

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Jennifer C. French (The University of Cambridge, jcf35@cam.ac.uk)

Archaeology and the demography of prehistoric hunter-gatherers: combining archaeological and ethnographic data

This paper highlights some of the main considerations which should be taken into account by archaeologists when attempting to examine the demography of prehistoric hunter-gatherer

populations. Using ethnographic data drawn primarily from Binford (2001), I emphasise both the hierarchical and flexible nature of hunter-gatherer group-sizes. The relationship between groups in various stages of aggregation and dispersal and population density is explored, as well as the relationship between group size, population density and other archaeologically discernible parameters including group subsistence base, food storage and environment. In particular, I focus on the way in which the two variables of demography and mobility interact. I conclude by emphasising the utility of the relationships recognised among ethnographic populations to both interpret and re-evaluate existing archaeological studies of prehistoric hunter-gatherer demography and identify areas where both theoretical and methodological improvements are required.

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Acknowledgements:

This research was completed as part of my PhD research at the University of Cambridge under the supervision of Prof. Paul Mellars. Financial support was provided by an AHRC Doctoral Award.

Christina Collins (The University of Sheffield, prp09cc@sheffield.ac.uk)

Demography, Innovation and Culture: A Case Study from the European Upper Palaeolithic

Human innovation has frequently been modelled as dependent upon demographic parameters. Two general explanations have been proffered to explain this hypothesized relationship. In the first scenario, high population density is regarded as increasing the rate of inventions, as well as the likelihood of the invention being transmitted throughout the population. The alternative mechanism simply views innovation as a response to the necessity that arises with increased population pressure. This paper examines the relationship between demography and innovation, focussing on the French Upper Palaeolithic during the Last Glacial Maximum as a case study. The role of climate in influencing demography is also explored. Radiocarbon dates from the region and period are used as proxies for population size. Diversity data from lithic assemblages are used as measures of innovation. Comparison of these two measures indicates that periods of intense activity in the region also correspond to phases with high innovation rates, supporting the relationship between demography and cultural change. Periods of high population density are also seen to correspond to particularly cold periods. The results raise questions about the nature of human innovation and the possible mechanisms relating population to invention. Is human creativity merely a mathematical accident, or an adaptation to inter-species competition? Can we still find room for individuality in explanations of demographic and cultural change?

Archaeologies of Bodily Gesture: Exploring Representation and Performance

Session Chair: Lisa Brundle (Durham University, L.m.brundle@durham.ac.uk)

Session Abstract:

Recent perspectives in sociology have identified the need to rethink how the body is constituted within the habitus. Sociologist Chris Shilling proposed that there is a need to explore the 'internal conversations' (i.e. the subject-object-subject) within the social sphere, and a need to further explore the 'reflexive destabilisation of the habitus' *(Shilling 2012).* There is thus a need to rethink the body and the synergies between the treatment and representation of the body and its role in reforming society. We need to conceptualize to what extent the body and its corporealities and materialities, and perceptions and realities might alter or *destabilize* social systems and explore the shifting nexus between social and political forces that act upon the body. Increasingly recognized as a significant thematic topic, the study of bodily gesture is one research area that could potentially expose how the body operated and symbolically acted in society. With the above theoretical discussion in mind, this session pursues this crucial research topic and examines the synergies between bodily gesture and society. This session thus invites speakers to consider:

- how gesture is performed and represented through a variety of material culture (e.g. artefacts, archaeological contexts, corpses, the lived body and figurative art)

- the constitution and transformations, display and presentation, stylistic influences, use and archaeological contexts of bodily gesture

- the agency of gesture in social systems within social contexts (elite secular, religious, political, mortuary environments) and the affect it had on audiences (e.g. secular, elite, religious or lay persons)

Emma-Jayne Graham (Open University, emma-jayne.graham@open.ac.uk)

Partible humans and permeable gods: enacting human-divine personhood in the sanctuaries of Hellenistic Italy

From the fourth to first century BC votive offerings in the form of parts of the human body were deposited at sanctuaries across central Italy. Their connection with concepts of illness, anatomical knowledge and medical practice has been explored from a number of perspectives. They are traditionally interpreted as requests for divine healing, designed primarily to communicate to a deity which part of the mortal body was afflicted. Hughes (2008, 232) added further nuance to this reading, arguing that fragmentation of the body might not only act as a metaphor for illness, but that healing itself could be perceived as 'the disassembly and subsequent remaking of the body'. These offerings were undoubtedly connected with the health of the human body, but their use also suggests that the people who made them conceptualised and performed their personal relationships with the gods in bodily terms. This paper will not undermine arguments which correlate such offerings with experiences of healing, but will seek instead to demonstrate that they could simultaneously provide the material means through which ancient participants in healing cult actively enacted mortal-divine relationships: the deposition of partible human bodies in the sanctuary was paralleled by the permeable healing attributes of gods. This approach, which promotes an understanding of how human-divine personhood was constructed through the partibility or permeability of their respective bodies, offers a broader conceptual backdrop against which to set the experiences, hopes and expectations of ancient cult participants.

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Amy J. Maitland Gardner (University College London, PhD Researcher amy.gardner.09@ucl.ac.uk)

Staging interactions: etiquette and ceremony at the Maya royal court

This paper will explore the role of bodily gesture in defining, negotiating and maintaining power relations within and among Maya royal courts during the Late Classic Period (c.650-800AD). Figural compositions in court scenes on painted ceramic vessels strongly suggest that courtly behaviour was governed by a strict set of rules: for example, whether it was appropriate to adopt a standing, sitting, or kneeling posture, and how close or far away they should have been from other persons at the meetings taking place. Combinations of body posture types represented in the art also vary by their locational performative context in the court complex, suggesting that where interactions were 'staged' – around benches, in palace rooms, or outside on stairways – was also important for directing the nature of the engagements among royal families and courtiers. Understanding the 'grammar' which underlies the semiotics of body language and figural art is considered vital for illuminating rules for engagement at Maya royal courts. It will be argued that Maya imagery suggests that ancient Maya court life was clearly structured and centred on regulating power relations, which were displayed and reinforced through strict bodily etiquette. This paper will thus demonstrate that by working with surviving artistic media, we might be able to decipher certain behavioural codes and bodily gestures of the past.

Dr Toby Martin, (Independent Researcher, tobyfmartin@gmail.com)

Something in the Way She Moves? Femininity, Gesture, Dress and the Early Anglo-Saxon Body

The dress of early Anglo-Saxon women could be an elaborate affair, often comprising several layers of undergarments, dresses, cloaks, mantles and headdresses, all held in place with elaborate brooches, girdles and belts, complemented by various pendants, purses and other accessories, and festooned with strings of beads. For all the many typological, chronological and technical studies of Anglo-Saxon dress objects, there has been almost no work looking at their use in structuring perceptions of the feminine body. In this paper, I consider how different styles of dress current in the fifth and sixth centuries AD created different bodies, and how these manners of dressing guided bodily movement. High status women in especially elaborate costumes created their bodies as distinctly different in shape and size to other members of society, often distinguished by age, gender, and perhaps even ethnic identity. Specific jewellery combinations also acted to highlight and emphasise certain loci on the body, which varied according to age and status. Crucially, some components of these dress ensembles would have delimited the movement of the body in terms of posture, gesture, and the kinds of activities in which these women could partake. In addition to restricting particular movements, other components of the costume amplified gesture, and were intentionally designed to shine and rattle upon movement. In this exploratory paper, I will look at the role of dress in the archaeology of gesture, and how these women, using material culture, created themselves as members of an authoritative social group not just through the visual spectacle of elaborate costumes, but also through the way in which they moved.

Ellis Bridgers, (Durham University, PhD Researcher e.h.bridgers@dur.ac.uk)

Individuality and Power: The Portraits of the Severan Women

The dowager empresses of the Severan Dynasty - Julia Domna, Julia Maesa, Julia Soaemias, and Julia Mamaea - (193-235 AD) played a significant role in shaping third century Roman politics. While there were some notable forerunners for their power such as Livia and Agrippina the Younger, the level of the Severans' political involvement was unprecedented. It was traditional for the Roman matron to act "behind the scenes" to influence public affairs through advising their male relatives, but in the case of the Severans, their political significance was much more blatant. Their importance is reflected in their portrait styles, which would have communicated the women's exceptional role to citizens throughout the Empire. This can be detected when comparing the visual representations of the Severan women to those of earlier empresses. The marked differences between third century imperial female portraiture and that of earlier dynasties indicate the changed role which the Severan women played in Roman politics. Firstly, the interplay of solid and space is used in their portrait statues to accentuate bold gestures, imposing on the viewer's space. Secondly, rather than being rendered as highly idealized depictions of feminine beauty, the visages of the Severans are slightly imperfect, creating the impression of a real individual rather than a stock character. Because such portraits of the empresses would have been circulated throughout the Empire, these images would have heralded a changed role for women within the imperial house; they were no longer the ideal demure Roman matron but were important political figures in their own right. The unprecedented nature of the visual representations of the Severan empresses would have challenged Roman tradition, utilizing form and style to provide concrete demonstrations of the changes within the hierarchical structure of the imperial house.

Lisa Brundle, (Durham University, PhD Researcher, l.m.brundle@durham.ac.uk)

Governance and the Body: Early Anglo-Saxon Human Representational Art and the Corpse

There were great social changes during the late sixth and seventh centuries AD. The dramatic changes in mortuary practices and art styles were heavily influenced (and perhaps played a role in) the shifting power structures in early to mid-Anglo-Saxon England. The examination of the corpse and its materiality and management are integral to furthering our knowledge of these changes. However, the treatment of the body is not only available for us to examine through mortuary archaeology, but also human representational art. This paper thus takes a different approach to the study of the body and its role in society. It investigates the development of human representational art and the types of gestural expressions used in this time period. I examine this development within the wider context of bodily expression as acted out within mortuary environments. The gendered body and gestural performance are thus explored in order to further our understandings of the social transformations of this period.

Justine Tracey, (University of Reading, j.t.tracey@pgr.reading.ac.uk)

Iron Age Body Burial Configuration: Gestures and Performances

This paper focuses on Iron Age burial body configurations and identifying gesture behind depositional behaviour. This review of Iron Age burials from central southern Britain shows that some individual's burial posture was 'staged' signalling a specific social gesture. However, there are other body configurations that signal a very different depositional message. This paper demonstrates that 'reading the body' is essential in identifying and discriminating between social gestures and performances. Gesture and performance can be observed in a

variety of material, this paper blends the corpse's bodily expressions with imagery on coins and figurines to explore both social and political forces.

Howard Williams (University of Chester, howard.williams@chester.ac.uk)

Fluid Gestures in Early Medieval Britain

Archaeologies and anthropologies of death have frequently highlighted the importance of food and drink in the symbolic, sensory and mnemonic work of mortuary practice. For early medieval societies, the remains of food and drink, and the vessels used to contain them, are a complex and widespread element of furnished burial traditions. It seems that certain vessels were selected from those used to prepare, store, transport and dispense food and drink and deployed to mediate how the dead were perceived and commemorated. This paper takes the argument further, suggesting that vessels placed in association in early Anglo-Saxon graves not only defined the identity of the deceased but configured specific agencies for the dead person(s) as sensing presences. I explore this argument through the spatial relationships combinations, forms and decoration of glass, ceramic, wooden and metal containers in relation to human and animal remains. The paper reflects on the wider implications of this approach for understanding early medieval graves as stagesfor fluid gestures by which memories were generated through embodied acts of consumption focusing upon cadavers and cremains.

Dr Ronika K. Power (University of Cambridge, rkp30@cam.ac.uk)

Actions Speak Louder than Words. Exploring Representation and Performance in the Egyptian Funerary Nexus via the Mortuary Treatment of Children, Infants and Foetuses

The Egyptian funerary nexus represents a specific, ritualised response to the pragmatics of corpse disposal following the biological imperative of death. However, the purpose and function of the burial ritual rarely feature in Egyptological discussions, as focus is usually maintained on its material and religious elements. By examining the mortuary treatment of children, infants and foetuses in the Egyptian archaeological record from the Early Dynastic to Middle Kingdom Periods (ca.3300-1650 BC), this paper argues that considerations of representation and performance within the burial ritual facilitate new understandings of how Egyptian identity was transmitted and transferred within familial/community networks. While the 'performance' of the deceased's cultural funerary identity overtly served to facilitate and assure their transition to the afterlife, it simultaneously promoted the reconfiguring and reinforcing of specific inter-subjective familial/community relationships during the processes of grieving for the deceased's physical removal from broader social networks.

Lecture Theatre tbc

The creation of the ideational space: archaeological sites and public imagination

Chairs: Stella Souvatzi (Open University of Cyprus, stellasouvatzi@hotmail.com) and Athena Hadji (Open University of Cyprus, athenahadji@yahoo.gr)

Session Abstract:

This session aims to investigate archaeological sites as objects of deliberate construction of the past as cultural heritage, as well as means for the formulation of present identities, with a special focus on the Mediterranean. The construction and management of cultural heritage involve control of knowledge in which the past is translated into and represented through a number of visitable archaeological sites. The concept of heritage is associated with notions of 'inheritance', 'legacy' and 'ownership', and as such it is closely related to the shaping and reshaping of 'identity'. Meanings of identity and power also involve the objectification of space and time and the promotion of certain sites (and landscapes) over others. Therefore the archaeological space will be examined here not only as a three-dimensional spatial entity embodying and expressing past identities, but primarily as a notional and ideational construct with a shifting and malleable identity in the present. An essential theme of inquiry will be the strategies of site representation in public and popular imagery and how archaeological sites are transformed in relation to tourism. The relation between archaeological spaces and cultural difference, including the importance of 'multilocality' and 'multivocality' and of indigenous concepts of heritage and identity will also be explored. Further themes of inquiry are heterotopian and imagined communities, the creation of 'authentic' landscapes for tourism, local social movements against spatial changes effected to promote to tourism and 'cultural sites' as loci of conflicting identities. These questions are vitally important, given the growing concern with issues of ethics, social justice and the public impact of archaeology.

Stephanie Koerner (Archaeology and Art History, University of Manchester, stephanie.koerner@manchester.ac.uk)

Ideational Spaces and Current Debates over the Ethics and Politics of Democracy

This paper explores the very direct bearing upon debates over challenges posed for a pluralist ethics and politics of democracy (for instance, Habermas 2005; Mouffe; Laclau 2005) of several themes of the session.

Zoe Kontes (Kenyon College, kontesz@kenyon.edu)

Teaching the Crisis: Lessons of Archaeological Identity in the 21st Century

My undergraduate seminar this fall takes up the study of the cultural heritage of the ancient Mediterranean from the perspective of artifacts removed from their original contexts and currently found in the United States. In particular, we are focusing on the issue of identity—how the new identity of antiquities as cultural property in the U.S. connects to their original identities at the sites at which they were found. Who owns classical sites and the material culture associated with them? What are the benefits of repatriating objects? Putting aside the question of ownership, what are the international relationships that are being conducted around these sites and objects? What are the challenges to this cultural cooperation, and how do we understand the constantly evolving modern identity of antiquities and archaeological sites? This paper will discuss the results of our inquiries, and comment on the reactions of U.S. undergraduates to these issues.

M. Gursu Isilay (PHD candidate – Management and Development of Cultural Heritage, IMT Institute for Advanced Studies, Lucca, isilay.gursu@imtlucca.it)

The 'Public' in Public-Private Partnerships: Management of Cultural Heritage in Turkey

Public-Private Partnerships (PPPs) have mushroomed in Turkey at various traditionally State owned and administered fields including cultural heritage which has been, until very recently, managed in a very centralized way. Since 2004, coinciding with the issuance of the so-called "courageous" laws and regulations, many PPP projects which can be more accurately termed as the bulk outsourcing of the visitor services, have been created. Almost 50 sites under different categories like *archaeological site*, *island*, *cave*, *monastery* or *open air museum*, have been listed on the tender files primarily due to their underexploited tourism potential. One of the official justifications for these partnership projects has been grounded on the notion of public interest and they are claimed to be designed to create a bond between the visitors, especially the Turkish ones, and the cultural heritage. This paper presents the preliminary results of a field survey which has been undertaken at most of the sites that have been subject to these partnerships. On-site interviews were conducted with Turkish visitors in order to reveal their attitudes towards the ownership of cultural heritage and more in particular to investigate the public understanding of public ownership of cultural heritage. The reading of public both as the State and the People in a reciprocal way aims to shed light on the attitudes of the two entities towards each other on a theoretical level.

Chemi Shiff (Hebrew University, Jerusalem, chemishiff@gmail.com)

From national to universal… and back? Harnessing World Heritage Sites for the construction of national identities: the test case of Avdat, Israel

The contemporary ideological use of archaeology illuminates the challenges societies face when negotiating between a universal and particularistic identity. A compelling test case is the Byzantine-Nabataean archaeological site of Avdat. Depicted as a Zionist symbol of the settlement of the desert, the site subsequently prevented negating narratives held by minority groups, such as the Bedouins, to take an active role in the construction of a national identity. Recent processes of globalization transformed the site into a convex of various tourist enterprises, among them the Incense Route. This change assumedly enabled the symbolic reconstruction of the site as one advocating a universal and multi-cultural society. However, I will demonstrate that the reconstruction of the site as a theme-park, detached from any social conflict relevant to Israeli society, paradoxically reinstated the continued estrangement of many minority groups.

Kalliopi Fouseki (Lecturer, Centre for Sustainable Heritage, University College London kalliopi.fouseki@ucl.ac.uk) & Georgios Alexopoulos (Research Associate, Initiative for Heritage Conservancy, Greece alexopoulosgeorgios@yahoo.gr

The Castle of Antikythera, the local community and the sense of topos

One of the recurrent arguments in literature that deals with the investigation of interlinks between heritage and place is that heritage can determine the individual character of places and that a place in itself is a heritage product (Ashworth 1994: 19). It has also been stated, that the key linkage in the process of sensing time and place is heritage and thus heritage is understood as a process rather than as a 'thing from the past' (Smith 2006). During this process 'material artefacts, mythologies, memories and traditions' are selected to become resources for the present (Ashworth and Graham 2005). However, while the role of heritage as a medium in shaping places and related identities has been thoroughly examined, what remains unexplored is the role of place as a medium in constructing heritage. It is the aim of this paper to address

this theme by examining how senses of *topos* (the Greek word for place) and *heterotopias* affect and shape senses of time, place and spaces. *Topos* is imbued with symbolic meanings that move beyond the signification of real, physical topos to encompass an imagined topos, a *heteros topos* (that means an 'other place') (Foucault 1986). The paper will argue, through an ethnographic study conducted on the island of Antikythera, Greece, that the ways in which the archaeological material is perceived or imagined are shaped by the ways in which the wider place or locality is viewed. The case of Antikythera will demonstrate that feelings of depreciation expressed by segments of the local community against the archaeological remains of the 'Castle' are a projection of a wider depreciation of their 'topos'. However, it is worth stressing that what is depreciated is the archaeological material and not the stories that have been created in association with them. Other members of the local community, on the other hand, who are striving for the tourism development of the area, have shaped different and more positive attitudes towards their imagined topos which are also projected to the archaeological site.

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Caitlin Easterby (Independent Researcher, contact@redearth.co.uk) and Simon Pascoe (Independent Researcher, contact@redearth.co.uk)

Live Archaeology? Awakening the prehistoric landscape: Site-specific art as an interpretative model. An exploration of Red Earth's CHALK.

Led by artists Caitlin Easterby and Simon Pascoe, Red Earth creates site-specific installations and performances in the landscape, accessing the hidden environment, and involving interdisciplinary partnerships with geologists, ecologists and archaeologists. These events, happening in and created from the surrounding landscape, are a direct response to place, forging a dynamic relationship between people and landscape possibly unrealised for centuries. Red Earth's recent project CHALK was a series of site-specific interdisciplinary events across the South Downs. From the landscape of the English folk tradition to the meta-world of the Mesolithic hunter and the soundscape of the Mongolian Steppes, CHALK encompassed a range of 'experiences' that amplified the resonance between people and landscape paralleling a pre-industrial, if not a prehistoric, numinous sense of place. We will show how our work explores our relationship with landscape through an immersive experience which, combined with cross-cultural collaborations, encourages a different world-view. This shift in perspective, through the lens of a landscape charged and changed through physical intervention and ritualised, cross-cultural performance can, we argue, help us to consider how such immersive events can hint at the nature of the prehistoric experience of landscape. These 'performance journeys' are liminal zones, separate intensified realities. As such they parallel alternative cultural responses to, and analysis of, our relationship with landscape, and stimulate, through cultural memory and

intuition rather than rational analysis, an insight into how our ancestors might have responded towards their environment; and even allow us to reach out towards a mindset we have yet to comprehend.

Baa Baa, Hardman Street

The Antiquity Quiz and TAG Party will take place, commencing at 19.30.

Wednesday 19th December

Registration from 09.00

Session Abstracts

Lecture Theatre One

Personal Histories Video Session

From 09.00 until 13.00, Pamela-Jane Smith of the Histories of Archaeology Research Network will be showing a selection of videos from the ongoing Personal Histories of Archaeology project.

All that Remains is More and More Precise Measurement. Applied Archaeology and The End of Theory?

Session Chair: Kenneth Aitchison (Landward Research Ltd, kenneth.aitchison@landward.eu)

Nicolas Zorzin (Research Fellow – JSPS, Faculty of Social and Cultural Studies, Kyushu University, 744 Motooka Nishi Ward, Fukuoka 819-0395, Japan, nicolas.zorzin@hec.ca)

From Processualist Tradition to Hyper-Technicalization: the case of Victoria State's archaeology (Australia) – the political-economy link

The enactment of new heritage legislation in 2006 in the state of Victoria, Australia, has led to unprecedented expansion in the profession. Not just economically but also quality of archaeological practice has been raised to higher standards, by the application of British techniques to a long processual tradition in Australia. However, in this paper I will argue that theory in Victorian archaeology has ceased to exist both in academia and the commercial sector since the 1990s, following the increase of the pace of the application of neo-liberal dogma. The results of ethnographic research conducted in 2012 in Australia seem to demonstrate that academia has chosen a path leading to a technicalization of students for the industry's needs, while commercial archaeology seems to have privileged standards of practice, which are mostly geared towards the interests of their clients and their own profitability. For both, theory in archaeology has been quietly shelved. However, the present theoretical void in Victorian archaeology had generated questions, and even calls for theoretical re-engagement both in academia and even more in the industry.

Sarah Colley (The University of Sydney, Sarah.colley@sydney.edu.au)

The bureaucracy in the machine: theory, archaeological data and online collaboration

The NSW Archaeology Online Project (2009-13) is a collaboration between archaeologists employed at University of Sydney and others who work in the local heritage industry. It is building digital archives and tools to help archaeologists share information about regional historical archaeology (i.e. dated from the colonial period after AD 1788) for research,

professional practice and education. NSW AOL is also involved in other recent Australian digital projects (e.g. AHAD, FAIMS) which aim to federate archaeological information between projects which may have adopt very different theoretical perspectives. Challenges to developing open linked-data infrastructure to support sharing of archaeological ideas and information in Australia is less about "academics" vs. "consultants" or different kinds of theory than broader societal issues including university funding, economics, intellectual property and the governance of cultural heritage.

Michael Nevell, (Head of Archaeology, University of Salford,

Making Sense of the Data: Industrial Archaeology, the Manchester Methodology & Grounded Theory

Since the introduction of PPG16 in 1990 there has been a vast increase in developer-funded archaeology, particularly on Post-Medieval and Industrial period sites. A major problem has been how to organise, synthesise and disseminate such new material. This paper will look at one approach in the Manchester City region, where the curators combined with the local University unit in 1996 to overtly develop new methodological approaches to the period of industrialisation. A reflexive framework took the growing data and looked for patterns and gaps from which theories and modelling could be derived. This had similarities (not realised at the time) with 'Grounded Theory'. The result was twofold: a theoretical approach to the period through the Manchester Methodology, and informed curatorial decisions that targeted specific industrialisation research issues. The following 16 years has seen new insights into industrialisation, a significant impact on research agendas, and a research-informed local voluntary community.

Paul Belford (Nexus Heritage, paul.belford@nexus-heritage.com)

Archaeological Theory for Non-Archaeologists – Thinking and Doing in Public Heritage

Public or so-called 'community' archaeology is a rapidly-growing sector. Yet it is often characterised as having limited research value and lacking theoretical rigour in day-to-day practice. This paper will argue precisely the reverse: namely that the practice of public heritage requires a continuous and reflexive theoretical input at all stages and at all levels, and this generates very meaningful research outputs. This is as true for interactions between 'stakeholders' (local government, community groups and archaeological contractor) as it is for interrogating the archaeology itself. Whilst non-professional participants in such projects may not be familiar with Hodder, Shanks and Tilley, there is continuous dialogue on- and off-site about place and meaning, the nature of time, the rationale behind archaeological method, and the role of the past in the present. Quite radical perspectives may open up as a result – something which can only happen by 'doing' rather than 'thinking'.

Discourse and Debate versus Division and Dissent

Session Chairs: Katie Hall (University of Cambridge, keh48@cam.ac.uk) and Kate Boulden (University of Cambridge, kjb66@cam.ac.uk)

Session Abstract:

The plurality of postmodern archaeology is often lauded as a great strength. Recognising that no one methodology can hold the monopoly on truth claims has opened up our discipline to new practitioners, challenged long-held archaeological 'truths', and disrupted hegemonic narratives based on erroneous assumptions or inferences. Multivocality has undoubtedly enriched the accounts we are able to produce. It has also left archaeology with a serious problem: how do we choose between competing claims? Rebuttal of this criticism relies on the assumed robustness of archaeological data; its ability to constrain as well as enable interpretations, and the need to fit together evidence emerging from several different lines to produce a credible holistic narrative. A simple solution, yet archaeology remains poor at reconciling its polysemous data in practice. Rather than respond to criticism in a way that allows the rapprochement of different, apparently contradictory interpretations emerging from diverse evidence lines, across various sub-fields we perpetuate increasingly bitter 'tit-for-tat' exchanges. Re-stating previous arguments at one another and the archaeological audience, we accuse one another of ignorance, deliberate or otherwise, and remain dogmatic about our own findings. Why are we so polarised? This session invites contributions that consider the paradigmatic underpinnings of our fractious discipline and suggest practical solutions. Is archaeology now too broad a banner to contain all the sub-fields of 21st century enquiry? Should scientific and humanistic approaches divorce? Is conflict merely a pantomime performance, borne of the need to self-promote in modern academies?

Leila Papoli Yazdi (Neyashabour University, Iran)

Being ANOTHER….Formalism of postmodern archaeology under totalitarianism

Being a post modern archaeologist in a society in which nationalism determines archaeology means being in the middle of a circle of Transcendental signified. Being a postmodern female archaeologist in a society like Iran means you may be the victim of violence, the victim of being omitted, and the victim of positivist reductionists who have a determinist definition of archaeology. Being a post modern female archaeologist in such a society means you have to break the usual patterns of life as an archaeologist but also woman; to survive is the permanent experience of otherness. In this paper, I will endorse on the deconstruction we, as post modern archaeologists, are always encountering in Iran. Such a process of life and investigation will be presented through photography and installation.

Alec Niculescu ("Vasile Pârvan" Institute of Archaeology of the Romanian Academy)

Why theoretical warfare is better for archaeology than practical peacemaking

In the last decades we have seen a growing mistrust in the knowledge produced by traditional disciplines and various attempts to promote multivocality. Despite their appealing appearance, such attempts can be phenomena of particular worlds in which scientific exotic knowledge is countered by heteronomous agents who try to make equivalent all voices not backed by the politically loaded and mass-media supported common sense. Thus the political tends to deprive the disciplines of their ability to evaluate competing claims and makes their object and their functioning a matter of external evaluation. The theoretical warfare within the disciplines and among them maintains their relative autonomy by reducing the action capacity of external agents, while the peaceful a priori equivalence of all views inspired by a genuine desire of decent knowledge reduces the importance of any of them in the contemporary world. If archaeologists do not debate and decide what is desirable for their discipline, someone else will.

Jonathan Last (English Heritage)

Heritage protection and archaeological research: opposed discourse or united discipline?

Whatever the nature of debate within the academy, academic archaeologists have only occasionally engaged with historic environment policy and the practice of development-led fieldwork. Consequently the concepts and assumptions underpinning the discourse of heritage protection are rarely examined as carefully as those forming the basis for archaeological interpretation. In one such contribution Martin Carver (1996) suggested archaeological research and heritage management are opposed practices with very different concerns. Yet Gavin Lucas (2012, ch 2) has recently connected them in terms of archaeologists' anxiety about the incompleteness of the archaeological record. In this contribution I review some of these ideas and suggest that the products and approaches that have arisen from the heritage protection approach in England, including planning policies, large data-sets and research frameworks, may provide an arena for the integration of different academic approaches.

References:

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Lucas, G. 2012. Understanding the Archaeological Record. CUP.

Katie Hall & Kate Boulden (University of Cambridge)

Pouring oil on troubled waters? Reconciling archaeological data

While the expansion of scientific techniques used by archaeology has undoubtedly enriched the narratives we are able to build, the integration of 'social' and 'scientific' archaeologies is perennially highlighted as problematic. Are we drowning in a diversity of data, under pressure to generalise and produce single long-term and large-scale views on social change, in the name of clarity? Is the selection of particular kinds of data, best suited to our favoured theoretical perspectives, the only pragmatic response to modern archaeology's plurality? In this paper we present our way forward; a methodology that enables the integration of scientific and social data in the production of interpretation by using daily praxis of past peoples as a framework for our evidence. Through our case study - the Neo-BA site of Damerham - we illustrate how our different archaeological techniques, focussed at different scales and on different areas of the record, are a boon. We should expect heterogeneity across the record rather than conformity, and look for the roots of change not in the presence or absence of particular peoples, materials or processes, but in how their developing interactions played out.

Lecture Theatre Two

Individual Papers (2)

Chair: Anthony Sinclair (University of Liverpool, Sinclair@liv.ac.uk)

Tatiana Ivleva (University of Leiden, the Netherlands, tatianaivl@hotmail.com)

Home sweet home: materiality of diaspora and migration

This paper aims to discuss the notions of migration and diaspora from the archaeological perspective and provide a model for distinguishing the migrant or diasporic community in the archaeological record. The terms 'diaspora' and 'migration' are usually used as synonyms, although the terms themselves and the processes they describe are diametrically opposed. When migrants reach the place that suits their original reasons for migrating, they are faced with the choice of whether to assimilate or join diasporic groups. A diaspora is a much more complex process than migration, because diasporic communities are not absorbed into a new home upon settling in a new territory. The major cornerstone in the expression of migrant or diasporic features is the much discussed notion in archaeology – identity. The general view in archaeology on any sorts of identity is that identity is constituted rather than essentialised and open to movements and changes, depending on the context and on various factors of influence. The recognition that identities can be (re)constituted over periods of time provides a conceptual problem when approaching the materiality of migrant and diasporic identities because of the multivocal nature of the material culture itself. The paper seeks to answer how is it possible to approach through archaeology the multiple identities of a mobile individual, considering that the material culture this individual (who had a choice either to become a migrant or to join diaspora) was using, while expressing and reflecting the person's unique multiple ethnicities and other identities, played an active role in shaping and contesting them?

Melonie Shier (University of Central Lancashire, mrshier@uclan.ac.uk)

An Archaeology of Belonging: in theory and practice

An archaeology of belonging explores a new and developing element in the field of archaeology; combining elements of attachment to place with landscape identity as a theoretical tool to look at the colonial and diasporic expansion of non-Amerindian populations into the San Emigdio Hills, South Central California. Belonging was identified as a useful theme during my master's work on Rancho San Emigdio, a theme I plan to further develop during my PhD process. The development of an archaeology of belonging is inspired by the work of Neil Leach, particularly his interpretation of performativity. Although the theme of belonging was recently discussed in the *International Journal of Historical Archaeology* (published 2012) and some archaeologists have worked with attachment to place within the landscape tradition, more work is needed to show how belonging can be inferred from the archaeological record. Using the theorization of archaeology of belonging as an approach, I will look at how non-Amerindian peoples created a sense of belonging in their settlements through material culture and landscape archaeology. This paper proposes to hypothesize not only how this goal can be accomplished, but also develop the theorization of an archaeology of belonging.

Sarah Gosling (The University of Bristol, Sarah.gosling@bristol.ac.uk)

Investigating the effect of dietary change on the internal structure of vertebral bone in the Mesolithic-Neolithic transition

The introduction of agriculture during the Neolithic period saw a dramatic shift in diets from predominantly marine to almost wholly terrestrial in many areas. As a consequence, bone health status fell markedly. Whilst the biochemical characteristics of archaeological bones have been a focus of research for some time, little attention has been paid to the effects of this dietary change on their internal micro-structure. This study uses a porcine model to quantify bone health status in relation to different diets using micro-computed tomography (microCT). Pig

cohorts have been reared on diets with protein ratios closely correlated with those found in coastal hunter-gatherers, early farmers, and today's society. Vertebrae from these cohorts have been scanned and a number of bone parameters measured. Preliminary studies have yielded interesting results which may provide a good foundation for the analysis of human archaeological specimens from the Mesolithic-Neolithic transition period using similar methods.

Individual Papers (3)

Chair: Sue Stallibrass (English Heritage/University of Liverpool, arcsms@liv.ac.uk)

Irmelin Axelsen (University of Oslo, irmeax@gmail.com)

Christianity killed the horse - an analysis of the horse as an archaeological research object

The main aim of this paper is to present some of the analytical results I reached while working on my master thesis, where the problem statement was: *How has the horse as an archaeological research object been textually treated within Iron Age study in Scandinavia*? Important underlying research questions were: (1) What identifies the discourse about the horse? (2) What changes do we see in the use and presentation of the horse? (3) To what extent has the premiss that Christianity "killed" the symbolic horse has been explored by archaeologists? Together these questions helped shed light on an academic discourse where an individuals' position, and knowledge of certain discoursal rules, influence what are considered to be *serious statements*.The paper will focus on research question number three, and illustrate how some of the statements used to argue the horses importance within the Norse mythology can be traced back to theories first brought forward by researchers during the 16th century, which have then been redistributed to the general public and academics alike. As a result it has been established as an unquestionable *truth*.

Ioanna Moutafi (The University of Sheffield, Imoutafi@yahoo.gr)

Bones, theory and human practices: a view from the Aegean

Mortuary evidence, including bioarchaeology, has been widely used to develop inferences about ancient social structure, particularly of prehistoric societies. Even though this is a central theme in Aegean studies, the bioarchaeological approaches to social structure are still limited. This paper addresses the question of how bioarchaeology can assist the illumination of burial customs and their social meanings in the Aegean Bronze Age. Based on several case studies from prehistoric Greece (EBA Keros, MBA Kirra, and LBA Voudeni), special emphasis is given to the discussion of the appropriate theoretical and methodological framework into which a modern bioarchaeological interpretative model of funerary data can be developed. With respect to current phenomenological approaches, a unique dual scope is proposed, which looks to the bones both as *objects*, for illuminating the agency and practices of the living, and as *subjects,* for the real-life testimony and osteobiographies of the deceased themselves.

Alexandra Ion (Faculty of History, The University of Bucharest, ialex20@yahoo.com)

For an archaeology of meanings. Engaging with past materialities

My research explores the study of the past through human remains. Starting from the way osteoarchaeologists approach the human body, I am interested in understanding how humanity

is defined through the type of questions that are asked, the associations between concepts and methods. What rules do osteoarchaeologists follow to generate scientific knowledge? Such a scientific process is grounded in a certain philosophical perspective on what can be known, what should be known and what people are. Being inspired by some of the issues raised by Heidegger's philosophical epistemology, I propose a self reflexive approach: what type of human being(s) do osteoarchaeologists bring into view and what relationship with the past do they construct? I will focus on two case studies: the birth of Romanian Osteoarchaeology (early 20th century), and current debates on extracting DNA from medieval royalties' remains (as part of an archaeological excavation).

Liia Vijand (University of Tartu, liia.vijand@ut.ee)

Popularizing archaeology education in Estonia - does the past belong to everyone?

My paper is based on my PhD - how to popularize archaeology in Estonia. I focus on the Estonian situation but I will also give a wider Baltic and Finnish context based on their National Curriculums. Archaeological teaching in the Baltic region is poor and my aim is to show why it is necessary to popularize archaeology in education and why it is important to develop archaeological teaching in secondary schools. What will benefit the archaeologist and what will children gain when they study archaeology? Why does archaeology matter? Answers will include: media attention, a sustainable use of the cultural heritage, economic value, tourism, impact of climate change in a historical context. Archaeology helps to explain how the past has shaped the present and how understanding our cultural identity and diversity helps to teach tolerance. You can teach archaeology almost in every taught subject, not only in history lessons but also in music, chemistry, science, art etc. What and how to teach? It is important to bring archaeology alive, it is challenging to present archaeology as an exciting and dynamic discipline. It is also relevant to use local resources and people, it gives more connection with the local community and shows archaeology from different perspectives. A knowledge and appreciation of archaeology, it will be shown, will also promote community spirit and social cohesion, both worth promoting in 21st century Estonia.

Lecture Theatre Three

The Materiality of Magic: An artifactual investigation into ritual practices and popular beliefs

Chairs: Ceri Houlbrook (University of Manchester, Ceri.houlbrook@postgrad.manchester.ac.uk) and Natalie Armitage (University of Manchester, Natalie.armitage@postgrad.manchester.ac.uk

Session Abstract:

This session examines the applicability of an archaeological perspective to the study of magic. This is a topic which has been undoubtedly pushed to the peripheries of many disciplines, often designated a 'fringe' subject, and subsequently neglected, a relegation which is no doubt due to the term 'magic' itself. Despite its simple definition in the Oxford English Dictionary, as 'the power of apparently influencing events by using mysterious or supernatural forces', 'magic' is a term viewed by many scholars with wariness or distrust, having been ascribed certain pejorative or sensationalist connotations. In this session, however, 'magic' is a term simply

employed to encompass ritual practices and popular beliefs. The purpose of this session is to investigate the ways in which beliefs in magic are manifested materially, and to highlight how monuments and artefacts can prove invaluable sources in such studies. With focuses ranging in chronology and geography from the Neolithic Near-East to modern-day Britain, the papers of this session will demonstrate both the unquestionable prevalence of such beliefs and the value of adopting archaeological methodologies. This paper's title, 'The Materiality of Magic', proves therefore to be a double entendre, referring both to the relevance of the study of magic, as well as to the pertinence of utilising the artifactual evidence in such investigations. As Merrifield asserted – and as the papers of this session will validate – magic and ritual 'can be studied objectively like any other human behaviour, and archaeology can make a major contribution towards its investigation' (1987: 184).

Stuart Campbell (Professor of Archaeology, University of Manchester)

'Magical reality: beliefs, communication and transformations in the late Neolithic of Mesopotamia'

Traditional approaches to the late Neolithic in north Mesopotamia have become very limiting and it is increasingly apparent that they do not provide a compelling insight into many aspects of society in the early sixth millennium BC. They have either tended to emphasis generalised social structures poorly grounded in archaeological data or are derived from culture historical approaches, which are increasingly seen to be inadequate summaries even of the development of material culture in isolation. I will argue that placing magical practices, within a context including other aspects of belief and the performance of oral culture, at the centre of our social reconstruction allows a much better insight into the way in which the disparate elements visible in surviving material culture inter-related. This approach hints at a range of beliefs and a system of (magical) practice through which beings and things, real and imagined, could be transformed, influenced and communicated with. This not only helps understand particular 'ritual' deposits but enables a new perspective on the whole archaeological record from this period, helping produce of a radically different understanding of society. Magic was not only relevant in the past; it can also offer solutions to contemporary archaeologists.

Frances J. Neild, (University of Manchester PhD Candidate, Frances.neild@postgrad.manchester.ac.uk)

'Of Magic and Metaphor: Transformative Power in the Prehistoric Near East'

The Prehistoric Near East has traditionally been seen as a time and place of non-violence, where the transition to a sedentary lifestyle was peaceful, where remarkable advances took place without conflict - until the advent of the state. Implicitly or explicitly stated, here is an explanation of violent social interaction that is rooted in and dependent on the stratification of society, with violence as the deliberate or unintentional consequence of the wielding of power by formal authority over less powerful others. But if power is the key to violence in society, is it conceivable that status and power were present prior to the coming of state-run entities? This question will be investigated here in relation to one social group – the brokers of magic, divination, and religion in the Pre-Pottery Neolithic, their links with both metaphor and technology, and the possibilities for their path to power.

Peter Leeming (University of Manchester PhD Candidate, peter.leeming@postgrad.manchester.ac.uk

''Also found… (not illustrated)…': The curious case of the missing magical fossils.'

Fossils, the preserved remains of prehistoric plants and animals, have been collected by humans for millennia. Sufficient evidence survives that they have been viewed as apotropaic, yet they are almost completely ignored in studies of objects discovered in Neolithic and Bronze Age contexts in Britain and Ireland. This paper will attempt to outline some preliminary thoughts on this subject and to give an indication as to how widespread the phenomenon is and on which sites they have been found.

Joakim Goldhahn (Linnaeus University. Sweden, joakim.golhahn@lnu.se)

'The magic of stones and bones. The Bronze Age Hvidegården burial from Zealand in Denmark revisited'

This paper discusses and re-examine the famous Bronze Age burial from Hvidegård on Zealand in Denmark with a leather belt-purse that contained several paraphernalia that could have been used in magic rituals; such a flint dagger that was used as a strike-a-light, a bronze knife wrapped in a leather sheath, a bronze razor with a plastic handle in the form of a horse's head, bronze tweezers, a fragmented amber bead, a small red hematite stone, a small piece of flint, and a small shell known only from the Mediterranean Sea (L. Conus mediterraneus Hwass) that had been pierced so it could be worn in a strap as a talisman or amulet. There was also some tinder and touchwood that could be used to create fire, multiple roots of various kinds, a square piece of wood, bark, the claw of a bird of prey, probably a falcon, and the tail of a young snake (L. Coluber laevis). Inside the belt-purse there was also a small bag made out of bowel or bladder, in which were found additional objects: the lower jaw of a young squirrel, some "small pebbles", and a piece of bowel or bladder that contained some more "pebbles" (fig. 5). The theoretical perspective is inspired by Jan Assmann's thoughts about cultural memory praxis. Assmann suggests that our memory comes in various forms, which are presented and analysed in relation to the Hvidegård burial. The article contains a new analysis of the content of the fascinating belt-purse from Hvidegård and an osteological analysis of the cremated bones from this burial. A conclusion from these analyses could be that different kinds of memory practice are always interwoven. This might create both problems and opportunities for an interpretative archaeology.

Katherine Leonard (National University of Ireland, Galway, k.leonard6@nuigalway.ie)

'Arranged artefacts and materials in Irish Bronze Age ritual deposits: a consideration of prehistoric practice and intention'

A *ritual deposition* occurs when an object is purposefully placed at a specific location, in order to achieve an abstract intention. The majority of ritually deposited Irish Bronze Age artefacts are recovered from wet environments. Multiple objects recovered together from watery sites typically reflect the lengthy accumulation of deposits at sacred locations. It is unusual to find grouped artefacts carefully arranged as part of the deposition ritual even from dryland sites. However, there are some clear examples which highlight this practice. For instance, the Early Bronze Age 'hoard' from a river channel at Carhan, Co. Kerry, where 10-11 axes were arranged

in a circle, cutting-edges facing outwards, around a deposit of wood ash and deer bone fragments. This paper will suggest that such precise placement of objects relative to each other in these types of Irish Bronze Age ritual deposits suggest a specific ritual intention, perhaps enacted by ritual specialists.

Chadwick, Adrian (Northamptonshire Archaeology, adrianchadwick@yahoo.co.uk)

'Doorways, ditches and dead dogs – material manifestations of practical magic in later prehistoric and Romano-British communities.'

This paper examines the growing corpus of physical archaeological evidence for 'mundane ritual' or 'routine magic' (Chadwick 2012) on prehistoric and Romano-British settlement sites, particularly results recorded from recent commercial developer-funded investigations in Britain. I will explore the possible significance of specific deposits of artefacts and animal remains, and suggest that although there seems to have been a 'grammar' of collective beliefs (q.v. Bell 1992; Durkheim 1965; Merrifield 1987) shared between communities over many centuries, there were also diachronic changes over time, due in part to the complex processes of acculturation following the Roman occupation, along with improvisation and innovation. These mundane practices were worldly, everyday acts that emerged out of the intimate, interlinked lives and biographies of people, places, animals and materials.

Stephen Gordon (University of Manchester PhD Candidate: English and American Studies, Stephen.gordon@postgrad.manchester.ac.uk)

'Domestic Magic, Apotropaic Devices and the Walking Dead in Medieval England, c.1100-1400'

The belief that the dead could rise and wreak havoc on the living was a central feature of the local medieval worldview. Documentary sources provide tangible evidence for the belief in corporeal ghosts. Archaeological studies into 'bad' death and the fear of the corpse have mostly focused on apotropaic strategies that occurred at the grave-site. However, it is important to note that a great many revenant encounters occurred either at home or in the general vicinity of the village. It is the contention of this paper that techniques for allaying the restless dead can also be discerned in *domestic* contexts, and that apotropaic devices were integral components of the medieval house. With the contention that efficacious strategies could circulate in the local *habitus* until such time that cognitive or external constraints made the practice impossible, Early Modern devices, such as witch-posts, ritual marks and 'spiritual middens' can be used to identify similar devices in the Later Middle Ages. The identity of the assailant may have changed, but the response (the apotropaic device) to the problem (a supernatural invader) did not require much in the way of innovation. An interdisciplinary investigation into the supernatural infiltration of the medieval house can yield much information about local, unwritten belief in this period.

Natalie Armitage (University of Manchester PhD Candidate)
Natalie.armitage@postgrad.manchester.ac.uk)

'Artefacts of European & African Figural Ritual Magic: The Beginnings of the Voodoo Doll Myth'

This paper will explore figurative ritual magic practices from Europe and how they may have influenced the reading of figures from Africa to establish the roots of the common misconception about the origins and nature of the voodoo doll as it is widely perceived today. After establishing the popular definition of the 'voodoo doll', figurative sympathetic magic practices from Europe will be examined, focusing mainly on their manifestations during the middle ages, and the continuing battle between the Christian Church and the remnants of pagan beliefs, superstitions and practices. This will place into context the way in which African objects of ritual magic, especially those of a figurative nature such a *minkisi*, would have been viewed and interpreted by the contemporary European observer, establishing a basis for the prevalent misinterpretations of African culture as it moved to the Americas and evolved into the religion and magical traditions of Haitian *Vodou*.

Ceri Houlbrook, (University of Manchester PhD Candidate,
ceri.houlbrook@postgrad.manchester.ac.uk

'The Wishing-Tree of Isle Maree: The evolution of a Scottish folkloric practice'

In April 2012, a 'wishing-tree' was created by a local artist on the shores of Loch Maree, Scotland; visitors to the tree were encouraged to attach 'offerings' of rags, ribbons, and wooden baubles. In isolation, this appears to be a contemporary community art project. However, this construction boasts far more heritage than its recent creation would suggest, for it was intended as a reproduction of the nearby wishing-tree of Isle Maree, which has been the focus of folkloric customs since the 1700s. This paper will explore the numerous recontextualisations this custom has undergone since the 18th century, from the original tree's various incarnations – as a rag-tree, pin-tree, and coin-tree – to its modern-day manifestation on the loch's shore. A consideration of the custom's shifting materiality will demonstrate the versatile nature of ritual, illustrating the importance of viewing popular belief as an unfolding storyboard rather than as a fixed and isolated snapshot.

**Bryn Trevelyan James (University of Manchester PhD Candidate,
bryn.james@postgrad.manchester.ac.uk)**

'*Ciki *and* jiki*: The Inner and Outer layers of healers' workspaces in Madina, Accra'

Drawing upon two seasons (2010/11) of fieldwork with traditional healers in Ghana, this paper explores the applicability of anthropomorphic symbolism in the ordering of practitioners' workspaces – looking specifically at construction of real and imagined boundaries between activity areas. Within Hausa medical culture ideas of human physiology, and by extension theories of natural and spiritual causation, conceive of a body as composed of two layers. An Outer layer (*jiki*), perceived as essentially fluid and permeable through which substances may enter and leave, the location of sensory experience, the site of connection to the body proper; and an Inner core (*ciki*), that by contrast is far more solid, restricting entry and exit, where essential qualities may be stored and concentrated. Using these indigenous concepts as an interpretive framework the conflicting architectural and spatial strategies of healers with different curative practices are analysed: tracing shared features and points of connection between open, publically consulting herbalists and the private, hidden worlds of the *may-jinya* (spirit-men).

Tim Insoll (Professor of Archaeology, University of Manchester, tim.insoll@manchester.ac.uk)

'Magic or Common Sense? The Archaeology and Materiality of African Divination Systems'

African divination systems are multiple in form involving, for example, sortilege, astragalomancy, haruspication, scapulimenta, ordeal, and possession. They are also materially complex drawing upon the natural world and material culture in various forms. To date, the archaeology of African divination has been neglected. This paper will consider to what extent divination might be manifest archaeologically and how, if at all, the agency and thinking underpinning these systems in the past might be reconstructed through examining whether 'magic' is adequate for framing these practices in the, primarily, West African context.

Archaeology of Religion: thinking about terminology

Chairs: Ester Oras (Department of Archaeology, University of Cambridge, Downing Street, Cambridge CB2 3DZ, United Kingdom; eo271@cam.ac.uk) and Tõnno Jonuks (Estonian Literary Museum, Vanemuise 42, 51003 Tartu, Estonia; tonno@folklore.ee)

Session Abstract:

The archaeology of religion has a long history of scholarship. From the beginning of the discipline sanctuaries, burials and artefacts have gained archaeologists' attention, but it is only during the last decades that scholars have started to pay more attention to the theoretical and conceptual discussions in the field. In this context the question of terminology is relevant. However, issues of terminology are rarely engaged with explicitly, and when they are it is only on the basis of single case studies. Different theoretical backgrounds and source materials have resulted in scholars with considerably variable ideas about the use of specific terms. This does not only apply to the abstract terms such as ritual or cult, but also includes specific concepts such as shamanism, sacrifice etc. As a result, without paying attention to definitions and uses of our terminology we often end up in a situation where one and the same concept can cause remarkable confusion and misunderstanding.

Marjolijn Kok (ILAHS, marjolijnkok@ilahs.com)

Crossing borders: a cognitive perspective on religion for archaeological practice.

In this paper I will put forward how we can use a cognitive perspective to study religion in an archaeological context. This perspective gives us a clear definition of what religion and ritual is without defining its specific form. It makes us aware that the definitions we use have an analytical purpose and do not reflect the specifities of the communities under study. It is our detailed knowledge of the communities we study that should lead to a better understanding of particular forms of religious practice and worldviews. The advantage is that we do not have to form checklists in advance but can make our own conclusions about what religious practice is in a specific community. This approach, however, requires a detailed knowledge of different aspects of living in a specific community as religion cannot be studied on its own.

Sonja Hukantaival (University of Turku, somaal@utu.fi)

From foundation sacrifices to deliberate concealments – interpreting building deposits through terminology

When researchers first started to discuss objects hidden in the constructs of buildings they used terms like foundation sacrifice/offering and thus gave the act of concealing a very specific interpretation. This has since given room to a wide discussion about the terms appropriate for these concealments. It is now more common to use terms that are stripped from interpretive content and just note the deliberate act of concealing. This is a good starting point, but easily leaves us with a too broad definition. Different researchers have solved this term dilemma in different ways and many of these are justifiable. The aim of this paper is not to solve the dilemma of terms but to discuss how the use of terms shape how we as researchers view the phenomena of concealing objects in buildings. This will be illustrated by the different kinds of building concealments found in Finnish folk magic.

Tõnno Jonuks (Estonian Literary Museum, tonno@folklore.ee)

What is a holy natural place?

Questions of religion and beliefs have gained much interest during the past decade in archaeology. In many cases it is the landscape that has been used as the main discussion point and the debate of holy and sacred places (what's the difference?) can be considered as the most vivid. However, a clear distinction appears between the treatments in 'East' and 'West', as man-made constructions are studied in most of the Western Europe but untouched 'naturalness' is valued in East. During the past decade the concept of 'natural sacred place' has emerged, being used by archaeologists but even more extensively in ecological studies. Derived from so different sources the concept has caused several misunderstandings. In my paper I will examine what the concept means in different disciplines, how it has been used, where are the intersections and differences? In addition I would wish to address alternatives and discuss other ways of naming such places.

Mercourios Georgiadis (University of Nottingham, Mercourios.Georgiadis@nottingham.ac.uk)

Cretan peak sanctuaries revisited: the case of Leska on Kythera

In the prehistoric Aegean religion a characteristic term is the 'peak sanctuary'. It describes a type of sanctuary recognized in Minoan Crete, whose term was coined in the early 20th century. Although it is considered as a typical sanctuary for Minoan Crete and a few cases outside the island, in almost all cases they have been only partly studied. Nevertheless, general studies regarding peak sanctuaries have regularly appeared in Aegean religious literature, forming specific concepts and beliefs for them. The recent excavation of such a site outside Crete, at Leska on the island of Kythera, has provided the opportunity for a new outlook in the older hypotheses and narratives that formed the concepts and terms associated with the peak sanctuaries. This paper aims at addressing issues raised from the terminologies and characterizations used for understanding and defining peak sanctuaries on Crete and the broader prehistoric Aegean. Thus, it will be suggested that new ideas and approaches are necessary for comprehending them and highlighting important, but neglected, dimensions of these sanctuaries.

Lecture Theatre Five

Undermining Lineality: genealogy, archaeology, and the fragmentation of the 'everyday' past

Benjamin Westwood (University of Durham, b.e.westwood@durham.ac.uk) and Richard Hingley (University of Durham, richard.hingley@durham.ac.uk)

Session abstract:

At central TAG 2011, in "life after "death": how we do theory & what theory should do for us" it was declared that archaeology is on the brink of a new paradigm, based on the scientific advances viewed as central to the development of the discipline. A subsequent session "Dig it..." closed with the statement that it was time for archaeology to rediscover a common objective. The implication was that the 'post-processual project' had failed, and that the pluralism and fragmentation that post-processualism engendered will kill the discipline as we know it. This session will seek to counter this stance, and show that not only is fragmentation welcome, but that is in fact key to understanding the past. Only through a recognition that archaeology as a discipline is as heterogeneous as the past we seek to discover can we move beyond the 'paradigm' as a descriptor of progression in archaeological thought. Rather, we need to understand the that the discipline is composed of a diversity of Epistemes, and that we can better navigate the past using, for example, the Genealogical/Archaeological approach as conceptualised by Foucault. In exploring these themes we hope to highlight the importance of rejecting strictly teleological interpretations, and the application of homogeneous methods of critical reflection, in narratives about the past. However, and in the spirit of fragmentation, counter positions may be offered.

Benjamin Westwood (Durham University, b.e.westwood@durham.ac.uk)

Foucault in a vis-vest; genealogical emergence in the commercial episteme

> *"Genealogy is grey, meticulous and patiently documentary."*
> *Nietzsche, Genealogy, History, Foucault, M., 1984. Nietzsche, Genealogy, History. In P. Rabinow, ed. The Foucault reader. Pantheon Books, pp. 76–100.*

It is with remarkable prescience that Foucault opens his essay commonly thought to provide his most clear methodological guide to the use, and implications, of his genealogical method. It is unlikely that Foucault was implicitly predicting the rise of the of grey literature in archaeology, that corpus of data that has had such a profound effect on the knowledge of the past in the UK over the last twenty years. Nevertheless, in this paper I will use commercially produced archaeological reports as examples, recursively applying the genealogical method, to attempt to demonstrate a pattern of deeply imbedded theoretical praxis in developer led archaeology. I will argue that changing patterns of academic teaching in this post-modern era has aided the creation a conceptual framework itself deeply influenced by the Archaeological and Genealogical concepts proposed by Foucault that counters overt empiricism in this still emerging episteme.

Darrell Rohl (Durham University, d.j.rohl@durham.ac.uk)

False Objectivity and the 'Authentic Past': An argument for first-person perspective in archaeological writing

While generally frowned upon in much western academic writing, first-person perspective is relatively common in post-processual texts in archaeology, whereas it is very rare in the writings of archaeologists situated within culture-historical and processual approaches. Building on recent arguments from a variety of humanities and science disciplines, this paper argues for a more balanced approach in which both first- and third-person perspectives can coexist in rigorous academic writings in archaeology. The paper challenges long-held assumptions on what is acceptable, and recognizes that the typical injunction against first-person reflects unrealistic views of objectivity and a failure to teach discernment in the careful and effective use of perspective. Too often, it will be argued, third-person narrative is a rhetorical strategy employed to mask inherent subjectivity in the guise of objective-sounding authoritative language. Examples will be drawn from published and anonymous student papers to demonstrate both the problem and ways in which mixed perspectives can be utilized to provide archaeological discussions that are more clear, reflexive, and authoritative without falsely projecting a purely objective explanation of the so-called 'authentic past'.

David Webster (Durham University)

Dear friend, the walking dead, and all theory, are gray; And green the golden tree of life (with apologies to Goethe)

The realisation was long in coming; that post-processualism or perhaps we should now talk of post-disciplinary studies, was always and still is a disaster for archaeology. Still, there are many who would reanimate the corpse of theory, if only they knew how! Of course we should neither laugh nor cry about this, but understand. In this presentation I will - briefly - identify some key moments when successive attempts at reanimation fell into conceptual confusion, nevertheless, the patient refused to actually die. There after I will offer a number of observations regarding the contemporary situation and possible future developments.

Jude Jones

The Performance of Piety or The Archaeologist as Epistemological Sponge

'The early modern church with its pre-Reformation imagery and colour removed was nevertheless a site where religious identity was continually being visibly shaped and reshaped. In an Anglican church cleansed of the bodies of the saints, the bodies of its worshippers and ministers became the agents of ritual performance and ideology.'

Can such statements be validated and if so, how? After all, it seems highly unlikely that scientific or statistical analysis alone would enable archaeologists to develop firm opinions on such abstract matters. But by using ranges of knowledge – scientific, historical, artistic, architectural, anthropological, philosophical, literary etc- a composite epistemology can be developed which induces such objects as box-pews and effigial tombs to speak to the researcher. Is this methodology too fragmentary to be described as archaeology? Or are our archaeological identities continually being shaped and reshaped by new knowledges of every kind and might this not be a good thing?

Richard Hingley (University of Durham, richard.hingley@durham.ac.uk)

Antiquaries and genealogy: linking chorography and archaeology

This paper seeks to link the genealogical approaches that have been developed in some branches of the human sciences to writings about chorography. Chorography is a concept with classical origins that was adopted by Antiquaries from the late sixteenth century to explore the character of time in its relationship to a particular place or region. In recent decades, literary historians and archaeologists have played around with ideas about time in an attempt to explore the potential of some approaches that develop rather less linear concepts of the relationship between the past and the present, playing with the idea of eddies in the flow of time and persistences. For example, the uncovering of an ancient site through excavation brings the archaeologist into a direct relationship with something that has been lost for centuries, enabling new interpretations and experiences. Time is full of losses and (re)discoveries. This paper addresses how ideas about chorography can be related to the attempts of followers of Foucault to build an archaeology of knowledge. This represents an approach to genealogy that addressed the complexity of how ideas and images are passed down, lost, forgotten and rediscovered. In particular, I will draw upon a case study based on Hadrian's Wall to apply a genealogical and chorographical approach to this particular landscape (see R. Hingley 2012 Hadrian's Wall: a life, OUP).

Landscapes of Pleasure, Landscapes of Conscience: perceptions of environmental ethics in pre-modern societies

Chairs: Anne Sassin (Independent Researcher, asassinallen@gmail.com) and Kristopher Poole (independent researcher, kris.poole@hotmail.co.uk)

Session abstract:

Throughout time, humankind has been adept at manipulating the environment, whether for their own personal homes, subsistence benefits, or spiritual gain. More often than not, such reasons were anthropocentric in their instigation: some economical and some tied to social status. Occasionally, the created landscapes were purely aesthetic in inspiration, providing backdrops of pleasure to participants and quiet places of contemplation. Research into such interactions has tended to focus on the anthropocentric reasons behind such actions, yet the absence of separate concepts of 'nature' and 'society' in many past cultures (e.g. Descola and Pálsson 1996) means that we should also consider the potential existence of more ecocentric motivations. In particular, was management of the environment always self-motivated, or could it have at times been undertaken for the benefit of nature, and with environmental values in mind? Is one necessarily separate from the other? Are such distinctions detectable in the archaeological record, and more importantly, is it even possible to differentiate true motivations from masked aspirations? This session aims to address these issues by drawing in a multifarious range of papers and evidence, from zooarchaeological and palaeoethnobotanical, to historical sources and landscape studies, incorporating all regions and periods from ancient to post-medieval. Its objective is to explore methodologies for evaluating such an enigmatic topic, identifying instances in the archaeological record where signs of ecocentrism might be present, or as the case may be, entirely lacking.

Additional Reading

Benson, J., 2000, *Environmental Ethics.* London: Routledge.

Descola, P. and Pálsson, G. 1996 'Introduction', in P. Descola and G. Pálsson, eds. *Nature and Society: Anthropological perspectives*. London: Routledge, pp. 1-21.

Jones, O., 2000 '(Un)ethical geographies of human-non-human relations', in C. Philo and C. Wilbert, eds. *Animal Spaces, Beastly Places: New geographies of human-animal relations.* London: Routledge, pp. 268-291.

Kockelkoren, P., 1995 'Fundamental attitudes with regard to nature' in 'Ethical aspects of plant biotechnology', in *Agriculture and Spirituality: essays from the Crossroads Conference at Wageningen Agricultural University.* Utrecht: International Books, pp. 99-105.

Lynn, W.S., 1998 'Animals, ethics, and geography', in J. Wolch and J. Emel, eds. *Animal Geographies: Place, policies, and identity in the nature-culture borderlands.* London: Verso, pp. 280-297

Anne Sassin (Independent Researcher, asassinallen@gmail.com)

Monastic landscapes: bioethics and naturalism in medieval Britain

Despite notions of man's negative attitude towards both animals and the environment in biblical testaments, stories of monastic communities 'getting back to nature' abound in the literature, in particular the ascetic monks of the early Church, which of course contrasts with later movements who gained a reputation for their destructive expropriation of land. As such, this paper wishes to explore issues of nature and religion in the medieval world, specifically monastic Britain, using two particular 'orders' as case studies: the Celtic monks of the Early Christian era and the later Cistercians who dominated during the 12th century. As a result, theology, legends and myths are all pitted against archaeological evidence, in order to determine if the hermitic monk 'being one' with his natural surroundings really did have a basis in reality, and if so, what the motives really were.

Katie Hall (University of Cambridge, keh48@cam.ac.uk)

Worlds apart? Ecocentrism across the Mesolithic-Neolithic transition in Britain

In Britain, indigenous Mesolithic populations appear to tread lightly; their presence barely attested by superficial flint scatters, opportunistic uses of tree-throw hollows, and very few earth-fast features at all. One of many concepts bound up in the 'Neolithic package' is an increased perception of dominion over landscapes by past people. Farmers take control of their landscapes; they etch them with their presence and set in motion irrevocable changes that echo down the millennia to us today. How much is this dichotomy between populations a product of conceptualising early farmers as progenitors of modern Europe; or of using particular modern hunter-gatherer analogues for understanding Mesolithic worlds? This paper critically examines such influences on our interpretations, and presents time-space mapping of human inhabitation as one methodological approach that allows identification of the presence/absence of ecocentric concerns in the archaeological record.

Claudia Alonso Moreno (Departamento de Historia Antigua, Historia Medieval, Paleografía y Diplomática, Universidad Autónoma de Madrid, claudia.alonso@uam.es, +34914972034; +34675107673)

Landscape and environmental management from a Postcollapse perspective: the case of Mycenaean Boeotia

During the Late Bronze Age in Boeotia the people of Thebes and Orchomenos created a special landscape, designed to satisfy their own interests. The increase in the number of settlements, the drainage of the Kopaic basin or the evidence of big storage areas in Thebes show how the population obtained benefits from their environment sustainably. However, around 1200 BC, Thebes and Orchomenos were destroyed. LH IIIB sites in West Boeotia were flooded when the drainage system broke down and many areas seem to have been abandoned during this period. The aim of this paper is to elucidate if the Collapse of the palatial system in this area was due to an inappropriate use of what we call "the palatial landscape" or not. Moreover, we will show how after the demise of the Mycenaean administration, rural communities from the XIIth century BC managed to survive perceiving and creating a new landscape.

Martyn Allen (University of Reading, m.g.allen@reading.ac.uk)

Roman ethics and the management of wildlife: case studies from the north-west provinces

Study of Roman Britain has traditionally focussed upon villa/town economies, the military impact, and expressions of religious belief. More recently, archaeology has paid closer attention to the wider landscape context of these phenomena and it is clear that human benefit drove many developments. However, little emphasis is given to the role of ethics in people's decision-making; certainly, perceptions of the natural world are rarely taken into account.Zooarchaeological analysis has demonstrated that wild animals were prominent at Roman Fishbourne, and evidence suggests that wildlife was not merely exploited but managed. It is argued that this control was employed to generate a landscape aesthetic that exhibited and fulfilled elite ideals. Thus, leading from the premise that wildlife management is primarily anthropocentric in design, this paper takes an integrative approach to explore the possibility that intrinsic values were placed upon wild animals by people at Fishbourne, indicating that their ethical scope extended to include nature.

Individual Papers (4)

Chair: Matthew Fitzjohn (University of Liverpool, mpf21@liv.ac.uk)

Juan Pablo López García (Universidad de Salamanca, juanpalopezg@gmail.com)

Architecture, Perception and Conduct of the Vettones Culture

With this research we understand the architecture as the resource used by proto-history societies in order to domesticate the environment. This domestication is not only limited by the way they face the inclemency of the weather, but also through the architecture, humans could shape a landscape that they feel part of. The house, the walls or the sanctuary are organised and knowledge spaces in opposition to a wild, unknown and dangerous world (the chaos). Furthermore, architecture is loaded of intentions and some displays may indicate strategies of elite power over other members.The location, the scale, the decoration or the visual impact may generate certain behaviour on the rest of the group. With our work we are launching some methodological tools to detect this variable, focusing our research on the "Vettones" culture, an iron age culture located in the centre of the Peninsula Iberica, Spain.

Ilaria Tirloni (University of Rennes 2, Haute Bretagne France, CReAAH-UMR6566-LAHM, Ilaria.tirloni@istruzione.it)

Rules during the Rite: analysis of southern Italian contexts

This paper aims to investigate the ritual contexts in Southern Italy between the Final Bronze Age and the Early Iron Age, analyzing several archaeological data from which it could be possible to recognize the existence of ritual rules. It's really difficult to look for the traces of invisible acts like the gesture and the operational mode used in the religious sphere, especially when there aren't literary sources of the same period. However studying all the archaeological data, particularly the patterns of the deposition of pottery and bronzes, the goal is to bring back to life rules for the rite.

Harry Clarke (University of Sheffield, harry.t.clarke@gmail.com)

A Contemporary Archaeology

Here I shall present a paper on the future of archaeological research; I believe a conceptual shift is possible towards a multidisciplinary, ordered approach to the study of human culture and its progression. With the opening of world since the advent of the World Wide Web and the progress technology has made within the last decade the fragmentary approach to academic research has fallen away. Technology, resources and data are available to conduct studies into human endeavour and identity right up to the present day. Archaeology should be concerned with all aspects of human culture, including that of modern society. The goals of archaeology have constantly changed over time, much like the world that changed them. The idea of a trend or fashion is nothing new; humans have always lived in and around them, either reacting or adhering to them. New areas of research, such as digital media and online cultural landscapes open up and how these relate to past material cultures and human interaction. Already archaeological research is being conducted on areas of modern and contemporary society, in exploring these new avenues we may begin to challenge old conceptual frameworks and develop a new approach to understanding how we arrived at this present human culture.

Robert Clarke

Order and Chaos: a proposal for mapping the influence and material culture of highly regulated organisations

Rules and regulations permeate the social fabric of any organisation; this is especially true of highly ordered organisations such as the military or National Health Service. In so doing they leave a physical imprint on the landscape whilst specific material enters the archaeological record. So can we differentiate between areas where regulation and ritual connected with highly organised groups influence the archaeological record? More importantly can we recognise the boundaries between? Rules and regulations are an important component when considering these questions, only when a satisfactory framework has been developed can we start to understand the formation of the historical archaeological record. Utilising the aviation landscape, itself a 20th Century phenomenon, this paper demonstrates the theoretical connection between levels of regulation and corresponding changes in material culture. Moreover, a framework is proposed whereby we can indicate specific areas of influence when considering large landscape features connected with highly ordered organisations.

Lecture Theatre Six

Crafting-in-the-World: the temporal and spatial dynamics of craft and its practitioners

Chairs: Clare Burke Davies (Department of Archaeology, University of Sheffield) and Jessica Slater (Department of Archaeology, University of Sheffield, j.slater@shef.ac.uk)

Session Abstract:

Whilst the last two decades have witnessed a prolific interest in craft studies, which have increasingly acknowledged the sociality of craft, the role of choice, and the importance of the body in the development and transmission of craft traditions, there remains an uncomfortable dichotomy between the temporal and spatial understandings of craft practice. The abundance of existing research has traditionally focused on either describing production processes or attempted to theorise how the finished products of craft acquire meaning. The separation of object from process has resulted in the products of craft looming un-tethered to practice, devoid of spatial and temporal understandings of craft practice. In addition and despite claims to the contrary to this, there has been little coherent collaboration between academic specialisms, which has only served to heighten the fragmented nature of craft study and impeded our understanding of the subject as a whole. In an attempt to address these issues this session will encourage multidisciplinary engagement with the topic of craft, focusing on the temporal and spatial embeddedness of craft activities; what we term Crafting-in-the-World.

Suzanne M. Spencer-Wood (Professor of Anthropology, Oakland University
spencerw@oakland.edu

The Temporal and Spatial Diffusion of the Sloyd Educational Crafting Tradition Across the Landscape of Western Culture

Sloyd is an educational crafting tradition of manual training that was developed in schools to teach children how to apply mathematics in a series of progressively more difficult practical projects that produced crafted artifacts in processes that built character, respect for labor, and taught values involved in high quality craft production. Sloyd craft production methods were first developed for woodworking, followed by paperfolding, textiles, and metalwork. Sloyd originated c. 1875 in Sweden and spread to Norway, Finland, Denmark, Belgium, Germany, France, Italy, the UK, and the US. Sloyd is still taught in Scandinavia and became shop classes in US public schools, while being discontinued elsewhere. Sloyd historic sites and textbooks illustrate the tools and methods used to teach students to produce craft items through practical projects. The philosophy involved in Sloyd manual education was related to the Arts and Crafts movement that reacted against industrialization of production replacing craft traditions.

Sophie Norton (PhD Candidate, University of York, sophie.norton@york.ac.uk

Craftspeople and the building process: the case of Brierley and Anelay

Hanson has argued convincingly that the relationship between craftsperson and architect during the process of building changed quickly in the 18th and 19th centuries. The rise of the 'artist' architect saw attempts to disguise methods of building in favour of a vision of the final

product, which meant that ideals of geometric construction began to prevail over the builders knowledge of how. By taking a sociological approach to analysing references to William Anelay in the archive of architect Walter Brierley, I will examine their relationship. The practice Brierley worked in succeeded John Carr's, then one of the oldest in England, and I hope to argue that Brierley inherited earlier methods of managing building process. These methods may have allowed his preferred builder Anelay the freedom and command to cement the reputation of a building firm that, established in 1747, is itself now one of the oldest in England.

Peter Oakley (chool of Material, Royal College of Art)

The Rise and Fall of the Jewellery District in England

England once supported two of the world's largest jewellery manufacturing districts: London's Hatton Garden and the Birmingham Jewellery Quarter. Both grew dramatically during the nineteenth century, reaching a peak in the early twentieth. However, recent decades have seen a steep decline in their fortunes and today they are both considered under threat. By drawing on documentary evidence and fieldwork, (including participant-observation and interviews) carried out in both districts, this paper will explore why these areas became focal points for a craft based industry and identify the unique material culture that developed in response to the needs of jewellery businesses. It will also consider the impact of recent attempts to revive or preserve individual jewellery manufacturing sites and district-wide regeneration plans that have involved promoting these districts as 'jewellery quarters'. The paper will challenge the rhetoric of inevitability that runs through the conventional descriptions of these districts' original development, questioning if they were ever as coherent as they are currently portrayed and the extent to which chance and wider social forces led to their original establishment and subsequent growth. It will conclude by considering if these unconsidered factors render current attempts at retaining these districts as jewellery manufacturing centres quixotic.

Beatrice Hopkinson (American Institute of Archaeology)

Function of Bevel-Rim Bowls of Mesopotamia (Briquetage): a Holistic approach to Bronze and Iron Age Evidence of Salt-Making

Dirck van Bekkum (MOIRA Culturele Transfer en Transformatie, MOIRA@CTT.NL)

Occupational therapy and vocational training: Acquiring and transmitting arts and crafts impulses

In ethnographic fieldwork project the author researched and guided several hundred young men in psychiatric-occupational-therapy and vocational training practices (1994). Fieldwork data suggests integrated experiences in young men of function, aesthetics and meaning in crafting. Research goal was cross-cultural comparing crafting in Western societies and in contemporary first nation communities and their predecessors (Van Bekkum 1988; 1993). Conceptual frameworks of anthropologist Franz Boas are used to analyse and explain data. Boas researched cross-culturally first nation communities for intertwining of crafting, motor habits, materials, functionality, meaning, context, mentality and social place of the artisan and the creating process (1927/1978). Integrating potential and intrinsic motivation of crafting activities are supported by older and recent neurophysiologic and neuropsychological discoveries of motor (manual) patterns/skills, language and sociality in the human brain

(Penfield & Rasmussen, 1950; Leontjew 1973; Keysers 2011).

Yvette Marks & Roger Doonan, University of Sheffield

A hole new world: A re-assessment of the working parameters of the Aegean perforated furnace

The inception of and transition to early copper metallurgy in the Aegean has been the focus of many scholars' research with the intention of understanding the development of complex societies in this region. Most studies have concentrated on artefacts of production, rather than the technological process, or have not differentiated between evidence for artefact use and production evidence. The archaeological evidence is limited due to a lack of systematic excavations of metallurgical sites, paired with the preoccupation on provenance, not processes or performance. A multidisciplinary approach, combining ethnography, experimental archaeology, analytical methods and theory, to craft and its production technology can provide a better understanding of available evidence for technological processes and allow for the reconstruction of production methods. A campaign of experimental runs of a perforated furnace tested not only technological parameters of the furnace but also the engagement of practitioners with the material and production techniques. Ethnographic research involving the observation of firings of wind-powered furnaces also highlighted temporal and spatial limitations, which could have remained overlooked. Comparison of microscopic analysis of the furnace product to that from excavation revealed parallels which solidify the proposed method. This interdisciplinary approach the 'Aegean' furnace produced evidence which questions models of the transition of metallurgy, highlighting a transitioning of the idea of metallurgy rather than the technological process.

Lydia Maria Arantes (Doctoral Research Fellow, University of Graz)

Etsy as a global community of practice?

Propagating the value of handmade life, the online market place Etsy, established in 2005 has attracted over 875.000 active sellers since. It is mainly crafters and handicrafters that put their items up for sale. The platform was implemented driven by the urge to change the way global economy works, e.g. enabling a virtual but still direct contact between crafter-producer and consumer. Crafting and selling crafts, traditionally local in scope, then acquires global dimensions. Ideas, products and money circulate globally, the crafter him/herself stays embedded locally, though integrated into a global community of hundreds of thousands of other crafters. Bearing in mind that many products are sold to active members of the Etsy-community, the question arises whether the spatially global and virtual dimension suffices to reach the goal of changing global economy. Or is Etsy rather to be seen as a community of practice that merely strives to reproduce itself?

Victoria Tedder (PhD Candidate, University of Kent, vt64@kent.ac.uk)

Crafting a progressive nostalgia; radical embroidery as a negotiation of the past into a positive future.

Although nostalgia is frequently called upon as a reference for skills and aesthetics within many crafts the tensions within this remain largely unexplored for social sciences. This paper will focus on skilled work with domestic connotations and explore the potential for such actions to

be progressive through their negotiation of nostalgia. taking influence from work by Bonnet, Strangleman and Boym and focusing their ideas within a domestic realm currently overlooked. These will be explored before looking at the ways in which this is enacted using the case studies of embroidery skills used for the renegotiation of gender. As such the use of skills, their connotations and embodiment will be the objects of our focus to argue that acts of transformation are a force by which this nostalgia can be negotiated in order to be moulded to fit with current needs and desires.

Barnabas Harris (Independent Researcher)

Chalking it down to Experience: An Experimental Study into the Architectonics of Durrington Walls

Prehistorians have readily contributed to a now exhaustive corpus of research concerning the Neolithic henge monuments dispersed across the chalklands of Southern Britain. This work has undoubtedly been shaped by the revisions in archaeological theory that have transpired over the last century, with scholars focusing first on the chronology and function of the monuments before later considering how the metrics and distribution of them may inform our understanding of the past. More recently, thought has been given to the materiality and physicality of such places and how this can restrict or enable access to particular modes of knowledge and ways of being in the world. Whilst this represents an excellent way forward for the study of the monuments themselves, a similarly theoretically advanced progression has not taken place regarding the study of the technological processes which underly the construction of these monuments - invariably involving the extraction of chalk with antler tools - which, whilst being initially examined strictly in terms of efficiency, has not since returned as the foci of any substantial research informed by contemporary archaeological theory. This paper documents an experimental approach to understanding how tool marks present on chalk blocks used in the construction of Durrington Walls may shed light on the specific tools and techniques employed during the construction of this monument. The partially revealed *chaine operatoire* can be interpreted as part of a wider seasonal craft practice of particular importance during the Late Neolithic which may suggest the presence of additional, hitherto ill-explored, aspects to the relationship between humans and landscape.

Marc Higgin (PhD Candidate, University of Aberdeen, r01mch11@abdn.ac.uk)

What do we do when we draw? An anthropological rumination on making-in-the-world

What do we do when we draw? While drawings are generally not regarded as 'craft' products, the process of drawing provides valuable insights into practices that are common to both craft and art. Indeed, it is so common that the complexity and strangeness of drawing is often concealed by its very usefulness as a means to describe, communicate and think about the world. The usefulness of line (sketched on paper, scratched on a wall, painted on skin) foregrounds form, leaving behind passive matter. Exclusive attention to form, whether present as a novel idea in the mind of the artist or embodied in a finished object, misses out the process of formation (see Ingold and Hallam 2007). Using the work of Paul Klee as well as my own experience as an artist, this paper approaches drawing as improvisatory, imaginative work, which unfolds between eye, hand, surface, line and heart, which provides a critical perspective with which to engage concepts of agency, intentionality, choice, time, aesthetics and expression common to both archaeological and anthropological theorisations of craft and creative

practices.

Maikel Kuijpers (PhD Candidate, University of Cambridge, mhgk3@cam.ac.uk)

Everything but the metal: Domain-shifts and cross-craftsmanship in Bronze Age metalworking practices.

In Bronze Age societies more often than not the metalworker is seen as the most important craftsman as he is capable of dealing with the mysterious transformative nature of metal (Childe 1930, Vandkilde 2010). During this presentation I will make the argument that metalworking has much more to do with other crafts than the actual working in, and with, metal. Not only is there a lot of cross-craftsmanship visible in the craft of metalworking, we may also find so–called domain shifts; Applying a (technical) principle guiding one practice in another technology or material. As an example I will discuss some Early, Middle and Late Bronze Age objects that show considerable diversity in skill, but this skill can be traced back to the production of the model and mould. Hence, metalworking seems to be all about the model.

Gustavo Crembil (Assistant Professor of Architecture, Rensselaer Polytechnic Institute, crembg@rpi.edu)

"El Proyecto Paraguas" (The Umbrella Project). Craft knowledge as tactical tool in marginalized communities in Argentina.

Abstract: "El Proyecto Paraguas" is part of an on-going exploration of 'craft in the age of globalization' that was initiated during Argentina's economic and political meltdown in early 2000s and partially inserted in the horizontal autonomic processes taking place in the country at that time. There, in partnership with local groups and NGOs, we started testing ideas about ''social technology''. Looking to survey, rescue, update and promote popular technological knowledge (hand-weaving in this case), we proposed a partnership between two groups: a community of rural basket weavers and a collective of urban scavengers that could mutually benefit both groups and the surrounding community. In worlds were survival is the most basic form of entrepreneurship, we proposed an 'umbrella' where two disfranchised economies and cultures were brought together for them to share and exchange technologies, knowledge, and resources; but also to build skills like leadership and consensus building to increase their economical and political leverage. In this paper we will elaborate on the premises, processes and futures of such tactical proposal.

Andrea Dolfini (Lecturer in Archaeology, Newcastle University, andrea.dolfini@ncl.ac.uk)

Envaluing metallic substances in prehistoric central Italy

In any human society, the adoption of technological innovation is predicated upon a process of learning and negotiation over the meaning and value of the new materials and artefacts, the agents who are meant to manufacture and use them, and the appropriate arenas and circumstances for their consumption. Globally, this process can be termed as 'envaluation' or the investing of novelties with recognisable social meanings (Taylor 1999). This paper explores the technological and cultural processes whereby different ores and metallic substances were invested with meaning in central Italy at the dawn of metal production, during the Late Neolithic and Copper Age (*c.*4500-2200 BC). It is argued in particular that early miners and

metalworkers categorised different ores according to their colour and other visible features, which provided them with clues regarding the metals they would have obtained from them. Strikingly, the prehistoric categorisation of metallic substances appears to be at odds with our own, which is overwhelmingly based on chemical composition and other scientifically measurable parameters.

Jessica L. Slater (PhD Candidate, University of Sheffield, j.slater@shef.ac.uk)

Time, space and place: the potential of time/geography and geochemical approaches for capturing experimental engagement

Experimental archaeology is one of many heuristic devices at the disposal of those investigating ancient technologies. Though experimental (re)constructions of pyrotechnical equipment can aid in elucidating preferred operating conditions and constraints upon technical performance, seldom have these experiments been used to interrogate practitioners' real engagement with these productive features. Careful analysis of the individuals' bodily movement and engagement with the experiment can provide a complementary perspective to the more familiar work involving the analysis of geochemical signatures of particular activities. A time/geographical approach was combined with geochemical data to interrogate the observable relationship between practice and measurable changes in soil/sediments. Time-slice photography was utilised to carefully record practitioners' engagement with an experimental copper smelting furnace. These data were then compared to the portable XRF measurements taken on site over the course of the experiment. Results showed geochemical enhancements in areas that correlated well with particular actions recorded by time/geography. In light of this work, researchers are encouraged to explore aspects of bodily engagement when investigating past arenas of technical performance.

Lecture Theatre Seven

Archaeology and Media – Entertainment or Edutainment?

Chairs: Donald Henson (Honorary Director at Centre for Audio-Visual Study and Practice in Archaeology (CASPAR), d.henson@ucl.ac.uk), Lemont Dobson (Inaugural Scholar and Visiting Assistant Professor at the School of Public Service and Global Citizenship, Central Michigan University, lemont.dobson@gmail.com) and Lorna Richardson (PhD Candidate, Centre for Digital Humanities at University College London l.richardson@ucl.ac.uk)

Session Abstract:

This session explores the complex and often controversial relationship between archaeology and the media. Participants address questions of both the educational and entertainment value of archaeological information in the media, from traditional television programming, archaeology on the Internet, online broadcasting, and traditional newspapers. The participants and papers presented represent the experiences of professional archaeologists, museum practitioners, television and media personalities and industry voices. The session participants address a number of questions regarding the relationship between archaeology and the media including: what value does archaeology hold for the media and how has archaeology been presented to a media-hungry public to date? What do education, learning and entertainment mean to both practitioners and 'consumers?' What can archaeology learn from the media in

terms of developing effective communication strategies? And how can archaeologists leverage electronic and broadcast media to build support for preservation among the general public? The Day Session will be divided into three sections by the screening of four film projects in an archaeology film festival. The potential role of new media in deconstructing barriers to knowledge and reaching the wider public is also explored and the session will be live broadcast on the internet to a worldwide audience via a purpose built website. The session will also encourage interaction between participants and the general public via the use of twitter and other social media. Towards this the session social media coordinator will offer questions for the presenters selected from the session twitter feed during the two discussion periods.

Lemont Dobson (Inaugural Scholar and Visiting Assistant Professor at the School of Public Service and Global Citizenship, Central Michigan University,
lemont.dobson@gmail.com)

***Managing the message: my evolution from academic to television producer*.**

My own journey to producing television films was in direct reaction to the popularity of rubbish history and pseudo-science based content on television. The proliferation of pseudo-science programmes such as *Ancient Aliens* and *Bigfoot Revealed* on television reflects the existence of a market for entertaining, thought provoking television content. However, the above mentioned programs are wildly inaccurate and misleading representation of science and archaeology at best and at their worst, programmes like *Ancient Aliens* serve to perpetuate discredited racist and colonialist ideologies in the guise of investigative inquiry. If we hope to stem the tide of rubbish history and science programs, we must put ourselves out there and tell the exciting stories we have in a way that engages the public imagination. In this paper I will advocate increased involvement of academic archaeologists in the production of content. In the past, cost was a major inhibitor to independent television production. However, advances in digital filmmaking have greatly reduced the cost of production and leveled the playing field for independents. Funding challenges remain, but by leveraging university assets and forming creative and synergistic partnerships it is possible to produce high-quality, entertaining and educational content that challenges the status quo.

Don Henson (Honorary Director at Centre for Audio-Visual Study and Practice in Archaeology (CASPAR), d.henson@ucl.ac.uk)

Understanding the Stereotypes of Archaeology on Television

Archaeology has a long tradition on television in the UK, beginning with *Animal, Vegetable, Mineral?* in 1952, an archaeological quiz show. This was soon followed by a straight documentary strand, *Buried Treasure* in 1954 and *Chronicle* from 1966 to 1986. This kind of format, the documentary, has remained very popular and remains the dominant mode of archaeology on TV. More popular in recent times is the dramatised documentary, using actors in costume to portray individuals using various degrees of dramatic narrative. Good examples include *Neanderthal* in 2001, and *Pompeii: the last day* in 2003. The most popular of recent series have been those that have placed their focus squarely on archaeological process, emphasising the work of the archaeologists and the role of interpretation. This has been the major contribution of *Time Team*, on our TV screens since 1994, following by programmes like

Meet the Ancestors (1998-2003), *House Detectives* (1996-2002) and *Two Men in a Trench* (2002-03). So, there has been a wide variety of types of archaeology programme on television. Most have been educational in that they aim to impart knowledge or understanding. Some have overt entertainment elements, such as larger than live personalities, or dramatic narrative. Very few have entertainment as their main mode of communication, although archaeology does feature in rather more entertainment shows than we think. So, why did *Bonekickers* fail so badly. Can it be treated as an archaeology series? Where does it fit within the tradition of television archaeology.

Marjolijn Kok (Institute of Landscape Archaeology and Heritage Studies, m.s.m.kok@uva.nl)

Archaeotainment: A Critical View at the Mingling of Heritage and Fun

Carenza Lewis (University of Cambridge, crl29@cam.ac.uk)

Bullwhips, bullion and making a difference – the role of TV archaeology in social change projects

This paper will consider the role of TV archaeology in helping archaeology to drive forward social change by enhancing various aspects of people's lives. It will be based on the speaker's experience of harnessing the appeal of archaeology and the communication skills used in broadcasting to develop effective social programmes raising educational aspirations, boosting educational performance, building personal self-confidence, developing new ways of assessing skills, enhancing community cohesion, and enriching the lives of individuals with special needs. The paper will be based on evidence from several thousand people of all ages who since 2005 have taken part in archaeological activities run by Access Cambridge Archaeology (ACA), the outreach unit set up by Dr Carenza Lewis at the University of Cambridge after she left *Time Team* (http://www.arch.cam.ac.uk/aca/). The paper will begin by considering the way in which experience gained in broadcasting, including *Time Team,* led to the creation of Access Cambridge Archaeology. It will then explore the impact that the public profile TV creates for archaeology had on the development and expansion of ACA programmes as it set out to reach a wider range of people. The paper will then examine the extent to which the expectations of those taking part on ACA activities correspond to what they expect from having watched archaeology on TV, and how this impacts on outcomes. Finally, it will consider they way in which the activities of ACA have themselves been picked up by, and presented in, broadcast media, and reflect on the difference between these and the way archaeology is often portrayed elsewhere in the media.

Theano Moussouri (UCL Institute of Archaeology, t.moussouri@ucl.ac.uk)

Unpacking the meaning and value of education, learning and entertainment

In the museum studies literature, the terms "education" and "learning" have been used interchangeably, while the term "entertainment/fun" is often seen as opposed to education and/or learning. This paper will use motivation research to argue that museum visitors see no apparent conflict between fun and learning. Indeed, research shows that people who enjoy learning, particularly the type of learning afforded by a museum, consider learning in a museum entertaining. Although the exact numbers and priorities vary, a large number of people visit

museums seeking a learning-oriented entertainment experience. Existing evidence suggests that these type of experiences lead to a significant increase in learning. Furthermore, this paper will discuss the connotations the terms education, learning and entertainment have both for practitioners and visitors/users. It will also argue that we need to work harder to both understand the connotations and nuances of the terms, and to help reinvent for the public more appropriate definitions of these terms.

Victoria Park (International Centre for Cultural and Heritage Studies, Newcastle University, v.m.park@ncl.ac.uk)

Read all about it? Newspaper coverage of the excavation of human remains

The newspaper article provides an interface through which the 'everyday' excavation can be presented to the public, and coverage has increased over the past 20 years. However, the newspaper article is far from a simple account of an event, it is socially constructed within the constraints of the news media format. As a result, coverage often attracts concern from archaeologists, particularly when human remains are concerned. The competing ideas between archaeologists and news media with regards to content and purpose of the newspaper article means it can be viewed as a site of conflict. This paper takes data collected from newspaper articles, the public, and archaeologists, as well as drawing upon mass media theory to explore the issue in more depth, seeking to understand the contrasting views of newspaper coverage of the excavation of human remains. It will consider issues such as what archaeology is to the news, and what the newspaper article is to archaeology. The paper will also touch upon the ways in which newspaper articles draw upon wider popular culture images of archaeology as a way of engaging their readers.

Ian Richardson (Treasure Registrar, The British Museum irichardson@britishmuseum.org)

Britain's Secret Treasures

The television programme Britain's Secret Treasures[1] represents the end product of a year and half of pitches, negotiations, research and production by ITV studios, and the collaborative efforts of the British Museum. It is a programme about archaeology, focusing on artefacts discovered by members of the public, rather than professional archaeologists, which have been reported to the British Museum's Portable Antiquities Scheme (PAS)[2]. The objects were chosen on the bases of specific criteria centering around their historic significance, but naturally it was necessary to consider the items' appeal to viewers; either as aesthetic or touching pieces in their own right, or for the story behind their burial or discovery. Throughout negotiations and production, the television studio and the British Museum debated the treatment of issues such as value and best practice, with both sides finding a mutually agreeable formula. The was not as difficult as it could have been – perhaps because the PAS, in its relationship with metal

[1] Transmitted 16 – 22 July 2012 on ITV1

[2] The PAS is a network of archaeologists based in local offices throughout England and Wales, which records archaeological finds made by the public.

detector users, represents a nuanced position in archaeology and is attuned to compromise. At the moment (June 2012) as the production period draws to a close and the marketing of the series begins to take shape, the British Museum has been pleased with its relationship with ITV. The museum developed a successful strategy for dealing with what it anticipated would be a logistically challenging production period. The compelling question, and one that is dependent not just on the appeal of the television show but also on factors like the weather and national news stories (the show will be broadcast at the same time as the start of the Olympics) is about the impact of the programme once it is broadcast. In the immediate aftermath it should be possible to gauge impact in terms of online response (visits to the PAS website, for instance) but more difficult to gauge will be a 'real world' response, and whether the show results in more finds being reported and more museums being visited, which of course would be the best hoped for result of this collaboration for the British Museum.

Lorna Richardson (PhD Candidate, Centre for Digital Humanities at University College London, l.richardson@ucl.ac.uk)

Gay Cavemen, John the Baptist and the Lost City of Ciudad Blanca

Francesco Ripanti (PhD Candidate, University of Siena, cioschi@gmail.com)

Entertainment and Edutainment together – Multimedia and video-narration in archaeology

This paper discusses uses of film and film production as a means of enhanced communication between archaeologists and the wider public. Given recent advances in digital technology, including cameras and high-speed internet, online dialogue can be fostered through effective and creative film production. But, how do archaeologists navigate the differences between entertainment and edutainment? This paper argues that by leveraging public interest in fieldwork, archaeologists can tell micro-stories recorded on film and audiences are then free to respond to areas of their own interests: a children to a funny scene, an archaeologist to a description of a particular feature, a member of the local community to some allusion to the place where he lives etc. An example of this is the successful experimental film project produced by archaeologists at the Roman site of Vignale (Italy). In 2012, the archaeologists produced a docudrama with 3D reconstructions interspersed with video documentation of the fieldwork in progress.

David Toon (Cloak and Dagger Studios)

The Theatre: Shoreditch, 1595

This paper discusses the collaborative project between The Museum of London, archaeologists who excavated the Shoreditch site and Cloak & Dagger Studios from the perspective of the filmmaker. One of the biggest points of interest to arise from our project wa that by taking the excavation data through the journey of constructing and presenting a multi-media project, a number of questions emerged for the archaeologists that maybe they wouldn't have thought of in their original analysis. The process of visualizing the structure in 3d allowed the team to test theoretical assumptions about the structure and how it functioned and looked above ground.

From an audience point of view, basing the 3D model of the Theatre on accurate data from the excavation also enriches the user's experience.

Gerard Twomey (Bamburgh Research Project)

1. **The role of media in the rediscovery of Hope Taylor's Bamburgh.**

This paper is intended to be a summary of how the work of Brian Hope Taylor at Bamburgh Castle in Northumberland came to light over a number of years following his death in 2001.

Brian Hope Taylor's Bamburgh legacy.

Brian Hope-Taylor excavated at Bamburgh Castle, Northumberland, UK between 1959 and 1961 and from 1970 to 1974. He never completed a final report detailing his work. The castle has been investigated since 1996 by Bamburgh Research Project, and a significant portion of the early years of the project between 2000 and 2006 were concerned with rediscovering what Hope Taylor had achieved at Bamburgh. The project's media department played an important role in recording these investigations and went beyond the excavation to unearth the story behind the dig. What emerges is a story that parallels a wider subject of how fundamental changes in archaeological methodology and theoretical approaches have transformed British archaeology in the latter half of the 20th century. The work of BRP media has shown that video recording integrated within archaeological projects can offer an opportunity to preserve the valuable legacy of important archaeologists. A feature length documentary film will be the major outcome of this research.

2. Methodological approaches to media at Bamburgh Research Project

Multi-media, and specifically video, can augment and inform the archaeological record. Bamburgh Research Project media has captured over 1500 hours of digital video spanning 6 formats since 2000, and produced numerous films with varying success. Film crews are comprised of media and archaeology students and volunteers. The BRP media method borrows heavily from the low key, single camera small production team method that we had witnessed in 1999 working with BBC's Meet the Ancestors. We combined that with conventions of archaeological recording – instead of a context register we had a tape register and instead of context sheets we had tape log sheets. The notion of recording every context throughout its excavation was untenable. Our approach favoured on-site interpretation and social documentary to record beyond the traditional record, much like an augmented site notebook. We collected regular PTC's (presenting to camera) with excavators, detailing their developing interpretation of the site, and extensive footage of the layers and features under excavation. We followed the story of Hope Taylor at Bamburgh, collecting many interviews with people who had known or dug with him. That investigative process helped us understand Hope Taylor's site better and proved invaluable when interpreting his recording system. By recording the dig daily, we hoped to critically assess the quality of archaeological practice on site. The footage could be edited and disseminated. The archaeology of a site has it's own narrative. Broadband internet, social media and the popularity of community archaeology, lends itself perfectly to a multi-media approach.

Conceptual metaphor and archaeological interpretation: a workshop

Seminar Room

Chair: Rob Wiseman (Institute of Archaeology, University College London, robert.wiseman.11@ucl.ac.uk)

Session Abstract:

Can the archaeological record tell us something of what prehistoric peoples thought? Postprocessualists demonstrated that ideas and ideology shape the material record - but did not develop methods for articulating the specific ideas involved. Cognitive archaeologists have explored the architecture of thinking - such as language and handedness - but not what people actually thought. A method that has been little explored by archaeologists is conceptual metaphor. Originally developed in linguistics, the theory argues that metaphor is not merely a literary device, but involves experiencing one thing in terms of another, and is central to conceptual systems. Evidence demonstrates that conceptual metaphor—which structures how people think and act—is found in all parts of the globe. In the last decade, neuroscientists have explained metaphors are wired into neural networks. For archaeologists, this is an exciting development, as it frees the theory from its linguistic origins and strongly suggests conceptual metaphors could have been used by prehistoric peoples. But how can we identify conceptual metaphors in the material record, without clues from text or artistic representations? The techniques developed by linguists to analyse linguistic metaphors cannot be applied to material culture: archaeologists and anthropologists need new methods.This is the focus of this workshop. Participants will use case studies to explore 'material metaphors', and help shape techniques for interpreting metaphors in archaeology. The goal is to produce a monograph, based on the discussion and case studies. All participants of the workshop will be acknowledged in all resulting publications.

Please see the timetable for details of the session.