

CE-TAG 2017 (Central Europe – Theoretical Archaeology Group) 2017

Disciplinarity in Archaeology

Abstract Book

Conference dates: Monday 16th – Tuesday 17th October 2017

Conference venue: OREA, Austrian Academy of Sciences, Hollandstraße 11–13, 1020 Vienna, Austria, 1st floor

Organizing committee: Dr Roderick B. Salisbury, Dr Katharina Rebay-Salisbury (ERC Project ‘Value of Mothers to Society’ – ERC Starting Grant 2015 [no. 676828]), and Dr Estella Weiss-Krejci (HERA Project ‘Deploying the Dead’ – UP CRP [no. 15.055])

Registration fee: €10 (payable upon arrival at the conference venue)

Conference language: The official language of the conference is English.



4th Central European Theoretical Archaeology Group

Monday (16.10.2017)

12:45 Conference Opening

13:00 Keynote lecture: Nature, mind, culture

Michael Schmitz, Institute for Philosophy, University of Vienna, Austria

1. Reflections on Inter-disciplinarity

**14:00 Interdisciplinarity and its relation to methodological pluralism:
 archaeology as a plural science**

At face value, interdisciplinarity involves the combination of at least two skills coming from different disciplines, usually a skill from the natural sciences (i.e. *Naturwissenschaften*) and a skill from the social sciences (i.e. *Geisteswissenschaften*), e.g. chemistry and history. This combination of skills from the natural and social sciences has produced excellent results in archaeology, and will continue to do so for years to come.

There is, however, little explanation as to why interdisciplinarity works so well epistemologically. Furthermore, there is also little explanation as to why combinations involving skills exclusive to the natural sciences and skills exclusive to the social sciences seems to produce less satisfactory results. Why does combining historical and sociological methods seem less impressive? Or combining chemistry and physics?

What makes interdisciplinarity effective is not only the combination of skills *per se*, but the combination of different modes of description. Based on the seminal work of Charles Taylor, Peter Winch, and George von Wright, I will defend the idea that interdisciplinarity is effective when subsumed under the methodological pluralist principle. This principle states that the natural sciences and the social sciences developed historically with two different worldviews in mind: the Galilean and the Aristotelian. The Galilean worldview presupposes reality as network of causal chains which can be identified through natural scientific methods, whereas the Aristotelian worldview presupposes a teleology which gives purpose to reality. By recognizing the different modes of scientific explanation, it becomes possible to think in more detail how interdisciplinary methods are conducted and how they can be improved.

Artur Ribeiro

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14:20 Defining archaeology – between the natural method and social theory

Archaeology, from its roots in renaissance antiquarianism to its most recent developments, has been associated with the paradigms of positivism and empirical evidence. The general focus on the research of material remains that corrected the historical narratives in the earlier centuries was upgraded dramatically in the last decades by the integration of natural sciences and the unprecedented influence of high-technology in archaeological research.

Dependency and reliance on technology, however, has not helped us solve the equilibrium of the nature of archaeology. While it certainly steered the debate, it seems hard to win a convincing majority or unity in moving archaeology from its humanistic and social aspects towards the direction of natural science.

In the last fifty years, the scientific and technological developments made major influence in archaeological practice and archaeological methods, providing archaeologists with great resources to describe, classify or catalogue material remains. Yet, in the same period, archaeological theory has grown dramatically, becoming, to a degree, independent from archaeological practice. In its newest post-processual dimension, it shifted the basic task of archaeology dramatically, from describing material remains to interpreting the past.

The professional growth of archaeology in the last decades can be perceived as rapid and multifaceted development, but also as drastic theoretical pluralism that lacks unity of a scientific field. In this context, the nature of archaeology as a discipline should be defined in intradisciplinary debate of the pluralized archaeologies and the interdisciplinary relations in which archaeology is increasingly building symmetrical relations with both natural and social sciences.

Ljuben Tevdovski

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14:40 Who we were and who we are now

The author deals with the position of archaeology in the system of sciences, focusing on the situation in the former Czechoslovakia and nowadays Slovakia. Although archaeology at its beginnings had a strong relationship to evolutionary cultural anthropology (Tylor, Morgan), it later became the part of history (historiography). In Czechoslovakia, this conception was adopted under the influence of soviet Marxist archaeology, where archaeology belonged to the so-called "historical sciences". Therefore, the anthropological conception of American processualists could not be established in Czechoslovak conditions. This situation is now changing very slowly, partly because of language barriers and the ignorance of theoretical literature by the older generation of archaeologists trained mainly in the German language, in the Central European tradition, and strongly influenced by Soviet ideas (even if disagreeing with those).

Eduard Krekovič

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15:00 The interdisciplinary daemon: limits and pitfalls of multidisciplinary and interdisciplinary research projects

In respect to the application of multiple methods derived from various scientific disciplines most of archaeological research can be unified under the paradigm of multidisciplinary. The communication between different disciplines combined with the knowledge of their specific functionality and theoretical and methodological framework is crucial for an effective collaboration, with the aim to publish

reproducible results and archaeological theories. For this purpose the nature of the necessary theoretical framework should be analyzed to fulfill the demands of interdisciplinarity. Different scientific approaches especially of humanities and nature sciences might cause misinterpretation of given data and theories. Whereas the separation of concepts to derive knowledge into clearly defined disciplines was and still is a necessary and productive step, it appears that this separation also causes problems within interdisciplinary investigations nowadays. In this sense this separation is both - a very powerful tool but also limiting possibilities for further knowledge.

Matthias Kucera

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15:20 Coffee Break

15:40 Archaeological data as a niche construction

Current archaeological practice treats archaeological materials as the partial representations of past processes. The concept of an 'archaeological record' expresses this treatment and it guides analysis towards establishing what formed those materials, and therefore what they might represent. Processual archaeology treats things as representing the physical mechanisms of their production and transformation, whilst post-processual archaeology treats things as representing the cognitive schemes of the producers. Neither approach has yielded much by way of insight.

I will argue that archaeology should not proceed as if its data gain historical meanings when treated as representing some process (formation processes, social structures, cognitive schemes, etc.), in which data are explained as if caused by such processes. As an alternative archaeology should hope to understand how assemblages of materials might have become meaningful to those who lived amongst them. I follow the recent work of Artur Ribeiro and draw upon Peirce's notion of semiosis as a triadic relationship, to claim that actions became socially competent when their adequacy relative to the conditions towards which they were directed was recognized by all who participated.

Consequently, I will suggest that the material should be treated as: (1) the material contexts which a kind of life had to occupy, (2) the material technologies that enabled a kind of life to be performed, (3) material consequences that arose from those performances. This would drive the analytical agenda towards understanding the contexts that made kinds of life possible, rather than towards the processes that made archaeological finds possible.

John Barrett

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16:00 On the nature of concept. Interdisciplinarity and the mirages of language

Do we archaeologists understand each other? Is it even possible to say that there is one archaeology? I dare to say NO. And if we don't understand each other, how do we want to communicate with completely different disciplines? Archaeology on its own is a loose interdisciplinary framework, where some rather different approaches are barely touching each other. To prove this one just needs to look at conceptual systems that are floating in our „discipline“. Ask chemist what the water is from the disciplinary point of view and you will (probably) get the same answer from each one of them (H₂O). Ask archaeologist what the water is from the same point of view (water in the past) and you will get the different answer regarding his epistemological background. Now let's talk about war, about hunger, about nakedness. I am not going to talk about the most crucial concepts such as culture, because now you probably get it, that there is no way how to ground this particular term in archaeology (ever). This semantical confusions are however very persistent and problematic in the way of how we archaeologists communicate with each other. Because of course, concepts are not alone, but little tiny dots in robust conceptual networks. But each one of these dots can change this network in a fundamental way. When this change meets the paradigmatic level, you better be prepared to except „gestalt switch“. And yes, we already know, that there are many still acting paradigms in the archaeology at the moment. These semantic problems are as old as language itself and science (sometimes even the “hard” one) hat to deal with it as well. It is the most basic problems of all but it needs to be reduced to manageable level – and of course – there are ways of how to do that. The question is however, whether contemporary mainstream archaeology is sufficiently discussing and dealing with this problem. This is not a debate between us (people of the present) and them (people of the past), but first of all – it is a debate about us.

Martin Bača

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16:20 Trouble in paradise: epistemological misunderstandings in archaeology

Reflective analysis aims to rethink archaeology's current position in the context of the discipline's new state within Europe, termed by Kristian Kristiansen as the new science revolution in archaeology. The discipline has indeed entered a novel state, but not in the manner of falling into different paradigm, rather as being overtly exposed to market-economy forces. Therein, it would appear that the specific relation today between the hard sciences and the humanities has resulted in the field of biomedicine as being sufficiently relevant for this new context. Consequently, past social relations are now seen mainly through the lens of measurable scientific techniques, discarding social theory in the process. To illustrate, in the current archaeological imagination, social identity is frequently restricted falsely to ethnicity (or race). Furthermore, these identity phenomena are wrongly perceived as quantifiable and easily reconstructable by a-DNA analysis. This approach oversimplifies culture-nature integration and should be addressed through corresponding critical approaches.

Albeit “the new science revolution” is obviously based on the summation of processual and post-processual archaeology, these cross-sections have become severely limited in their subsequent use. As a consequence of market exposed science, there is no call to force the development of new theoretical strategies in the face of a post-truth landscape. There is weak demand for new theories in archaeology, replacing them with comprehensive data-bases. As Ludwik Fleck suggested, fundamentally new facts can be discovered only through novel thinking not through the market alone.

Monika Milosavljević

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16:40 General Discussion

17:20 Wine Reception

Tuesday (17.10.2017)

2. Practicing Inter-disciplinarity

09:00 A critical evaluation of the effect of 'interdisciplinary' approaches for the archaeology of human remains

With this paper I propose a reflection on the way interdisciplinarity is framed in reference to the study of archaeological human remains. What is its role in the structuring of the contemporary archaeological discourse, and where does it take us in our interpretation of the past? Interdisciplinarity is the new hot keyword of an archaeological project, requested by funding agencies or labelled as the kind of innovative approach that we should aspire to. Precisely because of this apparent self-evident value of the term I think we need to evaluate more carefully why we think it is important for archaeology, and in what ways we think such a methodology might help in addressing archaeological concerns. Archaeologists tend to operate under the illusion that bringing together data generated inside various paradigms is unproblematic. The detailed challenges we now face include integrating various types of data on past populations (from DNA and biomolecular studies, to complex statistical models). In my view, important epistemological concerns are raised when, for example, archaeology draws genetic or biological data into cultural narratives. How do the new disciplines and techniques change the nature of the very questions we ask? Thus, I will analyse how decisions are made to prioritize kinds of archaeological evidence, consider how we might escape dichotomies, and critically evaluate our assumptions that these data are compatible. (This project has received funding from the European Union's Horizon 2020 research and innovation programme under the Marie Skłodowska-Curie grant agreement No 701230)

Alexandra Ion

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09:20 The right of inquiry—Opportunities for scientific investigations in the Neolithic of the Polgár region (NE Hungary)

Thus far, the Polgár region has provided significant data on the Middle and Late Neolithic period (5500–4500 cal BC) of the Carpathian Basin. During the past decades, we have excavated several settlements of more than 10 000 m² in extent, and 350 human graves within this region. Due to its incontestable significance, numerous interdisciplinary investigations — e.g. DNA, stable isotope, paleovegetation reconstruction, physical anthropology, and archaeozoology — have proposed to complement their own results with data originating from the sites of Polgár region. However, the majority of these initiatives were large, European-scale research projects, with overviews of thousands of years, and sometimes were not led by archaeologists. Their main goal was to present some kind of a “big picture”, for the construction of which the data from Polgár region provided only a piece of the puzzle. Moreover, a further problem is that the mentioned projects did not analyze larger sequences from a single site, but rather, they selected a few samples from several different sites.

The outcomes of research projects, as well as their successes, are clearly determined by appropriate relationship of questions to data. Nevertheless, as these

investigations are rather expensive, the right of inquiry intertwines with power relations in these cases. Thus, by means of case studies from the Polgár region, the present paper aims to demonstrate what happens if the right of inquiry gets—one might say—outside of archaeology; that is, when the archaeologists are only minor contributors, or, in worse cases, mere suppliers of data within the frame of these processes. At the same time, I would also like to discuss the possible advantages of these research programs and the potential ways that microregional and regional archaeology can utilise their results.

Alexandra Anders

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09:40 Investigating skeletons the interdisciplinary way

Researching motherhood in prehistory relies heavily on analyses of human bones and teeth. Methods now available for these analyses require an interdisciplinary approach encompassing prehistoric archaeology, physical anthropology, forensics, molecular biology and chemistry. This represents a significant change from past multi-disciplinary examinations of the human body.

In the German tradition, archaeologists excavated human remains, documented the context and findings, and handed the remains over to physical anthropologists to curate, evaluate and study. Numerous cemetery monographs include separate chapters for the findings and the anthropological assessment; few have integrated and interpreted the results. Now, the main focus of anthropological assessment has shifted from morphometric concerns to palaeopathology and the reconstruction of past life courses. In England, it is often archaeologists specialising in osteology who work on human bones. In the American anthropological tradition, archaeology and physical anthropology were much more closely linked from the start. With the myriad new possibilities offered by new methods such as ancient genome and isotope analysis, the question of whose job is it to examine ancient skeletons, and how best to do this, has become paramount. Human skeletons represent a finite research resource – without considering other ethical questions – which require careful and planned management. What makes a specialist on the past human body, and how do we generate the joint meta-expertise needed to evaluate which research questions to follow, and how to integrate small findings into the big picture of humanity?

Katharina Rebay-Salisbury, Roderick B. Salisbury, Doris Pany-Kucera

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10:00 Isotope data: precision vs risk

By analysing traces of the past, archaeology aims to try and understand the way societies have worked. And precisely because of the archaeological context, just a very little part of what have existed has been conserved, so an exact pattern is hardly possible to attain. However, increasingly frequent collaboration between archaeological and natural sciences may improve this situation, as we have for example seen with the use of ^{14}C in dating processes.

In 1978, Vogel, van der Merwe, DeNiro and Epstein showed the relationship between ^{13}C and ^{15}N ratios in human skeletons and diet. In 1985, Ericson suggested to use strontium analysis in order to propose mobility model for past population. Further projects used the application of isotopic analysis in archaeological research. But despite awareness of the methodological limits, archaeologists still present their results as assertions rather than as hypotheses, although “natural sciences” cannot always construct an “absolute truth” in archaeological questions.

The main problem is that isotope analysis offer numerous diverse interpretations. Consequently, as archaeologists are proposing theories about the past, every potential should be treated and interpreted in light of the archaeological context. This also means that interdisciplinary projects are even more meaningful when the results of each discipline are pulled together.

Margaux Depaermentier

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10:20 Coffee Break

**10:40 The impact of interdisciplinarity on archaeological finds, or is it
bawdy for archeologists to ask experts for help?**

There are traditional archeological co-fields, like natural sciences, art history, computer science, geography, biology and other subjects. However, there are many more ideas that archaeologists hold, which would benefit from examination by an expert.

By presenting different examples such as keeping and taming wild animals, as happened in Stillfried; using working cattle and their equipment; using wagons during prehistoric times and how they really looked, we can see how many interpretations and reconstructions are simply wrong. With help from other specialists, incorrect archeological imaginations were corrected and it was possible to answer some questions relating to differences between the harnesses of cattle and horses, and to reconstruct some Iron Age wagons. But how did I detect that these were wrong, and how was it possible to find someone which was able to answer my questions? This is a little story about scrutinizing the copied, copied and recopied archeological texts and how wrong they sometimes are, because no one asked someone who knew.

Anna Bauer

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**11:00 #twitterwar – Reflections on the integration of social media as an
interactive tool for data dissemination in digital archaeology**

Digital archaeology can be seen as an integral part of today’s archaeological practice and a wide interdisciplinary field of different studies. However, digital archaeology is neither an archaeological sub discipline nor an own specialization: digital

archaeology should be seen as a pool of different digital methods within archaeology itself, expanding the possibilities of creating insights and generating knowledge.

Within this pool of digital methods, social media platforms like the network application and microblogging service Twitter are major tools for information dissemination. One is able to promote an all-new publication, an upcoming lecture or a course at university using such networks. Updates during excavations and other field projects can be spread through such networks to (interested?) recipients. Furthermore, these recipients are not only listeners because social media enable these followers to interact actively with the posts both positive and negative which enables the use for active research also.

Firstly, the lecture will evaluate different social media marketing strategies which provide not only news of current activities but also free and easily accessible research data through a wide range of linked resources. Thereby, the recipients nearly always can determine the degree of involvement independently. Nearly all possibilities of the social web are used for this various kinds of procedures for “scientific advertising” and “public data sharing”. Therefore, this strategies can be regarded as suitable for public archaeology and for broad archaeological data sharing as well.

Secondly, the lecture tries to examine these different possibilities for data sharing and interactive engagement using social media in archaeology critically and tries to figure out what the impact of social media on interdisciplinarity in digital archaeology is. It will be considered specifically how Twitter (also compared to other social media platforms) contributes to – or hinders – interdisciplinary work, and whether or not different disciplines related to archaeology use social media differently for dissemination.

Dominik Hagmann

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11:20 The archaeologist as a writer: lessons from the DEEPDEAD project

The discipline of archaeology today consists of a large body of material that has been built up by many thousands of archaeologists through field surveys, excavations and all kinds of analyses. The need for presentation of the results of our work in a written form requires us to be writers. Many archaeologists have become so obsessed with their research that they have lost sight of the necessity to communicate their viewpoint to heterogenous audiences in a written form. Several books have addressed the issue of writing in archaeology and called for improvement as well as innovation and experimentation. In this presentation we are going to discuss archaeological writing genres and provide a brief insight into our experiences in the course of the HERA-funded DEEPDEAD project.

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11:40 Multi-disciplinary perceptions of the built environment

Past built environments as human-constructed (trans)formations of living space have long been recognised as an important object of study in many social sciences. While in studies of prehistoric space archaeology has had little competition, given its almost exclusive access to and understanding of the relevant data, the built environments of historical periods have been approached by a number of disciplines including architectural and art history, literary history and historical geography. When we consider the built environment of the rapidly evolving present-day towns, including those which occupational history has a greater depth, it most likely serves as data resource for sociology, environmental psychology or urban studies rather than archaeology.

Archaeological studies borrow a number of interpretative and analytical tools that originated in various social science disciplines concerned with the past or present to conduct both qualitative and quantitative studies. The underlying question that repeatedly resurfaces is whether it is the analytical tools that define a study's disciplinary outlook or whether the fact that a dataset originates from an archaeological site or from a living settlement predetermines which disciplines have primary voice in its interpretation.

If we consider living historical towns, perhaps the best contribution of archaeology to the research on their past is a unique perspective on the perception, use, and roles of the built environments as a type of material culture. This paper will highlight some ways in which historical urban space can preserve in living settlements of today and be studied as a type of material cultural heritage.

Monika Baumanova

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12:00 Lunch Break

14:00 It's the end of the world as we know it? – Climate change and environmental crisis as driving factors of migration processes

By treating migration as a process rather than an event, which is the usual approach, we emphasize the requirements to gain a more comprehensive view on the multifunctional 'push' and 'pull' factors that control migration processes. To what extent one can distinguish local native pressure from remote attraction or even a more hybrid version is often poorly understood. Event-based interdisciplinary theories and scientific approaches tend to answer that assumption by referring to absoluteness of global climate hazard, impact and cultural response.

'The Fall of Rome' – climate oscillation, heavy rainfall and environmentally induced turmoil. 'Barbarian Migration' – drought, temperature decrease, crop failure. 'Justinian Plague' – consequence of a decennial climate change caused by a set of volcanic eruptions occurring after 536 AD. So far so good. But what actual research interests cover those hypotheses in times of modern climate change debate? The attempt to explain changing political space and powers by severe breaks in global climate balances misleads to a single-edged view of cultural development.

How even are synchrony and causality? Or would that process build a constructed entanglement of two events to one grand narrative?

Michael Kempf

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**14:20 Thinking about past time in transdisciplinary fields: examples from
Czech archaeological expositions**

Current archaeology routinely cooperates with sciences and is able to produce highly detailed accounts of the past events and processes, however this is problematically mirrored when is presented to the general public.

In the traces of past times – in archaeological finds – we can read the stories of the past populations. In the paper we focus on an analysis of archaeological expositions and their way of telling the story of the past – how the excavated artefacts are presented and in which contexts.

On one side the artefacts can become curiosities in the present – without connections and explanations, on the other they may be presented as a clue to understand the past, and become a lead to focus the attention to the archaeological past. In various expositions people meet with flattened version of the past processes – reduced either to the unproblematic story of technological change, or with display of accumulation of various types of artefacts. However there are also positive examples – such ones where transdisciplinary cooperation helps to create much more plastic and more comprehensive picture of the past.

In our paper we present a critical analysis of selected archaeological expositions, open to the public over the last two years. Special attention will be paid to the results of interdisciplinary cooperation and its effects.

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**14:40 Transdisciplinary approaches to understanding cultural landscapes of
the OÖ Salzkammergut**

In 1909 Charles Peguy wrote that "It is impossible to write ancient history because we do not have enough sources, and impossible to write modern history because we have too many" (*Clio*). In some ways, however, things have begun to reverse themselves! That is, with the application of palaeoenvironmental, bioarchaeological, geoarchaeological, GIS and advanced prospection and imaging techniques we now have a potential surfeit of data (even big data), not all of it easily correlated with the slowly-developed traditional archaeological picture that has largely been based on a chronological and temporal distribution of recognised sites and finds. In this paper we review recent transdisciplinary initiatives in the inner and outer Salzkammergut, and show where consilience appears to be lacking in data sets. Finally we outline the

kind of future research agenda and style of research workflow that could start to resolve this dilemma.

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15:00 Digital Image Analysis for Ceramic recognition

The use of various methods for ceramic analyses is a large field of investigation. In recent research one often comes across the combination of several methods, including petrographic thin section, NAA, XRF (p-XRF), and others. Dealing with finds from Egypt produces a rather complicated situation. The availability of sample material is often restricted, and access to technical equipment is often not available within the country.

For this reason, we have been searching for alternatives, such as digital image analysis. In this contribution, we present ideas and results from a method for the identification of ceramics via digital image analysis, applied on images of petrographic thin sections. The goal is to identify and to classify fabric groups and pattern variations. In particular, the application of mathematical filters offers good opportunities for differentiation and recognition of the images. The goal is to develop standardized methods for pattern classification of ceramics, and to facilitate the recognition of fabrics, which play an important role in answering archaeological questions of origin of materials and further interpretations. We also highlight some of the advantages and potential difficulties of intercontinental interdisciplinary research.

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15:20 Coffee Break

15:40 General Discussion

16:20 End of Meeting

Cancellations

Flirting with sciences

The choice of scientific methods and cooperation partners depends in principle on archaeological questions and data access. Strategic considerations tempt the archaeologist to exploit scientific approaches to earn more public attention, to get more research funds, and to outrival more conservative colleagues, often misinterpreting the principles, possibilities, and limitations of the applied methods. Already during the late 19th century archaeologist integrated newest surveying methods, photographic documentation, geological approaches, anthropological investigations, and other available scientific methods, with the objective to gain the empiric data base. The recent discussion of changes in the archaeological paradigm and epistemology can be understood as a consequence of radical anti-positivism resulting after World War I in strict separation between sciences and humanities. There is no need to stress genuine archaeological versus more scientific approaches or to distinguish different forms of disciplinarity in archaeology, even though more hypothetical and rather empiric research approaches are distinguishable. Usually the archaeological approach is related to the limited accessibility of empiric data and political and economical factors can lead to methodical self restraint.

As long as archaeologist are educated as (pre)historians, the integration of modern scientific analytics can't alter substantially the scientific paradigm of archaeology or the "style of thinking" respectively. Obviously, scientific methods are not integrated in a consequent and epistemologically correct way if their results are in conflict with conventional archaeological concepts. This can be observed in actual research projects where established chronologies and topographic models get challenged by new numerical ages and environmental research results.

Michael Weissl, Department of Geodynamics and Sedimentology, University of Vienna, Austria, michael.weissl@univie.ac.at

Archaeology, action theory and the 'spatial turn'

"[...] (social) space is a (social) product". This insight by Henri Lefebvre, whereby space is seen as an emergent aspect of social interaction, raises the question how this concept can be used for analysis of space in cultural studies. According to Stephan Moebius, social interaction is neither entirely based on actors, nor entirely based on existing structures. The place of social interaction is rather found 'somewhere in between', in *Doing Culture*. Society is no more seen as a given, stable and geographically penned entity. Instead, society can be regarded as a permanently self-constituent and de-constituent formation. That is to say, societies are to be investigated by their processes of constitution, the *social practices*.

The concept of space plays in this respect an important role, as traditionally – and against the insight of Lefebvre – systems of social interaction are thought to be given by space. Especially in archaeology, and despite the *spatial turn*, the concept of space is often largely under-determined. Therefore I would like to present various action theoretical concepts of space and discuss the question, to which extent the conceptions of subject-centred constitution of space are conferrable from Human Geography to the field of Archaeology.

Michael Werner, Archaeological Institute, Department of Early Medieval and Medieval Archaeology; University of Freiburg, Germany, MichiWerner@gmx.net

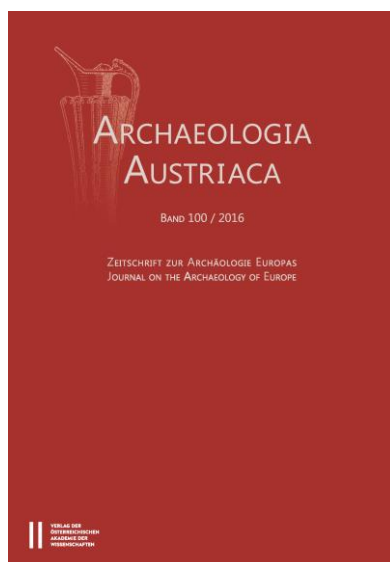


IANSA Journal Announcement

Interdisciplinaria Archaeologica – Natural Sciences in Archaeology (IANSA) is an international scientific open-access journal focused on the ongoing cooperation of archaeology with the natural sciences and other disciplines. The journal's interests include bioarchaeology (archaeobotany, archaeozoology, archaeogenetics and anthropology), geoarchaeology (pedo-archaeology, micromorphology, geophysics and geochemistry) and dating methods in archaeology. We publish contributions that investigate archaeological questions utilizing the methods of the natural sciences and other fields. The birth of IANSA reflected the growing need of scientists in Central Europe to access an international journal focused on the methods of the natural sciences and multidisciplinary cooperation in archaeology. The growth of natural science methodologies within archaeology has been very dynamic. It is anticipated that our target group of readers will also grow in the coming years and, along with traditional archaeological institutions, will gradually include specialized natural science institutions (natural science departments associated with archaeology focused museums, specialized laboratories, etc.) in Central Europe and in other parts of the world.

We are proud to contribute to the CE-TAG 2017 Conference in Vienna. All participants are invited to publish their conference presentations as scientific papers in the IANSA Journal. It is possible to submit the manuscripts via IANSA on-line editorial system on www.iansa.eu. All submission will undergo the editorial process including two anonymous peer-reviews.

The IANSA Journal is strictly scientific, peer reviewed, and publishes only in British English. Each article is reviewed by two specialists in fields related to the content of the article. IANSA is listed in many prestigious journal databases such as Scopus, ERIC and DOAJ. A hardcopy of the journal is issued semi-annually, on glossy paper, and with an initial circulation of 500 copies. It is available free of charge in electronic form on the journal's web page www.iansa.eu.



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