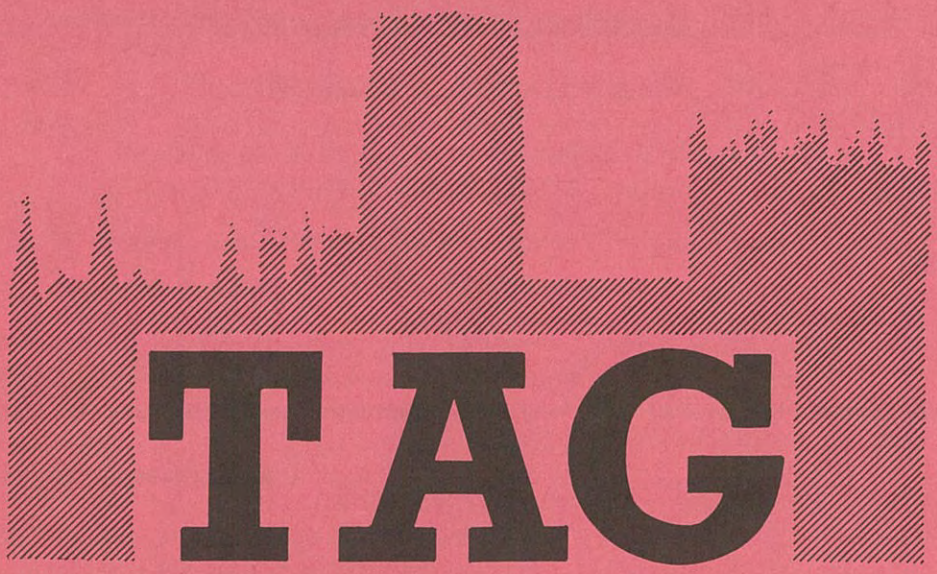

Programme and Abstracts for The Fifteenth Annual Conference of the Theoretical Archaeology Group

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University of Durham
13th –16th December 1993

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THE FIFTEENTH ANNUAL CONFERENCE
OF THE
THEORETICAL ARCHAEOLOGY GROUP
DEPT. OF ARCHAEOLOGY, UNIVERSITY OF DURHAM
13TH TO 16TH DECEMBER 1993

PROGRAMME

All sessions will be held in the Elvet Riverside lecture rooms, unless stated otherwise.
Please note: last-minute changes to the programme and schedule will be posted on the noticeboards by the registration desk.

Monday 13th December, Afternoon Session

Archaeology of mind? Psychology and Philosophical Perspectives (ER142)
Organisers: Jim Good and David Webster
Chair: Steven Shennan

2.30-2.50	Jim Good: Doing psychology outdoors: some maxims for the cognitive archaeologist
2.55-3.15	David Webster: Cognitive archaeology: problems and prospects
3.20-3.40	Paul McKevitt: Archaeology and the anaylsis of coherence of intention in natural language dialogue
3.45-4.15	Tea/coffee break
4.15-4.35	Ben Cullen: Cognitive archaeology and the psychbiology of historical contingency
4.35	**Discussant:** Steven Shennan; followed by general discussion

General session (ER141)
Organiser: Sarah Scott
Chair: Martin Millett

2.30-2.50	Daniel Arsenault: Religious events, images and power: insights in a Moche funerary ritual
2.55-3.15	Mary Baker: I'm moving into the gap
3.15-3.35	Jacki Hawker: Gender and status: alternative realities
3.40-4.00	Karen Nielsen: The meaning of art in Scandinavian early state formation
4.00-4.25	Tea/coffee break
4.25-4.45	Anthony Sinclair: Recent developments in the interpretation of the Palaeolithic in Japan
4.50-5.10	Espen Uleberg: Simulation, chaos and archaeology
5.15-5.35	Simon James: How was it for you? Personal psychology and the perception of the past
5.40	Discussion

To contemplate within ourselves: memory and the past (ER140)
Organisers: Lynne Bevan and Iain Ferris

2.30-2.50	Lynne Bevan: Memento mori: images of the dead
2.50-3.10	Iain Ferris: Invisible architecture: inside the Roman memory palace
3.10-3.30	Peter Ellis: The memory of the new
3.30-3.50	Andrew Fleming: The collectivity and the collective memory: reflections from Swaledale
3.50-4.05	Discussion
4.05-4.30	Tea/coffee break
4.30-4.50	Despina Christadoulou: The archaeology of identity: courtesans and the construction of a classical past
4.50-5.10	Sally Crawford: Old age and the uses of memory in Anglo-Saxon England
5.05	Discussion: Koji Mizoguchi, followed by general discussion

Race and ethnicity in biological anthropology, archaeology and prehistory (ER140)
Organiser and chair: Chris Knusel

2.00-2.20	Barbara Bender: Contemporary heritage politics and the exclusion of undesirables and marginals past and present
2.20-2.40	Nick Merriman: The Peopling of London Project: placing contemporary diversity in historical context
2.40-3.00	Catherine Hills: Britons and Saxons? Ethnicity and the fifth century
3.00-3.20	Joel Buchet and Luc Blondiaux: Anthropology and peopling
3.20-3.40	Tim Taylor: The ethnography of Scythia: history, archaeology, anthropology
3.40-4.00	PM Dolukhanov: Archaeological sources of ethnical myth
4.00-4.20	Discussion
4.20-4.40	Tea/coffee break
4.40-5.00	David Dungworth and M Mirza: The mis-use of DNA analysis and the social construction of 'race'
5.00-5.20	Patrick Quinney: Mate recognition among the hominidae: evolutionary systematics and biological species concepts applied to race
5.20-5.40	Tim Ingold: The biology/culture dichotomy and the concept of race
5.40	Discussion: Robert Layton and Chris Knusel, followed by general discussion

Archaeology and human ecodynamics: the interpretation of culturally modified landscapes (ER145)
Organisers: James McGlade and Jenny Moore
Chair: Martin Bell

2.30-2.50	James McGlade: Archaeology and human ecodynamics
2.55-3.15	Martin Bell: Perception and timescale of environmental change
3.20-3.40	Jenny Moore: Fire ecology and human intervention: the infernal cycle
3.45-4.15	Tea/coffee break
4.15-4.35	Chris Fenton Thomas: Rhythmic cycles of life and landscape: the presence of the past in a changing world
4.40-5.00	Jan Kolen: The cultural biography of the landscape: a re-appraisal of 'history'
5.00	Discussion

*** *EVENING EVENTS* ***

6.00-7.30	Pre-paid dinner in Hatfield College
7.30-11.00	Official University reception and bar, Dunelm House, Durham Students' Union (next door to Elvet Lecture Rooms)

Special feature: traditional Greek music by the Palaeologoi c.9.30-11.00 (as featured on Radio 4)

Tuesday 14th December, AM

Structure and contingency in the evolution of life, human evolution and human histor y (ER201)
Organiser and chair: John Bintliff

9.00-9.40	Steven J Gould: keynote lecture: structure and contingency

Zoological Evolution

9.40-10.00	Michael House: Phanerozoic Black Deaths
10.00-10.20	Chris Paul: Patterns of evolution: distinguishing the wood from the trees
10.20-10.40	Discussion of Zoological Evolution papers
10.40-11.00	Tea/coffee break

Human Evolution

11.00-11.20	Bernard Wood: The shape of human evolution
11.20-11.40	Robert Foley: Pattern and process in early hominid evolution
11.40-12.00	Alan Bilsborough: The problem of diversity in later hominid evolution
12.00-12.20	**Discussion** of Human Evolutionary papers

History/Later Prehistory

12.20-12.40	Robert Layton: Hunting and gathering to farming: cyclic or linear process
12.40-1.00	John Bintliff: Structure, contingency and timelessness in the archaeology of historic societies
1.00-1.25	**Discussion** of History/Later Prehistory papers and general concluding discussion

Theory in practice: a professional obligation? (ER140)
Organiser and chair: Max Adams

9.00-9.20	Max Adams: Either we come up with a military spin-off damn quick or they stop funding the space programme
9.20-9.40	Carole Brooke: Cuckoo in the nest? A theoretical dimension to the management debate
9.40-10.00	Janet Owen and Kate Steane: Tunnel vision or wide vista?
10.00-10.20	Mhairi Handley: Preserving our archaeological past for the future
10.20-10.40	Stephen Stead: Learning from humans and PETS in space
10.40-10.55	Discussion
10.55-11.15	Tea/coffee break
11.15-11.35	Richard Bradley, Tess Durden and Nigel Spencer: The creative use of bias in field survey
11.35-11.55	Paul Frodsham: The thick red line: some thoughts on the management of archaeological landscapes in the real world
11.55-12.15	Asa Gillberg and Hakan Karlsson: Swedish archaeological identity into the 21st century: conservative or critical activity
12.15	Discussion

Critical Histories of British Archaeology 1 (ER142)
Organiser: Sam Lucy
Chair: JD Hill

9.00-9.20	Martin Tingle: The past is a foreign landscape. The impact of overseas exploration on perceptions of Prehistoric Britain
9.25-9.45	Sam Lucy: The development of 'histories' of the migration period
9.50-10.10	John Carman: Lubbock's Folly: a tale of monumental passion
10.15-10.35	Chris Evans: Model excavations: presentation, textuality and graphic literacy
10.40-11.00	Tea/coffee break
11.00-11.20	Mark Bowden: Writing archaeological biography
11.25-11.45	Michael Morris: Reaching the parts other histories can't reach? The role of oral evidence in the historiography and sociology of archaeology
11.50-12.20	Tim Murray: The art of persuasion: Brixham Cave and the methodology of the site report
12.25	General discussion

Ideologies of Gender in the Past 1 (ER141)
Organiser and chair: Eleanor Scott

9.00-9.10	Eleanor Scott: Introduction
9.10-9.30	Brian Boyd: Solidarity and silence: the power of gender archaeology
9.35-9.55	Dimitra Kokkinidou and Marianna Nikolaidou: Gender in ideology and Neolithic figurines: the Aegean evidence
10.00-10.20	Barbara Bender: Evaluation of female labour in prehistoric contexts
10.20-10.50	Tea/coffee break
10.50-11.10	John Chapman: Of bicycles and fish: engendering tells, farms and barrows in eastern Europe
11.15-11.35	Karen Stears: Death becomes her: the sexual division of labour at the classical Athenian funeral
11.40-12.00	Louise Hitchcock: Engendering domination: a structural and contextual analysis of Minoan Neopalatial bronze figurines
12.05	General discussion – Roberta Gilchrist.

Theoretical advances in maritime archaeology 1 (ER145)
Organiser and chair: Anne Allen

11.00-11.20	Christer Westerdahl: Comments on so-called maritime cultures
11.20-11.40	AJ Parker: Maritime cultures and wreck assemblages in the Graeco-Roman world
11.40-12.00	David Gibbins: Trade, shipwrecks and maritime culture in the Roman Mediterranean
12.00	Discussion: John Hunter followed by general discussion

12.00-2.00 * pre-paid lunch in Hatfield ***

Tuesday 14th December, PM

2.00-3.30 ***Tour of Durham Cathedral*** Eric Cambridge. Meet at the Sanctuary Knocker, North Gate of the Cathedral, Maximum numbers 25. Sign up beforehand at registration desk

Theoretical perspectives in Greek archaeology 1 (ER153)
Organisers: Kostas Kotsakis and Lina Mendoni
Chair: Michaelis Fotiadis

2.00-2.20	Kostas Kotsakis: History and prehistory: an archaeological heterotopia
2.25-2.45	Maria Mouliou: Treasures, heroes, miracles: the Greek classical past in today's museum exhibitions
2.50-3.10	Yannis Hamilakis and Eleana Yalouri: The subordinating power of marbles: aspects of archaeology and modern Greek society
3.15-3.35	Michaelis Fotiadis: Moderns and farmers: how regional research in Greece constructed itself and its objects since the 1960s
3.40-4.10	Tea/coffee break
4.10-4.30	Nikos Efstratiou: The use of Greek ethnographic data in archaeological explanation: a critical appraisal
4.35-4.55	Nena Galanidou: Theory and research for the Palaeolithic in Greece
5.00	Discussion

Theoretical advances in maritime archaeology 2 (ER145)
Organiser and chair: Anne Allen

2.00-2.20	Damien Goodburn: The construction of the so-called 'Romano-Celtic' ships: a tool of Romanisation rather than Celtic expression?
2.20-2.40	Thijs Maarleveld: Type or technique? Some thoughts on boat and ship finds as indicative of cultural traditions
2.40-3.00	Christer Westerdahl: Cultural identities versus ship types
3.00-3.20	Jonathan Adams: Shipbuilding traditions and cultural identity
3.20	Discussion: M Dean, followed by general discussion
3.50-4.25	Tea/coffee break
4.25-4.45	Carl Olof Cederlund: Marine archaeology on the eve of the 21st century
4.45-5.05	Ben Ferrari: Maritime inventories: theory and practice
5.05-5.25	Marek Jasinski: Theoretical approaches and the development of maritime archaeology
5.25	Discussion: A Firth, followed by general discussion

Redefining archaeological categories (ER142)
Organiser: John Carman

2.00	John Carman: Introduction
2.10-2.30	William Sillar: 'Not my cup of tea': material categories and assumptions
2.30-2.40	Mark Lake: Commentary and discussion
2.40-3.00	Louise Turner: Leaves on the line: the perils of catergorising metalwork deposits
3.00-3.10	Commentary and discussion: Mark Lake
3.10-3.40	Tea/coffee break
3.40-4.05	Lesley McFadden: Excavation field categories: the building blocks to the Neolithic
4.05-4.15	Mark Lake: Commentary and discussion
4.15-4.40	Matt Edgeworth: The categories of nature/culture in archaeological practice
4.40-4.50	Mark Lake: Commentary and discussion
4.50-5.10	John Carman: The ties that bind: disciplining the discipline of archaeology
5.10	Discussion: Mark Lake followed by general discussion

Performing Places (ER140)
Organisers: Mike Pearson and Julian Thomas
Chair: Julian Thomas

2.00-2.20	Julian Thomas: Theatre and archaeology: points of convergence
2.25-2.45	Cliff McLucas: The specificity of site
2.50-3.10	Mike Pearson: Event: Work: Place
3.15-3.35	Nick Kaye: Event, work and place

3.40-4.05	Tea/coffee break
4.05-4.25	Heike Roms: Theatre as the spatial machinery of identities
4.30-4.50	Mark Edmonds: Written in the body
4.55-5.15	Mike Shanks: Experiencing places
5.20	Discussion

To be followed in the evening by a live theatre performance (see below).

Critical Histories of British Archaeology 2 (ER141)
Organiser: Sam Lucy
Chair: JD Hill

1.45-2.05	Martin Millett: Where is the history of Roman archaeology?
2.10-2.30	Eleanor Scott: Gertrude Bell: writing herself and being written
2.35-2.55	Linda Ebbatson: Context and discourse: RAI membership 1845-1942
3.00-3.25	Richard Bradley: The philosopher and the field archaeologist
3.30-3.50	Tea/coffee break
3.50-4.10	Julia Roberts: Women archaeologists in the 1920s and 30s: or why were there no 'great' women archaeologists?
4.15-4.35	Pamela Smith: Sir Grahame Clarke: a passionate connoisseur of flints
4.40	Discussion: JD Hill followed by general discussion

Ideologies of Gender in the Past 2 (ER201)
Organiser: Eleanor Scott

2.00-2.20	Sarah Scott: Household space and gendered patterns of access: some comments on the nature of domestic architecture in late antiquity
2.25-2.45	Doug Hawes: Gender, the grand narrative and Roman Britain
2.45-3.15	Pat Southern: Blood from stones: or who did the washing up?
3.15-3.45	Tea/coffee break
3.45-4.05	Mary Harlow: Female into male? Early Christian ideas about the body
4.10-4.30	Sam Lucy: The observation and construction of gender in Anglo-Saxon cemeteries in Yorkshire
4.35	Discussion: Roberta Gilchrist, followed by general discussion

***** TUESDAY EVENING EVENTS *****

6.00-7.30	Dinner in Hatfield College
7.30	**Assembly Rooms (opposite Hatfield College front gate): D.O.A. (performance by Brith Gof)**

Arturius Rex is a project in four parts, based on the myth and reality of King Arthur, and the reverberations of national heroes and nationalism through to the present day. The first part of th**Arturius Rex** project, D. O. A., is already in rehearsal. The starting points for D. O. A. are romantic accounts of the last hours of Arthur's life in the Black Chapel. The result is a less than romantic interpretation of the last hours of an injured warrior, three frightened men in a frightening situation, featuring disabled performer Dave Levatt. To recreate the claustrophobia of the imagined event a unique touring staging unit has been designed which throws performers and audience into intimate contact.

7.30-late: **The TAG Party featuring disco** in Dunelm House, Durham Student's Union (next door to Elvet Riverside lecture rooms)

Wednesday 15th December, AM

Theoretical perspectives in Greek archaeology 2 (ER153)
Organisers: Kostas Kotsakis and Lina Mendoni
Chair: Kostas Kotsakis

9.00-9.20	Stelios Andreou: The Aegean Bronze Age: themes in Greek archaeology
9.25-9.45	Alexandra Alexandri: Gender and ethnicity in Aegean Bronze Age studies
9.50-10.10	Sofia Voutsaki: Society and culture in the shaft grave era: interpreting the mortuary practices
10.15-10.45	Tea/coffee break
10.45-11.05	Alexandros Mazarakis: Methods of survey of Kythnos (Cyclades)
11.10-11.30	George Zachos and K. Papagiannopoulos: West Achaea intensive survey

11.35-11.55	Lina Mendoni: Human intervention on the island of Keos (Cyclades): problems on the method of fieldwork
12.00	Discussion

Migrations and invasions in archaeological explanation: long-term perspectives (ER140)
Organisers and chairs: John Chapman and Helena Hamerow

9.00-9.20	David Anthony: Prehistoric migration as social process: material and ideological constraints
9.25-9.45	Paul Mellars: Population dispersals and modern human origins in Europe
9.50-10.10	John Chapman: Archaeological explanation: from refugees to Californian feminism
10.15-10.45	Tea/coffee break
10.45-11.05	Helena Hamerow: Migration theory and the Anglo-Saxon identity (crisis)
11.10-11.30	Heinrich Harke: Archaeologists and migrations: a problem of attitude?
11.35-11.55	James and Lesley Milroy: Social network and models of language change
12.00	Discussion

Lumpy gravy and silver spoons: towards a contextual archaeology of metals (ER145)
Organisers: Mark Pollard and Tim Taylor

9.00-9.20	Steven Shennan: The social organisation of copper production in the central European Bronze Age
9.25-9.55	Peter Crewe: Putting the iron back in the Iron Age
10.00-10.20	Michael Vickers: From Persia to Rome: a continuous tradition of craftsmanship in gold and silver
10.25-10.45	Gerry McDonnell: The aesthetics of metal colour, from the Bronze Age to Saxon pattern welding
10.45-11.15	Tea/coffee break
11.15-11.35	Timothy Taylor: The fairy smith: prehistory of a folk type
11.40-12.00	P Budd, D Gale, AM Pollard and RG Thomas: De-industrialising the Bronze Age
12.05	General discussion

Bereavement and mortality: experiential aspects of death (ER201)
Organiser: Sarah Tarlow

9.00-9.20	James Whitley: Attitudes to death and the mortuary record of ancient Greece
9.20-9.40	Louise Turner: Desperately seeking stiffs: dealing with death in the later Bronze Age
9.40-10.00	Sarah Tarlow: Love and death in the age of sensibility
10.00-10.20	Mike Parker Pearson: Fearing the dead in southern Madagascar
10.20-10.45	Discussion
10.45-11.05	Tea/coffee break
11.05-11.25	~~Jeremy Dronfield: Still living? Life, death and the beyond in neolithic Ireland~~
11.25-11.55	Diura Thoden van Velzen: The nearby ancestors of the Etruscans
11.55-12.15	Nicola Bestley: Mortuary practice in the Cotswold-Severn chambered tombs of southern Britain
12.15-12.35	Tony Pollard: This sarcophagus is leaking: observations on the archaeology of death
12.35	General discussion

Women in European archaeology 1 (ER141)
Organisers: Marie-Louise Stig Sorensen and Margarita Diaz-Andreu
Chair: Marie-Louise Stig Sorensen

9.00-9.20	Marie-Louise Stig Sorensen: Approaches to the study of women in archaeology
9.25-9.45	Lise Bender Jorgensen: The armoured ball breaker. Lis Jacobsen
9.50-10.10	Eveline and Jean Gran-Aymerich: Jean Dieulafoy's time (1870-1914). The first women directors of excavations.
10.15-10.35	Sibylle Kastner, Viola Maier and Almut Schulke: 50 years in a German Dept of Prehistoric Archaeology: female perspectives
10.35-11.05	Tea/coffee break
11.05-11.25	Ruth Struve: East German women employed in archaeology before and after the wall has come down
11.30-11.55	Gro Mandt and Jeny-Rita Naess: Women archaeologists in retrospect: a Norwegian case study
12.00-12.20	Else Johansen Kleppe and Liv Helga Dommasnes: Pioneer women in Norwegian archaeology before the 1968 explosion
12.25	General discussion

Uniformity or Diversity: Processual and Post-processual approaches to the study of exchange in past societies 1 (ER142)
Organisers: Chris Loveluck and Steve Willis
Chair: Chris Scull

9.00-9.20	Steve Willis: When the boat comes in: imports into late Iron Age British societies -- what's the catch?
9.25-9.45	Chris Loveluck: 'When effect has become the cause': a post-structuralist response to current models of social and economic development in England from 400-700AD
9.50-10.10	Elaine Morris: How much copper does it take to make a pot? Are piggy back rides allowed? Exchange systems in western Britain during the Iron Age
10.15-10.35	Tea/coffee break
10.35-10.55	Tom Saunders: Gifts, trade and markets: a reconstuction of 'Dark Age' economics
11.00-11.20	David Griffiths: Early historic exchange: some aspects of data and interpretation
11.25-11.45	Elizabeth Ragan: Ports of trade in Dalriadic Scotland
11.50-12.10	Bill Sillar: There's no such thing as 'free trade'
12.15	Discussion

*****12.00-2.00 Lunch in Hatfield College*****

Wednesday 15th December PM

3.00-4.30	***Tour of Durham Cathedral*** Eric Cambridge. Meet at the Sanctuary Knocker, North Gate of the Cathedral, Maximum numbers 25. Sign up beforehand at registration desk

Giddens' theory of structuration and archaeology: time, space, practices and meanings in understanding the constitution of past societies (ER201)
Organiser and chair: Koji Mizoguchi

2.00-2.20	Koji Mizoguchi: Intended and unintended consequences: act, consciousness and the material world in structuration
2.25-2.45	Brian Boyd: A question of perception: some ideas on the relationship between resources and material culture categories
2.50-3.10	Lesley McFayden: Encountering individual agency and institutions: a reconsideration of conditions of reproduction and transformation within human groups
3.15-3.45	Tea/coffee break
3.45-4.05	John Barrett: Ontology and temporality: an ontological framework for social archaeology
4.10	Michael Shanks: discussion, followed by general discussion

New approaches to artefact studies (ER142)
Organisers: Paul Blinkhorn and Christopher Cumberpatch
Chair: Mark Pluciennik

2.00-2.10	Mark Pluciennik: Introduction
2.10-2.30	Paul Blinkhorn: Cultural identity markers in early Anglo-Saxon domestic pottery
2.35-2.55	Chris Cumberpatch: The concepts of economy and habitus in the study of later medieval ceramic assemblages from Yorkshire
3.00-3.20	Duncan Brown: What pottery did
3.25-3.50	Tea/coffee break
3.50-4.10	Rachel Tyson: Determining the social contexts of medieval glass vessels 1200-1500AD
4.15-4.35	Sally Cottam and Jenny Price: Ten green bottles? Constructing a framework to enable the comparison of distinct glass assemblages
4.40-5.00	Nigel Macpherson-Grant: The methodology of simplicity: steps towards regional synthesis
5.05-5.25	Pim Allison: Why do excavation reports have finds catalogues?
5.30	General discussion

Is there anything natural? Constructivism and the end of scientific explanation (ER202)
Organiser: Irving Velody
Chair: Matthew Johnson

A workshop to discuss social constructionism and its relevance to archaeology. The workshop will begin at 3.30p.m.

Women in European archaeology 2 (ER141)
Organisers: Marie-Louise Sorensen and Margarita Diaz-Andreu

2.00-2.20	Lila Janik and Hanna Zawaulaka: Ideas and practice -- women in Polish archaeology
2.25-2.45	Susana and Vitor Oliveira Jorge: Women in Portuguese archaeology
2.50-3.10	Margarita Diaz-Andreu: Women in a changing world: Strategies on the search for self-fulfilment through antiquities
3.15-3.50	Tea/coffee break
3.50-4.10	Elisabeth Arwil-Nordbladh: Women in Swedish archaeology. Outline of a history
4.15-4.35	Sara Champion: Wonder-women: British female archaeologists 1899-1969
4.40	General discussion

Uniformity or Diversity: Processual and post-processual approaches to the study of exchange in past societies 2 (ER140)
Organisers: Chris Loveluck and Steve Willis
Chair: Eleanor Scott

2.00-2.20	David Dungworth: Production and style in 'Celtic' Britain through XRF analysis of copper objects
2.25-2.45	Phil Clogg and Gill Ferrell: The naked lunch: elemental soil analysis as an indicator of production and consumption in upland society
2.50-3.10	Alan Vince: Perceptions of Medieval Denmark
3.15-3.35	Tea/coffee break
3.35-3.55	Gillian Trinder: Groping in the dark: cultural interaction between Britons and Anglo-Saxons in Northamptonshire, AD400-600
4.00-4.20	Pippa Henry: Cultural studies through textile analysis
4.25	General discussion

*** *Evening Events* ***

6.00-7.30	Dinner in Hatfield College
7.30-11.00	***Social evening*** in Dunelm House, Durham Student's Union (next door to Elvet Riverside lecture rooms) Featuring Western Swing band 'Pearl and the Prairie Dawgs'

Thursday 16th December, AM

New Approaches to European Prehistory (ER201)
Organiser: TAG Committee
Chair: Anthony Harding

9.00-9.20	Bruce Albert: Late Eneolithic population dynamics in Bohemia and Moravia
9.20-9.40	Kathleen Bolen: Constructions of identity in early Neolithic societies
9.40-10.00	Inger Hedengran: The shipwrecked and their rescuer
10.00-10.20	Jens Ipsen: The beginning of the South Scandinavian Neolithic
10.20-10.45	Discussion
10.45-11.10	Tea/coffee break
11.10-11.30	Lila Janik and Hanna Zawadzka: Diversity in European prehistories
11.30-11.50	George Nash: Dancing in space: rock carvings from the Campo Lameiro region, southern Galicia, Spain
11.50-12.10	Penny Spikins: Relationships with hazelnuts? GIS modelling of Mesolithic social territories
12.10-12.30	Clive Waddington: Cups and rings: symbols for life?
12.30	General discussion

From Fibula to Fable: recent approaches to burial archaeology (ER140)
Organiser and chair: AG Burial Archaeology

9.00-9.20	Jasper von Richtofen: The dead and the living: use-wear studies on fibulas
9.22-9.45	Martin Conze: Social change in the early Roman Iron Age: the meaning of weapons
9.45-10.05	Heinrich Harke: Weapons in Anglo-Saxon graves: material culture as myth
10.10-10.40	Tea/coffee break
10.40-11.00	Heidrun Derks: Analysing gender in Roman Iron Age cemeteries
11.05-11.25	Stefan Burmeister: Approaches to burial archaeology
11.30-11.50	Cornelius Holtorf: Stonehenge is everywhere: the modern meaning of megalithic monuments
11.55	General discussion

Timing space: territories and temporalities (ER140)
Organiser: Marina Picazo and James McGlade
Chair: James McGlade

9.00-9.20	James McGlade: Settlement, space and temporalities: an interpretive model
9.25-9.45	Marina Picazo: Hearth and home: the time of maintenance activities
9.50-10.10	Roberto Risch and Mata Ruiz: Mobility, change and periodicity: the domain of raw material and artefact transaction
10.15-10.45	Tea/coffee break
10.45-11.05	Laurent Olivier: The times of death: approaching the domain of the ancestors
11.10-11.30	Philippe Verhagen and James McGlade: Some criteria of modelling territorial activities
11.35	General discussion

Sampling the archaeological resource (ER142)
Organisers: Jonathan Hunn and Peter Wardle
Chair: Bill Startin

9.00-9.20	Dominic Powlesland: To do or not to do: sampling in practice
9.25-9.45	Tim Darvill: More answers than questions: sampling in archaeological resource management
9.50-10.10	Paul Chadwick: Politics and perceptions of the curators role in evaluations
10.25-10.45	Tea/Coffee break
10.45-11.05	Keith Matthew: Is less more? Sampling in British archaeological practice
11.10-11.30	Paul Cuming: Sampling in evaluations
11.35-11.55	Simon Collcutt: The evaluation of 500 potential elephants (location, size and colour unknown): using the stratified normally random ten-blind-men-and-a-blunderbuss sampling strategy
12.00	Steve Cattney: discussion, followed by general discussion

Animal bones, human societies (ER145)
Organiser and chair: Peter Rowley-Conwy

9.00-9.10	Introduction
9.10-9.30	Susan Cachel: Subsistence factors among Arctic peoples and the reconstruction of social organisation from evidence of prehistoric human diet
9.30-9.50	Louisa Gidney: Leicester: animal bones as indicators of site use and social status
9.50-10.10	John Hanshaw-Thomas: When in Britain do as the Britons. Dietary identity in early Roman Britain
10.10-10.30	Ian Hoad and Paul Stokes: A cut above the rest? Faunal remains as an indicator of social differentiation on a Roman fort
10.30-10.45	Discussion
10.45-11.05	Tea/coffee break
11.05-11.25	Joseph Kovacik: A faunal perspective on the spatial structuring of Anasazi everyday life in Chaco Canyon, New Mexico
11.25-11.45	Marsha Levine: Building models of horse husbandry out of ethnoarchaeological data
11.45-12.05	Patrick Quinney: Paradigms lost: changing interpretations of hominid behavioural patterns since ODK
12.05-12.25	Peter Rowley-Conwy: Milking goats but hunting boars: West Mediterranean animal husbandry in the Neolithic with special reference to Arene Candide
12.25-12.45	Sue Stallibrass: Chinese whispers: messages from the compost of the past
12.45	Discussion

The archaeology of slavery (ER153)
Organiser: Ross Samson
Chair: Tim Taylor

9.00-9.20	Neil Lang: Slavery and the Iron Age of southern England
9.25-9.45	Niall McKeown: Greek slavery
9.50-10.10	David Braund: Enslavement, implications and conseqeunces
10.15-10.45	Tea/coffee break
10.45-11.05	Michele George: Slave quarters in the Roman house
11.10-11.30	Thomas Weidemann: Historiography of English language scholarship on slavery
11.35-11.55	Ross Samson: Slavery: comparative archaeology and vague musings
12.00	Discussion

MONDAY 13TH DECEMBER AFTERNOON SESSION

ARCHAEOLOGY OF MIND: PSYCHOLOGICAL AND PHILOSOPHICAL PERSPECTIVES
Organisers: David Webster and Jim Good, Dept of Psychology, University of Durham
Chair & Discussant: Steven Shennan, Dept of Archaeology, University Southampton

The session explores work in philosophy, psychology and artificial intelligence pertaining to conceptions of mind and language, how such conceptions influence the picture we have of ourselves and society, and how such a picture may influence and guide our understanding of those persons and social formations now past.

Doing psychology outdoors: some maxims for the cognitive archaeologist (Jim Good, Dept of Psychology, University of Durham): Some ten years ago Clifford Geertz drew attention to the urgency of the task of considering symbol use as social action. Since then the human sciences have made striking advances in developing the kind of 'outdoor psychology' envisaged by Geertz. Some of these advances have been referred to recently as the 'second cognitive revolution' (e.g. Bruner). An individualistic representational theory of mind is gradually being replaced by a view of cognition as an essentially social, situated and embodied practice. In this paper I begin by reviewing some of these recent advances. I go on to consider some of the implications of these changing views of the relationships between knowers and what is known for our understanding of the past in general and for the cognitive archaeologist in particular.

Cognitive archaeology: problems and prospects (David S Webster, Dept Psychology, University of Durham): It is now more than a decade since Colin Renfrew in his inaugural lecture coined the term Cognitive Archaeology. The term was used by Renfrew to denote an approach to archaeology which pays attention to the underlying source of material culture: namely, the thought exercised by persons in the past. What is most interesting about this development, is that it marks the re-emergence of the view that such thought can be the subject of rigorous and objective analysis. Such a contention (together with programmatic statements) has not been made by a leading member of British archaeology since R G Collingwood. In this paper I will examine (through a comparison and contrasting of Renfrew's "Popperian" approach with that of Collingwood's) the problems of, and prospects for, the study of concepts and thought lying behind the cultural material of past societies I shall then go on to discuss the possible use by Cognitive archaeology of belief representation and ascription currently under development by Artificial Intelligence research.

Archaeology and the analysis of coherence of intention in natural language dialogue (Paul McKevitt, University of Sheffield): Much of the work on the computer processing of natural languages, or natural language processing, has concentrated on studying the structure, meaning, and usage of individual utterances. One of the problems in natural language processing is to build theories, models and implementations of how individual utterances cling together into a coherent discourse. We have developed a theory of intention analysis for solving, in part, the problem of natural language dialogue processing. A central principle of the theory is that coherence of natural language dialogue can be modelled by analysing sequences of peoples intention. The theory is incorporated within Operating System Consultants (OSCON). We demonstrate that the theory and computational model can be applied to the problem of modelling the level of expertise of a user. The results have implications for Philosophy, Psychology and Artificial Intelligence. With respect to archaeology there are a number of implications for the study of coherence of dialogue from previous cultures or dialogue about such cultures.

Cognitive archaeology and the psychobiology of historical contingency (Ben Cullen, University of Sydney, Australia): In all the hermeneutic haste to distance ourselves from the biological universals of Darwinian anthropology, 'culture' has been left floating in extra-somatic space, with no biological territory to call its own. But recent brain research by Nobel Laureate Gerald Edelman allows us to view brain structure as the joint result of genetic/developmental and cultural/experiential forces, each of them equally 'biological' in their effects. A brain is viewed as a biological structure analogous to a vast cognitive immune system, with an almost infinite range of potential symbolling possibilities, and of which only a small and unique subset are discovered by any one cultural tradition. This does not presuppose a return to mind/brain dualism, but rather an advance to a kind of genetic brain/culture brain dualism, where certain unique neuronal and thus biological structures within each person's brain are seen to be the direct reflection of their historically contingent enculturated state, while others are the result of individual experience or brain ontogeny.

GENERAL SESSION
Organiser: Sarah Scott, Dept of Archaeology, Univesity of Durham

Religious events, images and power: Insights in a Moche funerary ritual (Daniel Arsenault, Dept of Anthropology, University of South Carolina): This paper deals with the relationship between the figurative images of a religious iconography and the reconstruction of prehistoric social and religious events. Following Marshall Sahlins (1985: Islands of History), when social actors define as an 'event' contingent situations that they experience, they do so by mobilising their cultural and symbolic resources in the context of their social relations at the time and place. The purpose of this paper is to show that a religious iconography may contribute not only to the recording of specific ideas and attitudes about ritual practices (procedure), but also may serve as a strategic tool for promoting some aspects of an historical event (when the ritual procedure is performed). Indeed, this symbolic production is not a neutral process, but involves different kinds of social strategies which aim at underlining a specific standpoint about the experienced reality of a religious context, overshadowing in the same time other aspects of it. In this regard, this process is inscribed in the social dynamics related to authoritative relationships in a structure of power. Using the religious iconography of the Moche people of prehispanic Peru, and some archaeological data, I will discuss the problem of interpreting the images of mortuary rituals as the representation of a specific event, that is, the burial of a Moche ruler.

I'm moving into the gap (Mary Baker, St. David's University College, Lampeter): In this paper I want to explore how 'phallocratic realities' affect archaeological explanations - both in the embedded, status-laden understandings of what it is to be a part of social relations and in the oppositional, gendered and valued interpretations of material culture. The semantic gaps in the archaeological texts objectify and define the feminine and yet deny her existence and exclude her from the space because of the male occupation. These gaps are created - informed and demarcated through and by phallocratic values and images.

Gender and status: alternative realities (Jaki Hawker, Dept of Archaeology, University of Durham): Individuals and groups perceive reality in different ways. One of the ways in which these dual realities can be seen is in the perception of status: not only from different status groups, but from the fundamental gender split. While there is much written evidence from various cultures which illustrate differences in perception of group status arising from gender difference, illustrating difference in group perceptions is far harder in the archaeological record. Using data from C6/7th Anglo-Saxon cemeteries, it is possible to see not only status differences but a divide between the way status is illustrated for men and women which suggests a fundamental difference in the way sexes perceive class. In conclusion, not only do archaeologists have to take into account their own attitudes, the cultural and environmental influence on the archaeological record, but also realise that a member of the community being investigated will not necessary share the same reality, and to produce a true picture of status perception or of spatial use is impossible.

The meaning of art in Scandinavian early state formation (Karen Hoilund Nielsen, Aarhus University, Denmark): In general the analyses of the Animal Art of the Merovingian-Early Carolingian Period are of an art-historical character. Less consideration has been given to the societal and regional context. Nevertheless new research on the latter problems provide the background for a model trying to show the role of art in the creation and evolution of the early Danish kingdom. Here changes in the ideological application of art are correlated with the change from tribal federation into a kingdom. Changes in the organisation of the craftsmen producing these art styles correspond with a further change in the organisation of the kingdom.

Recent developments in the interpretation of the Palaeolithic in Japan (Anthony Sinclair, 108, All Saints Street, Hastings): Since the late proof of the existence of a Palaeolithic age in Japan, at the site of Iwajuku in 1948, Japanese archaeologists have considered their own interpretations in the context of the research history of the study of the Palaeolithic in Europe. According to Horoyuki Sato, the research history may be divided into three paradigmatic stages; (1) the definition of basic periods, relying on 'type fossil' indicators, comparable to the work of Breuil and de Mortillet, (2) the identification of industries and their relations, compared to the work of Bordes and now (3) a systemic-structural approach, based on a mixture of the work of Bindford and Levi-Straus, and comparable to the New Archaeology. Despite clear similarities to and direct influences from Western archaeology what is most interesting is the way in which the nature of the archaeological evidence and the research techniques have begun to create a unique approach to the archaeological record , particularly in the analysis of site structure and tool technology in its broadest sense. These developments offer the possibility that Japanese Palaeolithic archaeology can develop in ways not foreseen in Europe and America. This paper will look at these developments and consider ways in which Western archaeologists might both contribute to and learn from Japanese approaches.

Simulation, chaos and archaeology (Espen Uleberg, IAKN/Avdeling for Nordisk Arkeologi, Oslo, Norway): The present paper is concerned with simulation and chaos in archaeology. Simulation is a method that can be used to connect theory and the archaeological material. It is possible to use random numbers to see the uncertainties that are inherent in a cultural system, but random numbers are also replacing exact information. Explicit testing of theories and experiments are difficult or perhaps even impossible to conduct in archaeology, but simulation makes it possible to carry through an experiment based on the rules governing the model of a cultural system. Chaos implies deterministic randomness. Chaos theory tells us that even in situations where there seem to be no coherence, the system can be following a trajectory in phase space that is described by rather simple feedback loops. Although it is still difficult to apply chaos theory directly, the concepts and ideas in chaos theory will be fruitful for the development of archaeological method and theory.

How was it for you? Personal psychology and the perception of the past (Simon James, British Museum, Education Service): Much emphasis has been given to the effects of cultural bias on archaeologists' abilities to deal as objectively as possible with the past, and to the importance of self-criticism with regard to this area. The present paper attempts to show that while this process of self-examination is very useful in due proportion, as usually conceived it is fatally incomplete, since the potentially serious distorting effects of the personal psychological make-up of archaeologists are generally ignored. It is argued that this area can and should be addressed and that far from simply increasing doubt and pessimism about the possibility of advancing our understanding of past societies, an optimistic view can be taken that self-criticism may help reduce such uncertainties It is possible to do something towards compensating for the distorting glass of our personal histories. A little judicious navel-gazing of this sort can be very useful from time to time - so long as we then get on with some archaeology.

TO CONTEMPLATE WITHIN OURSELVES: MEMORY AND THE PAST
Session Organisers and Chairpersons: Lynne Bevan and Iain Ferris, Birmingham University Field Archaeology Unit
Discussant: Koji Mizoguchi, Dept of Archaeology, University of Cambridge

Archaeology could be defined either as reportage, based on the authority of sheer fact or the illusion of fact, or as fable and parable, whose authority is the imagination and whose goal is the bodying forth of accumulated memories amassed in the past. Each archaeology has its own aesthetic, each its own narrative. But memory itself can be concrete, and was too in the past. The syntactic structures and grammar of memory influence our view of the world and translate into buildings, or landscapes, or objects, or music, or literature, or behaviour. In times of social or political upheaval culture becomes the stage on which the drama of change is played out and here the control or manipulation of memory becomes a central, if usually unarticulated, concern. Memory admits to neither

the primacy of the past nor the promise of the future and denies the uniqueness of the present. Herein lies its latent power. The papers in this session, though chronologically and geographically diverse, will approach the past as if it was a repository of memories and will seek to identify individual acts and tangible activities that reflect the pivotal role of memory in the cultural arena.

Memento Mori - images of the dead (Lynne Bevan, Birmingham University Field Archaeology Unit): In pre-industrial societies the living, the dead and the ancestors are interconnecting entities often linked with concepts of divinity. This paper explores the many contrasting ways in which the dead are regarded and examines the role of individual and social memory in their representation. Such representations can be expressed in both figurative and abstract ways. Individual elements of the deceased may be faithfully copied or rigorously denied. The image may be designed to represent the individual in this life as well as the next, or conversely the image might represent an ancestral collective into which the deceased is subsumed. Alternately, the image might represent the deceased in a skeletal state between two worlds. Images might last only as long as the funerary rites, perhaps changing with the corpse, or evolving from the corpse itself. More permanent images might outlast both social context and social relevance. Examples are taken from a range of chronologically and geographically diverse sources.

Invisible architecture: inside the Roman memory palace (Iain Ferris, Birmingham University Field Archaeology Unit): Mnemonic systems, devised for the transformation, mental storage and subsequent recall of information, this transformation and recall often being based on the imaging and visualisation of data in 'memory palaces', were used in the Roman world to order knowledge and to school the memory. While such systems were also in use in the medieval period in Europe, their value was by then being challenged until they came to be viewed as either worthless or as little more than tricks and deceits. These mentally-constructed memory palaces would be filled with images appropriate to both the time and the place, and to the cultural milieu in which they were constructed. Roman power, amongst other things, was based on the ability to order the world through a process of interpretation of often ambiguous and contradictory phenomena, and to translate that interpretation into a new vision of reality. Art reflected this reality and could sometimes encapsulate detailed and sophisticated information in an image, whose decoding in a way perhaps also mirrored the recall and interpretation of the value laden objects placed inside the memory palaces.

The memory of the new (Peter Ellis, Birmingham University Field Archaeology Unit): Archaeology presents an image of continuity like a nest of Russian dolls. But this image only appears in the process of excavation or in an air photograph and may be a false one. It seems often to be contradicted by history with its picture of conflict, dispossession, and dislocation. Does the archaeological record reflect societies principally dominated by custom and tradition, or is it rather the case that as we experience rapid change in the present we are using archaeology to construct a fantasy past where change occurs much more rarely? Places, buildings, and objects of similar function may replace one another not just to supercede the old but to obliterate their memory. This may be a representation in the physical environment of social and cultural change as a constant destructive assault on individual and shared memories and their replacement by new ones. Can the archaeological data be interpreted differently given this perception?

The collectivity and the collective memory: reflections from Swaledale (Andrew Fleming, Dept of Archaeology & Prehistory, University of Sheffield): 'Studying history, are you? What a luxury!' (reported words of M. Thatcher, talking to a postgraduate student). For those who are determined to defend their social and economic traditions against predatory exploitation by sectional interests, history is not a luxury. If ideological and religious fields of discourse have been appropriated and circumscribed by the rich and powerful, a community must seek to safeguard its rights by an appeal to precedent, to 'time out of mind'. The problem becomes not so much one of legitimating change as of legitimating resistance to change; ironically, a community's resistance strategies tend to find their way into documents usually written to serve the purposes of the oppressors. In Swaledale (North Yorkshire) the names of parcels of land and the routes of footpaths are two indices of resistance to change which can be checked archaeologically - and their historical veracity is impressive.

The archaeology of identity: courtesans and the construction of a classical past (Despina Christodoulou, Faculty of Classics, University of Cambridge): Memory is not simply the past willed to presence. For Freud, analysis was archaeology: the past as memory lies buried in fragments in the mind, only the analyst/excavator can bring them to light. Foucault postulated archaeology over history, counter-memory over memory. 'Memory' fabricates a semblance of temporal continuity, whereas the past is characterised by discontinuity. Social memory is collective experience, real or imaginary. It creates group identity, by providing a perceived common history and cultural codes. Memory simplifies, remembering through representations. The era of Greek cultural revival during the C2 CE was so deeply imbued with notions of the classical past, it was termed the 'Second Sophistic'. Memory was literary, constructed within texts. These texts blotted out the present, pretending temporal continuity with the past, ignoring the very real discontinuities. They forget that which in classical times was paramount, but in the C2 CE was no more. The Greeks were now under Roman Imperial rule, but these texts remember the past through 'paradigmatic types', cultural ideals who populated a classicising imagination. Amongst these was the courtesan, who evoked memories of a classical landscape, was part of the fabric of the classical polis.

Old age and the uses of memory in Anglo-Saxon England (Sally Crawford, Dept of Archaeology, University of Birmingham): In a pre-literate society with high mortality rates, the one valuable social commodity held by the few surviving old people is their memory. The aged are useful in the eyes of younger, stronger generations because they can recall the history of the community and give advice about future actions based on knowledge of the past. With the advent of literacy, the old no longer have a monopoly on history, and consequently the social value of memory declines. The earliest Anglo-Saxon texts show how highly the memory of the old was esteemed, but also reveal, in the very action of recording that esteem, how the status of old people was being undermined as memory, superseded by the new technology, lost its value to the community.

RACE AND ETHNICITY IN BIOLOGICAL ANTHROPOLOGY, ARCHAEOLOGY AND PREHISTORY

Organiser & Chair: Chris Knusel
Discussant: Robert Layton & Chris Knusel

Contemporary heritage politics and the exclusion of undesirables and marginals past and present (Barbara Bender, Dept of Anthropology, University College, London): Using Stonehenge as a case study, the exclusionary politics of Heritage industry are explored. This includes not just the more obvious police and judicial action surrounding the Solstice, but the day to day policies that restrict access to alternative people and alternative view-points. The 'invisibility/inaudibility' of various marginalised sections of contemporary society poses interesting questions about our ability to hear or see marginalised groups in the past.

The peopling of London project: placing contemporary diversity in historical context (Nick Merriman, Museum of London): The paper will outline an exhibition project that has just opened at the Museum of London. Entitled 'The Peopling of London: 15,000 Years of Settlement from Overseas', it has aimed to challenge widespread notions that immigration into London had largely been a post-war phenomenon. The exhibition begins in the Late Glacial, when Britain was apparently depopulated, and charts the re-settlement of the Thames valley, the foundation of London by the Romans, and the presence of invaders and settlers from earliest times to the present. The aim of the exhibition is to prompt visitors to think about what it means to be 'a Londoner' by demonstrating that the city has been ethnically and culturally diverse from its very beginnings, and that this diversity should be seen as a source of strength rather than a recent 'problem'. By taking such a long-term view of a current issue, it is hoped that archaeology can play a useful role in promoting cultural understanding against a background of increasing racial intolerance elsewhere in Europe, and also bring a new audience into the museum who have hitherto not seen their history portrayed there.

Britons and Saxons? Ethnicity and the fifth century (Catherine Hills, Dept of Archaeology, University of Cambridge): The settlement of large numbers of Germanic peoples in eastern England during the fifth century was first described by near-contemporary authors. Ever since, the division of Britain between Celt and German has been taken for granted, and has apparently been supported by historical, linguistic and archaeological evidence. Recently this paradigm has been questioned from a variety of perspectives. Yet if the apparently considerable archaeological evidence for this migration, up to now seen as well-documented, is to be discarded, what kinds of evidence can we use in such arguments? Can we distinguish between changes likely to have arisen from population movement and those caused by shifts in political, religious or economic connections?

Anthropology and peopling (Joel Buchet and Luc Blondiaux, CNRS Valbonne): The analysis of the morpho-biological structure of skeletal samples provides the opportunity to determine the extent and nature of continuity and change in a settlement system. On a larger scale, it allows the reconstruction of genetic relationships, which are one reflection of the social organisation of the groups. The analysis of three historical period samples from north-west France is provided as an example.

The ethnography of Scythia: history, archaeology, anthropology (Timothy Taylor, Dept of Archaeological Sciences, University of Bradford): Scythia is a tract of steppe, a historical unit, and the homeland of the Scythians. Different scholarly traditions conceptualise 'ethnicity' in different ways (I review the difference between Soviet and western archaeological and anthropological approaches). Different types of investigation (historical, archaeological and anthropological) tell us things about 'the ethnography of Scythia' that are either 'corroborative', 'complementary' or 'confirmative', according to viewpoint. In trying to work towards some sure knowledge of the ethnic phenomena of ancient Scythia I argue that a number of different analytical languages and procedures are appropriate. It is the relative independence of these that finally allows us to carry out a kind of 'triangulation' on the past as it happened. The synthetic terminology needed to describe this for particular audiences needs to be sensitive to the various different contemporary ideas of 'ethnicity'.

Archaeological sources of ethnical myth (Dr P. M. Dolukhanov, Dept of Archaeology, University of Newcastle upon Tyne): The basic attributes of ethnicity include that of a collectivity's self-recognition and a 'genealogical' myth through which individual members gain a feeling of continuity and permanence. Ethnic identity is expressed by a system of symbols which acquite meaning only by contrast and opposition to alien groups. One of the consequences of the Neolithic revolution was the emergence of 'socio-cultural networks' which consisted of numerous communities tied up together by economic, cultural and ideological links. During the 5th millennia BC a 'secondary product revolution' (Sherrat 1981) occurred in an environment of a post-optimum deterioration of climate. A drop in temperature and humidity resulted in a decline of agricultural productivity, particularly in the high-risk areas. In the conditions of growing competition for shrinking resources, large 'socio-cultural networks' disintegrated into smaller units. The emerging units may be viewed as group-oriented chiefdoms with distinct ethnicidentities. Repeated intra-ethnic conflicts resulted in the destruction of major urban centres and the devastation of large agricultural areas.

The mis-use of DNA analysis and the social construction of 'race' (David Dungworth, Dept of Archaeology, University of Durham and M Mirza, Centre of Women in Technology, University of Lancashire): This paper aims to critically examine attempts to use DNA analysis (and other scientific techniques) to recognise and define 'races'. It will be argued that 'races' are socially constructed, and that the attempts at a scientific definition of 'races' is an example of social constructivism. The article will explore the current use of DNA analysis (and other earlier techniques such as craniometry), and the current sociological debates on the construction of identities (ethnicity, nationalities etc.).

Mate recognition amongst the Hominidae: evolutionary systematics and biological species concepts applied to race (Patrick S Quinney, Dept of Archaeological Sciences, University of Bradford): Few areas in palaeoanthropology have generated as much interest, acrimony and polemical debate, as the origins of modern humans. The two principal explanatory models for the emergence, the "multi-regional" and "Out-of-Africa" hypotheses, present conflicting interpretations of the evolutionary and phylogenetic

trajectories of Homo sapiens following the diaspora of Homo erectus. The "multi-regional" model proposes that the evolution of anatomically modern Homo sapiens sapiens is a gradual process resulting from the diaspora of Homo erectus, with the establishment of regional population variants through the appearance of local phenotypically based morphological features; Polytypic modern humans appearing as the result of a successive series of evolutionary gradations. The role of gene flow in maintaining grade similarities and preventing speciation is highlighted. In diametric opposition, the "Out-of-Africa" model proposes that the appearance of Homo sapiens sapiens is a punctuated evolutionary event, geographically limited to Sub-Saharan Africa, followed by population dispersal and replacement of indigenous archaic groups worldwide. In both cases, aspects of these models are incompatible with currently held biological and genetical species concepts. It is argued that cladogenesis within the hominidae can only be understood in the light of the recognition concept of species (SMRS). It is suggested that reproductive potential between hominine population groups is primarily determined by a mutually reinforcing system of adaptive behavioural response and phenotypic morphological change. The formation of modern biological races is thus viewed as an adaptive phenotypic response to culturally influenced selection pressures, and as such, as an integral component of the hominine SMRS. Such an adaptive system of culturally driven morphological change is postulated as essentially non-Darwinian in nature, and a Lamarckian component to hominine speciation is suggested.

The biology/culture dichotomy and the concept of race (Tim Ingold, Dept of Social Anthropology, University of Manchester): According to the revised statement on race of the American Association of Physical Anthropologists, 'there is no necessary concordance between biological characteristics and culturally defined groups'. The dichotomy between biological and cultural characteristics that is invoked in this statement has its source in the rejection, in the early decades of this century, of the Lamarckian doctrine of the inheritance of acquired characteristics. Since then it has been assumed that the 'biology' of every human organism is received, at the point of conception, as an innate endowment. So long as this assumption is made, there can be no escape from racism save by reasserting the biology/culture dichotomy. Yet recent developments in social anthropological theory have challenged this dichotomy, exposing its foundation in a Western dualistic ontology. In this paper, it is argued that cultural differences, far from being superimposed upon a substrate of human biological universals, are the developmentally embodied properties of human organisms, and are therefore themselves biological. Thus the fundamental error, which still lies unexposed at the heart of modern biological theory, is not the identification of cultural variation with biological difference, but the identification of biological form with genetic endowment. Only by addressing this error can we repudiate racism without automatically reproducing an untenable dualism.

ARCHAEOLOGY AND HUMAN ECODYNAMICS: THE INTERPRETATION OF CULTURALLY MODIFIED LANDSCAPES

Organisers: James McGlade, International Ecotechnology Research Centre, Cranfield & Jenny Moore, Dept of Archaeology & Prehistory, University of Sheffield

Chair: Martin Bell, St David's University College, Lampeter

Conventional ecosystemic approaches with their structural-functionalist emphasis, actively misrepresent the social dynamic embedded in human-environmental systems. For example, normative models, in their pursuit of adaptive 'logic', often underestimate the way in which human groups are involved in a coevolutionary process, i.e. rather than being passive recipients of environmental information, they are part of a reciprocal dynamic, actively involved in the production and reproduction of that environment. The persistence of environmentally determined models in archaeology is seen as a barrier to a mature discussion on the reality of social-natural interaction. This session will present a series of alternative readings of the structuring of human-modified landscapes, as a means of arriving at a more socially and environmentally aware ecology - a human ecodynamics.

Introduction: Archaeology and human ecodynamics (James McGlade, International Ecotechnology Research Centre, Cranfield): Human ecological discussion within archaeology often depicts environmental phenomena as an externality - something 'out there', a stage-set upon which human settlements and their attendant populations act out history. This image of environment as 'other' often goes hand in hand with the assumption that nature can be conceptualised as a semi-autonomous entity, as something distinct from social and cultural criteria. Human ecology, thus cast, seriously misrepresents the fundamental attributes of socio-natural interaction. This paper suggests that such issues can be more adequately addressed within the context of a transdisciplinary framework, combining model structures from theoretical ecology with those of social theory, so as to arrive at an interpretative dialogue in which a true ecology of social space can be situated.

Perception and timescale of environmental change (Martin Bell, St David's University College, Lampeter): Quaternary science is increasingly documenting both rhythmical cycles of environmental change, on various time scales, and stochastic events, the recurrence intervals of which can be defined with varying degrees of confidence. As archaeologists concerned with these changes from the perspective of human ecodynamics it is important to consider, much more fully than hitherto, the problems of investigating the perception and interpretations of environmental changes by past communities. Particularly important issues are the spatial and temporal scale of changes and the ability of communities to collect and communicate information about environmental change through time and space. A case will be made for focusing to a greater extent on timescales of environmental change which are directly pertinent to issues of human perception and on contexts where high quality ethnohistorical and palaeoenvironmental records provide particular opportunities for the integration of scientific and social perspectives.

Fire ecology and human intervention: the infernal cycle (Jenny Moore, Dept of Archaeology & Prehistory, University of Sheffield): Recent research in fire ecology has demonstrated the inherent complexity in understanding the dynamics of fire regimes. The common perception is that of a negative, destructive and uncomfortable event. This has influenced our view of the role of fire in archaeology. Generally, the use of fire by humans is characterised by impact on the landscape, rather than, in reality, a co-

evolutionary process. We are prevented from seeing fire/human relations as a creative dynamic - a continuum within the landscape. Socialising fire in the landscape opens up possibilities of reconsidering interpretations of early use of fire as a reciprocal dynamic through which humans interact with their environment.

Rhythmic cycles of life and landscape: the presence of the past in a changing world (Chris Fenton-Thomas, Dyfed Archaeological Trust, Trinity College, Camarthen): This paper will advocate a long term regional approach to landscape studies and will consider historical and archaeological landscapes of the Yorkshire Wolds with a holistic and multi-disciplinary perspective. Such a balanced view of the landscape palimpsest, from the later Bronze Age to the Norman Conquest, can enlighten our understanding of the process and punctuation of 2000 years of social and cultural change. The re-organisation of rural landscapes is often seen on a linear and progressive trajectory. Here will be put forward a case for rhythmic cyclical change in structures of monument use and within patterns of settlement, territorial organisation and land-use, a process which is intimately bound up with the perceived 'character' of the region as a 'Pays'. The issue of continuity needs to be addressed critically. Landscape studies have sometimes tended towards a view that agrarian history in this period resounds with timeless stability, a view which can be unreasonably extreme. It assumes little relationship between field and settlement patterns and socio-cultural structure and fails to problematise the re-use and re-adjustment of the same landscape features within changed agrarian systems. A long term perspective further highlights the presence of the past in historical landscapes. The re-use of this past, both symbolic and practical will also be considered as it occurs on the Yorkshire Wolds throughout the later prehistoric and early historic periods.

The cultural biography of the landscape: a re-appraisal of 'history' (Jan Kolen, RAAP, University of Amsterdam): Landscape studies in archaeology are currently dominated by naturalistic perspectives in which the landscape is defined in strictly physiographical and ecological terms. Recently, however, naturalistic approaches to the study of past landscapes have been criticised from hermeneutic and human ecodynamic perspectives. While hermeneutic approaches, in particular, contribute significantly to landscape archaeology, they generally ignore the fundamental role of history. It is argued that the past is being dehistoricized by focusing the discussion on the materiality of the past, contemporary experiences of historic landscape and questions of 'modernist' interpretation. Focus needs to be placed on the concept of 'the cultural biography' of the landscape i.e. its life history and the experience of 'inalienability'. This latter plays an important role not only in historical and non-western (tribal) contexts, but also in contemporary western contexts which emphasise the cultural-historical landscape as a form of 'heritage'.

TUESDAY 14TH DECEMBER 1993 AM

STRUCTURE AND CONTINGENCY IN THE EVOLUTION OF LIFE, HUMAN EVOLUTION AND HUMAN HISTORY

Organiser: John Bintliff, Dept of Archaeology, University of Durham

This symposium will examine the interplay of chance, randomness and unpredictable factors with much more repetitive and stable structures or processes, in the creation of the past as we observe it. Stephen Jay Gould's work in particular has given a fundamental importance to the 'historicity' of evolutionary development, likewise stressing 'postdiction' in place of 'prediction' for the long-term trajectory of life on earth. Such a viewpoint on earth history is one that has also become significant for many researchers in Historical Ecology, Human Evolution, Human Prehistory, and even on the much shorter timescale of Human History (through the growing influence of the Structural History approach of the French Annales School). The programme of the Symposium will reflect these different timescales under the thematic umbrella of the Structure and Contingency debate.

Zoological Evolution: Phanerozoic Black Deaths (Michael House, Dept of Geology, University of Southampton: The role of error and speculation as stimulants to scientific advance is intriguing. Often the solid pursuit of the scholar, however renowned, does not achieve innovation. Rather a wild idea, especially a wrong one, will concentrate international research on a problem, and this will often lead to a major advance in knowledge. This paradox is illustrated by several examples. The many periods of extinction known in the fossil record of the Phanerozoic (from 570 Ma BP) led to the suggestion that these indicated a 26Ma periodicity; this theory still spawns a flood of interpretations from the astronomers. But the factual basis for the hypothesis seems flawed. This is illustrated by analyses of the 340 Ma history of the ammonite group. The idea that evolution is, at a low level, punctuated by crisis rather than gradual was claimed to be anti-Darwinian and an intellectual breakthrough (although who better than Darwin would have known storm from calm); resulting studies have shown the living world is more subtle than speculators on it. But significant periods of crisis are known, and are increasingly being precisely documented. Some will be illustrated which seem to represent periods of intensely warm climatic excess, and are indicated by widespread hypoxic and black shale events internationally, indicating hostile environments which may have led to extinctions. But do these represent climatic maxima, and are these regular, and controlled by orbital factors? At another level, is periodicity a major factor after all?

Patterns of evolution: distinguishing the wood from the trees (Chris Paul, Dept of Geology, University of Liverpool): One way to search for patterns in a large data set is to compare the actual data with the prediction of a null hypothesis that everything is random. Applied to evolutionary patterns in the fossil record the null hypothesis can be rejected, surprisingly because evolutionary trends are far too rare. Under the null hypothesis, if the average species had 20 measurable characters every species ought to exhibit one trend. Stasis (no morphological change) dominates patterns in the fossil record and is caused by stabilising selection. It follows that new species can only arise when stabilising selection breaks down. Whether or not this is a random process is a moot point, but first we need an explanation of why stasis is so dominant.

Human Evolution: The shape of human evolution (Bernard Wood, Dept of Anthropology, University of Liverpool): It is, of course, possible to interpret the fossil evidence for hominid evolution as a relatively seamless process of anagenesis. However, to do so would be to discount the substantial morphological variability that can be observed at several stages between the appearance of

the earliest hominids at around 4 Myr ago and the present day. This paper will document the major morphological variants of early hominids and set out the characteristics of each species group, as far as these are available. It will make the case that hominid evolution has included several 'adaptive' radiations and speculate about the factors, either internal or external, which may have stimulated these episodes of heightened evolutionary activity. It will also compare and contrast the responses seen in hominid evolution with synchronous changes within other large mammal lineages.

Pattern and process in early hominid evolution (R Foley, Dept of Biological Anthropology, University of Cambridge): It has now been fully established that hominid evolution is not a simple linear pattern of evolution, but involves a number of adaptive arrays. This means that studies of the pattern of hominid evolution must now consider such topics as speciation, extinction, adaptive, radiation and biogeographical distributions. In this paper the pattern of early hominid evolution will be discussed in the context of climatic change, speciation processes and community evolution, with a view to exploring the interplay of deterministic and stochastic processes.

The problem of diversity in later hominid evolution (Alan Bilsborough, Dept of Anthropology, University of Durham: No Abstract received

History/Later Prehistory: Hunting and gathering to farming: cyclic or linear process (Robert Layton, Dept Anthropology, University of Durham): The paper will consider why it is that the transition between hunting and gathering and farming looks, intuitively, like linear progression, and what evidence can be put forward in favour of the alternative view that it is a cyclic process driven by human responses to random variation in the environment. This section of the paper will be based in part on Layton, Foley and Williams', 1991, paper(Current Anthropology) but will take into account subsequent critical comments on the paper, and the computer simulation rum by Winterhalder and Golan (currently in press). The remainder of the paper will address the question, why did farming (or some parallel strategy) not occur earlier in prehistory.

Structure, contingency and timelessness in the archaeology of historic societies (John Bintliff, Dept of Archaeology, University of Durham): This paper will analyse the dynamic morphology and evolutionary history of three familiar animals from historic times: Polis micra, Villa romana and Ecclesia parva. S J Gould's concepts of Punctuated Equilibrium, diversity cones and trees, and historical contingency, together with Leroy Ladurie's model of 'timeless history', will be employed to interpret the evolutionary story of these two fossil and one endangered species.

THEORY IN PRACTICE - A PROFESSIONAL OBLIGATION?
Organiser & Chair: Max Adams, Dept of Archaeology, University of Durham

Is there a genuine dialogue between the thinkers and the doers in archaeology, or is the distinction superfluous, even offensive? In this session a number of people who both think and do examine the boundaries between theory and practice and give lie to any notion that there can be one without the other. TAG traditionally attracts large numbers of practitioners, but rarely caters for the interaction between what goes on in the field, in the laboratory, and in the seminar room. Those who do not normally get heard at TAG are encouraged to come along and put their views across: there will be ample time for discussion. TAG needs to hear what kinds of theory practitioners need, and what practices theorists would like to see. The first half of the session is devoted to the production and consumption of archaeological theories, with some contentious, not to say offensive, expressions of dissatisfaction with the current state of the art, and plenty of speculation as to the future of archaeological theory. In the second half, theory and practice in the study of human and archaeological landscapes are considered from three very different perspectives. These contrasting sets of opinion look set to provoke wide debate on some of the key issues in theory and practice.

Either we come up with a military spin-off damn quick or they stop funding the space programme (Max Adams, Dept of Archaeology, University of Durham): What are the theoretical needs of archaeologists going to be in 20 or 50 years' time? We don't know, but it might be worth speculating so that we can start building theories to suit the future. Are we to continue as the poor relation of harder sciences, or does our status as one of the oldest non-linear disciplines promise greater things for archaeological theory? This paper examines some possible directions for theory in the 21 at century, and asks whether we are going to have to take firmer control over the way theory is applied and consumed. It will also offer a brief guide to the mind of an archaeological theorist, and comment upon some of the sources of inspiration which the archaeologist of the future may hope to draw on.

Cuckoo in the nest? A theoretical dimension to the management debate (Carol Brooke, University of Durham Business School): Current attitudes towards the management discipline find their strongest expression in two opposed camps: those who believe management can provide valuable solutions to archaeological problems (a sense of'catching up') and those who regard it as an inappropriate or irrelevant source of guidance (a case of 'selling out'). Yet there is another crucial issue for debate: theory choice. This paper argues that the range of theoretical beliefs within management are very similar to those in archaeology. However, it is also suggested that in neither discipline does the full range of theoretical variability succeed in having an impact on practice. Within management the dominant theoretical paradigm remains the scientific one. This has fundamental (though often unacknowledged) implications for the way in which organisation and management are put into practice. The danger for archaeology is that if this bias is transferred into the archaeological context it may suppress even further the opportunity for practical expression of theoretical variability and debate. Indeed, the signs are already apparent: MAP2 is an example of a scientific management framework applied within an archaeological context. A number of issues are highlighted with respect to archaeology's position. The paper concludes that to accept the current management 'status quo' would not only be a denial of archaeology's own range of expertise and knowledge but may also be a case of inviting a cuckoo into the nest.

Tunnel vision or wide vista? (Janet Owen and Kate Steane, City of Lincoln Archaeology Unit): We as archaeologists have become increasingly specialised in our approach to our work. Does the renaissance archaeologist have a place in our compartmentalised world? Where are similarities in practice between units? Is there compatibility between units and museums? English eccentricity is crystallised in unique perspectives, so is the answer standardisation or should we be heavily involved in committeed decision-making? Are we waiting for leadership from above, or do we want to erode the differences from below? Does strength lie in various approaches, a range of stances from which we can develop, or should we consider our common ground and gain syntheses and shared practices? A museum curator and post-excavation field officer present their perspective/s on integration in archaeology.

Preserving our archaeological past for the future (Mhairi Handley, RCHM): The Royal Commission on the Historical Monuments of England is planning to publish a book next year on microfilming in an archaeological context. At present there is not a coherent approach to the handling of excavation archives: museums, archaeological units etc. have different methods of handling archives which are often not very compatible. An important aspect of the proposed book is the presentation of an indexing system for excavation archives to ensure standardisation of classification of material for microfilming. The paper will outline the system used and highlight its usefulness as a bridge between the various interested parties.

Learning from humans and PETS in space (Steve Stead, Paveprime & University of Leicester): This paper identifies two broad themes within archaeological theory: stratigraphical and social landscape. It then explores some of the new theory in the areas of cognition of space and of time. Finally, it offers suggestions on how and why this theory should be harnessed to the study of social landscape.

The creative use of bias in field survey (Richard Bradley, Tess Durden and Nigel Spencer, University of Reading): It seems as if field survey, especially extensive survey, is a more empirical exercise than excavation. That is because it is so common for those taking part to 'lock onto' certain patterns at the expense of others. As a result, much effort must be expended in isolating and correcting these biases before a project can come to grips with its broader objectives. This paper suggests an alternative approach. If such biases are an inescapable feature of human perception, why not put them to use, employing separate teams or individuals to search the same areas, each of them working according to just one hypothesis? That would allow the consequences of different interpretations to be compared directly. We illustrate the design and execution of such a project using the results of recent fieldwork on the rock art of north Northumberland.

The thick red line: some thoughts on the management of archaeological landscapes in the real world (Paul Frodsham, Northumberland National Park): This paper will begin by outlining current methods by which archaeological landscapes in England may be protected. It will examine a number of problems with these methods, and in particular the gap between theories of landscape management and the pragmatic issues which affect reality. In addition the paper will aim to promote a variety of issues which may be relevant to the production and implementation of effective management policies in the future.

Swedish archaeological identity into the 21st century, conservative or critical activity (Asa Gillberg & Hakan Karlsson, Dept of Archaeology, Goteborgs University): The paper deals with what we see as two serious problems in contemporary Swedish archaeology. The first problem is related to the lack of consciousness among Swedish archaeologists concerning the dialectic relationship between the archaeological interpretations and the contemporary political context. The second problem concerns the contemporary cultural and educational politics of the Swedish right-wing government which is proposing changes in the archaeological discipline, both on a structural/practical and on an ideological level. The paper uses the Swedish situation as an example to discuss the connection between archaeology and politics but this discussion is of international importance. From our point of view it is of great importance that contemporary archaeologists, of any nationality, are willing to discuss these problems and the connection between archaeology and politics. The outcome of this debate is undoubtedly relevant for the identity of the archaeological discipline into the 21st century.

CRITICAL HISTORIES OF BRITISH ARCHAEOLOGY 1
Organiser: Sam Lucy, Dept of Archaeology, University of Cambridge
Chair & Disscusant: J D Hill, Dept of Archaeology, University of Cambridge

The historiography of archaeology has been a growing subject in recent years, both in this country and in the United States, evidenced by a number of brief publications on differing topics, and the new American newsletter on the history of archaeology. It is clear, from informal discussion with other archaeologists, and from more formal discussion at the one-day meeting on this subject held in Cambridge in July, that historiography - the writing of critical histories - is something which many are interested in, yet which is not recognised as a "proper" area of study. This session intends to help set the development of this new area within a more coherent framework, and to start to define the important issues within it. The importance of historiography, especially within archaeologies which claim to be self critical , is obvious. Without tracing the development of a research area, the assumptions which are the backbone of any intellectual tradition can never be adequately challenged. These assumptions are the product of many years of research, and each of those individual pieces of research is partly influenced by the social and political background of the researcher. If this is not realised, and their conclusions seen in such a light, these assumptions are in danger of becoming "fact". Such observations clearly have significant implications for the teaching of the history of archaeology. If, as I argue, they are so important, then surely they should be fully integrated into teaching, rather than bracketed off into introductory courses. Such an integrated approach may help the subject move away from the biographical stance usually used, whereby the work of a few "great men" are seen as the prime stimuli behind the development of archaeology. Although biographies are important, for defining and assessing the importance of individual contributions, they are by no means the "whole story". Histories of women in archaeology often make

the point that the social conditions of the day did not permit the contributions of certain sectors of the archaeological community to be recognised. A revisionist historiography can therefore go some way to engendering the subject, by recognising the role that women played in its origins and development. It is now widely accepted that the role of a gender archaeology is not to make women "visible" in the past, but study gender relations themselves. Critical histories can contribute to this effort, not just by noting androcentric bias, but by showing how this bias came to be incorporated in interpretations of the archaeological record. In a similar way, the impact of such ideologies as nationalism and patriotism can be traced, both in terms of the impact these had on archaeology, and in terms of the way the archaeology itself was used to further the political ends of such ideologies. This session also seeks to address the issue of why some periods of archaeology, such as Roman and Medieval, are usually excluded from "traditional" histories of archaeology. Why are their histories not considered relevant, even by those working within the subject?

The past is a foreign landscape. The impact of overseas exploration on perceptions of Prehistoric Britain (Martin Tingle, Dept of Archaeology, University Reading): When faced with the problem of describing the landscape of Prehistoric Britain with the very limited evidence at their disposal, scholars from the seventeenth century onwards sought inspiration from a variety of sources. Notable among these were distant continents that were then subject to exploration or colonisation. Walter Raleigh described the waterlogged landscape immediately after the flood by comparing it with the coastal wetlands of South America. In the eighteenth and nineteenth centuries, the Pacific and India also figured in archaeological discussions while at the turn of this century, exploration in Africa had fostered the vision of prehistoric lowland Britain as an area of impenetrable swamps and jungles. What effect did these impressions of the past have on the interpretation of monuments and to what extent did they mould theory and practice?

The development of "Histories" of the migration period (Sam Lucy, Dept of Archaeology, Newham College): This paper is an investigation into the period in which Anglo-Saxon archaeology had its origins. Historical interpretations of the migration period were influenced by their development in various periods of English nationalism and patriotism, where historical and archaeological evidence was used freely in the philosophical and political debates of the day to further a particular cause. Anglo-Saxon history has never been objective - the close identification made between "the English" and "the Anglo-Saxons" has meant that the latter have never been studied in a detached and critical light. The resulting "familiarity" of the Anglo-Saxons has thus resulted in their exclusion from traditional histories of archaeology, whereas, in reality, Anglo-Saxon and medieval archaeology had an immense impact on the development of theories about "our" past.

Lubbock's Folly: A tale of monumental passion (John Carman, Dept of Archaeology, University of Cambridge): A folly is a garden monument - a summer house or picnic place - built in the form of something else - a Greek temple or medieval tower. This image may make a suitable metaphor for understanding late nineteenth century prehistoric archaeology. This was essentially the creation of John Lubbock, and it is thus his folly, but it could equally well have been that of the Duke of Argyll, William Morris or indeed Peter Kropotkin. Lubbock's passion was for monuments, and that passion mostly political. A review of three major works, all published in the late nineteenth century, and the social and political associations of their authors, can reveal the essentially political nature and purpose of archaeology at this time. It also serves to explain the battles that took place both within the nascent discipline of archaeology and between the victors of that battle and their opponents outside the discipline. Recent calls for the "politicisation" of archaeology may thus be misplaced. Archaeology was political from its inception - and maybe it has never been about understanding the past at all, but rather about shaping the future.

Model excavations: Presentation, textuality and graphic literacy (Christopher Evans, Cambridgeshire Archaeological Unit): This paper explores changes in archaeological presentation in Britain during the later half of the 19th century and first half of this. Issue is taken with Hodder's 1989 Foucault-inspired paper, "Writing Archaeology: Site Reports in Context" (Antiquity 63 pp268-74), concerned with increasingly disembodied and disciplinary-codified professionalism in the later 19th century (the disappearing 'I'). Arguing that all is not 'text', this paper takes as its starting point site plan models that were employed to illustrate excavations well before the subject's graphic language was established. A different way of seeing the past (tactile and architectonic), such modelling greatly influenced interpretation of sites. Cited in printed 'communications' of the day and an accompaniment to lectures (previous to photographic slides), they structured public performance and their appreciation is essential if early site reports are to be understood in due context. The impact of changes in graphic media is also charted (eg lithography vs engraving; photography). These practical developments/ 'knowledges' were a determining factor in the establishment of discipline's graphic style. For example, in contrast to engraving, which required the intervention of a contracted craftsman (ie an engraver), lithography permitted the direct access of the author/archaeologist to the media of reproduction. In other words, lithography liberated graphics from a long-established craft tradition that had hindered the development of subject-specific conventions. Of course, lurking behind these developments are inter-disciplinary 'borrowings'. It took time for archaeology to find its voice and it drew extensively upon architectural/engineering, and even military, modes of representation. Archaeology was not professionalised and its graphic language not codified until c. 1930-40. To back-date these developments into the 19th century is to dismiss an important phase of exploration when a 'grammar' and framework for excavation reports was worked out. In conclusion it is argued that recent historiographic studies place far too much emphasis upon text, ignoring graphics and the media of representation: the little referred to 'practicalities' which have played such a key role in the constitution of the subject's conceptual framework.

Writing archaeological biography (Mark Bowden, RCHM, Newcastle): This paper explores the ways in which the writing of biography differs from the writing of history and discusses the relationship between biographer and subject. It focuses on the particular requirements and purposes of archaeological biography, on the question of the relevance of biography as part of archaeological endeavour and on various approaches that have been or might be adopted.

Reaching the parts other histories can't reach? The role of oral evidence in the historiography and sociology of archaeology (Michael Morris): In recent years oral history has obtained academic respectability amongst historians. It has proved a powerful tool

in a variety of study contexts but is particularly associated with the analysis of the otherwise unrecorded experiences of 'ordinary' people. Oral history offers us the possibility of obtaining valuable fine-grained data on the thinking and achievements of individual archaeologists. As with its use in historical investigation it has a particular role in providing an accessible window on the life and work of the 'normal' practitioner - the local fieldworker and the amateur etc. - whose activities have formed an integral part of British archaeology yet have remained somewhat neglected. This paper seeks to illustrate how orally-derived evidence can document, illuminate and celebrate the cognitive and social realms of the discipline. Examples are presented which illustrate a variety of important themes such as structures of communication, the transmission of archaeological culture and tradition and the genesis of research. Some suggestions for future research directions are also made.

The art of persuasion: Brixham Cave and the methodology of the site report (Tim Murray, Dept of Archaeology, Latrobe University): No abstract received

IDEOLOGIES OF GENDER IN THE PAST 1
Organiser & Chair: Eleanor Scott, King Alfred's College, Winchester

Definitions: Gender refers to socially formed traits of masculinity and femininity, and the study of gender relations has become one of the most important areas of the social sciences in recent years. An ideology is a set of shared ideas or beliefs which serve to justify the interests of dominant groups. Ideologies are found in all societies in which there are systematic and ingrained inequalities between groups, and the concept of ideology connects closely with that of power, since ideological systems serve to legitimise the differential power which groups hold. The cultural constructions of masculinity and femininity are perceived to connect closely with ideologies, as the former is more usually linked with dominance and power than the latter. Power is commonly defined as the ability of individuals, or the members of a group, to achieve aims or further the interests they hold. **Session Aims:** Despite a considerable corpus of archaeological writing on ideology, dominance and power in the past, we are still a long way from having an Archaeology of Gender. One reason put forward for archaeology's relative backwardness in coming to terms with a gendered world - highlighted recently by Alison Wylie - is our lack of "methodology" to observe gender in the material remains of the past. This session aims to explore the procedures which are being used to observe and interpret constructions of gender in the past. Some work on gender in the past has engaged rather narrowly with the data and the structures which hold women and men in place, particularly across rank, class and ethnicity. There is a feeling in many circles that we have not yet begun to explore specific cultural ideologies and meanings of power and gender within value systems. For example, we may find out what women actually did, but how was it evaluated? How is gender used for the transmission of social and symbolic knowledge? A further problem has been that historical archaeology has been providing us with "real women", but without necessarily contextualising the texts (or the translations) within which these women are positioned. Archaeologies of housewifery have thus emerged for public consumption; or we have simplistic remarks about women of upper classes having "more status", whilst neglecting to explore the ideologies of differing ranks. (A dominant class may apply an ideology of gender to lower classes which is very different to that which they apply to themselves - class divisions may even be perpetuated through constructions of gender.) The ease with which historical archaeology has "located" women has resulted in a complacency about our understanding of the social, economic and symbolic structures which hold masculinity and femininity in place. Another point to be made is that locating women is not the same as locating gender. While it is highly relevant that women in the past have been constructed to serve the interests of a discourse external to them, the subsequent reactive Archaeology of Women must now develop fully into an Archaeology of Gender, and thence be integrated into a contextual archaeology, if such remedial research is to be meaningful. This session will present studies where the constructions of gender, and the ideologies which hold them in place, are being examined. Some papers will address constructions of masculinity and general theory (e.g. the notion of "other"). It is hoped that the specificity of the session (i.e. studies rooted in the material evidence of the past) will allow for a detailed and non-polemical discussion.

Solidarity and silence: the power of gender archaeology (Brian Boyd, Corpus Christi College, Cambridge): "Revision calls not for alternatives, but a completely new focus of enquiry, and a new set of categories geared to the changed social reality". (Bauman 1992: 53). The recent introduction of feminist perspectives from the other social sciences into archaeology demands a complete reworking of existing archaeological categories. Much of the "gender" archaeology so far produced has failed to make any real impact since its theoretical orientation conforms to - and therefore contributes to the reproduction of - existing academic and disciplinary frameworks. As a result, gender continues to be regarded as "fringe", as a subordinate language within the existing structure. To achieve emancipation, a theoretically distinctive archaeology of gender cannot operate through modified versions of existing categories. It is time to structure our work through a different set of assumptions, involving a rejection of the protracted epistemological debate (e.g. the search for a methodology with which to "find women in the material remains of the past") and a realisation that an ontological shift is required which will allow hitherto silent voices to be heard and the "relevance and validity" of those voices to be recognised. A crucial feature in this reworking is for us to expand the range of the current debate and write truly engendered pasts: histories which are the results of dialogue between men and women of all genders.

Gender in ideology and neolithic figurines: The Aegean evidence (Dimitra Kokkinidou and Marianna Nikolaidou, University of Thessoliniki): Figurines, though opinions vary as to their function, are an important source of information on the ideology of neolithic people. The frequent occurrence and wide geographical distribution of these objects must be indicative of their special significance, and various interpretations have been proposed with regard to their use and meaning. The greater number of female as compared to male figurines has initially led to the theory that the former, especially those with overemphasised sexual features, are depictions of the Great Mother Goddess or Fertility Goddess universally worshipped throughout Europe by analogy to Near Eastern symbolic iconography, and indications of matriarchy. However, given the absence of shrines and the association of the majority of the figurines with household contexts such a hypothesis cannot be substantiated by the Balkan and Aegean evidence. The presence of male, animal, or other effigies, as well as of figurines of indeterminate sex has also to be taken into account. It would be, safer to

assume a multiplicity of meanings and symbolic values of these objects depending upon their context and specific iconography Be it as it may, the numerical predominance of female figurines should not be fortuitous. It seems that certain aspects of womanhood are burdened with symbolic value, since they are more "visible" than their male equivalents in neolithic art. The female image was probably a metaphor that encompassed a diverse range of meanings and possible uses. Woman's capacity for motherhood makes her a symbol of human fertility. The essential contribution of women to the productive economy could be symbolically paralleled to maternity, both processes referring to a sort of "taming" of nature, in other words its transformation into culture. It has to be noted, however, that the central symbolism of the feminine does not necessarily imply female authority within society, but should rather be conceived as a source of power from within, probably resulting in women Being esteemed members of the community. In this sense neolithic societies may be described as matrocentric.

Evaluation of female labour in prehistoric contexts (Barbara Bender, Dept of Archaeology, University College, London): The first, necessary, step in gendering prehistoric communities is to discover what women (and men) do. What activities do they undertake, and in what context do they undertake them? Recent archaeological writings have been informative in this respect. The next, or complementary, step is to discover how these gendered activities are evaluated. This requires a close analysis of how people and activities are empowered (materially and cognitively), and how 'status' is negotiated, questioned and subverted. This paper discusses attempts to analyse the social and cultural construction of labour in recent work by feminist archaeologists.

Of bicycles and fish: engendering tells, farms and barrows in Eastern Europe (John Chapman, Dept of Archaeology, University of Newcastle upon Tyne): The end of climax Late Neolithic/Copper Age societies in eastern Europe has long posed a problem of explanation for prehistorians. It would appear that anything but an engendered consideration of this complex transformation would be an impossibility since the publication of Marija Gimbutas' "Kurgan invasion" model - that epitome of the "war between the sexes" - in which communities led by peace-loving creative, Goddess-worshipping female farmers were savagely attacked, in three waves, by bands of nomadic, male, atheistic, prestige-crazed pastoralists. But, curiously, with the rejection of this model, gender issues in eastern European prehistory became tabu, only indirectly to be resurrected in Ian Hodder's domusagrios hypothesis. In this paper, Copper Age transformations in Hungary are examined in terms of changing Arenas of Social Power (ASPs), those spatial foci for the creation, manifestation and reproduction of dominant group ideologies. The major question under investigation is the significance of contrasts in the gender relations as yet implicit in (1) networks of dispersed farms and nucleated tell settlements (domestic ASPs) and (2) the funerary behaviour of on-tell, cemetery and barrow burial (mortuary ASPs). This question naturally leads to a consideration of the gender implications of Andrew Sherratt's secondary products hypothesis, in terms of the shifting balance of engendered economic and social power.

Death becomes her: the sexual division of labour at the classical Athenian funeral (Karen Stears, School of Archaeological Studies, University of Leicester): The division of tasks in Athenian burial customs, along gender lines, has long been noted. Previous attempts to account for the apportioning of duties has concentrated on the relationship between the perceived pollution of women and that of the corpse. The tending of the deceased by females has also been considered as witness to their inferior status in Athenian society. The paper examines the cultural construction of gender, and discusses the use of religion and ritual to endorse ideologies concerning female behaviour. The Athenian funeral is examined in this light, and an attempt, is made to identify aspects, of gender ideology in both male and female behaviour at funerals. This paper attempts to make a distinction between gender ideologies present in Athenian discourse and the power relations reflected therein, and the reality of society in which exploited groups may find or create access to power along indirect routes. Whilst not denying the inequality in power relations between the sexes in classical Athens, the present paper explores the construction of gender as reflected in funerary rituals, and suggests that earlier studies have been over-emphatic in their equation of care of the corpse with female inferior status, with the intimation that women may have been compelled to mourn. In conclusion, the author suggests that the tasks undertaken by women, although perhaps indicative of dominant gender ideologies concerned with their inferiority, may have been exploited by them in everyday practice, to increase their access to power within the kin-group.

Engendering domination: a structural and contextual analysis of Minoan neopalatial bronze figurines (Louise A. Hitchcock, Affiliation: Dept of Art History, UCLA): The prevailing interpretation that all Minoan "Neopalatial" bronze figurines are votive represents an essentialism (see Shanks and Tilley 1987a and 1987b) assumption which neglects differences in gender, gesture, and context: both archaeological and iconographic. This paper considers gender as an analytical concept (Gero and Conkey 1991:9ff) in the function of Minoan bronze figurines. Further, in treating material culture as a text which can be read, it proposes that a range of power relations that correspond to differences in gender and status in Minoan society can be demonstrated through statistical (see Clarke 1978:131-144), structural (see Tilley 1989 and 1990; Hodder 1982 and 1992) and contextual analysis (see Hodder 1987; 1991) of iconographic distinctions in gender and gesture in these figurines. Although male figurines occur twice as frequently as female figurines, a broader range of gestures is used by females and certain gestures are either more common or exclusive to female bronze figurines. Such distinctions indicate a preference by females for certain gestures.

14th December 1993 PM

THEORETICAL ADVANCES IN MARITIME ARCHAEOLOGY 1

Organiser & Chair: Anne Allen, Dept of Archaeology, University of Durham
Discussants: John Hunter, University of Bradford, Mark Redknap, National Museum of Wales, Anthony Firth, Martin Dean, Archaeological Diving Unit

Keith Muckelroy, in his book "Maritime Archaeology" published in 1978, reviewed the contribution of the subject to solving specific problems in maritime research, through analysis both of the scope of the subject and by developing a theory of maritime archaeology. Such has been the rapid expansion in maritime research over the last fifteen years that it is now impossible to produce a similarly concise survey. One consequence of this expansion is that research has tended to become project-specific whilst wider theoretical issues remain unconsidered. In an attempt to correct this imbalance and in the light of recent research this session reviews the following issues, initially addressed by Muckelroy: Do maritime cultures exist or do we use the term rather as a geographical description? Is it valid to ascribe cultural identities to ship types? We talk of Romano-Celtic and Viking ships, but do these types relate to ethnic groups? If not, what do ship types relate to? Do wreck cargoes have a role to play in understanding trade? Can they be used to judge the significance of assemblages excavated on land? How can we put theory into practice? How should we record and investigate sites in the light of new theoretical frameworks? One significant advance in the subject has been the networking of related sub disciplines. We now understand maritime archaeology to encompass archaeology underwater and on land, crossing the inter-tidal zone and including inland waterways and related finds such as boat graves and old waterfronts. This makes theory in maritime archaeology the concern of virtually all archaeologists rather than the specialist interest of a few.

Comments on so-called maritime cultures (Christer Westerdahl, University of Copenhagen): Maritime culture is an abstraction in the sense that it is never isolated from general culture. The term maritime cultural landscape is another term created mostly for an antiquarian purpose. It seems, however, that it is also part of what reasonably contains the archaeological essentials of maritime culture, the material stratified remains above or under water, as well as the recent cognitive landscape of tradition.

Maritime cultures and wreck assemblages in the Graeco-Roman World (A J Parker, University of Bristol): To define shipwreck sites entails isolating them, but to interpret them involves relating them to context. The dimensions of context include environment, organisation and technology, and from these have been derived the concepts of underwater sites, maritime sub-culture and nautical technology. The cultural and technological characterisations, however, depend on analogies across either social or chronological horizons which archaeological discoveries have shown are unreliable. Rather than being part of a maritime culture or sub-culture, shipwrecks belong to specialised craft within the broader society, and ancient wreck assemblages can be integrated into wider reconstruction's of Graeco-Roman economy and culture.

Trade, shipwrecks and maritime culture in the Roman mediterranean (David Gibbins, University of Liverpool): Much research on Roman sea-borne trade has focused on 'tied' procurement (for the annona, the Imperial redistribution system), on other non-commercial mechanisms such as patron-client relations and elite reciprocity (gift-exchange), or on relatively sophisticated commerce involving capital investment, middlemen and port agencies. I argue that these approaches do not place adequate emphasis on an undercurrent of low-key commerce that may be inferred from comparative historical and ethnoarchaeological evidence. Most Roman ships were small, carried mixed cargoes of predominantly humble goods, and were engaged in short-haul contractual or speculative commerce with low profit expectations. Coastal 'tramping' accounts for the widespread incidence of imported utilitarian goods such as pottery, and is likely to be well-represented among inshore shipwrecks. This activity not only registers the prosperity of Mediterranean trade; it also reflects a maritime 'culture', through its basis in the society and economy of coastal subsistence communities.

THEORETICAL PERSPECTIVES IN GREEK ARCHAEOLOGY 1

Organisers: Kostas Kotsakis, Dept of Archaeology, University of Thessaliniki and Lina Mendoni, Centre for Greek & Roman Antinquity, National Research Centre, Athens
Chairs: M Fotiadis, Program in Classical Archaeology, University of Thessalinki and Kostas Kotsakis, Dept of Archaeology, University of Thessaliniki

This session explores the nature and individuality of an emerging theoretical archaeology in Greece. Contributions range in time from the Palaeolithic to the present, in space from Southem Greece to the often neglected Northem mainland and theoretically from the construction of middle range theory to the ideological appropriation of the past. Greek archaeology as practised by Greeks has been strongly influenced by the central role of the past in building a modern nation-state, by the often antagonistic relationship between Greek and foreign scholars and by the legacy of an early history widely seen as the foundations of European civilisation.

History and prehistory: an archaeological heterotopia (Kostas Kotsakis, Dept of Archaeology, University of Thessaliniki): Although archaeology in Greece has been particularly important and has played a central role in the formation of Greek national ideology, it has not grown into a single, unified field. Instead the split between historic and prehistoric studies has always been very pronounced, each one following its own solitary track. The splitting of the past into a negotiable history and an uninspiring prehistory is closely associated to the relationship between Greek culture and a Europe idealised as an entity. The Greek historical

past has been transferred into a Utopia where Greek identity was realised, while the prehistoric past was exiled into an archaeological heterotopia that has remained essentially inaccessible to archaeological discourse. The character of, and the reason behind, this split are discussed.

Treasures, Heroes, Miracles: the Greek classical past in today's museum exhibitions (Maria Mouliou, Dept of Museum Studies, University of Leicester): Archaeology, as a social science, cannot be an apolitical pastime. The nature of archaeological research and the communication networks which emerge through archaeological museums and exhibitions are shaped largely by the political, economic and cultural role a particular state plays as interdependent part of the modern world-system. In this paper, following the lines led by such realities, I seek to arouse some thoughts on the following questions: 1) What are the current links between archaeology and ideology, nationalism and politics in Greece within the space of the last forty years. In like manner, how modern Greek national identity is encountered by the state, the practitioners of archaeognostic sciences, and the media (more specifically the press) which potentially shape Greek public's opinion about their past. 2) What is the relation between museum exhibition policies and political tenets. How this ideological alliance is instituted and performed through permanent exhibitions of classical archaeology but mainly through temporary displays accommodated either in the state's museums or in museums abroad. In other words, in which extent and with what means does the archaeological museum practice in Greece, nowadays, purvey and promote certain facets of nationalistic, ethnocentric, nostalgic or other type of ideological apparatus. References to the historical background which precedes the period of this paper's main interest (1950-1992) will be made whenever necessary.

The subordinating power of the marbles: aspects of archaeology and moden Greek society (Yannis Hamilakis, Dept of Archaeology and Prehistory, University of Sheffield, and Eleana Yalouri, Dept of Archaeology, University of Cambridge): In recent years archaeological discussion on the role, the functions and the meaning of the past in modem societies is very much at issue. Modern Greece is a very important case in this respect and has been the subject of some recent studies which however emphasise only one aspect, the role of the formation of national identity, ignoring many other important ones. Moreover, it is usually forgotten, that generalisations on the role of archaeology and the past have little interpretative significance unless the historically defined, specific social conditions which have shaped modern Greek society are examined. As in many other societies, archaeology and the past in modem Greece contribute substantially to the construction of the "imagined community" of the nation but its ideological role is far greater and more complex than that. Overall, the past in Greek society functions mainly as "symbolic capital" which very often is exchanged for economic capital. Its symbolic power is subject to manipulation by different interest groups which use this subordinating form of power to serve several aims, from the imposition and legitimation of authority to resistance to state mechanisms. Finally, the attitude of most people towards the past is contradictory: it is characterised by both strong sentimental attachment and hostility.

Moderns and farmers: how regional research in Greece constructed itself and its objects since the 1960s (Michaelis Fotiadis, Program in Classical Achaeology, University of Indiana): Time in archaeology provides a scale for ordering the discipline's object (artefacts, cultures etc) but it also tacitly serves as a means for distancing the researcher from that object. It is the latter capacity of time that concerns me in this paper. With reference to concrete examples, drawn from reports of regional projects in Greece, I examine the ways in which (especially American and British) archaeology elaborated its notions of time. I observe that such notions allowed regional research to contrast itself with traditional Classical archaeology, and, at the same time, to maintain its distance, discursively and ideologically, from the inhabitants of the Greek countryside, with whom the archaeologists mingled in the field, and whose life they often used as a source of ethnographic analogy.

The use of Greek ethnographic data in archaeological explanation - a critical appraisal (Nikos Efstratiou, Dept of Archaeology, University of Thessaloniki): Multidisciplinary archaeological projects carried out in many parts of Greece in recent years have incorporated a fair amount of anthropological data which are used to understand and explain cultural process. Moreover, case studies with more limited archaeologically orientated research aims are based on small scale ethnographic fieldwork. The scope of both kinds of studies covers a wide range of subjects, from human ecology and anthropological archaeology, to ethnoarchaeology and experimental archaeology, employing different theoretical and methodological approaches. The contribution of Greeks in this field is so far limited. The difficulties facing researchers of different cultural background, experiences, language problems and often ideological perceptions working in an unfamiliar social environment, affect in many cases the outcome of these ethnographic and anthropological studies. This paper attempts a critical appraisal of the ethnographic and anthropological studies focussing on issues of archaeological explanation produced by Greek and foreign archaeologists.

Theory and research for the Palaeolithic in Greece (Nena Galanidou, Dept of Archaeology, University of Cambridge): Despite the abundance of palaeolithic finds in Greece, our knowledge of palaeolithic settlements is very patchy and derives mainly from expeditions of foreign archaeological schools. The paper addresses the theoretical frameworks within which palaeolithic research has been undertaken and discusses theoretical and practical issues about present and future research into the material culture of hunter-gatherer societies in Greece.

THEORETICAL ADVANCES IN MARITIME ARCHAEOLOGY 2

Organiser & Chair: Anne Allen, Dept of Archaeology, University of Durham

The construction of so-called "Romano-Celtic" ships; a tool of Romanisation rather than Celtic expression? (Damien Goodburn, Museum of London): The construction of large vessels for the river, lake and coastal use in the N. W. part of the Roman empire has been described as "Roman-Celtic" for many years. The term implies a substantial Celtic contribution to the traditions of form and construction. It has arguably also diverted attention from more important questions concerning these craft such as, the social, economic and environmental implications of their construction. The lack of "ancestral" Iron Age boats in similar styles also remains a problem. This paper will briefly review some of the wider implications of the construction of these vessels with their profligate use of materials, labour and resources. It will also suggest that boats reflect the subtle social needs and are capable of yielding quite refined insights into the organisation of ancient societies. Some of these insights, particularly those concerning the contemporary cultural landscapes were gained as a result of building a life sized section of a particular Romano-Celtic boat.

Type or technique? Some thoughts on boat and ship finds as indicative of cultural traditions (Thijs Maarleveld, State Service for Archaeological Investigations in the Netherlands): The complex but transitory nature of water craft, their erratic deposition, problematic preservation and awkward excavation and recording all co-operate to make boat and ship finds extremely unruly sources of knowledge. Not surprisingly significantly increased interest still results in few being added to the archaeological record in a meaningful way. The scarcity or very uneven distribution of this category of finds cannot, however, be used as a licence for sloppy classificatory practice. The identification of types, of techniques, of adaptations to the availability of raw materials at the building spot and to the prevailing conditions in the apparently intended area of use constitute such different levels of analysis that a simple type-concept or even a polythetic one will not suffice. Nevertheless, the indicators of tool-use and specific techniques offer plenty of traceable and localisable evidence for continuity and discontinuity in past approaches to shipbuilding.

Cultural identities versus ship types (Christer Westerdahl, University of Copenhagen): I would maintain that in certain cases an ethnic background for boats as well as for other products of material culture would be interesting to a maritime archaeologist. However, this is not a satisfactory classification in "pure" archaeology. Instead I would like to introduce ship types in relation to transport zones. In my experience the general types of construction are directly connected with the peculiarities of a zone with its variable route system, whether upstream of a river or along a coastline: its topography, anchorages, beaches, the details of its harbour and to some extent the cargoes. Such zones are sometimes identical with cultural areas, coastal or otherwise, and have an obvious continuation on land, but they are not necessarily combined with ethnic borders. As such they are probably more to the point in a geographical rather than an ethnic sense to anyone preoccupied with a principally archaeological source material.

Shipbuilding traditions and cultural identity (Jonathan Adams, Nautical Archaeology Society): The problem of ascribing cultural identity to ship raises interesting questions about the theoretical basis of research in this field, both past and present. Considerable effort has been directed (understandably) towards ship and boat technology, with description, classification and analysis of structures being deeply embedded in much of the most respectable work. Analysis of materials, design, construction traits and decorative motifs, etc. has resulted in an increasingly sophisticated understanding of boat or shipbuilding 'traditions' and the relationship between them. Together with the fact that many investigated vessels have been from historical periods, this undoubtedly contributed to accusations of particularism levelled at 'underwater' archaeology over recent years. Within the context of the theoretical debate of the time, this was a hasty condemnation for reasons which will be discussed. But questions remain: Has analysis of ship technology too often become a research goal in itself? Is the plotting of evolutionary trends the most appropriate strategy for identification and interpretation - particularly as it is often frustrated by lack of evidence and undermined by the fact that development can be non-linear in many ways? Does 'tradition' necessarily correlate with 'cultural identity'? This paper will examine these questions and put the case for seeking direct links between ships and the parent culture, of which building tradition is only one aspect.

Marine archaeology on the eve of the 21st century (Carl Olof Cederlund, University of Stockholm): The first part of this paper is a treatise of the development of marine archaeology in Sweden to the present day, and the possibilities of the current situation. It thereby takes up the ideological conditions which have steered activities until now. The paper thereafter addresses in several sections the possibilities for future development. It ends with a discussion of the theoretical and ideological character and qualities of marine archaeology in relation to other sciences, and scientific fields. The paper is, as stated above, based on Swedish marine archaeology and its conditions, but nevertheless comprises aspects of a more general scope.

Maritime inventories: theory and practice (Ben Ferrari, RCHME): This paper will consider the compilation of inventories of archaeology in the marine zone. Special reference will be made to the current extension of the National Monuments Record, maintained by the Royal Commission on the Historical Monuments of England, to include archaeology within the 12 mile limit of the territorial sea. The nature of the process will be examined. The factors which influence the character and content of the resulting database will be identified and discussed. Other initiatives directed at the creation of maritime inventories will be reviewed. Changes over time in the perceived role of inventories and value of specific data sets will be highlighted and set in the context of the development of archaeology underwater as a discipline.

Theoretical approaches and the development of maritime archaeology (Marek Jasinski, University of Trondheim): The sea has always played a significant role in cultural development. In addition to techno-economical aspects such as shipbuilding, trade etc., the sea has influenced other spheres of social practice such as mythology and religion, language and communication, power structures, and the role of gender within the ideology of particular populations. Maritime archaeology is coming of age. This still relatively young sub-discipline has in recent years begun to question its own identity and area of research. The concept of maritime cultural landscape is one of the most fundamental in maritime studies and one which has already been studied for some years. A purely functionalistic approach to man's relationship with the sea often leads, however, to a disregard for or misunderstanding of the role the sea plays in cultural development. In this lecture interest is focused upon the theoretical foundation of maritime archaeology, and the ontological and epistemological aspects of studying the maritime cultural landscape.

REDEFINING ARCHAEOLOGICAL CATEGORIES

Session Organiser & Chair: John Carman, Dept of Archaeology, University of Cambridge
Discussant: Mark Lake, Dept of Archaeology, University of Cambridge

Unassuming preconceptions: Anything whatsoever that is perceived at all must pass by perceptual controls. In the sifting process, something is admitted, something is rejected and something supplemented to make the event cognisable. The process is largely cultural.... Once shaped, the individual choices come catalogued according to the structure of consciousness, which is far from being a private affair (Mary Douglas, Essays in the Sociology of Perception 1982, p.1). People organise their world through categories, and archaeologists are no different. The categories through which archaeologists work are applied in archaeological practice to make sense of the phenomenon known as "the archaeological record". The categories so applied are those deriving from the context in which archaeologists work: that is, the modern social context and its episteme, which is not that of the past which they seek to interpret. The introduction into archaeology of post-modern concepts such as the difference of the past from the present - that is, not just its difference but also the deference of meaning involved in the process of interpretation - raise the question of the validity of these categories, the limitations they place on the understanding of the past through the archaeological record, and the possibility of alternatives. These categories are thus open to question from a number of perspectives and this session aims to explore some of these perspectives and their consequences for the practice of archaeology. In so doing, the contents of individual papers will pass along a continuum from individual components of the archaeological record to larger elements, culminating in a discussion of the construction of archaeology itself. Continuity through the session will be provided by a linking commentary leading to a general discussion. The length of individual papers will reflect the complexity and newness of the ideas presented rather than sticking to a rigid twenty minute time slot. For all contributors, the closing discussion is considered as important as the papers themselves.

"Not my cup of tea": material categories and assumptions (William Sillar, University of Cambridge): Archaeologists habitually group and analyse artefacts according to the material from which they are made (stone, bone, wood, metal, etc.) and it appears that this has some relevance to both the manufacture and the use of such artefacts. However, some objects (flint daggers, pottery cauldrons) transgress our expectations of what material things should be made of. I intend to use some of these objects to question how our categorisation of archaeological objects affects our perception and interpretation of them.

Leaves on the line: the perils of categorising metalwork deposits (Louise Turner, University of Glasgow): Finds of prehistoric metalwork are subject to an intensive process of categorisation from the point of their discovery. The initial division is numerically based, separating those objects recovered as 'single finds' from those recovered in association with others in 'hoards'. A further classification places individual finds or hoards into categories derived from the differing practices in antiquity which produced them. Several factors are critical to this process of classification: the context from which the object or objects were recovered, then the type or types occurring, and the condition of the objects at the time of deposition. This paper will discuss how the criteria used to create these definitions came about, how they have come to be applied in a largely uncritical fashion, and the consequent repercussions outside the realms of theoretical and academic debate.

Excavation field categories: the building blocks to the neolithic (Lesley K. McFadyen, Independent Archaeologist, Cambridge): In this paper I intend to examine the procedures that are involved in the creation and maintenance of excavation field categories (i.e. the contexts of production on archaeological excavation sites). It is hoped that detailed analysis at this level will offer an insight into the ways that field categories are directly employed in archaeologists' interpretative frameworks of neolithic architecture and the techniques and material resources involved in neolithic construction practices. Woven into this scheme of revision is the accommodation of the anthropological dimensions of the term architecture (Oliver 1969, 1987; Egenter 1992). Architecture is here understood as a constructive continuum, and therefore all archaeological data discovered in the course of excavation is evidence for the material resources used within neolithic construction practices. In addition to this, different body mechanisms will be used to fully interpret different construction techniques. Perhaps in line with architectural research, this "forces us to the conclusion that architectural prehistory is much richer and more varied than archaeologists would have us believe", but through a programme of problematising our work archaeology is of importance to cultural research and is in no way forced into a position which "questions the value of archaeology as a means of cultural research" (Egenter 1992, 91).

The categories of nature/culture in archaeological practice (Matthew Edgeworth, Dept of Archaeology, University of Durham): The 'natural' is one of the most basic categories of evidence encountered in excavation, yet it is rarely constituted as the object of attention in itself. It is the background from which significant archaeological patterns emerge and against which they stand out. It is the material that is unnoticed or discarded during excavation, often ending up the spoil heap. It is thesurface that is trowelled down to in the digging of features. It is the vast remainder which is left unexcavated at the end of the archaeological dig. This paper attempts to bring the neglected category of the 'natural' to the foreground of our critical gaze. Only then can we reach all understanding of the fundamental nature/culture category distinction that is the basis of all archaeological investigation.

The ties that bind: disciplining the discipline of archaeology (John Carman, Dept of Archaeology, University of Cambridge): On discovery, material evidence of the past enters a new social context. As "archaeology" (not an everyday object, nor an antique, nor garbage) it is subject to certain types of treatment. Because it is "archaeology" (and not anything else) and because things are valued in ways that reflect the way they are used (and not used in ways that reflect their value), we ascribe only certain types of values to it. These few, particular values are reflected in and derive from the ways we treat archaeological material. These values - and the treatments we give to archaeological remains - support and confirm our initial categorisation of the types of things we call "archaeological". This is how we maintain the boundaries around our discipline. In categorising archaeology, we bind and define ourselves.

PERFORMING PLACES

Organisers: Mike Pearson, Brith Gof Theatre Company, Cardiff & Julian Thomas, University of Southampton

It has often been the case that archaeology has borrowed ideas or conceptual frameworks from other disciplines. The present session is more concerned with recognising that similar issues are presently being debated within archaeology and a number of other disciplines, in this case theatre studies. Archaeologists have been interested in pursuing the metaphor of the material world as a text, and have therefore shown a growing interest in literary theory. However, it may be equally important to consider questions relating to our bodily engagement with our surroundings. In this session, a number of contributors will address the ways in which the material settings of action both condition and enable the meaningful constitution of performance, whether in the theatrical, ceremonial or everyday context. The session will be complemented by a number of performances in the University Theatre.

Theatre and archaeology: points of convergence (Julian Thomas, University of Southampton): Over the post-war period, the nature of the interdisciplinary contacts in which archaeologists have been engaged has taken a number of different forms. While new frameworks for investigation have constantly been imported wholesale from other disciplines, the gradual emergence of archaeology as a social science has begun to open the possibility of dialogue with a range of other areas of study. Some of these connections (with history, human geography, social anthropology) are obvious, but the advantages of an encounter between archaeology and performance studies are perhaps more obscure. In this introductory paper, I will hope to demonstrate some of the themes common to both disciplines, and in particular to open the issues of space, place and bodily practice.

The specificity of site (Clifford McLucas, Brith Gof Theatre Company, Cardiff): One hundred words - Within Brith Gof, I have been responsible for developing our large scale site-specific theatre works - works such as Gododdin, Pax and Haearn, that have been staged in disused factories, sand quarries, railway stations, crane factories and so on. The term site-specific seeks to suggest, in contrast to work based in theatre buildings - where architecture is painted black, background is cloaked in shadows, perspective is destroyed and context is unproblematised - a form of theatre that actively hybridises performance, place and audience to celebrate and work the symphonic possibilities of their inter-relationships in real time and space. My presentation will map...

Events in places (Mike Pearson, Brith Gof Theatre Company, Cardiff): This paper examines the spatial configurations of performance. Its narrative begins with a crowd of people standing in an empty space. A fight breaks out, the crowd withdraws and a proto-playing area is created. It then suggests ways in which such areas may be set aside, delineated and gradually formalised for performance and the implications for both performers and spectators. It makes assumptions about the ways in which site, place and spatial arrangement may condition events. And further that an examination of such spaces might begin to reveal the nature and quality of the activity that could occur there.

Event: Work: Place (Nick Kaye, Theatre Studies, University of Warwick): This paper will address strategies of performance arising from practices in art and musical composition which attempt to disrupt what would be the boundaries or limits of the 'work' through an address to place. These strategies include the treatment of 'site' as an object which resists enclosure and the setting of the proposed limits of a work against the 'unlimited' nature of a place with which it is identified. Underlying these strategies is a sharp resistance to any idea of the observer's neutrality, and a desire to give rise to uncertainties that reflect back upon the 'event' of the observer's looking and so their implications within the construction of that which they see.

Theatre as the spatial machinery of identities (Heike Roms, Kampnagel, Hamburg): The history of theatre can be written as a history of changing theatre spaces. These spaces are more than just shells for performances; they themselves perform a social as well as a theatrical function. Thus the organisation of space becomes a medium of theatre's most important social role - the formation of social identities. From the discussion of historical and contemporary examples of theatre spaces, the presentation

attempts to reveal the relation between spatial concept, theatrical function and social function. Besides the 'real theatre space', divided into stage and auditorium, another theatre space is introduced - the 'virtual space' of the performance, situated in the mental space of the imagination. The constitution of social identities is determined by their interdependence.

Written in the body (Mark Edmonds, Sheffield): This paper builds upon the idea that some of the themes that currently animate performance studies may have some relevance and value for archaeology. While the link between the two fields should not be overplayed, some of the ideas explored in performance research, parallel recent archaeological interest in concepts such as the 'Chaine Operatoire'. Of particular importance here is the idea that the human body itself may serve as a form of record of participation in different activities. This record is not only 'read' by the participant, but may also be recognised or tacitly acknowledged by others. This paper attempts to explore these ideas through a study of activities at earlier Neolithic flint mines and quarries in Britain. Generally set apart from areas of contemporary settlement, many of these sites appear to have been important contexts for the production of tools which were also tokens of identity and value. Whilst the broad conditions under which people visited and worked at these sites was an important medium through which the significance of these tokens was created and sustained, additional themes need to be considered. In particular, it may be useful to explore the idea that participants in activities at these sites have learnt skills, gestures and ways of working, and acquired scars and other traces that would have been recognised on their return to the broader community. Subtle though these traces may have been, they may have played their part in the definition or categorisation of people.

Experiencing places (Mike Shanks, University of Wales, Lampeter): In an interpretative exploration of some architectural spaces attempt will be made to draw together aspects of recent interest in archaeological theory, approaches in human geography, the field of performance studies, with a development of some philosophical themes. Embodiment and the affective: building on the simple premise that the social world is constituted not only by intellectual or cognitive processes, but also by affective structures and bodily engagement. Place, setting and locale: human and social dimensions of space. Architecture as structured and affective space. Experience: a concept of (social) practice expanded to include an emphasis on the body, on doing, and on subjectivity (being a subject-self). Phenomenology: meant in a general sense of attending to the way the world is made available to perception and the intellectual inquiry, to the relationship between experience and the object world - a focus on things as they may be perceived rather than things in themselves. Humanism: emphasising the active role of awareness, perception, creativity and human agency in social structures and practices.

CRITICAL HISTORIES OF BRITISH ARCHAEOLOGY 2

Organiser: Sam Lucy, Dept of Archaeology, University of Cambridge
Discussant: J D Hill, Dept of Archaeology, University of Cambridge

Where is the history of Roman archaeology? (Martin Millett, Dept of Archaeology, University of Durham): If you turn to the most frequently cited histories of archaeology it is striking that any Roman archaeology is consistently absent. Although rarely asked, it seems obvious to question the reasons for this. The explanation that those concerned with the history of archaeology have most often been prehistorians is inadequate as it simply alters the question to that of why Romanists have not been obviously interested in the history of their own sphere of research. This paper will discuss some of the issues raised by this question, paying attention to the intellectual continuities evident in Roman archaeology and the authority structures which these reveal.

Gertrude Bell: Writing herself and being written (Eleanor Scott, King Alfred's College, Winchester): An important facet of British archaeology is the practice of archaeology by the British abroad. This is a huge topic, and this paper therefore briefly touches upon one particular area: the life and the biographies of Gertrude Bell (1868-1926). Biographies of Bell have concentrated on her role as diplomat, highlighting her presence within the world of male formal authority; she moved in circles which included Churchill, T E Lawrence and King Faisal. Also discussed at length is her love of travel and her unhappy affair with the married Lt Col Doughty-Wylie. The "romance" of her life, and aura she herself was keen to promote in her prolific letters and journals, is uppermost in her biographers' minds. How Bell wrote herself is interesting. Partly as a result of her letters and diaries (carefully selected and edited prior to publication) her biographers have concentrated on her emotional and political involvement with men and male institutions, including her desert travels. Little attention has been paid to her work, notably her photography and her archaeological surveys. Equally, academic accounts of early photography in the Middle East have continually excluded Bell's work from their accounts - yet her archive contains over 6,000 negatives/prints. What are the structures which now hold La Dame de Baghdad in place? This paper will discuss the myth vs. the reality of Gertrude Bell, and argue that the romanticisation of her character has enabled the importance of her work to be neglected; further, the vested interests of individuals - surviving relations, biographers who want to sell books, archivists who feel they want Bell to "be" a particular kind of person and control access to her original papers, and Gertrude Bell herself - have influenced the way in which she is perceived.

Context and discourse: RAI Membership 1845-1942 (Linda Ebbatson, Dept of Archaeology, University of Durham): The published texts, including membership lists of organisations such as the Royal Archaeological Institute are cultural products; as such they can be used as indicators of cultural preferences and mental constructs operating in the formation of the archaeological discourse in a relatively broad social context. A sociological breakdown of the membership lists shows the individuals involved in the formation, promotion and dissemination of archaeological knowledge at a national level to be members of an intellectually

eclectic but socially exclusive group. Apart from finite groupings such as the clergy, titled individuals, women and those based on geographical distribution, there are approximately fifteen identifiable occupational sub-groups which can be seen, through the published text, to be exercising influence in specific interest areas at different times. Some sub-groups were more influential than others, notably the clergy, the scientists, the historians, the architects, and the politicians. Their contributions are also the most contentious. They, and their choices of discursive object, illustrate most clearly the intimate if amorphous relationship between power and knowledge as well, perhaps, as constraining our choices.

The philosopher and the field archaeologist (Richard Bradley, Dept of Archaeology, University of Reading): The work of the philosopher Robin Collingwood has featured prominently in recent discussions of archaeological interpretation, but it is not generally known that he was also a practical archaeologist. How far did his philosophical ideas influence the character of his fieldwork? His last excavation, on a Neolithic henge monument in Cumbria, is particularly revealing as he fell ill part way through the project, with the result that the work was completed by an excavator from a very different tradition, the German exile Gerhard Bersu. Not only are their field observations in flat contradiction to one another: the contrasts between their approaches, techniques and published reports reveal a fundamental division over the nature of field archaeology which is still with us today. This paper tells the curious story of that excavation and reflects on its wider significance.

Women archaeologists in the 1920s and 30s: or why were were no 'great' women archaeologists? (Julia Roberts, Dept of Archaeology, University of Cardiff): The twenties and thirties can be seen as the golden age of archaeology. It was a period of great discoveries and excavations, a time of new explanatory and analytical frameworks. The number of university posts increased, as did the opportunities outside academia. The young archaeologists that capitalised on this new enthusiasm are now seen as 'great' archaeologists: Wheeler, Childe, Fox and Clark. It is noticeable that they are all male. Women were involved in archaeology, attending university courses, excavating and writing reports, yet there are no women of comparable stature. This paper seeks to address why this was so. I believe that the reasons for this lie in the social attitudes of the time: the education of women was of secondary importance, women's colleges were underfunded, with little money for research. Women were under pressure to conform, to be respectable and this also limited their archaeological activities. The attitudes within archaeology also limited women's contribution: women in the archaeological record were barely recognised, and female archaeologists were similarly ignored. Women were expected to help, rather than initiate, and the jobs went to men, frequently with their wives as unpaid helpers. Women contributed to the grand syntheses rather than wrote them, and if they undertook excavations, these were self-funded. When all these factors are taken into account, it is unsurprising that women archaeologists neither achieved greatness nor had it thrust upon them.

Sir Grahame Clark: A passionate connoisseur of flints (Pamela Smith, Dept of Archaeology, Unversity of Cardiff): This paper examines the changes in Clark's research from his earliest published article on the classification of flints in 1927 to his redefinition of archaeology in the 1939 edition of Archaeology and Society. Changes in Clark's assumptions, methods and goals as well as his immediate academic influences are explored. This study is a beginning step in understanding the development of British archaeology during the inter-war period.

IDEOLOGIES OF GENDER IN THE PAST 2

Organiser: Eleanor Scott, King Alfred's College, Winchester
Discussant: Roberta Gilchrist, Centre of East Anglian Studies, University of East Anglia

Household space and gendered patterns of access: some comments on the nature of domestic architecture in late antiquity (Sarah Scott, Dept of Archaeology, University of Durham): This paper will briefly consider the relationship between domestic architecture and gender in late antiquity. Various case-studies will be employed in order to comment on the nature of power relations within the domestic context. The discussion will concentrate primarily on patterns of movement and on the restriction of access within villa architecture.

Gender, the grand narrative and Roman Britain (Doug Hawes, Dept of Archaeology, University of York): Recent archaeological studies of gender have almost invariably been undertaken from the perspectives of post-processualism and feminism. Gender is seen as actively constructed by groups engaged in social conflict. But the material roots of conflict are seldom integrated into these studies. There is a widespread feeling that to do so would be to reduce gender to a mere adjunct of history. Unfortunately, this fear can lead to excessive caution in the explanation of gender and thus to either no explanation, or worse, to the 'hidden' reduction of gender to sex. A Marxist account of the dynamics in Roman Britain will point to massive class struggles, involving the Roman ruling class, native elites and direct producers. This will set the stage for analysis of how sex, sexuality and gender became important sites of conflict in these struggles. A study of the remains of rural Roman Britain can elucidate how these struggles actually worked out.

Blood from stones: or who did the washing up? (Pat Southern, Dept of Archaeology, University of Newcastle upon Tyne): Despite several books available on Roman daily life, much of the detail remains conjectural. Artefacts and inscriptions can "speak for themselves" only up to a point. They can illustrate the facts about inter-personal relationships but not the thinking, feeling and emotion behind them. This paper considers Roman soldiers and the women to whom they were married or with whom they cohabited, and asks what it was like to live these lives.

Female into male? Early Christian ideas about the body (Mary Harlow): Ideas about the physical body have obvious implications for assumptions about gender. My paper will consider the assumptions behind early Christian thinking regarding what constituted male and female. While ascetic women were praised by patristic writers for 'becoming like men', that is, for denying all aspects of their sex that defined them in the Church Father's eyes as feminine, male ascetics, on the other hand, risked losing their maleness, by performing tasks for themselves that were traditionally performed by women. There is obviously more to the notion of asceticism than simply denying the physical body in order to more closely approach the divine, women had to deny all that made them female, whilst men had to be careful of retaining all that made them male.

The observation and construction of gender in Anglo-Saxon cemeteries in Yorkshire (Sam Lucy, Dept of Archaeology, University of Cambridge): Anglo-Saxon cemeteries are usually viewed as being straightforward reflections of society, with men carrying weapons and women wearing jewellry. I would question many of the implicit assumptions which lie behind these views. Why is it that these roles are so rigidly laid out - why is it that only men are assumed to carry weapons, and women to wear the jewellry? I would suggest that this has more to do with twentieth century gender stereotypes than past reality, and does little to advance understanding of the role and use of gender in these burials. If it is past reality, then why is this so? By looking at skeletal sexing compared with sexing by grave goods, and then using these comparisons to examine the differences between burials with engendered goods (the females with jewellry, the males with weapons) and those without, we can start to examine the reasons behind such roles, rather than assuming that such roles are "natural". How are biological females and males without engendered goods differentiated (if at all) in the burial ritual from those with such goods? In looking at these differences, and seeing how they change through time (which they undoubtedly do - the provisioning of grave-goods declines dramatically in the late seventh and eighth centuries), we look at a changing ideology. By the eighth century it is no longer necessary to express gender for anyone through the burial ritual. Why is this so, and why were only certain burials "engendered" in the earlier centuries?

15th DECEMBER 1993 AM

THEORETICAL PERPECTIVES IN GREEK ARCHAEOLOGY 2
Organisers: Kostas Kotsakis and Lina Mendoni
Chair: Kostas Kotsakis

The Aegean Bronze Age: themes in Greek archaeology (Stelios Andreou, Dept of Archaeology, University of Thessaloniki): The study of the Aegean Bronze Age, with some notable exceptions, has preoccupied Greek prehistoric research since the last century. Moreover, this research has a very narrow geographical focus, that is the central and southern mainland and the islands of Crete and the Cyclades. This chronological and geographical preoccupation is examined in the light of the official and popular national ideology which stresses the unity with a glorious past along with the chronological primacy of the artistic, technological and organisational developments in Greece in relation to the rest of Europe. While Greek archaeologists have made considerable contributions defining cultural characteristics and chronological details of the Aegean Bronze Age, their contribution to the historical interpretation of the claimed cultural continuity and cultural complexity has been less pronounced. The observable differences in this respect between the Greek contribution to the interpretation of Minoan civilisation and that of the Mainland can be related to external academic influences and to the different ideological connotations of the two cultures.

Gender and ethnicity in Aegean Bronze age studies (Alexandra Alexandri, Dept of Archaeology, University of Cambridge): Despite the increased popularity of gender studies in archaeology and the recent resurgence of interest in ethnicity, there has been relatively little theoretical work on the Aegean Bronze Age which explicitly links these topics and explores their relationship. Our understanding of gender relations in the Minoan and Mycenaean cultures has been heavily influenced by our assumptions of cultural and ethnic similarities and differences often beyond apparent difficulties in assigning a provenance to particular types of data. This paper will briefly outline the ways in which these perceived cultural differences have shaped our interpretations of gender and will also consider the extent to which various archaeological traditions have produced diverse approaches to the question of gender and it a construction through ethnicity in Aegean studies.

Society and culture in the shaft grave era: interpreting the mortuary practices (Sofia Voutsaki, Dept of Classics, University of Cambridge): The examination of the mortuary practices in the southern Greek mainland at the transition to the late bronze age will provide the entry into a complex problem: the emergence of the highly differentiated and sophisticated Mycenaean civilisation out of its introverted, austere and egalitarian middle bronze age background. This will be a discussion about continuity and rupture, about the relation between symbolic forms, cultural categories and social divisions, about interaction and cultural demarcation. Strangely enough, this will also provide and opportunity to reflect about recent developments in Greek archaeology, as the discipline opens itself to outside influences and (perhaps only partly and marginally) redefines its goals.

Methods of survey of Kythnos (Cyclades) (Alexandros Mazarakis Ainian, Dept of History, University of Ionian): The 'Kythnos Survey project' started in 1990 and is still in progress. The program is financed by the Greek Archaeological Society and the Department of History of the Ionian University (Corfu) and is conducted with the permission and collaboration of the Greek Archaeological Service. The 'Kythnos Project' has so far been concerned with the study of the ancient capital of the island of Kythnos which was occupied from Geometric to Late Roman times. In a second stage the program aims in locating new sites and

defining the nature of the occupation of the land on the island. The aim is to gain as much information as possible concerning the past of the island and of the ancient capital in particular, through the method of survey. The city of Kythnos is a promising site since no modern constructions lie within its limits, the ruins are fairly well preserved and no systematic excavation has taken place. The project consists in drawing the topographical plan of the ancient town, as well as detailed plans and elevations of the surviving monuments. The architectural members and sculptures are usually recorded on the spot. There has been also, on a more limited scale though, collection of surface finds. The geological study has just started and it aims in reconstructing the natural environment from antiquity until our days. In parallel with the field work we are assembling the testimonia dealing with the island and we are preparing a corpus of all known antiquities which are scattered in various museums, in Greece and abroad. All these will be included in the final publication dealing with the results of the first stage of the 'Kythnos Survey Project' (1990-94). This study will hopefully provide the basis for a future excavation in carefully selected areas of the ancient capital of the island. In this paper only the methods used in our survey will be described.

West Achaea intensive survey (George Zachos and K Papagiannopoulos, Aiginis 10, Lamia, Greece): The Young Archaeologists of the Athens University Team was created in September 1990 after the useful conversations that some members of the Team had with J Bintliff in July and August of the same year in Boeotia during the Cambridge/Bradford Expedition. The name of the Team is derived from the youth of its members and the new approach of the archaeology they believe in. The Team has the chance to develop research activity within the South Greece programme of the Centre for Greek and Roman Antiquity of the National Hellenic Research Foundation and particularly the extensive survey of the Achaea, Peloponnese, Greece. Within this programme the Team has undertaken in April 1991 the intensive survey of a well geomorphological bounded area 4 (5 5km^2) in W. Achaea (Kato Alissos-Kamenitsa-Thereianou Villages) having as a purpose the discerning of the model of the occupation and the experimentation on the intensive survey technique. The area is being surveyed with transects 50m length and the distance between the fieldwalkers is 15m, while the material of the sites is being collected with rectangular 10 10m.

Human intervention on the island of Keos (Cyclades): problems on the method of fieldwork (Lina Mendoni, Centre for Greek & Roman Antiquity, National Research Centre, Athens): Archaeological surface survey of the island of Keos together with a geo-archaeological approach has enabled us to make a comparative study on a diachronic basis both of rural areas and the poleis of the island themselves. The geo-archaeological approach to the island, using the principles and techniques of applied geology, yielded a reconstruction of the ancient environment. This led also to the solution of a number of archaeological problems such as why a specific area was chosen for the founding of a settlement or of a polis and why certain techniques were used for the erection of buildings. Systematic geomorphological study of the four towns areas considered together with that of the entire hydrological basin of each one contribute to an understanding of the various factors, both past and present, that have altered the keian landscape. This sort of study, furthermore, has also thrown light on these changes observable in the topography of the region which are directly related to the growth of the poleis states and its various undertakings

MIGRATIONS AND INVASIONS IN ARCHAEOLOGICAL EXPLANATION: LONG-TERM PERSPECTIVES
Organisers & Chairs: John Chapman, Dept of Archaeology, University of Newcastle upon Tyne and Helena Hamerow, Dept of Archaeology, University of Durham

The books by Irving Rouse (1985) and Colin Renfrew (1987) on migrations, invasions and other forms of large-scale population movement have stimulated much new research into these traditional, if long neglected, models of archaeological explanation. It is now realised that, if migration theory is to reach a sufficient level of precision and subtlety, the theory-building and methodological innovations developed for non-migrationist explanations require parallel elaboration for movements of people. Some of these approaches have long been known in geography, and anthropology, all disciplines in which migration theory never left town, others will require indigenous creative thinking (in which TAG may play a superordinate role !) In this symposium, a broad approach to the challenges of neo-migration theory includes papers by both prehistorians, early medievalists and socio-linguists. We can define three common concerns: (1) identification of the appropriate scale of the phenomena (whether located in ecological or social time, long-distance vs. short distance) with the relevant logistical problems. (2) the structural relationship between migrations and other aspects of the social network in question (especially aspects of settlement and warfare). (3) the locus of migrationist theory in the social and political context of archaeological theory-building.

Prehistoric migration as social process: material and ideological constraints (David Anthony, Hardwick College, Oneonta): Migration has for too long been demonised and mystified in archaeology. It has been demonised as a weak crutch taken seriously only by normative culture historians - an accusation that it manifestly untrue among contemporary historians, economists and demographers; and it has been mystified as a chaotic and unpredictable activity - whereas it is in fact one of the more regular and rule-bound human behaviours. A brief review of materialist economic and demographic migration models is followed by a consideration of social and ideological constraints on migration. Some recent archaeological applications of migration models indicate directions that may be successfully pursued.

Population dispersals and modern human origins in Europe (Paul Mellars, Dept of Archaeology, University of Cambridge): Current models of the origins of anatomically modern humans embrace radically opposed scenarios: whereas the 'Out of Africa' model postulates a single centre of origin, followed by a large-scale dispersal of modern populations over all parts of the world, the

'multiregional evolution' hypothesis postulates a process of gradual, essentially in situ evolution in each region, without any significant component of population dispersal of migration. The challenge to archaeologists is how one might discriminate between these two competing hypotheses on the basis of the archaeological evidence. In the present paper, I shall address this question with specific reference to the character of the so-called 'Middle-Upper Palaeolithic transition' in Europe and ask what theoretical criteria one might adduce to choose between the population dispersal versus population continuity models.

Archaeological explanation: from refugees to Californian feminism (John Chapman, Dept of Archaeology, University of Newcastle upon Tyne): The recent return of those forms of archaeological explanation centred on migrations, invasions and other large-scale population movements to theoretical acceptability, even prominence, raises the question of their history in the discipline. Two approaches are used in conjunction to explore the dynamics of archaeological responses to major historical trends in the late 19th and 20th centuries. The first deals with the macro-scale and concerns the relationship between the rise, fall and rise of migrationist explanations and the history of refugees in Eurasia. The second presents, in microcosm, the outlines of a critical biography of an archaeologist whose theories of European cultural development are intertwined with personal migration history in an unusually direct manner.

Migration theory and the Anglo-Saxon identity (crisis) (Helena Hamerow, Dept of Archaeology, University of Durham): Archaeologists studying early Anglo-Saxon England have viewed changing perspectives on Anglo-Saxonists, particularly migration as an explanation for changes in material culture with an increasing malaise. Few would now contest the assertion that not all the people buried in 'Anglo-Saxon cemeteries' and living in 'Anglo-Saxon houses' were in fact immigrants or the descendents of immigrants. If that is the case, how critical was Germanic immigration in the emergence of a new social order in post-Roman Britain? This paper traces the debate between so-called 'Germanists' who envisage large-scale immigration, and those who argue that a largely British population was dominated, politically and culturally by a small, Germanic warrior elite. Has the resulting ambivalence led to an interpretative inertia, an 'identity crisis '?

Archaeologists and migrations: a problem of attitude? (Heinrich Harke, Dept of Archaeology, University of Reading): A closer look at the attitudes of Anglo-American and German archaeologists towards the question of migrations suggests that they are shaped by factors which have little to do with the past, and much more with the present. The changes in British attitudes are perhaps more clearly linked to the political, social and intellectual context. By contrast, German archaeologists' attitudes on this subject have changed much less although the political context of German archaeology has undergone several dramatic changes in this century. There still is a strong migrationist undercurrent in German archaeological thinking, but this is rarely reflected upon. The link with the wider context becomes most obvious in cases where the political masters of archaeologists took an interest in past migrations, and determined or even dictated attitudes and explanations concerning this question. Cases in point are the migrationism of Nazi archaeology and the immobilism of Soviet archaeology. The parallel question of ethnicity provides a salutary warning for archaeologists today: after it had been considered irrelevant by sociologists and archaeologists for a long time, it is in the process of making a dramatic comeback because of recent political developments.

Social network and models of language change (James Milroy and Lesley Milroy, University of Newcastle upon Tyne): In sociolinguistics we have tried to develop a model of language maintenance and change, using the concept of social network as a quantitative variable. By using this we have cast some light on patterns of language use in speech communities - especially patterns of use that are maintained in an informal non-institutional way. We have argued that linguistic norms of usage are maintained by solidary (close-tie) socialising patterns and that conversely, linguistic change is made possible to the extent that weak ties exist in communities. We have attempted to use this model to elucidate situations of rapid and slow change in speech communities, both now and in the past. In comparative reconstruction the model suggests that gross divergence of one related language from another is not necessarily mainly due to time-lapse, but may depend more on the development of weak-tie situations, This may have implications for the orthodox Indo-European family tree model and for other language groups.

LUMPY GRAVY AND SILVER SPOONS: TOWARDS A CONTEXTUAL ARCHAEOLOGY OF METALS

Organisers: Mark Pollard and Tim Taylor, Dept of Archaeological Sciences, University of Bradford

From the time of C J Thomsen, developments in prehistoric metal technology have been connected to the demise of superstition and ritual and the rise of a secular 'science of technology'. The papers in this session look afresh at metallurgy and metalworking in social context. Gordon Childe described the production of bronze artefacts as 'the oldest industry and trade of Britain'. New work suggests that technological minimalism may be a more appropriate concept. We believe that 'de-industrialising' the Bronze and Iron Ages, paying greater attention to issues of symbolism and social structure, may yield interesting new insights into a wide range of cultures and their long-term history. The weight systems that metalsmiths used, along with their preferences for particular colour contrasts seem to have been governed less by utilitarian economics than by traditional, aesthetic and ritual values. Early metallurgists were probably not full-time specialists, and may have held both political power and priestly status; by the early historic period in Eurasia, we know that these three functions - leader, smith and priest - were represented by various discrete social identities, a division which eventually led to the complete secularization of industrial metallury that Childe and others anachronistically back-projected.

The social organization of copper production in the central European Bronze Age (Stephen Shennan, Dept of Archaeology, University of Southampton): Metallurgical investigations of Bronze Age copper production have been conducted largely independently of studies which have attempted to describe and explain social change during this period. The paper will examine the growth of copper production in the eastern Alps in the context of local settlement and social patterns and metallurgical knowledge, and consider its impact on social and economic developments in neighbouring regions, The implications of the conclusions for wider studies of the nature of Bronze Age social change will be considered.

Putting the iron back in the Iron Age (Peter Crewe, Snowdonia National Park): Data from experimental iron working has provided a fully quantified cycle from primary production to secondary smithing. This demonstrates the substantial resources and manpower required and the value of the material. Typological and metallographic studies of currency bars indicate that there was a more specialised and sophisticated organisation of the iron trade than has been recognised. However, there is a major discrepancy in the archaeological record, as the known iron producing sites could have produced only a fraction of the metal in circulation. There must be a large number of both primary and secondary sites not recognised during excavation or not yet discovered.

From Persia to Rome: a continuous tradition of craftsmanship in gold and silver (Michael Vickers): In classical and Hellenistic Greece, and in the Persian empire, gold and silver vessels were regularly made up in round figures in terms of prevailing currency standards. They served in effect as large denomination banknotes. The skill of the silversmith lay in part in making a cup weigh 100 drachmas, say or 250 sigloi. The Persian standard continued in use Asia Minor after the fall of the Achaemenid empire. Asia Minor was the original home of the silversmiths who moved to Rome in the late Republic and in early imperial times, and they seem to have brought their pattern-books and their weight standards with them, as part of their working practices. The odd weights inscribed on early Roman imperial silver actually translate into round figures in sigloi. The pattern continues, albeit more intermittently, into the late Roman period.

The aesthetics of metal colour, from the Bronze Age to Saxon pattern welding (Gerry McDonnell, Dept of Archaeological Sciences, University of Bradford): Metallurgical analysis has been used to examine elemental composition of artefacts to determine alloy type and provide an insight into the mechanical properties of the artefact. The development of early metallurgy and associated cultures has been interpreted on the assumption that changes in metals technology were driven, in part, by desires to improve these mechanical properties. The important property of colour of metals and metal alloys has largely been ignored. This is a fundamental flaw in the synthesis of archaeometallurgical data, to the extent that, in some cases, the colour of an artefact was of greater significance than its mechanical properties. Further, failure to assess the craftsmanship in metal colouring seriously undervalues the technological skill of the culture in consideration. Examples from the Bronze Age to the Saxon period will be used to explore the role of colour in metals and metal alloys.

The Fairy Smith: prehistory of a folk type (Timothy Taylor, Dept of Archaeological Sciences, University of Bradford): In folklore the smith is associated with magical powers. The smithy is a special location - in Gretna Green a place of marriage. This paper investigates the associations of political power, metal-making and religious knowledge from the start of the Eurasian Metal Age through to the later Celtic period in Ireland. A broad developmental trajectory is proposed.

De-industrialising the Bronze Age (P Budd, D Gale, A M Pollard Dept of Archaeological Sciences, University of Bradford, & R G Thomas, Dept of Chemistry, University of Western Sydney): Although over two thousand compositional analyses have been obtained for Early Bronze Age metal artefacts from the British Isles, interpretations of the data have had little influence on notions of the evolution of technological traditions or industries developed during the early part of the century and enshrined in typological studies. Recent scientific studies suggest that the composition of metal artefacts may have far more to do with the technology of copper production than the geographical source of the raw materials used. These studies imply a level of metallurgical technology in the Early Bronze Age for which the large scale organisation proposed in traditional interpretations is simply not necessary. It is suggested that the idea of Early Bronze Age metal industries be consigned to the conceptual scrap heap.

BEREAVEMENT AND MORTALITY: EXPERIMENTIAL ASPECTS OF DEATH

Organiser & Chair: Sarah Tarlow, Dept of Archaeology, University of Cambridge
Discussant: Jeremy Dronfield, Dept of Archaeology & Prehistory, University of Sheffield

Death is a profoundly meaningful and emotional part of subjective experience. In much recent 'mortuary archaeology' death and burial have been seen principally as arenas for the negotiation of social relationships of power and domination. There has been little place to consider the grief, fear myth and metaphor which surrounds death, other than as tools of ideological manipulation, The terms by which people understood death in the past, both the experience of bereavement, and their own mortality are complex, and archaeological approaches to this area are problematic. Nevertheless, there is growing interest in meeting the challenge presented by these more 'experimential' aspects of the archaeology of death. This session will try to bring together various approaches to different kinds of material related to death, but the focus will be on particular responses situated in particular social and historical circumstances.

Attitudes to death and the mortuary record of ancient Greece (James Whitley, University of Wales, Cardiff): In the study of Ancient Greece in the Archaic and Classical Periods (750-323 BC), a concern with explaining material representations and the mortuary record by reference to cultural attitudes to death and bereavement has a long and distinguished history. Such an interest has often however been held by more traditionally-minded scholars, such as Emily Vermeule, rather than those explicitly concerned with archaeological theory. This paper seeks to summarise many such 'traditionalist' ideas, and assess their value to a more critically aware Classical Archaeology. The paper also seeks to address two further issues, which may be of wider interest. First to what extent is our knowledge of cultural attitudes determined by the literary record? Is it possible to 'read' cultural attitudes of images or grave assemblages alone? And secondly, if attitudes to death are constant in a particular culture (at least within a certain time-frame) then how are we to explain synchronic mortuary variability?

Desperately seeking stiffs: dealing with death in the later Bronze Age (Louise Turner, Dept of Archaeology, University of Glasgow): Current knowledge of the Bronze Age in Britain has presented us with something of a dichotomy in terms of the deceased. Whereas the earlier phases indicate a marked emphasis upon the situation of the dead in a prominent funerary monument located within the landscape, it is often suggested that those living during the late Bronze Age - with its emphasis on field boundaries and settlements - were concerned with the living than the dead. This paper will propose that the apparent disregard for the dead as suggested by the lack of any easily comprehensible or even discernible burial rite is in fact illusory. By examining what little evidence there is for the treatment of the deceased, it will be argued that the metaphors that were employed to explain the process of death may have been fundamental in producing the absence of material remains which confronts us today.

Love and death in the age of sensibility (Sarah Tarlow, Dept of Archaeology, University of Cambridge): At the end of the eighteenth century in churchyards all over Britain, there was a dramatic increase in the number of memorials to the dead. I will look at the change in commemorative practice in Orkney. Prior to this period memorials in Orkney were almost exclusively to the gentry, and situated inside the church building. Afterwards memorials became popular for all classes and were generally situated outside in the graveyard. The nature of this graveyard 'boom' has not really been considered by archaeologists and historians, and only as part of the consumer boom of the Industrial Revolution by economists. The nature of this 'boom' economic, stylistic and social - will be considered, and it will be argued that the traditional theories of consumption neither fit the archaeological evidence nor explain why suddenly so many people wished to erect gravestones. The development of cults of sensibility and Romanticism in the middle classes, however, are highly significant in changing the relationship between the living and the dead and thus the nature of bereavement.

Fearing the dead in southern Madagascar (Mike Parker Pearson, Dept of Archaeology & Prehistory, University of Sheffield): If the one thing that we can be sure about is that we are all going to die, then perhaps the second universal is that we all fear death. That fear is expressed, controlled and denied in a multitude of different forms; in quests for immortality, religious beliefs in the afterlife, and the traumatic emotions of mourning. No society embraces death in that people actively look forward to it but some are more 'up-front' about the terminal end of the life cycle. It could be said that the fear of death not only motivates our treatment of the dead but also feeds our life-long plans and aspirations. How that fear is channelled varies from culture to culture. The elaborate funerary rites and constructions of the Tandroy of southern Madagascar are eloquent testimony to their particular mode of expressing this fear of death. In contrast to the death denial of our own society, the Tandroy gear their economy to creating surpluses devoted wholly to funeral ceremonials. The emotions expressed at these events are generally at variance with our own, as are their political and ideological manipulations.

Still living? Life, death and the beyond in neolithic Ireland (Jeremy Dronfield, University of Cambridge): The aim of this paper is to briefly discuss existing ideas about the sociality of death in the late-eolithic and the theoretical context in which such ideas have come about, with a view to developing an alternative and more substantive approach based on the author's research into the use of mind-altering techniques in religious ritual associated with Irish passage tombs. Statistical analyses of Irish passage tomb art which form the basis for this construct were presented by the author at TAG 92 and will be briefly reiterated here, followed by a more extensive exploration of the implications for inferring Irish late neolithic attitudes to - and experience of - death, the dead, and existence beyond death.

The nearby ancestors of the Etruscans (Diura Thoden van Velzen, University of Cambridge): For the Etruscans death was not a moment of final parting. After the event of the burial the deceased remained part of the world of the living. In my presentation I will explore the archaeological evidence which highlights the interaction between the world of the living and the dead in Etruria. An important issue to consider is, first of all, the proximity of the cities of the living and the dead. The Etruscans built their tombs just outside of the living quarters, along main roads and in the places where they worked, such as industrial estates. Estruscan citizens, therefore, encountered funerary monuments in the course of their daily activities. Contact with the world of the dead was not merely passive. Etruscans also conversed actively with their ancestors. Large tombs remained open for centuries to be visited and for new depositions to be made. A dialogue with the ancestors was maintained through an active cult, which was practised in and around tombs.

Mortuary practice in the Cotswold-Severn chambered tombs of southern Britain (Nicola Bestley, University of Cambridge): The Cotswold Severn monuments of southern Britain are a phenomenon of the early Neolithic which have caught the attention of archaeologists and antiquarians for many years, and for the function and development of which many explanations have been put forward. However, these fundamentally deny any socio-ritual significance and make no attempt to explain the human element. Thomas (1991) tried to redress this balance, but his explanation was still based on a chronology of development according to type. In this paper I hope to demonstrate that the tombs were built as intentional arenas for the dead, but their use as places for burial was actually short-lived: thus although they remained significant points in the landscape (as can be seen by the continued deposition of pottery throughout the Neolithic), they accrued importance not only from their original raison d'etre, but more so from the conceptualisation of their longevity. I intend also to deal with issues of human cognition and experience of death with the aim of applying the Annales school ideas about short-term events and long-term histories as a means of explaining why the tombs appear to form a distinct group over such a large area, whilst at the same time forming equally distinct small local groups expressing similarity and difference in their ways of dealing with the dead. I hope also to demonstrate that despite previous 'chicken-and-egg' arguments, tomb type is an irrelevant category, with the tombs all broadly contemporary. This therefore has important implications for changing attitudes to death and burials rites in the Neolithic with the Cotswold-Severn tombs as potentially short-term arenas for burial, implying a shifting ideology and changing experience as larger monuments such as causewayed enclosures take over as focal point in the ritual landscape.

This sarcophagus is leaking: observations on the archaeology of death (Tony Pollard, Dept of Archaeology University of Glasgow): Differing attitudes to various types of human remains and funerary practice will be discussed. Representations of death, and the dead for both the archaeological and popular audience will be compared and contrasted. The ultimate aim of this discussion will be to introduce an anthropology of the archaeology of death.

WOMEN IN EUROPEAN ARCHAEOLOGY 1

Organisers: Marie Louise Stig Sorensen, Dept of Archaeology , University of Cambridge & Margarita Diaz-Andreu, Dept of Archaeology, CSIC

The session we are organising aims to create a forum for discussing the role of women in the development of European archaeology (i. e. attention towards the historical dimension rather than primarily focusing on contemporary issues). Initially we expect to gain some understanding of how women integrated in the discipline in the different countries, when they got paid jobs, in which institutions they worked and why, which kind of projects they carried out, etc. But in addition to such more general issues, we would hope to progress towards understanding the extent to which not only external factors, but also women's self-perception influenced the decisions women took to work in archaeology. We intend to look at a number of questions. If, for example, women were really competitive in relation to their male colleagues; if their way of perceiving archaeology was different and in this case, if they produced different approaches to the interpretation of the archaeological record; to what extent there was a certain self-discrimination combined with external discrimination; and how women's other identities - national, social, ethnic, racist, etc.- affected their attitudes and position in archaeology.

Approaches to a historiography of women in European archaeology (Marie Louise Stig Sorensen, Dept of Archaeology, University of Cambridge): This paper will focus on two issues. One is the importance of analysing women's participation to the development of archaeology arguing amongst others that this is necessary in order to evaluate different and often contradictory statements about women's contribution. The other is the different means we have of analysing and understanding women's role in the discipline. There is evidence of women's contribution, some direct such as surveys of jobs and publications while others are more indirect such as pictures, popular account and bibliographies. The evidential value of such different media will be briefly considered.

DENMARK: The armoured icebreaker. Lis Jacobsen (Lise Bender Jorgensen, Goteborgs Universitet, Denmark): In 1951, the Royal Society of Nordic Antiquaries finally succumbed to pressure and accepted women as members. Allegedly, the risk of Lis Jacobsen's entering the society was the main reason for the unwillingness of the learned gentlemen. Who was this woman? A questionnaire amongst Danish archaeologists revealed that those born after 1950 had little notion of who she was. Older ones, however, knew her very well, and most of them had salacious comments on the ways and virtues of the lady. She clearly did not fit into the normal pattern - a Mrs. Thatcher of Danish academic life between the wars. A man who knew her well simply described her as the greatest entrepreneur of Danish intellectual life in this century. A listing of her deeds is enough to make strong men breathless. Still, the general belief in Copenhagen's learned circles is that she is best forgotten, and that attitude is generally accepted. Except that, the books she left behind cannot be hidden. They easily fill several bookcases, and are the indispensable tools of any Scandinavian scholar of Arts and Ancient History.

FRANCE: Jean Dieulafoy's time (1870-1914). The first women directors of excavation (Eveline Gran-Aymerich and Jean Gran-Aymerich, CRNS): This paper will give examples of the first experiences of women directing and collaborating in archaeological excavations of great importance. These excavations carried out mainly in the Near East during the last third of the 19th century until the Great War. A lot of women who had begun working in the Near East then continued in the West. The

example of Jean Dieulafoy, who excavated in Susa (Persia) and in the mosque of Hassan in Rabat (Morocco) is significant in this respect. She helps to illustrate the diverse trajectories followed by the first women doing field archaeology.

GERMANY: 50 years in a German Department of Prehistoric Archaeology (1921-1971): A look at its female members. (Sibylle Kastner, Viola Maier and Almut Schulke Dept of Prehistoric Archaeology, University of Tubingen): An investigation on the history of the 'Institut fur Vor- und Fruhgeschichte' in Tubingen over 50 years (1921-1971) illuminates some interesting and from our point of view surprising biographies of female archaeologists before and after World War II. It was only one woman of seven making their PhDs in Tubingen that 'succeeded' (in the traditional sense of the word) in the archaeological world: Marija Gimbutas. By following the women's traces we learned that success can be relative according to the goals that we initially and somehow uncritically thought female archaeologists should achieve.

East German women employed in archaeology before and after the wall has come down (Ruth Struve, Lehrstuhl fur Ur- und Fruhgeschichte, Institut fur Geschichtswissenscaften, Humbold-Universitat zu Berlin): In the GDR/East Germany the number of students getting admitted to university studies was restricted to numbers of appointments of jobs available for graduates in the field of prehistorical research or museum work. Comparing the figures of applicants to graduates at Humboldt University (East Berlin) in the last decade of the GDR shows that male students have had better chances of graduating and taking positions than female students. Furthermore, the results of an analysis regarding the relationship between males and females appointed to or working in universities, research institutions or major prehistorical museums is being discussed. Since 1990 drastic changes have taken place with respect to formerly existing institutions and, in particular, to the persons being in positions. Although it is difficult to obtain figures on the actual situation it seems clear that women will not be the winners of the newly experienced freedom.

NORWAY: Women archaeologists in retrospect: a Norwegian case study. (Gro Mandt, Historic Museum, University of Bergen and Jeny-Rita Naess, Archaeological museum in Stavanger): The Norwegian archaeological milieu counts 40%-50% women in paid jobs, and has done so for the last 20 years. Women archaeologists have conducted their research and written their thesis in the same manner as their male colleagues - or have done so until quite recently. Yet it is the case that women, until now, have contributed to a lesser degree than men to the more prestigious periodicals, and they have tended to be more "silent" than men in scientific work. Today women archaeologists hold positions ranging from professors to temporary lecturers, but this has not always been so. The authors intend to examine the history of women in archaeology in Norway, thereby trying to explain how women's choices are influenced both by external factors in the society at large, by factors within the discipline and by the more subtle and hidden factors stemming from the society's gender ideology.

Pioneer women in Norwegian archaeology before the 1968 explosion (Else Johansen Kleppe, Archaeological museum in Stavanger and Liv Helga Dommasnes, Historic Museum, University of Bergen): No abstract received

15th December 1993 AM

'UNIFORMITY OR DIVERSITY: PROCESSUAL AND POST-PROCESSUAL APPROACHES TO THE STUDY OF EXCHANGE IN PAST SOCIETIES

Organisers: Steve Willis, Dept of Archaeology, University of Durham & Chris Loveluck, Hull & East Riding Archaeology Museum

Chair: Chris Scull, English Heritage

This session will assess the value of different theoretical approaches which are currently being used by archaeologists to examine the nature, scale and role of exchange in past societies. It is not intended to promote one theoretical approach at the expense of others. Subject matter of papers is not limited by geographical location or chronological period. Papers in this session examine artefact and cultural information exchange and consider motivations and mechanisms in these spheres. The tools and epistemology of study likewise come under scrutiny. Papers in the morning session will discuss production and the nature of exchange systems and the roles of these in social structure change. This will involve a reconsideration of the application of certain theoretical paradigms used in the last ten years. Where these are criticised it is hoped that a positive response will be taken to suggesting alternatives. The papers in the afternoon block will examine new methodological approaches applied in recent research into aspects of exchange studies. This includes the use of various scientific techniques and analysis of categories of archaeological data not previously examined in detail. By the theoretical and methodological diversity used in addressing the themes in this session, it is hoped to show the value of varied theoretical approaches in the examination of specific issues.

When the boat comes in: imports into late Iron Age British societies - what's the catch? (Steve Willis, Archaeology Dept, University of Durham): Customarily the archaeology of exchange has focused upon embedded, commercial, diplomatic and acculturation aspects of this form of interaction. The 'heydays' of exchange studies have been long: artefacts have been sourced and counted, distribution maps plotted and interpretation circumscribed. This domain of study has not, to date, been prominent in the vanguard of post-processualism. It has seemed slow to awaken to the broadening and positive loosening of frameworks for understanding within archaeology in recent years and the prospect that alternative ways of thinking and interpreting may be advanced with greater ease. This vignette is valid in the case of our approaches to the presence of continental (ie. essentially

Roman/Gallo-Roman) imports in Iron Age societies in Britain. This material has in some respects been comparatively well studied, however attention and focus have been selective. In this paper some 'new' avenues are proposed. It is suggested that an inclination towards some risk taking in our interpretations may be fundamentally beneficial.

'Where effect has become the cause'- a post-structuralist response to current models of social and economic development in England from 400-700 AD (Christopher Loveluck, Hull & East Riding Archaeology Museum): This paper will seek to redress the current imbalance of attention given to exotic imports in the social and economic development of early medieval England from AD 400-700. Import depositions are the end result of raw material exchange and conversion of agricultural surpluses. However, the desire to control access to imports has become viewed as a cause of social and economic change divorced from the economic resource base. As a result the usefulness of the practice of division of economic activity into separate subsistence/utilitarian and social economies must be questioned. The fallacy of a self sufficient subsistence economy must be exposed. Control of raw material resources must be emphasised as the basis for acquisition of imports. The use of the anthropological label of the 'prestige goods' must also be examined. The possession of increasing quantities of exotic 'prestige goods' has been equated with increased social ranking and the definition of 'high status' individuals. For 'prestige goods' to display status the people who do not have access to them must appreciate what their possession represents. A uniformity in value systems is required. This may have existed in southern and eastern England by the early 7th Century. However, during the 5th, 6th and 7th Centuries in western and northern England, acculturation and the 'Anglicisation' of large elements of the native British population may have resulted in the residual survival and mutation of native value systems. Therefore, the equation of wealth deposition with particular 'rungs' on a ladder of social complexity may be highly inappropriate. Specific exchange mechanisms are also integral to structuralist explanations of the role of exchange in social and economic development e.g. 'gift exchange'.Other alienable and inalienable exchange mechanisms also need to be considered. Discussion will be set against evidence from detailed regional case studies of production and exchange activity from different parts of England.

How much copper does it take to make a pot? Are piggy-back rides allowed? Exchange systems in Western Britain during the Iron Age (Elaine L Morris, Trust for Wessex Archaeology): Most distribution maps plot one type of object for one fossilised time period. These are static representations of what must have been constantly changing systems. Such dynamics are hard to decipher in the palimpsest of the archaeological record which we have for the Iron Age in Britain. But occasionally there are glimmers of more than a single direction in the flow of goods and more than one material type moving in the same direction. One such case is that for the two-way flow of exchange: the exchange of copper, as raw material or as finished bronze goods, for pottery. This possibility will be proposed and discussed for the mining and processing of copper in Powys during the Iron Age and its distribution to sites in the wider Severn Valley Basin in exchange for Malvernian pottery. The second cage study will be the pairing of goods: the joint exchange of salt and pottery together as a package deal. This pattern is part of the production and distribution of Droitwich salt and Malvernian pottery types which reached settlement sites up to 80 km from their respective sources. Both types of exchange will be examined as distinctive developments in our understandings of the exchange systems of the first millennium BC.

Gifts, trade and markets: a reconstruction Of "Dark Age" economics (Tom Saunders, Riksantikvaren, Trondheim, Norway): Trade and exchange has frequently been the focus of archaeological explanations for past social changes. This has certainly been true of the "Dark Ages" where an orthodoxy has been established perceiving gifts, trade and markets as the dynamics of early medieval state formation. This paper critically examines such a perspective by stressing the need to fully integrate patterns of exchange into broader analyses of society as a whole. The fundamental development in northern Europe during this period was the transformation of kinship-based tributary social structures to ones grounded on landed feudal social relations. Rather than being a catalyst, patterns of trade and exchange were a reflection of these changes as well as an expression of the tensions and conflicts generated by an era of social transition. This argument will be illustrated by considering both the role of emporia within the rise and fall of chiefdoms and the position of towns within the emerging feudal states of the early Middle Ages.

Early historic exchange: some aspects of data and interpretation (David Griffiths, Oxford Archaeological Associates Ltd): This paper aims to look at the ways in which archaeologists interpret regional patterns of material culture and documentary references. It is argued that these are only understandable through the creation of a detailed social context. The means by which such a context is gradually built up are explored, as are the ways in which this is influenced by the interpreter's own beliefs, favourite theories or prejudices. Some examples are taken from the speaker's own research on the early historic Celtic West/ Irish Sea region, but the conclusions are intended to be of general interest.

Ports of trade in Dalriadic Scotland: a survey of the maritime cultural landscape of South Argyll (Elizabeth A Ragan, Dept of Anthropology, University of Pennsylvania): It has been hypothesised that Scotland was undergoing state formation during the Early Historic period (fifth through tenth centuries AD), a process which ultimately left the Dalriada Scots in control. Hodges' model of state formation emphasises the role of economic control by ruling elite, especially over long-distance trade. While there is evidence for such trade in Argyll, the original territory of the Dalriada in Scotland, there are few sites known which might have served as the emporia which are central to Hodges' model. This project proposes a survey of south Argyll, the territory of the overlords of the Dalriada. Since trade to this region depended on water transport, this survey will focus its attention on coastal areas suitable for shipping, with the intention of recovering artefactual traces of ports. The character of these ports, and their relationship to known centres of political power, will illuminate the process of state formation in Early Historic Scotland.

There's no such thing as 'free trade' (Bill Sillar, Dept of Archaeology, University of Cambridge): Anthropologists and archaeologists have for many years recognised that the forms of trade and exchange practised within society are embedded in a wider construction of social relations. What has become clearer with more recent research is how much those social relations are themselves constructed with reference to cultural values that are embedded in material practice. Archaeologists confronted by the tedium of pottery sherds that have been removed from this animated existence cannot, and should not, avoid trying to revitalise them through their interpretations. Such interpretations require a willingness to consider the wider repercussions of particular exchange strategies and their effect on other aspects of the society that may not, at first, appear connected. This paper looks at how two methods of pottery trade currently practised in the Andes (at annual fairs and by itinerant potters) are embedded in wider Andean cultural concepts. These trading methods feed into the perception of other cultural groups, the dead and deities as well as helping to construct ideas of appropriate interaction with these entities. But trade is also integral to the internal structure of the potters' own communities. The goods acquired from pottery trade are vital to the maintenance, and modification of their daily and ritual practice. Moreover, the social relations that structure household and community social life are partly constructed through individuals roles in the production and trading of pottery.

15th December 1993 PM

GIDDENS' THEORY OF STRUCTURATION AND ARCHAEOLOGY: TIME, SPACE, PRACTICES AND MEANINGS IN UNDERSTANDING THE CONSTITUTION OF PAST SOCIETIES

Organiser & Chair: Koji Mizoguchi, University of Cambridge
Discussant: Michael Shanks, Saint David's University College, University of Wales

1) Re-appreciation of Anthony Giddens's theory of structuration as a project aiming to transcend the sterile dichotomy between determinism and voluntarism (misconceptions that 'post-processualism' is a version of post-modernism come from a lack of proper understanding of this point). 2) Investigating which elements of the theory are genuinely relevant/irrelevant to the study of archaeology, and examining the possible transformation which the adoption of the relevant elements may bring about within archaeological discourses. 3)Exploring the possibility of the contribution by archaeologists to the project of developing the theory, 'the making of structuration theory'. **Procedure:** Contributions will be followed by chaired discussion which will be conducted in a controlled manner whereby the aforementioned issues can be addressed fully and satisfactorily (we all by now have experienced a disappointment or two in past TAG sessions in which the discussion is severely side-tracked by arguments irrelevant to the issues). The participant is encouraged to read the suggested readings whereby making the discussion relevant, serious and lively. **Suggested readings:** Giddens, A. 1984. The constitution of society. Cambridge: Polity (introduction to the theory by himself). Bryant, C. and Jary, D. (eds) 1991. Giddens' theory of structuration: A critical appreciation. London: Routledge (most explicit, straightforward introduction to, and critical appreciation of the theory: particularly chaps. 1, 5 and 6). Shanks, M. and Tilley, C. 1987 Re-constructing archaeology. Cambridge: Cambridge University Press (read ppll6-34, compare with their recent works).

Intended and unintended consequences: act, consciousness and the material world in structuration (Koji Mizoguchi, University of Cambridge): This contribution shall begin by arguing that the fundamental failure shared by processual and post-processual discourses should be understood to be their reductionistic position in their ontological stands: reducing various objective/subjective factors involved in the formation of archaeological evidences to either the mental or the material. This failure also makes the nature of narratives produced under the influence of those discourses predominantly teleological and insensitive to the uniqueness of material variability and the uniqueness of human practices which structured material variability. The notions of 'duality of structure' and the 'stratification model' of agency, two of the core notions of the theory of structuration as a ontological framework for the study of human societies, shall be critically reintroduced in the aim of sensitising archaeological practices and narrative production. It shall be argued that many of the fallacies of current archaeological narratives, such as only focusing on either human intention and the intended consequences of actions or objective constraints and unintended consequences of constrained actions, result from a lack of understanding of the nature of the interconnections between human agency (and the constitution of its consciousness) and material conditions uniquely reproduced through action. Throughout the argument, the sterile nature of current debate about the post-processualism and post-structuralism/modernism shall be revealed, and a way to constructing a transcendental framework shall be suggested.

A question of perception: some ideas on the relationship between resources and material culture categories (Brian Boyd, Corpus Christi College, Cambridge): The notion of 'resources' is a crucial one in structuration theory. Giddens (1984: 373) defines two types: 1. "Allocative resourcesmaterial resources involved in the generation of power, including the natural environment and physical artefacts; Allocative resources derive from human dominion over nature". 2."Authoritative resources: non-material resources involved in the generation of power, deriving from the capability of harnessing theactivities of human beings; authoritative resources result from the dominion of some actors over others". Clearly, Giddens regards both types of resources as being the media through which power is exercised, rather than treating power itself as a resource. Failure to recognise this distinction results in a perspective which gives priority to objective (material), and objectified (e.g. research frameworks) categories. For example, a processual perspective may regard material culture resources, and the means of production (technology), as bring drawn upon by peoples in order to adapt to the environment. Or a marxist/structural marxist approach may emphasise that materials,

technology and the resulting artefacts constitute the material resources which people utilise in the reproduction of power relations, and so on. Giddens, however, stresses the need to equally consider authoritative resourcesthe organisation of social time-space, of the body and people in association, and of "life chances" - elements which are still frequently marginalised within archaeological practice. Rather than simply equating material categories with Allocative resources, thus implying that they can somehow be studied in isolation and then mapped onto particular 'economic' or social strategies, how can we consider the nature of our archaeological material categories in terms of the interdependence of both types of resources in the constitution of past social life? More importantly, can we reconceptualise or blur the distinction between the two in order to produce historical narratives which capture the fragmentary and discontinuous nature of our evidence?

Encountering individual agency and institutions: a reconsideration of conditions of reproduction and transformation within human groups (Lesley K McFadyen, Independent Archaeologist, Cambridge): In this paper I will investigate the way in which the interconnections between individual agency and institutions are encountered within the writings of archaeologists' interpretations of neolithic monuments (e.g. Shanks and Tilley 1982 and Thomas 1991). It is as if materiality, the medium through which archaeologists work, is confused by a sole emphasis on its solidity and permanence - "spatial fixity" (Giddens 1984: 260). These enduring features define what are understood to be enduring features of social life: "institutionalised features, giving 'solidity' across time and space" (Giddens 1984: 24). Monuments are thus institutionally built, organised, and the arenas for institutional practice. Individual agency is employed as a device in interpreting how such institutions are negotiated. I intend to reconsider the material conditions through which archaeologists work, and how this relates to the conditions through which social life during the neolithic was constituted. A critical examination of the procedures we employ in creating the conditions of practice, in the present as well as in the past, offers hopefully a more subtle approach than Giddens' institutional analysis, and will fragment the notion of any 'given' entities taken for granted in our work.

Ontology and temporality (John Barrett, Dept of Archaeology, University of Glasgow): Central to Gidden's attempted break with the duality of a social science concerned with either structural determinants or with an individual voluntarism is his concept of agency. Agency operates through an ontological security; in other words to operate in the world agents must hold some presumptions about what the world is like and assume that experience will not confound expectation. The world is therefore made up of conceptualised categories and processes whose regularities are accepted and are relied upon, thus enabling effective action. From such a perspective ontological security begins to take on the role of a structural determinate, the very thing the theory of structuration was attempting to avoid. This paper will consider the contribution archaeology can make in resolving this apparent contradiction. It will argue that the creation of knowledge through practice is the issue which should lie at the heart of historical analysis; action is not driven by knowledge of the world, rather it is the means of seeking knowledge.

NEW APPROACHES TO ARTEFACT STUDIES

Organisers: Paul Blinkhorn, Northamptonshire Archaeology and Chris Cumberpatch, Archaeological Consultant
Chair: Mark Pluciennik, Dept of Archaeology, University of Sheffield

In spite of technological and conceptual advances over the last thirty years artefact studies remain rooted in an approach which is dominated by traditional 'site orientated' questions. With a few notable exceptions those studying artefacts have remained bound by an agenda set by field archaeologists whose primary concerns appear to be those of chronology and taphonomy. While at the research level there has been a willingness to approach artefacts on a series of broader scales (chronological, geographical, semiotic, synthetic etc) there is still a reluctance to develop approaches which employ alternative theoretical positions in the context of the day-to-day practice of archaeology. Why should this be? Do artefact analysts automatically defer to the 'machismo' of the field archaeologist? Do we doubt our ability to contribute to questions of social practice? Do we simply read the wrong books and miss out on concepts such as 'structuration' and 'habitus'? Are we simply frustrated train spotters, sublimating our urges in the compilation of catalogues of artefact types and statistical tables. Why do we pay so little attention to connections between artefact styles and the reflexive connections between different materials? How do changes in (for example) pottery types relate to changes in the use of wooden, glass or metal vessels? Why are we failing to push the process of inference beyond the most elementary level and consequently losing the opportunity to study the wider aspects of material culture? While acknowledging that artefacts have a place in the calibration of stratigraphical sequences and allow the mapping of geographical dispersion, the organisers and participants are keen to focus upon other aspects of artefact studies and to urge the adoption of a variety of alternative practices which will lead to the writing of 'thicker' descriptive and analytical accounts of past societies.

Uninformative and Unrewarding: cultural identity markers in early Anglo-Saxon domestic pottery (Paul Blinkhorn, Northamptonshire Archaeology): Early Anglo-Saxon domestic pottery has long been a source of anguish to ceramicists. It appears to have been a totally functional ware, with the apparently chronologically random range of forms and lack of decoration meaning that the material has resisted attempts to categorise it using the analysts traditional armoury of classification techniques, with the result that the material has been largely dismissed as being of little use to the archaeologist other than as a broad dating tool. This paper will use the decorated pottery of the period, and ethnographic case studies, to examine domestic pottery from early Saxon sites in the south-east midlands of England, to demonstrate that this "household pottery ... of very poor quality, all of it hand made, mostly amateurish in technique and finish, and lacking in those traditional stylistic features that make possible a meaningful

archaeological classification" (J N L Myres) shows a strong continuity of tradition of manufacture stretching back to the Anglo-Saxon homelands of north-western Europe, and will suggest alternative approaches to future analyses of such material.

The concepts of economy and habitus in the study of later medieval ceramic assemblages from Yorkshire (Chris Cumberpatch, 9 Louth Road, Sheffield): The application of typological, analytical and statistical techniques to the study of medieval pottery over the last few decades has led to a situation in which we have at our disposal considerable bodies of data concerning the production, circulation and use of pots on a variety of spatial and chronological scales. The pace of such work, while affected by the usual funding problems, shows little sign of slackening, and the accumulation of data promises to grow ever greater and more detailed. In this paper I intend to outline some of the concepts which I feel are of use in integrating the study of medieval pottery into the wider questions concerning medieval society and the transformations which mark the transition to the post-medieval period. I shall question the treatment of 'economy' as a discrete sphere of action and argue that it is, above all, an arena of social action. It is clear from the writings' of Giddens, Bourdieu and Lloyd (amongst others), that the production, circulation and consumption/use of goods are elements of a totality (or context) which encompasses 'the economy' and so-called economic institutions. In these terms the economy and economic activity are not autonomous spheres of action, but reflexively interconnected elements in the production, reproduction and transmission of the structures of everyday life. Using the concepts of the 'tradition of manufacture' and 'habitus' I shall show how the information derived from the study of medieval pottery could be used to write a rather different type of pottery report to that normally encountered in monographs and articles detailing the excavation of medieval towns, villages and hamlets. Examples will be given drawn from recent work in South and West Yorkshire.

What pottery did (Duncan Brown, Eagle Warehouse, French Street, Southampton): Oral rendition, in conjunction with images made visible by illuminated projection, will be employed to discourse upon the significance of pottery vessels in establishing cultural development and status. The speaker's deliberation will refer most specifically to examples of ceramics recovered from excavations in the medieval town of Southampton from the 8th to the 16th centuries AD. He will present a comparison of the types of vessels made locally, brought in from elsewhere in England, and imported from the Continent, throughout the medieval period. This will lead to the establishment of a pattern for ceramic use in the community of Southampton, and a discussion of the relative value placed on pottery vessels by our ancestors. Incidental to this exposition, but of some significance, is the value placed on pottery by present-day archaeologists. Cautionary words on this matter will also be offered, for the bounds of our own cultural conditions must also be recognised. A most eloquent and stimulating entertainment is assured.

Determining the social contexts of medieval glass vessels 1200-1500 AD (Rachel Tyson, Dept of Archaeology, University of Durham): The idea of studying artefacts as the embodiment of social expression is not a new one. This paper shows how I consider the study of the social contexts of artefacts, in this case Medieval vessel glass of 1200-1500 AD, to be a necessary component of a finds report or typological research design. Medieval vessel glass is a finds area now large enough to compare trends. To understand its use, we must look at Medieval disposal methods as well as post-depositional factors for the way in which it entered the archaeological record. I will consider the archaeological, pictorial and documentary evidence towards understanding the consumption and social role of Medieval glass. What significance did glass have in Medieval society, and what significance for archaeologists today? The intention is to make a specialist area stimulating and accessible to other archaeologists.

Ten green bottles? Constructing a framework to enable the comparison of distinct glass assemblages (Sally Cottam & Jenny Price, Dept of Archaeology, University of Durham): Current perceptions of the nature of glass use are largely governed by the mechanisms of quantification, description and recording of assemblages. This paper discusses the range and suitability of existing structures for describing assemblages. It questions whether they allow for the adequate comparison of characteristics at a complex level between the assemblages from different sites and between glass and other categories of material culture.

The methodology of simplicity: Steps towards regional synthesis (Nigel Macpherson-Grant, Canterbury Archaeological Trust): To be successful our work demands time to reflect and consider, to link-up and assess the emerging patterns and implications in the data we recover. Today that need is seriously overshadowed by economic restraints which inevitably engender the demand for economic production rates. There is nothing wrong in the demand for an economic approach - there are ample instances of wastage from top to bottom of the profession. If the right hands necessity can be a stimulating entity; in the wrong hands we are in danger of being steam-rollered : too much, too few, too little time, leading to the dangers of disinterest and a loss of academic quality and verity. Our potential confusion centres round two points: within recognised parameters we are correctly asked to be economic and forecast our requirements accurately, whilst at the same time we are expected to (or should wish to) maintain the standards the discipline demands. Under the contemporary veneer of events these two aspects are technically in conflict - but they can also represent a challenge. The example-vehicle chosen describes recent developments in the study of eastern Kentish prehistoric ceramics, principally Late Bronze-Mid Iron Age. It will illustrate full acceptance of this challenge and the simple methodology employed towards its fulfilment.

Why do excavation reports have find's catalogues? (Pim Allison): The usual pattern for post-excavation activity is firstly, the assignment of the different 'classes' of 'finds' to different 'specialists' and then the publication of a report which consists of a main section, concentrating on structured features and their phases, and a series of seemingly unrelated catalogues and production-oriented analysis of these different 'classes'. As a large proportion of excavations are of settlement sites and as the artefacts, which

have been divided into these typologies, are usually found at their place of consumption, this form of publication does not seem an adequate reconstruction of the cultural behaviour at the site. With the questions that we ask of our data and the information technologies readily available to facilitate the process, is such a mode of presentation really the most appropriate for producing a tool to be used by students, teachers, culture resource managers, researchers or anyone interested in using material culture to interpret past activity?

WORKSHOP: IS THERE ANYTHING NATURAL? CONSTRUCTIVISM AND THE END OF SCIENTIFIC EXPLANATION

Organiser: Irving Velody, Dept of Sociology & Social Policy, University of Durham
Chair: Matthew Johnson, Dept of Archaeology, University of Durham

Constructivism is "principally concerned with explicating the processes by which people come to describe, explain or otherwise account for the world (including themselves) in which they live" (K Gergen, 1985). As such, a reading of the constructivist literature may help to move archaeology forward out of some of the sterile dichotomies of nature/culture and subjectivity/objectivity of the last two decades. This session will be designed as a small workshop for 5-10 people. Those attending will have read the appended articles (copies available on registration desk) and be ready to discuss the role of constructivist arguments in archaeological interpretation. Discussion will be led by Irving Velody. David Dungworth and Matthew Johnson will then address the archaeological implications. **Advance reading:** (copies available on registration desk): Vance, C S 1992 Social construction theory. In Bocock, R and Thompson, K (eds) Social and Cultural Forms of Modernity. Polity, 275-9. Gregen, K J 1985 The social constructionist movement in psychology. American Psychologist 40:3, 266-75.

WOMEN IN EUROPEAN ARCHAEOLOGY 2

Organisers: Marie-Louise Sorensen, Dept of Archaeology, University of Cambridge and Margarita Diaz-Andreu, Dept of Archaeology, CSIC

POLAND: Ideas and practice - women in Polish archaeology (Lila Janik and Hanna Zawaulaka, Dept of Archaeology, University of Cambridge): The three factors, history, religion and politics cannot be overlooked when trying to define the position of women and their contribution to Polish society as a whole and in the academic world. While on the one hand, historical and religious factors shaped their image as patriots, fulfilling their family duties, on the other hand the political factor gave them access to higher education, the right to vote and work. Vocation and tradition became inseparable aspects of most women's lives. It is almost one hundred years since women were admitted to the universities and since archaeology became a discipline. This parallel may be accidental but it provides an opportunity to explore not only women's contribution to archaeology and to the interpretation of the past, but also how they perceive their role in society.

PORTUGAL: Women in Portuguese archaeology (Susana Oliveira Jorge and Vitor Oliveira Jorge, Instituto de Arquelogia, Faculdade de Letras, Porto): There has been a gradual growth in the presence of women in all fields of Portuguese archaeological activity (in the universities, state services, museums, etc.) since the 1970's. However, although there is a greater number of female students in Prehistory and Archaeology, women are not similarly represented at a professional level. Museums were the first institutions in which women archaeologists, some of known prestige, began to work. In universities, contributions by women in master thesis or Ph.D. have provided interesting new approaches in recent years. Finally, as distinct from other European countries, in Portugal survey archaeological units have not yet emerged. In the future this is a field where we think a great number of women will be involved.

SPAIN: Women in a changing world. Strategies on the search for self fulfilment through antiquities (Margarita Diaz-Andreu, Dept of Archaeology, CSIC): This paper aims to analyse the role of women in Spanish archaeology in the context of the ideological and socio-political changes in 20th sentury Spain. Women only began working in archaeology in the 1920's and their presence grew gradually through to the 1970's. In the last two decades their presence has increased massively, achieving in the university almost the 44%. In December 1992 almost 44% of permanent university posts for Prehistory and Archaeology were filled by women. However, the incorporation of women has not been straightforward. They have not interpreted their challenge to male dominance in a similar fashion, while their commitment to the profession has varied greatly. Some explanations will be suggested.

SWEDEN: Women in Swedish archaeology. Outline of a history (Elisabeth Arwil-Nordbladh, Dept of Archaeology, University of Gothenburg): Although the presentations of prehistoric women are few in Swedish archaeology, some do exist, introduced by both male and female archaeologists. Special attention is given to the work of Oscar Montelius at the end of the last century. His view is contrasted to a contemporary but very different and very long lived presentation of Viking Age women. The first professional Swedish female academic archaeologist, Hanna Rydh is interesting in her career, as she also was engaged in the liberation movement of women, ending as president of the International Alliance of Women. Further the deliberate avoidance of presenting prehistoric women by early female archaeologists is discussed. The presentations are focused against the aspects of contemporary social/political situation, gender ideology and possible emancipatorial effects.

UNITED KINGDOM: Wonder-women: British female archaeologists 1899-1969 (Sara Champion, Dept of Archaeology, University of Southampton): Many of the redoubtable British women who became involved in archaeology at the end of the 19th and in the first half of the 20th century pursued their studies abroad, in Europe and in the Mediterranean, in the Near East, Egypt and Africa. Among them were activists in the women's suffrage movement. While in some cases these women were from privileged backgrounds and activities without the necessity to seek academic posts, others were heavily involved in teaching (Margaret Murray and Kathleen Kenyon, for example) as well as fieldwork, and one (Dorothy Garrod) was the first female professor ever to be appointed at Cambridge (or Oxford). The links between these careers are examined, and are compared and contrasted with the apparent decline in the relative status of female archaeologists in the 1960s, at the very time when a massive expansion in university archaeology degree courses might have been expected to enhance their access to academic posts. A variety of potential explanations for this decline are offered.

UNIFORMITY OR DIVERSITY: PROCESSUAL AND POST-PROCESSUAL APPROACHES TO THE STUDY OF EXCHANGE IN PAST SOCIETIES 2

Organisers: Chris Loveluck, Hull & East Riding Archaeology Museum & Steve Willis, Dept of Archaeology, University of Durham

Chair: Eleanor Scott

Production and style in 'Celtic' Britain through XRF analysis of copper alloy objects (David Dungworth, Archaeology Dept, Durham University): A large number of copper alloy objects from Iron age and Roman northern Britain are being analysed using XRF to determine their chemical composition. It is hoped that this may tell us something about the nature of copper alloy production (and its organisation) in this transitional period, and the interaction between Roman and indigenous metalworking traditions. The position of 'Celtic' metalwork is clearly central to this study but it is not fully understood. Some of the metalwork is clearly pre-Roman but many objects actually come from Roman sites and at least some production seems to have continued after the Roman conquest. This paper will explore some of the problems encountered in attempting to understand the analysis of these objects.

The Naked Lunch: elemental soil analysis as an indicator of production and consumption in upland society (Phil Clogg and Gill Ferrell, Dept Archaeology, University of Durham): The upland zone is an area where traditional environmental methods are inappropriate owing to the nature of the evidence and the lack of a coherent theoretical model for material discard patterns. This paper outlines the development of quantitative techniques for soil analysis and highlights ways in which they can be applied for the empirical testing of socio-spatial models. The multi-elemental mapping of soils and their relationship to boundary structures may be used to throw new light on production and consumption in Iron Age and Romano-British society.

Perceptions of Medieval Denmark (Alan Vince, Lincoln Archaeological Unit): Medieval Denmark, by English standards, was small and homogeneous and consisted of the territory now comprising southern Sweden, the Danish islands of Sealand and Funen, the Jutland peninsula and parts of Schleswig-Holstein. Despite this, its material culture (as represented by pottery) was varied. Following the study of mediaeval pottery from six medieval towns, all of them to a greater or lesser extent ports, models to explain the distribution of both locally-produced and imported pottery have been constructed. These suggest that my initial perception of medieval Denmark should be inverted. Culturally at least, it is more accurate to think of it as a series of seas, separated by belts of land.

Groping in the dark: cultural interaction between Britons and Anglo-Saxons in Northamptonshire AD 400-600 (Gillian Trinder, Dept of Archaeology, University of Birmingham): From an archaeological perspective the period of the two post-Roman centuries presents us with a very real problem. We enter it in AD 400 with an abundant and distinctive Romano-British archaeology and emerge in AD 600 with an entirely different Anglo-Saxon archaeology, but the means by which one is transformed into the other is obscure. The process of cultural interaction is most clearly represented in the archaeological record by material culture. This is to the disadvantage of the native Britons who seem to have possessed a mainly organic material culture which rendered them archaeologically invisible. As a result, while it can easily be seen how the Britons were acculturised by the migrant Anglo-Saxons, it is difficult to identify the reverse process in action. Relatively little study has been made of the reasons for and the means by which acculturation occurs between two comparable societies, and it is not clear why the post Romano-British population should have been assimilated to the culture of the numerically inferior Anglo-Saxons. One approach to this problem is to develop and test various models of interaction including social organisation, economic structure, religious practices and language

Cultural studies through textile analysis (Pippa Henry, Dept of Archaeology, University of Durham): The analysis of textiles is guided by pre-suppositions regarding the cultural and environmental circumstances of their production. Reflexively, the fruits of textile analysis can be used to test the validity of those very same cultural and environmental pre-suppositions. In the paper, I shall outline and discuss the analytical methods available to the textile specialist and the pre-suppositions underlying the conduct of textile analysis, before going on to argue that a more reflexive approach can yield a better understanding of both methodologies of analysis and the cultural and environmental setting of the textiles in question.

THURSDAY 16th DECEMBER AM

NEW APPROACHES TO EUROPEAN PREHISTORY

Organiser: TAG Committee

Chair: Anthony Harding, Dept of Archaeology, University of Durham

Late Eneolithic population dynamics in Bohemia and Moravia (Bruce Albert, Dept of Archaeology, University of Durham): The material cultural patterns of Late Eneolithic (i.e. Corded Ware, Bell Beaker and regional variants) will be examined in reference to their mode of agricultural settlement and probable community size as inferred from archaeological and biostratigraphic data. The potential role of migrants vs. social dynamics in the adoption of new material culture in different areas will also be addressed. The meaning and validity of some of these archaeological groupings will be questioned. A general model for explaining wide-ranging material cultural similarity and its subsequent break-down at the end of the Eneolithic in this region will be put forward. This model is derived from population biology and views Late Eneolithic society with respect to its need for social contacts in establishing wider mating networks. The later part of the period discussed sees the contraction of such networks within a context of higher population densities and greater inter-familial social distinctions.

Construction of identity in early Neolithic societies (Kathleen M Bolen, Dept of Anthropology, University of California at Berkley): This paper focuses on patterns of internal differentiation and homogeneity, as evident archaeologically, to understand social organisation and the construction of cultural identities which contribute to the establishment of early farming societies in Europe. The perspective adopted in this paper relies on the notion that reproduction of social order is found in and passed along by ordinary actions; cultural perceptions and culturally inscribed ideas of homogeneity and differentiation are constantly in production, through group and individual actions. Relying on evidence for early neolithic societies in north-western Europe, this paper weaves together three foci of archaeological interpretation (individual, group, and social actions) and classes of data (material culture of animal remains, settlement, and the cultural landscape) to integrate the scales of social construction and formation of identity with the empirical evidence supporting these social relations. As a contextualized study that moves from analysis of specific depositional contexts and events (neolithic trash pits) to a consideration of the material visibility of prehistoric decisions (as implemented in settlements), this research considers principles of social organisation and structured settlements to conceptualise the ways that prehistoric peoples produced and reproduced their social order. Research on changes in the early European neolithic provide data to suggest how social relations defined, produced and reproduced these social groups.

The shipwrecked and their rescuer: considerations on the power of metaphor. (Inger Hedengran, Dept of Archaeology, University of Stockholm, Sweden): The power of metaphor, i.e. the ability to represent human actions as higher than they are in reality, makes metaphor an indispensable instrument in human endeavour to gain and maintain social control. The religious power in Bronze Age society of Southern Scandinavia has been assumed to have been in the hands of a warrior aristocracy provided with bronze weapons and in control of the trade with bronzes and other prestige goods. The ownership and control of bronzes and especially bronze weapons should thus be considered to have provided this aristocracy with arguments in favour of its religious power position. The aim of this paper is to try to gain understanding of these arguments from the point of departure of a structural analysis of the metaphors in which they have taken the form in the context of South Scandinavian rock art.

The beginning of the south Scandinavian Neolithic: Some reflections on the emerging cultural complexity in the first phase of the Funnel Beaker culture (Jens Ipsen, Copenhagen): Following a critical discussion of theoretical approaches to the beginning of the South Scandinavian Neolithic the concept 'cultural complexity' is discussed. The society of the first phase of the Funnel Beaker culture in Southern Scandinavia is outlined with the emphasis on the subsistence economics. The Funnel Beaker culture was 'culturally complex' from the beginning. The transition from the Ertebolle culture to the Funnel Beaker culture was mainly a social transformation. The intensification of agriculture was simply a concomitant of a more competitive social system and it was not the only strategy employed.

Diversity in European Prehistories (Lila Janik, Dept of Archaeology, University of Cambridge): The prehistory of Eastern Europe has been an inherent part of European history from the very beginning. Various influences and traditions shaped the cultural, historical and political mosaic that is today's Eastern Europe. The contemporary division of Europe into Western and Eastern parts is a recent development, but it has influenced our interpretations of the past. In former times, especially in prehistory. Europe's divisions were structured around different centres and regions. In this paper we will discuss three issues concerning Eastern European prehistory. Firstly, we outline the variety of regional developments in Eastern Europe in different archaeological and early historical periods. Secondly, we consider how these developments are presented on the prehistoric map of technological entities and archaeological cultures in the context of contemporary Europe. Thirdly, we will examine the role of regional centres, their influences and extent in Europe.

Dancing in space: rock carvings from the Campo Lameiro Region, Southern Galicia, Spain (George Nash, St David's University College, Lampeter): I wish to discuss in this paper the symbolic significance of positioning and subsequent interpretation of six rock carving sites (thirteen separate panels) in Galicia, northern Spain. Moreover, I want to emphasise the importance of 'reading' individual designs and figures on a chosen number of panels under certain light conditions. All the designs

are incised onto exposed smooth granite outcrops. The designs from this area fall into five generic groups: animals, humans, spirals (concentric circles), cup and hoof-marks and wheeled-crosses. From these designs, I want to highlight the symbolic significance of 'procession' and the way in which these rock carvings can be read. Furthermore, I wish to separate the components of each panel and isolate particular designs into a series of 'special' social and symbolic meanings using ideas from the performance arts.

Relationships with hazelnuts? GIS modelling of Mesolithic social territories (Penny Spikins, University of Leeds): The Mesolithic is typically considered to be rather 'boring' somewhat passive period. A major challenge which faces the study of the Mesolithic in Britain is to move from the passive record of the distributions of lithic scatters to the real dynamics of population movement and social territories. This research focuses on the Mesolithic of Northern England. The approach is to build on a knowledge of resource distributions, raw material use and technological differences to model seasonal population movements and probable social territories. By changing resource distributions and populations numbers, it is possible to model the changes taking place from early to the late Mesolithic. Of particular interest is the suggestion, drawn from the simulation, of an association between the boundaries of derived social territories and evidence for deliberate 'burning off' of the uplands in the late Mesolithic. There is also some evidence for continuity of these derived social territories into the Neolithic.

Cup and rings: symbols for life? (Clive Waddington, Dept of Archaeology, University of Newcastle upon Tyne): Investigation of cup and ring markings have too often been viewed in isolation from the wider archaeological record, and from a single standpoint. This paper attempts to identify an underlying theme/structure embedded in the cup and ring symbolism which transcends the layers of 'meaning' and possible multiple uses of these features. A hollistic approach has been adopted so that the investigation is not limited to a single line of enquiry. The avenues of enquiry include a contextual approach, symbolism, juxtapositions in the wider archaeological record, ethnography and change of meaning through time (i.e. recognition of the dynamic in a symbolic system). The paper concludes with the thesis that an apparent dislocation in the symbology is evident in the Late Neolithic/Early Bronze Age and that this parallels the dislocation witnessed in the broader sweep of changes in the social, political, subsistence, economic and religious spheres.

FROM FIBULA TO FABLE: RECENT APPROACHES TO BURIAL ARCHAEOLOGY

Organiser: AG Burial Archaeology, Archaologisches Institut, Universitat Hamburg

At last years' TAG it was suggested to overcome the old dichotomy between "processualists" and "post-processualists" by eventually paying attention to the regional traditions and current approaches in Europe and elsewhere. Well, here we are! Although we are all from Germany, mostly from the University of Hamburg, this is not another session on why German archaeology is so poor. Instead we intend to offer examples of recent work by young archaeologists on various aspects of burial archaeology. Our aim is to bridge the gap between boring material archaeology in continental tradition, and flimsy models presented in many Anglo-American studies (and occasionally, TAG-papers). We will use case studies from different periods of German and British prehistory and early history. The structure of the section can be described using the metaphor of the magnifying glass. Moving our perspective from the microscopic to macroscopic level we begin with use-wear studies on single objects - the fibula - with new results concerning chronology and costume. Age-classes, gender and social stratification are the focus of statistical analyses of cemeteries leading up to historical reconstructions of whole societies. Finally the modern meaning of burial monuments - fables? - is explored using empirical studies. The common base of all studies is their foundation on empirical evidence, but they all have their own theoretical perspectives. New insights into the structure of society-prehistoric and contemporary - are obtained by the application of modern methods to old evidence.

The dead and the living: use-wear studies on fibulas (Jasper von Richthofen, Lubstorf, Landesmuseum, Schwerin): Fibulas made of bronze or silver from the early Roman Iron Age often show traces of use as material wear, material deformities and repair. An examination of marks of wear and tear can offer insights the nature of cloaking usage of fibulas and contribute to the reconstruction of custom and dress behaviour. The consideration of use wear in relation to the anthropologically determined age of the deceased allows reflections on the length of usage of Iron Age fibulas and offers interesting clues concerning the question of inheritance and property of grave goods. The investigation revealed in many cases a relatively long period of usage, which allows for a clear distinction between the time of production and the time of deposition as grave good. These results produce certain doubts concerning the established chronological framework of the early Iron Age.

Social change in the early Roman Iron Age: the meaning of weapons (Martin Conze, Dept of Archaeology, University of Hamburg): The analysis of the cremations of the urnfield in Hamburg - Marmstorf shows a relation between the age of the dead and their grave goods for the Early (Pre-Roman) Iron Age. This relation continues in the Early Roman Iron Age. Weapons as grave goods are a new element of the burial rite and emphasise differences from certain graves to others. This change in the burial rite may be interpreted as a reflex of a social change in Germanic society, which can be linked to the Roman conquests in Gallia and Germania.

Weapons in Anglo-Saxon graves: material culture as myth (Heinrich Harke, Dept of Archaeology, University of Reading): One of the most persistent assumptions of positivist archaeology, that archaeological evidence mirrors the reality of the past, is enshrined in the German term Realien for archaeological finds. The fallacies of this concept are most clearly exposed by a critical analysis of burial rites. Weapon burials in post-Roman England are a case in point: their apparently obvious interpretation as 'warrior burials' is contradicted by the patterns of the evidence. It has been suggested that the Anglo-Saxon weapon burial rite is the expression of status differences between families along ethnic lines. This, in turn, raises the question why a martial image was used in this ritual display. A look at the written sources and at the use of martial symbolism in a modern social and ethnic conflict suggest that weapon burial may have been the material culture version of the conquest myth.

Analysing gender in Roman Iron Age cemeteries (Heidrun Derks, Lubstorf Landesmuseum, Schwerin): This paper considers several problems concerning the identification and the interpretation of sexual differentiation in Roman Iron Age cemeteries of northern Germany by using (low level) statistics and consulting ethnographical sources. The controversial discussion concerning the interpretation of northern German cemeteries as gender specific burial places started early in the 19th century. Since the first days of the debate critics pointed out that a burial custom of this kind was felt to be unusual and for this reason rather unlikely. The interpretations presented in the 30s and 40s of this century offer rather clues concerning their contemporary context than an explanation of an archaeological phenomenon. Using historical records from the Nordic Sagas archaeology tried to contribute to the rehabilitation of the Germans and their religious and political powers, assuming for example the existence of male secret societies (as reflected in the male cemeteries). These ideas were on the one hand never really given up, but on the other hand much effort was spent in the last years to illustrate the insufficiency of archaeological data. Presumably it was hoped that the problem of interpretation could be closed by showing that it was grounded on a misinterpreted database in the first place. Critics never stopped to emphasise the importance of sciences, in this case physical anthropology. Anthropology contributed its share to the overall confusion but in recent years produced some interesting results, which support the early mentioned ideas of gender specific burial places in the Roman Iron Age. After all, we are left again with an apparent unusual mortuary custom and the problem of interpretation.

Approaches to burial archaeology (Stefan Burmeister, Dept of Archaeology, University of Hamburg): The topic of my paper is the social interpretation of gravegoods, the object under study is the Western Hallstatt Culture in south-western Germany. The exceedingly rich finds of this culture have always been a matter of social interpretation. Though the concept of social reasoning had not really changed in the last hundred years of Hallstatt-research! Through our understanding of European history a social elite of 'Fursten' (peers) had been classified by means of certain gravegoods and assemblages. Also studies, which were based on ethnological models, didn't vary from this in their essential points, except that the social elite has been labelled as 'paramount', 'chief' and 'sub-chief'. All these works show a clear one-dimensional focus on prehistoric society. Wealth is only seen as the reflection of vertical social structure. By their wealth social groups, which have in this concept of interpretation a field position in a hierarchical social system, as classified. In my case study I argue that a 'social persona' - according to its sex in different terms - is constituted by its age. The social position in society is assigned to a person by her/his standing in life cycle. The wealth in each grave doesn't mark an absolute position in the social hierarchies, but symbolises the differentially valued periods of life at the time of death. The omission of social discussions doesn't lead only to different models of prehistoric society but also to models which don't withstand a rest against the archaeological record.

Stonehenge is everywhere - the modern meaning of megalithic monuments (Cornelius Holtorf, S.D.U.C., Lampeter): Megaliths (including menhirs) are not in each case as spectacular and disputed as the English Stonehenge. However, even the smaller sites sometimes play an important part in contemporary everyday life. Applying an approach of "Oral Prehistory" three examples in Germany have been empirically investigated. A wide range of fabulous meanings is ascribed to the archaeological monuments, including commercial values, personal memories, individual and collective identities, aesthetics, curiosity, aura, magic, ideologies, nostalgia and myths of progress. Why not thinking on such meanings for prehistoric times, too? Besides, the gained knowledge can give us clues for further dealing with the public. Furthermore, it challenges archaeology's role in society, since we should be aware that for (pre) historical awareness the public apparently is not at all in need of the academic subject. If archaeology continues, though, a critical accompany of all public effects is recommended in order to meet our socio-political responsibilities raised by various circulating fables.

TIMING SPACE: TERRITORIES AND TEMPORALITIES

Organiser: Marina Picazo, Universitat Autonoma de Barcelona, Spain & James McGlade, International Ecotechnology Research Centre, Cranfield

The intersection of temporal and spatial dynamics is the focus within which archaeological discourse is situated, and may be said to constitute the matrix upon which method and theory is constituted. It is argued that the current disarticulation of this relationship is a fundamental barrier to the development of a mature archaeology both from an ontological and epistemological perspective. The need to re-examine normative ideas of space and time is nowhere more apparent than in the literature of settlement archaeology. Much of this work operates from an implicit economic rationale and is conventionally represented by site-catchment methods and those of 'least cost' energetic. Effectively, we have the superimposition of an abstract, atemporal Cartesian geometry onto a reality which is principally reflexive, subjective and contingent - the social is disggregated from the natural. In addressing these

shortcoming, this session presents a model which views the settlement, not simply as a spatial referent, but as the locus of the time-spacing intersection of several semi-autonomous activity spheres ('domains') which are implicated in the reproduction of the social group. Contributions will focus on interpretative strategies for specific domains, and in the process, to underline the irreducibility of time-spacing referents.

Settlement, space and temporalities: an interpretative model (James McGlade, International Ecotechnology Research Centre, Cranfield): This paper introduces the theoretical framework within which the other papers are situated. It is argued that if archaeology is to make any useful contribution to an understanding of human-environmental interaction, then it needs to rethink its attitude to temporal-spatial dynamics. A model is presented designed to replace the concept of 'sites' with a space-time construct, such that the settlement is seen as the intersection of multiple co-existing spheres of activity - social, political and ecological - which collectively constitute 'territory'. At a fundamental level, this definition of territory embodies the concept of a field of knowledge, and is taken to represent the interpenetration of a variety of social and natural knowledge-bases.

Hearth and home: the time of maintenance activities (Marina Picazo, Universitat Autonorma de Barcelona, Spain): The domain of maintenance activities can be understood as constituting the different productive processes concerning the reproduction and sustenance of the human group, that in most historical societies have predominantly been made by women. The empirical evidence for these kinds of activities is probably the most abundant in the archaeological record, often represented by the remains of domestic structures. These activities have not received the attention they merit, something related to the fact that they have been summarily classed under the heading of 'womens' work. Additionally, contemporary research has imposed a particular time measure on past societies and this has never been based on an adequate understanding of the experiences of women. It is argued that we must redress this imbalance, focus on the temporal and spatial context within which maintenance activities are embedded, since they represent the basic conditions from which all other social activities emonate.

Mobility, change and periodicity: the domain of raw material and artefact transaction (Roberto Risch and Mata Ruiz, Universitat Autonoma de Barcelona, Spain): This paper introduces a set of reflections on the time-spacing realisation of the social, political, economic and ideological dimensions which articulate the extraction, manipulation and transformation of raw materials used in the reproduction of the social group. This territorial domain also includes all inter and intra-group transactions involved in the trade/exchange of materials. Discussion will focus on the need for a better understanding of the wide-ranging temporalities which characterise this domain, since they involve the slow accumulation of information and its transfer, as well as the rhythms - daily, seasonal annual - associated with a variety of transactions. The intersection of these temporalities at both a personal level and at the level of community history, create the enabling and constraining features within which societal production and reproduction take place.

The times of death: approaching the domain of the ancestors (Laurent Olivier, University of Cambridge): Traditionally, rehistoric graves are considered as 'closed finds', in which funerary materials are though to have been interred in a relatively short time, compared to the border scale of archaeological chronology. Through an analysis of the Chaines operatoires involved in the 'princely' burial of Hochodrf, this paper shows that the funerary assemblages may in fact have been part of a hole sequence of successive events. The evidence of this sequence, or funerary cycle, has important consequences for the chronological interpretation of burial materials, and suggests the need to construct, not only alternative dynamical models, but an archaeo-ontology; i.e. a way of approaching the analysis of partially preserved fossilised dynamics which are generally compressed into one unique level of observation. It is argued that a more useful approach to an archaeology of death must be one which acknowledges the existence and interaction of multiple temporalities.

Some criteria of modelling territorial activities: a GIS approach (Philippe Verhagen, RAAP/University of Amsterdam, and James McGlade, International Ecotechnology Research Centre, Cranfield): This paper presents an approach to the interpretation of spatially-referenced data., and is designed to integrate archaeological, historical and environmental material. It is argued that extant models of spatial settlement are inadequate descriptors of the dynamics of human-modified environments, with respect to their social, economic and ideological reproduction. A' territorial' model, implemented in GIS is seen as a potentially useful framework within which to generate a new dialogue between social and environmental criteria.

SAMPLING THE ARCHAEOLOGICAL RESOURCE

Organisers: Jonathan Hunn, Tempvs Reparatvm & Peter Wardle, Freelance Consultant
Chair: Bill Startin, English Heritage
Disscusant: Steve Cattney, County Archaeological Officer Lincolnshire CC

Sampling is a cliché in archaeology used as a justification for doing less; and for many is how to bag up dirt for environmental archaeology. Sampling is the preserve of the practitioner that relies totally on theory and is the interface of the two extremes. Sampling without theory is by definition not sampling. In 1973 Rahtz suggested that nothing less than total excavation was acceptable, has anything changed? In 1993 (Antiquity) Startin resorted to the bored professor factor as a means of determining what constitutes a 'viable academic sample' to determine what should be preserved for the future. Sampling strategies have tended to be

offered up as important items in themselves forgetting the very reasons behind gathering the sample. Samples of what? and for what reason?

To do or not to do: sampling in practice (Dominic Powesland, Heslerton Parish Project): The past two decades have been a difficult time for our infant discipline. The ivory towers and muddy site huts have floated gradually apart. The Universities with sails fashioned from increasingly incomprehensible words have sailed through 'New', 'Processual' and 'Post Modernist' genres towards a theoretical 'Nirvana'. The muddy booted old timers with 'Golden Marshaltowns' have not died out: they have adapted swimming through a rising lake of data through 'Urban', 'Landscape' and 'Wetland' Archaeology towards a contextual Archaeology. Sampling is a polite word for compromise whether applied to a research rescue or salvage strategy. It does however incur the minimum effort and contact with the dirt. At Heslerton a series of sample trenches would have been sufficient to miss the site. Total excavation of the settlement was never intended: in order to get the job done, within a budget, compromises were made. By seeing beneath the plough soil our energies were focused on establishing what an Anglo-Saxon village looks like as a contextual assemblage, providing the much needed sample upon which strategies can be developed to secure not only the preservation of better preserved sites but also objective sampling of future sites to test the results from West Heslerton.

More answers than questions - sampling in archaeological resource management (Tim Darvill, University of Bournemouth): Managing the archaeological resource should be based on informed decision-making, which itself should be grounded on relevant knowledge. This involves both academic and practical considerations. At one level, the methods of investigation used at different stages in the management cycle need to reflect the questions being asked, but, equally, knowing what sort of answers are expected is important in the selection of appropriate methods and in formulating sampling strategies. In this paper it is argued that a preliminary to the development of sampling strategies is the closer definition of the questions that need to be asked and the sorts of answers that might be expected. Decision-theory provides the basis for the development of models of professional judgement which apply in the management of the archaeological resource. Comparisons will be made with practices in other professions, for example medicine, where diagnosis is a crucial element of professional judgement and where answers to many separate 'tests' are used to form such judgement.

Politics and perceptions of the curators role in evaluations (Paul Chadwick, Lawson-Price Environmental): The paper will describe the political and practical framework within which field evaluation for development control and other planning purposes evolved during the 80's and early 90's. Attention will be drawn to the political rather than mathematical influences on much early evaluation work and the justification (or lack of it) for the '2% evaluation sample' will be examined. The paper will draw on case studies (particularly those illustrating the key stages in the 'evaluation learning curve'), methodological lessons, and upon the findings of recently completed detailed examination of evaluations in Berkshire and Hampshire. Some directions for future endeavour will be suggested learning curves), methodological lessons, and urn the findings of recently completed detailed examination of evaluations in Berkshire and Hampshire. Some directions for future endeavour will be suggested.

Is less more? Sampling in British archaeological practice (Keith Matthew, Chester Museum): Professional field archaeologists dig because that is what we are paid to do. Evaluations are nice little earners for our employers which keep us in jobs. Evaluation, now the commonest form of fieldwork, underpins PPG 16, and usually consists of sample trenching of 2% of a development area to determine the importance of sites. Planning authorities use the interpretation of this sample to formulate the restrictions placed upon development. Increased professionalism has made practitioners more remote from theoretical approaches and in particular the philosophical basis behind sampling with trench location controlled by gut reaction. Study of evaluations in Cheshire has shown that attempting any kind of interpretation is at best difficult or ambiguous and at worst impossible. The wanton destruction of 2% of many sites without providing adequately understandable information has occurred thanks to the pressure of Planning Authorities and with the sanction of curators. We must learn how and why it is appropriate to sample and consider if there is a fundamental flaw in our approach to site evaluation. If we do not at best many sites will be destroyed and at worst PPG 16 will come into disrepute and be rescinded.

Sampling in evaluations (Paul Cuming, University of Southampton): The recent rise in the number of evaluations, especially in the context of planning applications, has created not only a new form of professional practice for archaeologists, but also new theoretical and practical problems in the design of appropriate fieldwork strategies. PPG 16 requires such fieldwork to be 'rapid and inexpensive, but it also has to be flexible and capable of answering a variety of different questions. Simulation studies of sites that have been evaluated and then fully excavated suggest that current strategies may be giving acceptable results, but also that there is a significant possibility that some types of site are being systematically missed. Current Evaluations practice is making significant concessions to cost. The effectiveness of sampling strategies could be greatly improved if there were better qualitative information about the type of archaeology to be expected in the evaluation area, and better quantitative information about the size and density of different site types. A major step in this direction will be achieved by enhancement of SMRs and the production of predictive models of regional site distributions.

The evaluation of five hundred potential elephants location, size and colour unknown) using the stratified normally random ten-blind-men-and-a-blunderbuss sampling strategy (Simon Collcutt, Oxford Archaeological Associates): Sampling theory proceeds from the fundamental assumption that the quantity or quality of interest in the population may be adequately

measured or characterised in a properly designed sample. The same should be true of an archaeological evaluation sample. The quantities and qualities of interest to archaeology are traditionally and ingenuously listed as 'the presence/absence, extent, condition, character, quality of any archaeological deposits'. The physical materials which carries information relevant to our evaluation objectives comes in a vast range of sizes, abundances, internal geometries and external geometrical relationships, all with varying potential for survival, disjunction and masking. The present paper is a first attempt at a general theory of the goodness of fit between the properties of archaeological sites and the properties of evaluation techniques. It is suggested that the TBM&B strategy falls comfortably within the tight cluster of commonly used evaluation techniques in any goodness of fit test, that is, towards the open single 'not so good' end of the scale.

ANIMAL BONES, HUMAN SOCIETIES

Organiser: Peter Rowley-Conwy, Dept of Archaeology, University of Durham

Animal bones are sometimes regarded as not being "main-stream" archaeology, but the stuff of obscure specialist reports. This is the result of historical accident; this session will demonstrate that animal bones from archaeological sites can contribute just as much as (if not more than) most other aspects of the archaeological record when they are approached from an archaeological perspective. Subsistence is a vital aspect of any human society, and if current archaeological discussion (whether self-consciously 'theoretical' or not) places insufficient emphasis on the material remains of subsistence then it is ignoring a vital source of information.

Subsistence factors among Arctic peoples and the reconstruction of social organisation from evidence of prehistoric human diet (Susan Cachel, University of Rutgers): Recent analyses of human subsistence strategies in markedly seasonal climates reveal possible physiological limits to human consumption of lean meat unaccompanied by carbohydrates or fat under conditions of seasonal resource stress. If these physiological mechanisms exist, they should influence hunter-gatherer societies, especially societies in markedly seasonal high latitudes where reliance on carbohydrates is impossible. Using ethnographic evidence, seven variables pertaining to social organisation in 15 Arctic groups can be correlated with the source, abundance and ease of acquisition of fat and oil. Assuming that the physiological requirements for maintaining a certain ratio of fat to protein are the same in extinct human groups as they are in living Arctic peoples, it might be possible to examine the archaeological record for traces of the lean meat and fat subsistence interaction. One might thus infer details of social organisation which would otherwise be difficult or impossible to reconstruct directly from the archaeological record. Inferences of social organisation could be made if objective, detailed dietary and ecological evidence were available from high latitude archaeological sites. Ways of testing the reconstruction of elements of social organisation are discussed.

Leicester: Animal bones as indicators of site use and social status (Louisa Gidney, Dept of Archaeology, University of Durham): Work in progress on the animal bones from two large excavations in Leicester have indicated the utilisation of animal products which could not be ascertained from other aspects of the archaeological and historical record. The historical evidence for the poverty of the town in the 16th/17th centuries AD is not reflected in the skeletal material. By chance, excavation encompassed part of the domain of an aristocratic mansion. Other changes within the bone assemblage are mirrored in contemporary towns and are therefore indicators of national trends.

When in Britain do as the Britons. Dietary identity in early Roman Britain: some problems arising out of recent excavations at Wolcote, Oxfordshire (John Hamshaw-Thomas, University of Sheffield): Recent excavations of the Romano-British road side settlement of Wilcote, north Oxfordshire, have produced a substantial faunal sample. The analysis of this material has raised many interesting and significant questions relating to the nature of the exploitation of animals during the early Roman periods. This includes the chance to examine early Roman dietary choice, explore the economic relationship between population and the Romans, together with interesting insights into variations in the butchery techniques and animal stock types. This research forms the initial stage of an on-going project, all results should therefore be viewed in this light.

A cut above the rest? Faunal remains as an indicator of social differentiation on a Roman fort (Ian Hoad and Paul Stokes, Dept of Archaeology, University of Durham): Roman forts are, as far as the archaeological record is concerned, relatively well understood features. At South Shields fort, excavation has revealed the locations of barrack blocks and the commandant's house. Can we look at the dietary evidence (in this case the bones) and determine any differences in the foods consumed by the men in the barracks and those who frequented the commandant's residence? Indicators of a higher class diet that may be expected include bones that come from the better cuts of meat and the presence of any unusual (particularly hunted) species alongside the main domesticates. The remains from the dietary practices carried out at the fort do seem to conform to the picture of the site produced by other investigations. But if we did not have this information concerning the function of the whole site and the divisions within it, how would our interpretation of the data be affected? Have we asked this specific question of the data because it was prompted by the 'documentary' evidence? What would our questions be if we had to formulate them unprompted?

A faunal perspective on the spatial structuring of Anasazi everyday life in Chaco Canyon, New Mexico, USA. (Joseph Kovacik, University of Cambridge): The spatial complexity of the prehistoric pueblos of the American Southwest leads researchers to various and divergent opinions concerning the social relations of the peoples that once lived there. Often these opinions focus no long-term structural/visible changes in ground plans and architectural features and neglect portable/invisible artefact categories. In

this paper I illustrate how a contextualised analysis of fauna remains in conjunction with architectural development can lead to a detailed and chronologically sensitive interpretation of some social aspects of Anasazi culture. Examples are drawn from several Pueblo II-Pueblo III (AD 900-AD 1200) sites within the Chaco Canyon National Historic Monument, New Mexico. Particular attention is paid to the correspondence between the selective butchering and depositional practices carried out on specific species, and their spatial patterning, as intentional deposits, within and between sites.

Building models of horse husbandry out of ethnoarchaeological data (Marsha Levine, University of Cambridge): The domestication of the horse has had a huge impact upon human economic and social behaviour, but we know almost nothing about its origins. How, when, where, and why it developed are yet unknown. The little that we thought we knew has proven to be false because of the inadequacies of the models used to interpret the archaeological data. This paper discusses the first results of an ethnoarchaeological study of central Eurasian horse husbandry that is now in progress. It will show that a wide variety of husbandry strategies may result in the same or similar kill-off patterns. And, that these patterns are very distinct from those arising from horse hunting.

Paradigms lost: changing interpretations of Hominid behavioural patterns since ODK (Patrick Quinney, University of Bradford): The analysis of animal bones from African Plio-Pleistocene fossil sites has been central to the formulation of coherent hypotheses regarding the behavioural patterns of the hominidae. Interpretations of these behaviours have been based primarily on an analysis of the temporo-spatial patterning of mammalian vertebrate bone accumulations Whilst researchers have often utilised the same accumulations in an attempt to infer past human behaviours, polemic argument and dichotomous opinions have emerged. Historically, research has grown out of Raymond Dart's 1949 Osteodontokeratic cultural hypothesis for the behaviour of Australopithecus prometheus (= A. africanus) from Makapansgat, South Africa. Early hominid behaviour is proposed as barbaric and cannibalistic. Observational studies of extant Carnivora and Hystricidae by researchers such as A R Hughes and C K Brain have shed new light on the nature of the bone accumulating agents at Makapansgat. Dart's hypothesis has been invalidated, and from this work has crystallised the present-day discipline of vertabrate taphonomy. Predation and survival patterning amongst the Bovidae has been studied, and much experimental and ethnographic work has been undertaken into distinguishing hominid modification of bone from that of other animals. Congruence of argument is far from a norm, and a variety of paradigms have been erected regarding the social and economic behaviours of our earliest ancestors; most, such as "man-the-hunter" and "woman-the-gatherer" are mutually exclusive, as are opposing views on the hunting and scavenging activities of the early modern humans from sites such as Klasies River Mouth. Thus it can be seen that primary low-level evidence from mammalian bone accumulations has been subject to conflicting analysis and the formation of diametrically opposed hypotheses. It is suggested that, far from being a theoretical, the interpretation of animal bone assemblages from early hominid fossil sites is implicitly high level in nature and central to our understanding of human and proto-human society.

Milking goats but hunting boars: West Mediterranean animal husbandry in the Neolithic with special reference to Arene Candide (Peter Rowley-Conwy, Dept of Archaeology, University of Durham): It has always been difficult to separate sheep from goats, and to determine whether pig populations were wild, domestic, both, or in between. Recent methodological advances have enabled some light to be shed on this question, and this paper focuses on the spread and early development of animal husbandry in the West Mediterranean. The evidence from Arene Candide cave (Liguria) suggests that sheep spread into the region before goats; when goats did arrive in small numbers in the Middle Neolithic the kill pattern suggests they were milked, a meat strategy developing only later; and that the pigs were wild throughout the Neolithic. This is compared to other assemblages in the West Mediterranean. It is suggested that traditional views of stadial intensification from hunting, to domestication for meat, to dairying, can no longer be sustained.

Chinese whispers: messages from the compost of the past (Sue Stallibrass, Dept of Archaeology, University of Durham): The interpretation of archaeological materials has many problems. Here are two fundamental ones: (1) Beauty is in the eye of the beholder... The theory of hermeneutics (that items hold their own meanings) cannot be applied to archaeological remains. An archaeological site is like a poem: even if everything is perfectly preserved and perfectly recovered (i.e. the text is complete) the words hold different meanings for each "reader". Indeed, the original meanings might be so obscure or complex that they are never rediscovered (although equally obscure interpretations might be suggested). (2) Chinese whispers may change or destroy the original text. Archaeological sites are not perfectly preserved nor perfectly recovered. Biological and pedological data, in particular, have high entropy levels and tend to biodegrade or break down. Thus, many of the "poem's" words are lost or corrupted. How easy it is in archaeological circles for - 'VICTUALS' to be transformed to - 'RITUALS'. But are we downhearted? - NO! The fact that even a "perfect text" is open to a variety of interpretations provides one of the greatest challenges, and the greatest sources of fun in archaeological studies.

THE ARCHAEOLOGY OF SLAVERY

Organiser: Ross Samson, Cruithne Press

Chairperson: Timothy Taylor, Archaeological Sciences, University of Bradford

Many are the excuses from archaeologists for why they cannot locate 'slavery' in their data. If such an important social and economic phenomenon cannot be detected by archaeologists, perhaps they should stick to classifying stones and abandon writing 'history'. This session aims to look at current research on slavery in the Old World, from the Iron Age to the Middle Ages, and in the New World. Topics covered will include the historiography of the study of slavery by archaeologists and historians, the spatial organisation of slave's residential quarters Parallels between ancient slavery and slavery of the New World will be covered. It is hoped that, if nothing else, the session will increase in archaeologists an awareness of the existence of slavery in the past, the neglect it has suffered as a subject, and will encourage interest in such topics of research as slave-master relations, slave 'sub' cultures, enabling powers of slavery, the nature of resistance and emancipation, questions of gender in slavery (sex is optional).

Slavery and the Iron Age of southern England (Neil Lang, RCHME): Later prehistoric and early historic trade between southern England and the Mediterranean world has traditionally concentrated on those commodities which are archaeologically recovered. While less obviously visible traded commodities have not been entirely ignored, they have often tended to be avoided in discussions of the period. This paper will suggest that the human 'commodity' - the slave - has not received adequate consideration in archaeological studies of the Iron Age. It will be argued that insights into the historical procurement and distribution of slaves can be gained and integrated into studies of this period, and that slavery was a significant activity within many Iron Age communities.

Greek slavery (Niall McKeown, Dept of Classics, University of Edinburgh): No abstract received

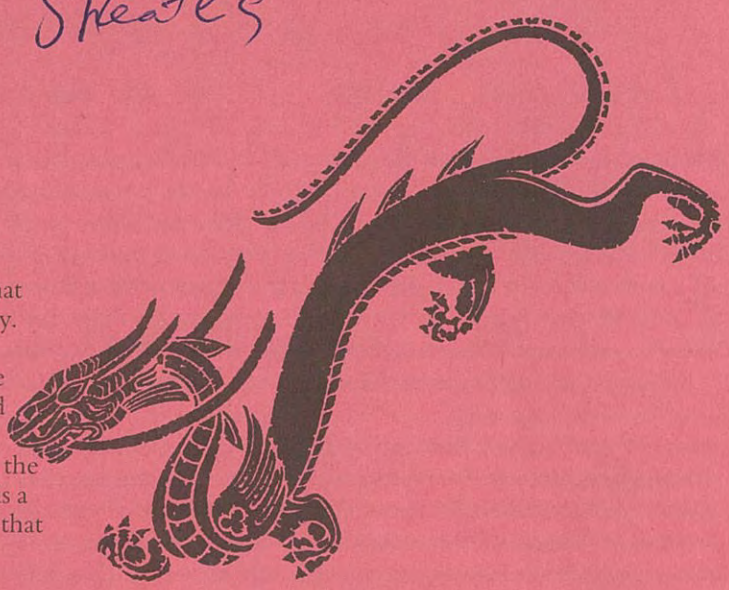
Enslavement, implications and consequences (David Braund, Dept of Classics & Ancient History, Exeter University): As with most aspects of slavery, the modes of slave procurement in antiquity were much more varied than once imagined and commonly were well integrated into broader exchanges (not only market, but also, for instance, diplomatic and military). From that starting point, this paper will explore (i) the problems of locating slavery in the material record, and (ii) the discernible and potential impact of (changing) demands for slaves upon the enslaved, upon their local social, economic, and political systems, upon middlemen (e.g. local elites and traders) and upon their masters-to-be. Gender will be seen to be a prime (and neglected) concern for the study of enslavement. In discussing these issues, particular attention will be paid to the development of relations between the Mediterranean and Black Sea worlds, from the archaic period to early Byzantium. However, evidence will also be drawn from other areas of the ancient world and, where appropriate, from possibly comparable experiences of enslavement. This paper is designed as a progression from D. Braund and G. Tsetskhladze, 'The export of slaves from Colchis' Classical Quarterly 39 (1989) 114-125.

Slave quarters in the Roman house (Michele George, Dept of Classics, McMaster University, Hamilton, ON, Canada): Slaves, like children and the elderly, belong to the corps of invisible occupants of the Roman house; invisible, that is, to the archaeologist. Although ubiquitous in Roman daily life, their existence is difficult to trace in the domus, geared as it is to serving the needs of the paterfamilias. Nevertheless, the fundamental importance of slavery to Roman society, and of slaves in the operation of the Roman household, demand that their presence be sought in the archaeological evidence. This paper will address the thorny problem of finding the slave in the Roman house. I shall suggest potential criteria for identifying slave quarters, and consider whether areas in the Roman house were specific and exclusive to slaves, and how such areas might be distinguished. I shall also examine the efficacy of domestic architecture as a reflection of this social group, and discuss how well the free poor and the slave can be differentiated in the archaeological record.

Historiography of English-language scholarship on ancient slavery (Thomas Wiedemann, Classics & Archaeology, Bristol University): No abstract received

Slavery: comparative archaeology and vague musings (Ross Samson, Cruithne Press, Glasgow): This paper explores some of the excuses given by archaeologists for not being able to write about slavery. It looks at the almost cliched way in which slavery enters European archaeological texts, as trade items. It ends by offering some theoretical propositions concerning the spatial organisation of slavery, given that the institution implies highly controlled and organised slave labour and social existence.

Skeates



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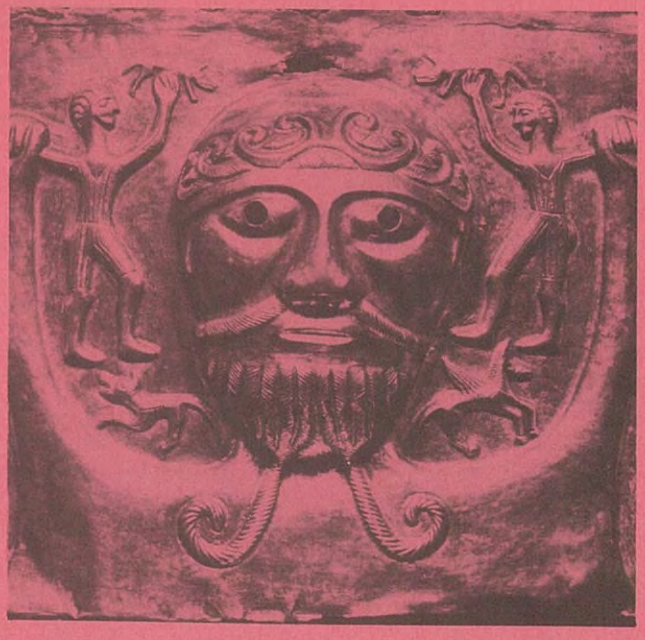

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