



Southampton narrative politics materiality
representation Deposition art bodies urban archaeology
Palaeolithic GIS conflict **heritage** archaeology occupation Ottoman
commemoration space **landscape Iron Age** Gender social
Iroquoian brain perspectivism **post-colonial** absence process **imagery**
clay **Audit** Individual aesthetics hominin **visualisation** desire replica
India **identity** ethnography religion Saxon **Neolithic** ontologies
performance biography **interpretation** cremation **medieval**
fetish human remains **ritual** agency history fragmentation **material**
culture Pottery historiography Zooarchaeology funerary rituals **community**
women **Nationalism** choice **museum** Animals Roman conflict Greece
ideology history of archaeology ethnicity Hamwic **memory** Environment
Mesolithic Bronze Age GIS **body** post-processual objects non-linguistic
fantasy historiography fieldwork

Discussion

5:50-6:00pm

Finding Faith in the Landscape (continued)

Andy Seaman (Cardiff University, UK)

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

Imogen Wood (University of Exeter, UK)

2:00-2:25pm

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

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

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

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

2:25-2:50pm

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

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

Jemma Bezzant (University of Wales, Lampeter, UK)

2:50-3:15pm

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

Coffee break

3:20-3:45pm

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

Adrian Maldonado (University of Glasgow, UK)

3:45-4:10pm

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

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

The 'Nature' of Medieval Christianity

Andy Seaman (Cardiff University, UK)

4:10-4:35pm

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

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