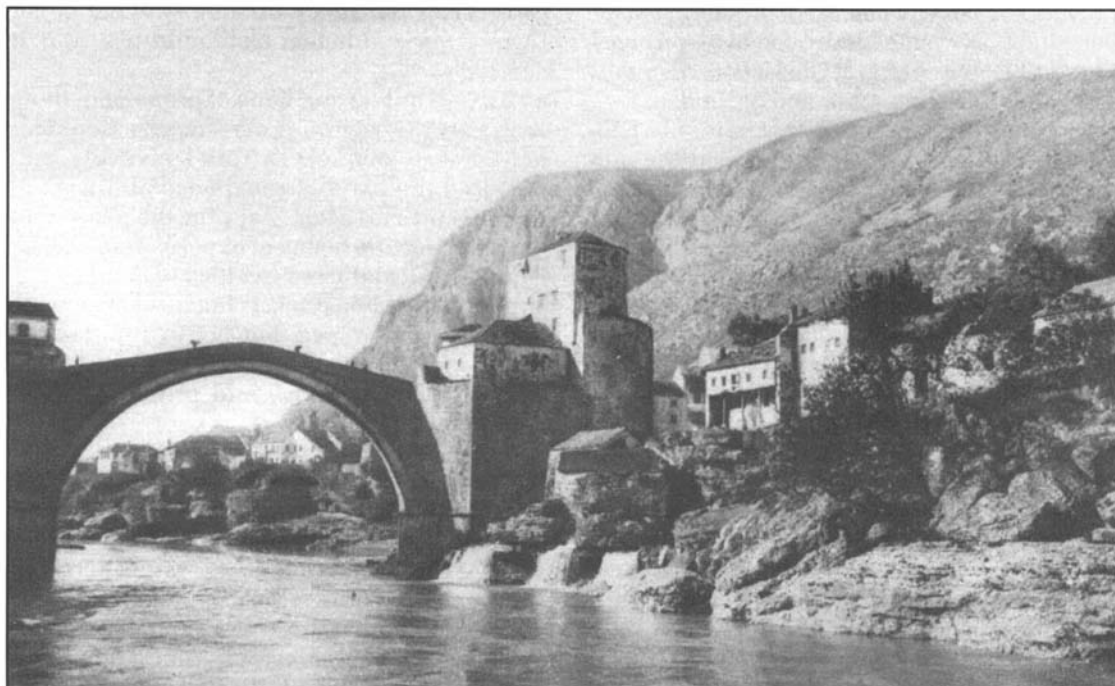


Editorial

CHRISTOPHER CHIPPINDALE



'Rimski most', it says on the back of the postcard. The Mostar bridge, built 1566, destroyed by artillery shelling 1993.

In its last days, the thin and elegant arch was cluttered with a necklace of dangling tyres, and the parapet covered with a rough roof — both intended to detonate an in-coming shell before it struck the masonry itself. Otherwise, the bridge and the fine fortified houses at its right-hand end looked just as they did in this printed view, dating to the early 1930s. It comes from the collection of Fanny Foster, English photographer on the Vinča prehistoric excavations, now in the Ashmolean Museum, Oxford (by whose courtesy we reproduce it).

The bridge was built to the design of Heyrudin by order of Suleyman the Magnificent. It was mainly of limestone, held by iron fixtures more than mortar in the Ottoman manner that continued in the region from the Antique; the span was 28.7 metres, the height above normal river-level 21 metres.

🕒 I begin the 1994 *ANTIQUITY* in sadness for a famous loss of 1993, the bridge at Mostar in Bosnia-Herzegovina that collapsed into the river under shell-fire on 9 November 1993. An ancient bridge of great span, finally brought down, is a metaphor for the entire civil war in the former Yugoslavia, which seems as locked and as beastly this cold winter as it did last. We have an important report in this issue by John Chapman (below, pages 120–26), on some

of what has been lost, and how and why. He tells us how much it is a conflict about cultural identity and traditions, and how the many partitions of the land between the factions, each now making for itself a unique and inflexible ethnicity, are about shattering an old cultural landscape, and forging a new one, in which Christian Orthodox, Christian Catholic, and Islamic traditions will be defined by their mutual hostility.

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Information from former Yugoslavia is scattered, confused, partial. Many of the specifics which Chapman reports concern Islamic sites, especially religious places. Another contributor, drawing on different contacts, might have reported 146 Serbian Orthodox churches destroyed, 111 heavily damaged; the church of the Dormition, Derventa, destroyed by explosives, 4 June 1992; the church at Gliska Poljaba, totally destroyed, 8 October 1991; and on; and on.

To concentration camps, that terror of a half-century ago, the civil war has added the new terror of 'ethnic cleansing'. With so much human suffering, do the old objects and buildings really count much, except to selfish and small-minded archaeologists and aesthetes? Many of the sacred places were damaged or ruined in the Second World War, and what has now suffered is in part or whole the later rebuilding. Patrick Boylan, speaking at a conference at the Courtauld Institute, London, on losses in the Bosnian war, showed why these things that make the physical memories do matter, and deeply.* A 'cultural genocide', if one looks at the pattern, has often been an integral part and an early stage of a physical genocide. Destroying the visible evidence that the other culture has long been in these lands does not happen only by simple accident of war, or by folly of the ignorant in the heart and heat of battle; it *is* a main purpose. In Yugoslavia, they do not any more mark places of cultural value with the special blue-and-white signs that are supposed to protect them; the flags just make the tanks prefer them as targets. This cultural aspect, Boylan reports (1993: 121), was included in the 1947 convention that was drafted after the Nazi years; its definition of cultural genocide included:


systematic destruction of historic or religious monuments or their diversion to alien uses, destruction or dispersal of documents and objects of historical, artistic or religious value and of objects used in religious worship.

After western objections, this aspect was dropped from the *Genocide Convention*, as adopted in 1948.

* PATRICK J. BOYLAN. *Review of the Convention for the Protection of Cultural Property in the Event of Armed Conflict (The Hague Convention of 1954)*. Paris: UNESCO, 1993. Available free of charge from: Division of Physical Heritage, UNESCO, 1 rue Moillis, Paris 75015, France.

With much lost, the fine regional collection in the Zemaljski Museum in Sarajevo is of even greater value. The museum's four pavilions are on the front line in the city, windowless, and leaking water through the roof; their solid Austro-Hungarian architecture, characteristically, takes the shock of bombardment better than newer and higher-tech buildings. May it survive!

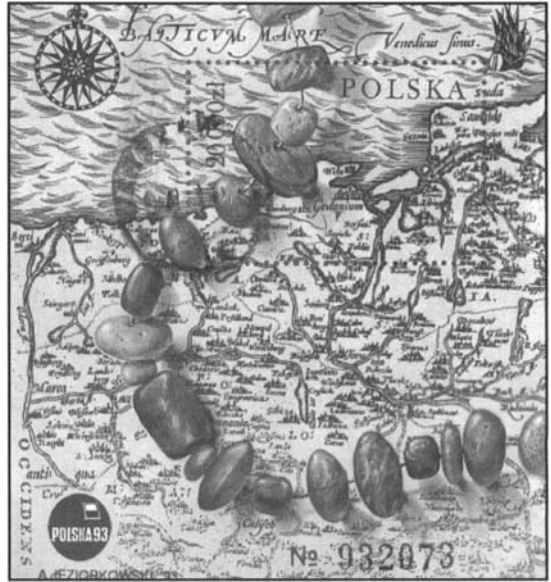
As well as loss and hope of protection, there is already the beginning of reconstruction. Sultan Barakat, architect at York University, emphasized the psychological need and wish to rebuild and start again. Zapping the place with outside guerrilla teams of experts from abroad is not his ideal. I liked his idea of 'spot reconstruction', specific projects financed by outside money to give a lead, but not to supplant an integrated cultural and social reconstruction, using local knowledge and providing local employment.

 The Mostar bridge fell four years to the day after the Berlin Wall was opened on 9 November 1989. Fred Baker's fine paper on the Berlin Wall — 'the production, preservation and consumption of a 20th-century monument' — was published in the last *ANTIQUITY*, for December 1993 (67: 709–33), four years and a month after that symbolic event. We had hoped to publish much earlier about the meaning of the Wall as archaeology, and perhaps it is as well that we did not. The first issue of a new *European Journal of Archaeology* came out, after some delays, in mid 1993; it is a good ambition, directed by the spirit of 1989 in its 'commitment to a new idea of Europe where there is more communication across national frontiers, more open debate'. That ideal has already been overtaken, as events have moved into a darker mood. Some of the nation-states — the ideal structures of European society since Napoleon — are shattered into fragments, some of them sharp and spikey: 23 new nation-states have arisen in Europe and the old USSR since 1990. All the old materials for an antagonistic ethnic history are there, and important archaeological materials for a divisive story. The new 'molecular archaeology' of DNA studies is being applied to old questions, like identifying the ethnic descendants of the Angles, Saxons, Jutes, Danes, Vikings and other medieval voyagers or vagabonds who came into eastern

England in the early medieval period and do or do not amount to the modern British population. Racists will not overlook the new academic attention to biological histories of identified and self-identified human communities. 'Repatriation' of human bones and sometimes artefacts to indigenous communities, mostly in lands outside Europe, has already blurred, through idealism or expediency, orthodox definitions of who is a true heir by biological or cultural descent. The benign and orthodox history of archaeological thought in Europe notes in passing a sad and disquieting interlude of racist archaeology in the service of national chauvinism, culminating in the 1930s and simplistically tied to the name of Gustaf Kossinna. No longer can we be sure that was a single, not to be repeated aberration.

I chanced to be in Prague two years ago, and sightseeing in the Hrad when Chancellor Kohl of the not-long united German Federal Republic came to meet President Havel of the about-to-be-divided Czechoslovakia. As the guard of honour paraded, the leader from the west — a very large man, tall and broad — stood next to and high above the other — a small man, narrow and slight. The difference spoke all about the standing of western and of central Europe. This western European citizen feels our political leaders, too much thinking of a Cold War that had been 'won', have too much been following our immediate and local self-interest. (Part of that unbecoming, insecure triumphalism has been the overlooking of intolerances in the recent West, of the kind that drove some great scholars like Moses Finley into a voluntary exile, to the benefit of my own university — Cambridge — where he settled.)

Have the European intellectuals, archaeologists among them, been doing enough to make real some broader spirit? Will we sufficiently resist the making of false European pasts by the expedient rule, 'We *discover* our history, you *re-create* your history, they *invent* their history'? Some of us have done something. Among the British archaeology departments, for example, Durham and Newcastle universities have been reaching out to central Europe. ANTIQUITY has done a little itself, with space given over to work from the region (e.g. the survey of recent Polish books, this issue, pages 165–72 below), and a scheme for some free subscriptions there; not *that* much. If central Europe were to



The postage label on a registered letter from Poland, arriving in the ANTIQUITY office from a contributor there, carries an archaeological image with a contemporary meaning. A string of amber beads, threading across Poland on the old amber route from the Baltic to the southern lands, is a symbol of the united Europe there once was, and which Poland so much wants to join again.

be swallowed up again by a revived Russian empire, a selfish West should blame itself.


One of ANTIQUITY's advisory editors reminds me of another Mediterranean land where archaeology flourishes despite these forces. The land is Cyprus, where there has been established the 'most internationalist, agreeable, efficient and absolutely admirable archaeological working environment in the whole of the eastern Mediterranean'. A conference in October 1993 marked the opening in Nicosia of the Archaeological Research Unit of the new University of Cyprus. Its director is Prof. Vassos Karageorghis, for 30 years director of the Department of Antiquities, who has so much to do with the happy state of Cypriot archaeology in the south of that unhappily divided island. (And that despite partition after a conflict where the self-interests of competing nation-states was at the root.)

The conference addressed the 11th century BC in Cyprus, one of the most elusive and intriguing periods of Cypriot prehistory, at the



Now that the Iceman has been declared all man and in capital masculine order, will grown fellows across the Alps now give up their leather shorts and hats with silly feathers, and go instead to the mountains in their be-your-own Ötzi kit? Here is one effort, from Austrian TV; I give most marks to the human expression on the face. For the real thing, see illustrations to Barfield's opening paper, pages 10–26.

cusps between the Late Bronze and Early Iron ages. The period is, so far, known almost entirely from tomb evidence, not least because it seems to have been a time which experienced some economic and social dislocation, marked by a shift of settlement away from the urban centres of the 13th–12th centuries towards the locations of the later classical-city kingdoms. It is around this time that a tangible trace of the Greek language appears, with the Greek name Opheltas inscribed in an early form of Cypriot syllabic script on a bronze *obelos* from Palaeopaphos-Skales. The meeting ranged through topographical, economic and cultural continuities and discontinuities, changing relations with the Aegean and Levant, ceramics and tomb types, iconography, symbolism and ideology. Visiting contributors, from seven countries outside Cyprus, enjoyed a liveliness of debate and a co-operative optimism of the kind that has become characteristic there; this sets Cyprus, late in the 2nd millennium AD, in an important, central and outward-looking position on the archaeologist's map of the Mediterranean — echoing its important, central and outward-looking position on the economic and geo-political map of the Mediterranean late in the 2nd millennium BC.

 Some news on issues and events noticed in recent editorials.

Ötzi the Austrian iceman begins to be published — not fully, for his study will occupy many years — in a splendid preliminary account by Konrad Spindler, *Der Mann im Eis*, that was published in Germany just as our grumbly words were being written in England for the December editorial (67: 705–7). Spindler's book, already out also in Dutch, will surely be available in all the major languages; it develops and fills out the edited book, also called *Der Mann im Eis*, that publishes the preliminary papers of specialist studies presented at the first Iceman conference in June 1992. This oldest European body, and this pair of books about him, are so important we make reviewing them the subject of the first paper of this, our 1994 volume.

The story of **Schliemann's treasures** from Troy (December editorial: 67: 699–700), now in the Pushkin Museum, Moscow, are well documented in a special issue of the German magazine *Antike Welt*, published in December 1993,* with good articles and pictures. Among the original documents in facsimile are the full list of what was in the chests of fine things removed from Berlin in 1945. As a museum curator myself, I

* *Schliemanns Gold und die Schätze Alteuropas aus dem Museum für Vor- und Frühgeschichte*, special issue of *Antike Welt*. 52 pages, many illustrations. Mainz: Verlag Philipp von Zabern/Staatliche Museen zu Berlin — Preussischer Kulturbesitz. 1993. DM22.

notice several are listed 'Ohne Nummer', lacking an accession number. Some things do not change in the museum world.

The claims of Croatia and Hungary to ownership of the **Sevso Treasure** (December editorial: 67: 700) were dismissed in the New York court, which was not persuaded by their contention it was taken from their territories. Lord Northampton, who acts as its proprietor, is now free to sell the stuff, though the possessor of the hoard may at any time in the future find their title at risk if a true pretender, in the form of any nation-state in the realm of the Roman Empire to whose territory it rightly belongs, can prove its cause. (The Treasure went to America, and into New York's jurisdiction, from its usual domicile in Switzerland as part of the road-show which has become part of the selling routine for the brighter stars in the auction-rooms' programmes.) How much of the real origin and the real story will ever be known? Where *does* it come from? Lebanon, it was said originally, but the documents showing that were not authentic. Some material evidence was gathered in various ways by parties to the case under a variety of different arrangements; some evidence was made available to the court, and in some evidence the court was not interested. The lawyers have not had their day yet, for Croatia has initiated an appeal against last year's ruling. When, in the end, the partial arguments are brought to a conclusion, please may such open knowledge as can be salvaged from the mystery be made available to the research community for common benefit? A first archaeological question will be whether the set of objects called 'the Sevso treasure' (singular) actually is a single closed find, or whether it has a more intricate ancient or recent history. Pertinent evidence may still be attached to the objects or available in the confidential documents.

Another case before the New York courts, *Greece v. Ward*, is already decided. The Mycenaean gold in Mr Ward's possession (December editorial: 67: 701), subject of the claim by Greece, has been donated to the Society for Preservation of the Greek Heritage, a US charitable organization. We may expect Mr Ward to gain some tax benefit by this kind of settlement, and for the stuff to end up in Greece.

The **Hoxne hoard** (December editorial: 67: 703), declared Treasure Trove, was assessed as

worth £1.75 million. The British Museum is not confident of raising this forbidding sum, which has to be paid in recognition of its cash value, so the hoard can be kept intact in the national collection.

Timothy Insoll reports from **Mali** of better news from Gao, where we reported looting of sites in the September 1993 issue (67: 628–31). The local authorities are seeking funds to provide fence and a guard at the site of Saney. Another important site, the 'Mosque of Mansa Musa' in Gao itself, is fenced and protected by a four-man guard already. And the United States, alerted to the traffic in looted terracottas from Mali, has made the special customs declaration occasionally used to discourage further imports from a country that has become a notorious source of illicit antiquities.

The casino venture of the **Mashantucket Pequot** tribe of native Americans (March 1993 issue, 67: 6–7) continues to grow and thrive. It is made possible by their treaty arrangements with the State of Connecticut, which permits gaming — otherwise illegal in the state — on their reservation. I am not a casino man myself (except sneakily to drift in, peer at the punters, enjoy benefit of subsidized restaurants, and sneak out without gambling a cent), but I do enjoy legal quirks by which the otherwise-dispossessed strike back. The Pequot casino, with profits of US\$1 million *a day*, has overtaken the Atlantic City casinos of the property magnate Donald Trump to become the largest in the eastern USA, leaving Mr Trump over-trumped. The Pequot casinos have decorated friezes in lilac-and-white, that echo the colour and shape of the native American *wampum* currency, for which the Pequots were known in the early contact days; it is proving a currency more enduring than the greenback loans on which Mr Trump's own business empire depends.

☪ The cultural rules of our society place science above other ways to learning, and therefore archaeological science above mere archaeology. The claim to high status, I suppose, rests on its giving a more secure knowledge, to be measured by the certainty of scientific understanding, and to be displayed to the rest of us by a fetish for exact measurements, not always of qualities or entities that have a well-defined and relevant existence. So it is curious that the disputations among archaeological scientists seem deeper and

more intractable than the ones in the less 'objective' end of the business, and even slower to be ended by indisputable facts. These science wars go on for years: PIXE analysis for obsidian against the neutron-activation method which another faction prefers is one struggle that has continued as long as I have taken an interest in these things; the Cadmium Solder Scuffle, new to me, is being conducted in the same atmosphere.* Perhaps the obvious insecurity of our knowledge makes those of us at the 'soft' (in fact more difficult, and therefore more truly 'hard') end of the business less inclined to certainty that just one view must be right.

These thoughts follow my reading of a fascinating technical discussion in the pages of *Archaeometry*† on the conclusions to be drawn from isotopic analysis of lead from the Mediterranean world in later prehistory. The substance itself is important, for in the moving metal one sees the pattern of exchange and cultural contact amongst emergent civilizations of the western Mediterranean. By a common complaint of the scientists — well justified when it comes to the statistics of radiocarbon — innumerate archaeologists simply don't understand the science. The lead-isotope affair takes this a stage further, with Drs Gale and Stos-Gale, the Oxford fighters in the field, remarking, 'It is certainly true that archaeological scientists as a whole do not have a good understanding of the subject,' and quoting a colleague, 'I would ask all scientists and engineers to give up something that may be very precious to them: the right to be utterly incomprehensible, to speak in rarified jargon, discernible to no more than a select group of peers.' Is this to be the end for the pattern of Mahalanobis distances to the group centroid, for Hotelling's T^2 , for the one-dimensional Chauvenet's Criterion and its attitude to the persistently deviant outlier? (No: the language after the appeal to end the jargon does not change.)

Lead-isotope analysis depends on the distinctive 'signature' in its ratio of four lead

isotopes — ^{204}Pb , ^{206}Pb , ^{207}Pb , ^{208}Pb — that an ore-body offers, and which is tracked in the artefacts smelted from it. The 84 pages of discussion range across every aspect of the study, without decisive outcome. Is an ore-body actually consistent in its signature? Perhaps yes, perhaps no. How much do smelting techniques and mixing of ores blur the picture? Not sure. Do wastes and slags offer a better guide than metal artefacts? Perhaps yes, perhaps no. Which measures or ratios between the four lead isotopes should be used? For further discussion. Which statistical technique for identifying a distinct group is right? Ditto. Do the scientific results make sense in the light of other and reliable evidence? Well, they *should*; that's the point of this so costly technique. Yet none of the oxhide ingots found on Cyprus at Mathiati and Skouriotissa fit within the source-fields defined by the Oxford group for mines near by; three are not provenanced to Cyprus at all. By the methods of the Washington group, it is two different ingots which no longer will fit on the island where they were found.

📖 Hard economic times have killed off some of the tackier 'heritage' ventures that sprang up in the 1980s. A wretched exploitation in London of 'Royal Britain' was an early casualty of the recession, no regrets here at its passing, even some gladness. The EuroDisney theme-park, with its tableaux of fantasy-history, is already slid into a large financial mud-hole. The ambitious and expensive landscape museums of industrial history at Ironbridge in the English west Midlands, and at Beamish in the northeast, have been squeezed hard too. So this is a brave time to start a new, and exceptionally ambitious, historical venture in a famously deprived patch of Tyneside. Bedes World is a celebration of the Golden Age of Northumbria in the 7–8th centuries AD, a time of great artistic and intellectual achievement centred on the Monkwearmouth and Jarrow monasteries, of which Bede (673–735) is the most celebrated scholar. 'During his life-time,' wrote Symeon of Durham in the 12th century, 'this Bede lay hidden within a remote corner of the world, but after his death his writings gave him a living reputation over every portion of the globe.'

The monastery, sacked by Vikings and dissolved in 1537, still stands in parts, and was excavated by Rosemary Cramp 1963–78. Next to it

* N.D. MEEKS & P.T. CRADDOCK, The detection of cadmium in gold/silver alloys and its alleged occurrence in ancient gold solders, *Archaeometry* 33(1) (1991): 95–107; G. DEMORTIER, Comment, *Archaeometry* 34(2) (1992): 305–9; N.D. MEEKS & P.T. CRADDOCK, Reply, *Archaeometry* 34(2) (1992): 309–10.

† Multi-authored papers and comments, too many to list conveniently, in *Archaeometry* 34(1), (2) (1992) and 35(2) (1993).

A jolly, British, and jolly British occasion on 27 October 1993 at 27 Whitcomb Street, London WC2, round the corner from the National Gallery, a modest terrace house dwarfed now by a concrete cliff of a hotel. Professor Barry Cunliffe unveiled a Blue Plaque to Sir Mortimer Wheeler. Blue Plaques commemorate dwellings of the famous in London by three rules: the honoured must be dead, preferably by quite some years; the honoured must be famous, not infamous; the very building dwelled in must still stand there. The flat of Rik Wheeler (1890–1976) qualifies by all rules. A good crowd from our trade gathered, the man in a blue suit in charge of Blue Plaques made a speech, the Professor made a speech, the traffic jammed, despatch-riders got stuck in the jam and revved their motor-bikes, the curtain stuck not quite clear of the Plaque, the barbers in the shop downstairs enjoyed the ceremony, we enjoyed their



amazing period poster for a Balkan airline (its engines painted as jolly blonde girls with their waving legs as the propellers), and wondered if the old fellow — a famous ladies' man — had enjoyed it too.

It was a moving occasion, emotional even for those like myself who know the reputation, not the man.

And some work got done, quantities of serious work also being important to the Wheeler legend. Colin Ridler, archaeology editor at Thames & Hudson who published Wheeler's last book,* took delivery of a manuscript from an author in the gathered crowd. The manuscript was late. The miscreant felt reprimanded by the sight of Wheeler authority on the Plaque.

Wheeler is the second archæologist (handsomely so lettered with the diphthong on the Plaque) to be honoured. General Pitt-Rivers at Grosvenor Gardens by Victoria Station arrived first.

is the parish church, with original Saxon chancel. Open ground surrounds them, but the larger area is a sad and smashed landscape, part urban, part scruffy rural of the city fringe. Jarrow became famous in the 1930s for the depth of the economic Depression, and the 'Jarrow March' of the unemployed to petition Parliament. North of the church, on the Tyne river-bank, is a patch of derelict land. To one side, a 'tank-farm' for oil storage; to the other, a black-asphalt storage compound for cars from the new Nissan factory; across the Tyne, the still cranes of Swan Hunter, last shipyard on the river, now closing down. This post-industrial landscape, less than golden-looking in the winter rain, is being made into Bedes

World. The assets there already are the church (still the parish place of worship), the monastery ruins and excavations (with a new presentation), the fine Georgian house of Jarrow Hall (the present museum), and the authenticity of the spot. This was the very and golden place, as cold and wet in an early medieval November as in 1993. To this will be added a new museum; the design by Evans and Shalev (whose recent Tate Gallery in St Ives is well received) evokes without parody the low ranges of early monastic architecture.

Already in place, as bare earth spread over the industrial ruins that used to be, is a created Anglo-Saxon landscape. A shallow artificial valley has been made, whose banks — once the thousands of planted trees get their start — will enclose the historical artifice and shut out

* R.E.M. WHEELER, *My archaeological mission to India and Pakistan* (London: Thames & Hudson, 1976).

*L'Association Française pour l'Étude de l'Âge du Fer (AFEAF) and its Winchester meeting,
5–8 April 1994*

JOHN COLLIS, ALAIN DUVAL & IAN RALSTON

AFEAF had its origin in 1977 when a group of French scholars were working on similar problems in an area divided into three administrative portions for archaeological research (Duval 1989). As this was a general problem throughout France, indeed Europe, in 1981 the Association was formally established, with its headquarters in the École Normale Supérieure in Paris. Initially concerned with the La Tène period in central and northern France, the Association has since expanded to encompass both the Hallstatt period and the south of France. By inviting scholars from other countries in central and western Europe, it has become the major group concerned with the Iron Age in temperate Europe.

The Association now has some 200 paid-up members, who communicate partly through an internal newsletter, but mainly through two annual meetings. One, held in Paris during the winter, is mainly for the presentation of recent excavations and research work especially of students and younger research workers. The main meeting, usually attended by 150–200 individuals, takes place in the spring, normally in mid May. The venue changes each year, to encourage regional research and allow participants to visit local sites, see regional collections and make contact with field workers. One theme is the archaeology of the conference region; a second addresses some general problem of wide interest — burials, cult sites, or wood-working — and contributions are encouraged from all over Europe. This annual conference, now a major vehicle for discussion of Iron Age topics, has resulted in a number of major publications, which appear as the *Actes* of the conference. In addition an exhibition is usually organized by a local museum, for which a more popular guide to the regional archaeology is published.

Periodically conferences have been held close to, or jointly organized with, other countries— Bavai and Mons (Belgium) in 1982, Sarreguemines in 1987 (Luxembourg & Germany), Quimper in 1988 (Channel Islands & Britain), Pontarlier and Yverdon in 1991 (Switzerland), Agen in 1992 (Spain).

In 1994, for the first time an AFEAF conference is being organised wholly outside France, in Winchester, England 5–8th April. The regional theme will be the archaeology of Wessex, and the general will be settlement archaeology, with a special emphasis on Britain, Brittany and Normandy. Papers, starting with problems of deposition and intra-site variability, will then move to more regional matters, such as

settlement patterns, the organization of production and exchange, and reconstructing social structure. A booklet edited by Elaine Morris & Andrew Fitzpatrick will summarize recent excavations and research in Wessex, and the conference proceedings (partly in French, partly in English) will be published by J.R. Collis Publications at Sheffield.

For Winchester meeting details:

Dick Whinney, Winchester Museums Service, 75 Hyde Street, Winchester SO23 7DW, England.

Annual membership of AFEAF costs 60FF, which includes cheaper participation in the conference:

M. Alain Duval, Musée des Antiquités Nationales, Château, 78103 St Germain en Laye, France.

Winchester will be the 18th AFEAF conference. All but one of the earlier ones are published, the most recent being:

Agen 1992 & Nevers 1993 are in press.

Pontarlier and Yverdon 1991: G. KAENEL & P. CURDY (ed.). 1992. *L'Âge du Fer dans le Jura: actes de 15^{ème} Colloque de l'Association Française pour l'Étude de l'Âge du Fer, Pontarlier (France) and Yverdon-les-Bains (Suisse), mai 1991.* (Cahiers d'Archéologie Romande 57.) ISBN 2-88028-057-5.

Evreux 1990: D. CLIQUET, M. REMY-WAITE, V. GUICHARD & M. VAGINAY (ed.). 1993. *Les Celtes en Normandie: les rites funéraires en Gaul (III^{ème}– I^{er} siècle avant J.-C.), actes de 14^{ème} Colloque de l'Association pour l'Étude de l'Âge du Fer, Evreux, mai 1990.* Rennes. (Revue Archéologique de l'Ouest, Supplément 6.)

Guéret 1989: D. VUAILLAT (ed.). 1992. *Le Berry et le Limousin à l'Âge du Fer: artisanat du bois et des matières organiques: actes du XIII^{ème} Colloque de l'Association Française de l'Étude de l'Âge du Fer, Guéret, mai 1989.* Guéret: Association pour la Recherche Archéologique en Limousin. ISBN 2-903870-53-5.

Quimper 1988: A. DUVAL, J.P. LE BIHAN & Y. MENEZ (ed.). 1990. *Les Gaulois d'Armorique: la fin de l'Âge du Fer en Europe tempérée: actes du XII^{ème} Colloque de l'AFEAF, Quimper 1988.* Rennes. (Revue Archéologique de l'Ouest, Supplément 3.) ISBN 3-927856-02-9.

Sarreguemines 1987: F. BOURA, J. METZLER & A. MIRON (ed.). 1993. *Archéologie en Sarre, Lorraine et Luxembourg: actes du XI^{ème} Colloque sur les Âges du Fer en France non-Méditerranéenne, Sarreguemines, 1987.* Metz. (Archaeologia Mosellana 2.) ISBN 3-927586-02-9.

Reference

DUVAL, A. 1989. L'Association Française pour l'Étude de l'Âge du Fer (AFEAF), 114^{ème} Congrès Nationale de Sociétés Savantes: 97–105.

sight of the real world. In the valley, a stream runs past field systems, in which the 'present' Anglo-Saxon fields overlies the straight lines of the 'old' Roman field-system, and under *them* — fainter — lynchets from Celtic fields of the pre-Roman Iron Age. A mount-cum-barrow at the hillside crest is another landscape feature with its own 'history'. There are to be early medieval buildings and farm animals; the several reconstructed ancient farms in Britain are either older or newer in period, so a revived early medieval farm is a first. And everything planted is pre-700; no potatoes will sprout under sycamores here.

Bedes World owes its academic inspiration to Rosemary Cramp, matriarch of Early Christian archaeology in the North, and to Peter Fowler, professor at Newcastle upon Tyne. Fowler is a sharp and a serious-minded critic of the *naïvetés* and contradictions of the heritage industry; now he has the chance himself to show how medieval Northumbria can be re-made in a fashion both compelling and authentic; and then to pay its way. Necessary financial clout comes from a Bede Foundation led by

captains of industry and from the Tyne and Wear Development Corporation, charged with reviving the riverside economy, which sees the point of investing in cultural history as well as car-making; even a few acres of early medieval landscape is not to be made cheaply nowadays.

For information: *Friends of Bedes World, Church Bank, Jarrow, Tyne & Wear NE32 3DY, England.*

Notice board: Conferences

The Palaeolithic of Greece and adjacent areas: first international conference, jointly organized by Greek Ministry of Culture and British School at Athens Ioannina, northwest Greece, 7–11 September 1994
Secretary, British School at Athens (for ICOPAG), 52 Souedias Street, 106 76 Athens, Greece; (30) 1-7236560 FAX.

RFG94, second international conference of the Roman Finds Group
 University of Leicester, England, 16–18 September 1994
Hilary Cool, Secretary RFG, 16 Lady Bay Road, West Bridgford, Nottingham NG2 5BJ, England.

Finds Research Group AD 700–1700 spring meeting
 Captain Cook Birthplace Museum, Middlesbrough, England, 10 May 1994

Jane Cowgill, CLAU, The Lawn, Union Road, Lincoln LN1 3BL, England.

