

## **Session C68/ C21**

*Thursday , 7 September 2006 / Jeudi, 7 Septembre 2006,*

*Friday , 8 September 2006 / Vendredi, 8 Septembre 2006*

*And/ Et*

*Saturday , 9 September 2006 / Samedi, 9 Septembre 2006*

*Anfiteatre 4, Faculty of Letters, Lisbon University  
Amphithéâtre 4, Faculté de Lettres, Université de Lisbonne*

### **Monumental Questions: Prehistoric Megaliths, Mounds and Enclosures and Mounds Construction in the Americas**

#### **Questions monumentales : Mégalithes préhistoriques, tumulus et enceintes**

*organized by / organisé par*

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### **SESSION'S ABSTRACT**

The development of archaeology is closely tied to research on megaliths, mounds, and enclosures. In spite of this long history, archaeology is only now beginning to provide answers to long-standing questions about the most prominent prehistoric monuments. As usual, these answers suggest new research questions. Since such monumental architecture was created around the world, researchers from all continents are asked to address these questions, in order to make this meeting truly comparative.

Topics to be covered include:

- Methods and theories for excavation, analysis and preservation of monumental architecture and its contents
- Spatial analysis of monuments on a local, regional, or interregional scale
- Monuments and landscapes: their social, ethnic, and cultural implications
- New discoveries and resulting inferences
- Facts and fancies regarding monuments, ideology, and religion
- Burial mounds and their textiles
- Monuments, architecture, and art

The presentations include data from a systematic survey of the megaliths erected by hunter-gatherers in SW Portugal. Similarly, there will be presentations on huge North American mounds and enclosures, erected by hunter-gatherers between ca. 6000 and 2000 years ago. This includes new

analyses of colourfully dyed textiles from the later monuments. The results of spatial analyses of hundreds of megalithic tombs, long-mounds, tumuli, and enclosures in North and Central Europe, including the oldest stone walls, will be offered.

## SESSION PROGRAMME / PROGRAMME DE LA SESSION

7<sup>th</sup> September 2006 / 7<sup>ème</sup> Septembre 2006

- 09:00            **Opening / Ouverture**  
                    **Moderators: Suzanne Fish and Maria Dulce Gaspar**
- 09:00-09:25    Paul R. Fish  
                    Suzanne K. Fish
- C68/21-01    Monumentality and Complex Hunters-Gatherers: Comparative Theoretical Perspectives**
- 09:25-09:50    Paulo DeBlasis
- C68/21-02    New Perspectives on Mound building societies from coastal southern Brazil**
- 09:50-10:15    José M. López Mazz
- C68/21-03    La producción del paisaje social en las tierras bajas sudamericanas**
- 10:15-10:40    Maria Dulce Gaspar  
                    Márcia Barbosa
- C68/21-04    The « Sambaquieiros » from Brazilian Southeastern shores: beginning of occupation, functioning and collapse**
- 10:40-11:05    Ernesto Luis Piana  
                    Luis Abel Roquera
- C68/21-05    Shellmidden formation at the Beagle channel, Tierra del Fuego (Argentine Republic)**
- 11:05-11:30    Thomas Pozorski  
                    Shelia Pozorski
- C68/21-06    Size Does Matter: Initial Period Monumental Construction along the Coast of Peru**
- 11:30-11:55    Shelia Pozorski  
                    Thomas Pozorski
- C68/21-07    The Square-room-unit Architectural form as an Emblem of Authority within the Sechin Alto Initial Period Polity in the Casma Valley of Peru**
- 11:55-12:20    Annick Daneels
- C68/21-08    Earthen architecture in Classic Period Central Veracruz, Mexico: development and function.**

- 12:20-12:45 Tom D. Dillehay  
**C68/21-09** The "Living Mounds" of the Araucanians: Past Polity and Political Present
- 12:45-13:00 **Discussion**
- 13:00-14:30 **Lunch / Déjeuner**
- 14:30 **Opening / Ouverture**  
**Moderators: James A. Brown and David Calado**
- 14:30-14:55 José MÁRQUEZ ROMERO (Malaga, Spain)  
Víctor JIMÉNEZ JÁIMEZ (Malaga, Spain)  
**C68/21-10** Structured depositions and ditched enclosures in the late prehistory of southern Iberia (IV-III millennia BC).
- 14:55-15:20 Rui PARREIRA (Faro, Portugal)  
**C68/21-11** Alcalar (Algarve, Portugal): Research and museum exhibits of monumental funerary structures and the associated ceremonial areas
- 15:20-15:45 José RAMOS (Cadiz, Spain)  
Salvador DOMÍNGUEZ-BELLA (Cadiz, Spain)  
Manuela PÉREZ (CADIZ, SPAIN)  
**C68/21-12** The Pristine Class Society in the Atlantic Coasts of Cadiz, SW Spain (3<sup>rd</sup> and 2<sup>nd</sup> millennia BC). The conceptual framework and the archaeological evidence.
- 15:45-16:10 Francisco CARRIÓN (Granada, Spain)  
J. A. ESQUIVEL (Granada, Spain)  
Paulo FÉLIX (Granada, Spain)  
David GARCÍA (Granada, Spain)  
Carmen LÓPEZ (Granada, Spain)  
José António LOZANO (Granada, Spain)  
Israel MELLADO (Granada, Spain)  
Teresa MUÑIZ (Granada, Spain)  
**C68/21-13** A geoarchaeological research program in the dolmenic group of Antequera (Málaga, Spain)
- 16:10-16:45 Rosario CRUZ-AUÑÓN (Sevilla, Spain)  
Francisco NOCETE (Huelva, Spain)  
Juan Carlos MEJÍA (Sevilla, Spain)  
**C68/21-14** Ciertos aspectos funerarios en Valentina de la Concepción (Sevilla).
- 16:45-17:10 Lars LARSSON (Lund, Sweden)  
**C68/21-15** Approaching the dead. Social and architectural interaction reflected in a megalithic tomb
- 17:10-17:35 Francisco NOCETE (Huelva, Spain)  
**C68/21-16** More Than Big Stones! Peripherality and confined or resistant lineage societies in the pristine society of classes territorial framework. South-western Iberia Peninsula (2900-2000 BC)

- 17:35-18:00 Karl-Göran SJÖGREN (Göteborg, Sweden)  
**C68/21-17** **Anonymous ancestors? The Tilley/Shanks hypothesis revisited.**
- 18:00-18:25 David BINNS (UK)  
**C68/21-18** **Images of mounds and stones: mythical reconstruction of prehistory in modern Britain**
- 18:25-18:50 Julia ROUSSOT-LARROQUE (Bordeaux, France)  
**C68/21-19** **Megaliths, mounds, enclosures...a question of frontier?**
- Alain VIARO (GENEVA, SWITZERLAND)  
**C68/21-20** **Megalitism as memorials of wealth in Nias Island (Indonesia).**
- 18:50-19:15 **Discussion**
- 8<sup>th</sup> September 2006 / 8<sup>ème</sup> Septembre 2006**
- 09:00 **Opening / Ouverture**  
**Moderators: Jean-Pierre Mohen and Maximilian O. Baldia**
- 09:00-09:25 Catarina OLIVEIRA (LISBON, PORTUGAL)  
Cândido MARCIANO DA SILVA (LISBON, PORTUGAL)  
**C68/21-21** **Moon, Spring and Large Stones. Landscape and ritual calendar perception and symbolization.**
- 09:25-09:50 Judit P. BARNÁ ( , Hungary)  
Emília PÁSZTOR (Szazhalombatta, Hungary)  
**C68/21-22** **Two Neolithic Enclosures at Sormás – Török – Földek (SW-Transdanubia, Hungary) and their possible astronomical role.**
- 09:50-10:15 Christel BALDIA (Ohio, USA)  
**C68/21-23** **Small things in big places: Textiles and colors from prehistoric burial mounds in North America and Europe.**
- 10:15-10:40 Stefan BERGH (Galway, Ireland)  
**C68/21-24** **Transforming a mountain into a monument - identity and place in the Irish Neolithic.**
- 10:40-11:05 Raffaella KELLER (Milan, Italy)  
**C68/21-25** **Landscape, architecture and ritual aspects of the Chalcolithic sanctuaries in alpine Lombardy (Italy).**
- 11:05-11:30 Jan TUREK (Prague, Czech Republic)

- C68/21-26** Beaker barrows and the houses of dead.
- 11:30-11:55 Stanislav GRIGORIEV (Chelyabinsk, Russia)
- C68/21-27** The Ural megaliths and the European tradition: chronological and cultural context.
- 11:55-12:20 Maximilian O. BALDIA (Indiana, USA)
- C68/21-28** Monumental Questions: Prehistoric Megaliths, Mounds and Enclosures of Central and Northern Europe
- 12:20-12:45 Jean-Pierre MOHEN (PARIS, FRANCE)
- C68/21-29** Megalithisme et sédentarisation en Europe occidentale.
- 12:45-13:00 Discussion
- 13:00-14:30 Lunch / Déjeuner
- 14:30 Opening / Ouverture  
Moderators: Melvin Aikens and Christel Baldia
- 14:30-14:55 Iddir AMARA (Alger, Algerie)  
Abdelkader HEDDOUCHE (Alger, Algerie)  
Iddir SMAÏL (Alger, Algerie)
- C68/21-30** La région de Tagrera (Tassili Ouan Ahaggar, Ahaggar, Algérie) Représentations rupestres et monuments funéraires protohistoriques.
- 14:55-15:20 Jangsuk KIM (Gwangju, Korea)  
Jaehoon HWANG (Gwangju, Korea)
- C68/21-31** Masking inequality versus class distinction: Dolmens and cist tombs in the southern Korean Bronze Age.
- 15:20-15:45 Iddir AMARA (Alger, Algerie)  
C. YASSA (Alger, Algerie)
- C68/21-32** Notes on some funerary structures of the region of Tindouf ( South- south-west, Algeria).
- 15:45-16:10 Joe SOUNDERS (LOUISIANA, USA)
- C68/21-33** An evaluation of the social expression at Watson Brake and the Middle Archaic.
- 16:10-16:35 James A. BROWN (CHICAGO, USA)
- C68/21-34** Monumental Earthworks as Problematic Constructions in North America.

- 16:35-17:00 Chris PEEBLES (Bloomington, Indiana, U.S.A.)  
Staffan PETERSON (Bloomington, Indiana, U.S.A.)  
**C68/21-35** From Moundville to Angel: A Comparison of the Organization of Monumental Architecture and Central Places at Two Points in Space and Time in the Mississippian World.
- 16:10-16:35 Jean-Pierre PROTZEN (Berkeley, California, USA)  
**C68/21-36** Stone Quarrying, cutting and Transportation in the Pre-hispanic Andes
- 16:35-17:00 Matt BOULANGER (Essex Junction, UK)  
**C68/21-37** Archaeometric Analyses of Pottery from TRB Barrows and Hilltop Enclosures in Moravia.
- 17:00-17:35 Julia VASINA (Chelyabinsk, Russia)  
**C68/21-38** The Megalithic Structures on Vera Island in Turgoyak Lake (Urals).
- 17:35-18:00 Mark BATEMAN (Sheffield, UK)  
David CALADO (Faro, Portugal)  
**C68/21-39** The chronological determination of Megaliths by Optical Stimulated Luminescence
- Douglas S. FRINK (Essex Junction, U.S.A.)  
**C68/21-40** All Mounds Are Not Created Equal.
- 18:00-18:25 **Discussion**

**9<sup>th</sup> September 2006 / 9<sup>ème</sup> Septembre 2006**

- 09:00 **Opening / Ouverture**  
**Moderators: Melvin Aikens, James A. Brown and Jean-Pierre Mohen**
- 09:00-09:25 Eva STENSKÖLD (Stockholm, Sweden)  
**C68/21-41** Memories of a Megalithic Landscape. Mortuary Practices and Gallery Graves in Western Sweden during the Late Neolithic.
- 09:25-09:50 Manuel CALADO (Lisboa, Portugal)  
**C68/21-42** Megaliths as Rock Art in the South of Portugal.
- 09:50-10:15 Terence MEADEN (Oxford, UK)  
Di PATTISON (Oxford, UK)  
Kate PRENDERGAST (Oxford, UK)  
**C68/21-43** Neolithic rock art at the Avebury stone circles.

10:15-10:40 Mário VARELA GOMES (Lisbon, Portugal)

**C68/21-44** Time and Signs. Southern Portugal megalithic art diachrony.

10:40-11:05 Fiona HOOK (South Fremantle, Australia)

Ed RHODES (Canberra, Australia)

**C68/21-45** Gurdadagui stone arrangements (Australia): late Holocene aggregation locals?

11:05-11:30 Terry HUNT (Honolulu, Haway, U.S.A.)

Carl LIPO (Long Beach, California, U.S.A.)

**C68/21-46** Monumentality and ancient social organization on Rapa Nui (Easter Island).

11:30-11:55 Chris SCARRE (Cambridge, UK)

**C68/21-47** Megaliths, memory and the power of stones.

11:55-12:20 Serge CASSEN (Nantes, France)

W. TORGUNAKOV(Russia)

P. PÉTREQUIN(France)

B. LASNIER (France)

**C68/21-48** “The-Teeth-Under-The-Sky”: Steles of Mountains and Exploitation of Green Stone in the Kuznetskii Alatau, Southernmost Siberia (Khakassia, Russia)

12:20-12:45 David CALADO (Faro, Portugal)

Maria Dolores CÀMALICH (La Laguna, Spain)

Dimas MARTÍN-SOCAS (La Laguna, Spain)

José Miguel NIETO (Huelva, Spain)

António DELGADO (Granada, Spain)

Francisco NOCETE (Huelva, Spain)

Amelia RODRÍGUEZ (La Laguna, Spain)

Moisés BAYONA (Huelva, Spain)

Esther ALEX (Huelva, Spain)

Nuno INÁCIO (Huelva, Spain)

**C68/21-49** Some Stones Can Speak! The social structure, identity and territoriality of SW Atlantic Europe complex appropriator communities reflected in their standing stones.

12:45-13:00 Discussion

13:00 End of the session

## ABSTRACTS / RÉSUMÉS

**C68/21-01** Paul R. Fish

Suzanne K. Fish

**Monumentality and Complex Hunters-Gatherers: Comparative Theoretical Perspectives**

**ABSTRACT:** Monumental architecture in the form of shell and earthen mounds is an established component of complex hunter-gatherer landscapes in North and South America. The relatively widespread presence of such features in archaeologically documented cases extends the range of forager variability well beyond that described in the ethnographic literature, making evolutionary generalizations regarding environment, economy, and organization difficult. We examine changing theoretical and interpretive orientations for shell mounds in coastal Brazil, the southeastern United States and other world areas. Mound-building is considered from perspectives of economic intensification, territoriality, emerging political and social complexity, and symbolic landscapes.

**C68/21-02** Paulo DeBlasis

**New Perspectives on Mound building societies from coastal southern Brazil**

**ABSTRACT:** This paper focuses on the integrated study of processes of regional occupation and landscape formation by the *sambaqui* (shellmound) building societies at the southern shores of Santa Catarina, Brazil, vis-à-vis the dynamic environmental evolution that took place throughout the Holocene. The essential idea is to understand how sambaqui people have made these coastal lowlands their homeland - leaving behind monumental imprints on the ever-changing flat landscape. Approaching site formation processes as well as settlement evolution on a regional scope, we aim to model complex patterns of natural and socio-cultural evolution that have taken place at the southern coast of Brazil.

**C68/21-03** José M. López Mazz

**La producción del paisaje social en las tierras bajas sudamericanas**

**ABSTRACT:** El paisaje social en las tierras bajas sudamericanas es un producto modelado por procesos internos del desarrollo histórico y por las peculiaridades “culturales”. El paisaje es también, independiente de cualquier determinismo, un producto del ambiente, que ilustra límites y posibilidades para su gestión.

La visión de conjunto y la comparativa aportan parámetros para estudiar la variabilidad formal, tanto como la continuidad histórica y el cambio cultural. Se analizan diferentes ejemplos con atención al tipo de “tierra inundable” en cuestión, de modo de poder reconocer las estrategias de apropiación social de los recursos naturales. El estudio pretende reconocer aspectos comunes y peculiaridades a lo ancho de un continente donde la arquitectura en tierra, constituye un registro arqueológico singular al tiempo de formar parte del pasado y del presente.

En el estudio comparativo se da particular atención a los ejemplos de las tierras bajas de Uruguay donde realizamos nuestras investigaciones.

**C68/21-04** Maria Dulce Gaspar

Márcia Barbosa

**The « Sambaquieiros » from Brazilian Southeastern shores: beginning of occupation, functioning and collapse**

**ABSTRACT:** A região litorânea compreendida entre a baía da ilha Grande e o delta do Paraíba do Sul, tendo a serra do Mar como seu limite interior e a sudoeste, foi ocupada intensamente por pescadores-coletores que construíram os sambaquis. Sambaqui é uma palavra de etimologia tupi, língua falada pelos horticultores e ceramistas que ocupavam parte significativa da costa brasileira quando os europeus aportaram no Brasil. Tamba significa conchas e ki amontado que são as características mais marcantes desse tipo de sítio. Os sítios são caracterizados basicamente por serem uma pequena elevação de forma arredondada que chega a ter 6 m de altura. O registro arqueológico é composto basicamente por restos faunísticos como conchas, ossos de peixe e mamíferos. Ocorrem também frutos e sementes, sendo que determinadas áreas dos sítios foram



espaços dedicados ao ritual funerário e lá foram sepultados homens, mulheres e crianças de diferentes idades. Contam igualmente com inúmeros artefatos de pedra e de osso, marcas de estacas e manchas de fogueira, que compõem uma intrincada estratigrafia. (...)

**C68/21-05** Ernesto Luis Piana

Luis Abel Roquera

**Shellmidden formation at the Beagle channel, Tierra del Fuego  
(Argentine Republic)**

**ABSTRACT:** Shell middens are the most conspicuous archaeological features in the Fuegian Islands and Channels. In more than five hundred of them systematically registered, surfaces covered range from some 20 m<sup>2</sup> up to more than two hectares. Archaeological remains within them - such as archaeofauna, lithic and bone tools and their making debris, etc – denote that most of the daily activities were carried on these shell middens. Tantalizing, radiocarbon dates of the bonfires from diachronic settlements – sometimes hundreds years different – probes that the same spots were selected for their location.

Size, thickness, relocation of the same spot and similar patterns of space use, may mislead to interpret them as result of large synchronic occupations. Conclusions based on the extense systematic excavation of the shellmiddens areas, on more than 20 years experiments with huts replicas and on actualistic and ethnographic data, and presented in this communication, lead to consider the social activities previously conducted in a spot as a social attractor for relocation of diachronic settlements on the same spots and as the cause of the other mentioned characteristics.

**C68/21-06** Thomas Pozorski

Shelia Pozorski

**Size Does Matter: Initial Period Monumental Construction along the Coast of Peru**

**ABSTRACT:** Archaeological investigations carried out by the authors over the past 25 years in the Casma Valley on the north coast of Peru have revealed considerable evidence about Initial Period (2150-1000 cal B.C.) mound construction phases. To date, all of the major Initial Period mounds in the Casma Valley area contain massive construction phases, measuring in the thousands to tens of thousands of cubic meters of fill, that were built over relatively short periods of time. The magnitude of these construction efforts demonstrates the ability of the ruling elite to muster substantial labor forces. This monumental construction, along with precise site layout and orientation, reflects the complexity of the polity that ruled the Casma Valley at that time. Comparison with Initial Period large mound construction on the central coast shows that even the largest mounds there represent the accumulation of multiple small building stages, executed over a long period of time. Perhaps they are the result of efforts carried out by simpler sociopolitical organizations.

**C68/21-07** Shelia Pozorski

Thomas Pozorski

**The Square-room-unit Architectural form as an Emblem of Authority within the Sechin Alto Initial Period Polity in the Casma Valley of Peru**

**ABSTRACT:** Fieldwork in the Casma Valley by the authors has explored the complex Sechin Alto Initial Period (2150-1000 cal B.C.) polity that built the largest mounds in the New World at that time. A key architectural element, often constructed on the tops of these mounds, is the square-room unit, a modular architectural form with wall niches, rounded corners, and bar closures and pilasters to limit access. The square-room unit is not limited to monumental architecture. It also consistently defines administrative presence in varying contexts both within and between sites. The form and context of the square-room units are so consistent within the Sechin Alto polity that we believe this modular architectural form also functioned more abstractly as an emblem of administrative authority.

**C68/21-08** Annick Daneels

**Earthen architecture in Classic Period Central Veracruz, Mexico: development and function.**

**ABSTRACT:** Recent archaeological excavations in Central Veracruz, on the Gulf coast of Mexico, provide insight into building techniques and changes in function of monumental earthen architecture (pyramids and platforms), which reflect changing socio-political organizations between the Protoclassic and Classic period, corresponding roughly to the first millennium AD.

**C68/21-09** Tom D. Dillehay

**The "Living Mounds" of the Araucanians: Past Polity and Political Present**

**ABSTRACT:** The Araucanians of Chile successfully resisted European conquest longer than any indigenous group in the Americas (A.D. 1550-1888). Prior to the Spanish Contact Period, the Araucanians build small burial mounds in circumscribed areas where horticultural groups resided. At the time of contact first with the Inka and later with the Spanish, the Araucanians began building large mound complexes associated with extensive agricultural villages, fortresses, large ridged field systems and other massive public works. The Araucanians, or Mapuche, still build and use mounds in a few areas, where shamanism and public ceremony are performed. Archeology, ethnohistory, and ethnography are combined to discuss the function and meaning of mound building and mound worship. This paper has widespread social and interpretative meanings for mound building societies worldwide.

**C68/21-10** José MÁRQUEZ ROMERO (Malaga, Spain)  
Víctor JIMÉNEZ JÁIMEZ (Malaga, Spain)

**Structured depositions and ditched enclosures in the late prehistory of southern Iberia (IV-III millennia BC).**

**ABSTRACT:** The existence of structured depositions in pits and ditches during Late Prehistory has been lately recognized in the South of Iberian Peninsula. Instead, classical thesis have stressed for decades a kind of relationship between the archaeological data and hypothetical farmer villages in IV-III millennia BC. Considered as fields of "silos", these sites have also been used to support the development of an intensive agriculture in Southern Iberia since IV millennium BC. and the existence of farming surpluses subject to political control since III millennium; in short, archaeologists have sought for historical arguments to defend an early social hierarchization in Prehistory. In this work, in first place, traditional explanations are discussed, and then, unconsidered hypothesis are incorporated, such as structured deposition. Thus, recurrent behaviours in the processes of filling these pits are described, regarding them not as silos or rubbish deposits, but as deposits with complex depositional rhythms. Finally, we will emphasize the social and cultural implications of the relationship between Neolithic and Copper Age ditched enclosures and structured depositions within them, either in pits or ditches, in Monumental Landscape (IV-III millennia BC).

**C68/21-11** Rui PARREIRA (Faro, Portugal)

**Alcalar (Algarve, Portugal): estudo e musealização dos edifícios funerários monumentais do III Milénio a.n.e. e das áreas cerimoniais relacionadas**

**ABSTRACT:** Os edifícios funerários monumentais de Alcalar constituem um dos mais importantes conjuntos megalíticos da Península Ibérica e são o mais significativo testemunho da Pré-História recente na paisagem que se estende entre a barra de Alvor e a Serra de Monchique. Nessa área, geograficamente bem delimitada pelas bacias das ribeiras que desaguam na Ria de Alvor - Odeáxere e Arão, Farelo e Torre -, os arqueólogos têm documentado diversos outros testemunhos de uma intensa ocupação humana que abrange os finais do IV e quase todo o III milénio antes da era cristã.

Nesse conjunto de Alcalar, avultam as ruínas de um vasto povoado calcolítico, uma macro-aldeia com cerca de 20 hectares de extensão interpretada como «lugar central» do território no III milénio

a.n.e. Este habitat está orgânicamente conexo com duas dezenas de monumentos da necrópole megalítica, que se agrupam em vários núcleos numa orla perimétrica ao povoado central. Aparentemente «segregada» deste conjunto, mas dele afastada menos de 1 km, localizou-se em Monte Canelas (e começou a escavar-se) uma outra área sepulcral, não monumental, constituída por um núcleo de hipogeus (túmulos escavados na rocha).

Procurando devolver ao actual lugar de Alcalar a presença marcante das suas antigas mamoaas megalíticas, cujo enchimento em pedra calcária se destacava outrora na paisagem, o IPPAR tem vindo a promover um programa de requalificação desta estação arqueológica. Este programa compreende um conjunto de intervenções dirigidas ao estudo, salvaguarda, valorização e divulgação científica do conjunto monumental e da paisagem cultural. Neste âmbito, e sob a responsabilidade da arqueóloga Elena Morán, tem vindo a ser efectuado o estudo geoarqueológico do território que envolve a antiga ria flandriana de Alvor e o seu *hinterland* no período que decorreu entre o IV e o II milénio a.n.e., e tem vindo igualmente a efectuar-se o estudo do povoado central.

Mais directamente vocacionado para a musealização da necrópole megalítica, os estudos que temos vindo a coordenar no núcleo oriental da necrópole megalítica, que corresponde aos monumentos n.ºs. 7 e 9, permitiu a escavação destes dois edifícios tumulares e da sua área envolvente, onde se evidenciam áreas exteriores usadas com fins cerimoniais e que compreendem dispositivos litúrgicos e elementos de «sacralização» do espaço. Estes testemunhos, atribuídos ao chamado Calcolítico do Sudoeste da Península Ibérica, integram uma complexa «arquitectura de poder», que corresponde a modelos que tiveram uma ampla aceitação entre as elites atlântico-mediterrânicas no III milénio a.n.e. constitui, do nosso ponto de vista, uma das evidências materiais de uma sociedade classista inicial com um estado prístino na região do actual Algarve.

**C68/21-12** José RAMOS (Cadiz, Spain)  
Salvador DOMÍNGUEZ-BELLA (Cadiz, Spain)  
Manuela PÉREZ

**The Pristine Class Society in the Atlantic Coasts of Cadiz, SW Spain (3<sup>rd</sup> and 2<sup>nd</sup> millennia BC). The conceptual framework and the archaeological evidence.**

**ABSTRACT:** The distribution pattern of the 3<sup>rd</sup> and 2<sup>nd</sup> millennia BC archaeological sites from the Cadiz Atlantic coasts is presented and the environmental conditions, natural resources, settlement typology, burial practices and exchange networks, are analysed.

The existing evidence strongly supports the hypothesis that, during the 3<sup>rd</sup> millennium BC, the social organization of the lower Guadalquivir river-valley inhabitants was characterized by the existence of social classes and political organization.

**C68/21-13** Francisco CARRIÓN  
José Antonio ESQUIVEL  
Paulo FÉLIX  
David GARCÍA  
Carmen Fátima LÓPEZ  
José Antonio LOZANO  
Israel MELLADO  
Teresa MUÑIZ

**A Geoarchaeological research program in the dolmenic group of Antequera (Málaga, Spain)**

**ABSTRACT:** On May 2005, by request of the Junta de Andalucía (Dirección General de Bienes Culturales), a geoarchaeological research program was designed to further investigate the dolmenic monumental group of Antequera (Málaga, Spain), one of the most visited archaeological sites in the Iberian Peninsula. To fulfil the proposed objectives, we developed a geoarchaeological approach, which encompassed the following main lines of investigation:

1. Geological mapping of the surroundings at the scale 1:10,000;

2. Study and classification of the lithologies present in the constructive system of the megalithic monuments;
3. Localization of the possible quarries used by the prehistoric builders;
4. Geotechnical evaluation of the megalithic monument of Menga;
5. Excavation of the megalithic tomb of Menga, both inside the chamber and outside, at the mound, and subsequent restoration.

**C68/21-14** Rosario CRUZ-AUÑÓN  
Francisco NOCETE  
Juan Carlos MEJÍA

**Ciertos aspectos funerarios en Valentina de la Concepción (Sevilla).**

**RESUMO:** Valencina de la Concepción resulta ser el asentamiento de mayor rango del III milenio de los hasta ahora conocidos en el Valle del Guadalquivir. Pretendemos analizar su importancia social y política a través de ciertos registros referentes al aspecto funerario ya que posibilitan apreciar diferencias de tratos a los individuos tanto por la cualidad de las tumbas, sus reutilizaciones, como por la del espacio territorial donde se inhuman. Intentaremos inferir que la preparación de un destino final se articula dentro de las desigualdades económicas y sociales generadas en el seno de esta sociedad.

**C68/21-15** Lars LARSSON

**Approaching the dead. Social and architectural interaction reflected in a megalithic tomb.**

**ABSTRACT:** During the 1990s excavations were conducted at one out of four megalithic tombs located near the farm of Vale de Rodrigo, in Alentejo, southern Portugal.

The investigation showed that the passage grave was large with orthostats almost four metres in height. Outside the passage a forecourt with stone pavements, burials and a large number of artefacts was found.

In constructions and their detailed features, it is possible to follow a process in which access and screening are predominant themes. The tomb also relates a long and eventful story in combination with the conceptual world of generations.

**C68/21-16** Francisco NOCETE

**More than Big Stones! The SW Iberia confined Lineage Societies within the early Society of Classes territorial framework (2900 – 2000 BC).**

**ABSTRACT:** During the 3<sup>rd</sup> millennium BC a singular phenomenon of territorial and social exclusion was registered in the El Andévalo mountain region, SW Iberia. This exclusion phenomenon was represented by nomadic groups of herders, organized along lineages and inserted in between the large Guadalquivir Valley agricultural centres and the mining-metallurgical settlements constituted this phenomenon. The archaeological evaluation (inter and intra-burial) of the large megalithic necropolis (Pozuelo, Villar, Gabrieles, etc.) as well as the inter-site analysis, suggests the existence of peripheral social units of confined and/or resistant lineage societies as an effect of the core/periphery relations and contradictions from the pristine society of classes.

**C68/21-17** Karl-Göran SJÖGREN (Göteborg, Sweden)

**Anonymous ancestors? The Tilley/Shanks hypothesis revisited.**

**ABSTRACT:** The purpose of this talk is to reevaluate the dominant view of Scandinavian megalithic tombs as a form of ossuaries, forming nodes in a system of secondary burial, and where living individuals were transformed into nameless parts of the collectivity of ancestors. The point of departure will be two recently excavated tombs in Falbygden, Sweden, where the bones have been recorded in detail; the passage graves at Frälsegården and Landbogården. The analyses made so far

suggest that the treatment of the dead in these tombs do not fit current models of mortuary practices in megalithic tombs. Instead, whole bodies seem to have been introduced and kept intact for long periods of time. Here, individuality would be preserved, and specific genealogy would be emphasised, rather than the ideological blurring of social conflict suggested by Tilley and Shanks.

**C68/21-20** Alain VIARO

**Megalitism as memorials of wealth in Nias Island (Indonesia).**

**ABSTRACT:** Contrary to what is thought about prehistoric cultures, the development of megalithism in Nias was/is connected to the POWER and not to the dead. The "feasts of merit" cycle, or cycle of feast integrating the individual into the society, present different components and ceremonies. For some of the feasts, stones or human statues in stone are erected, acting as a testimony for the future generations of the wealth and the power of the person who organized and paid for the feast.

**C68/21-21** Catarina OLIVEIRA  
Cândido MARCIANO DA SILVA

**Moon, Spring and Large Stones. Landscape and ritual calendar perception and symbolization.**

**ABSTRACT:** Systematic surveys of megalithic sites, in recent decades in Central Alentejo, have resulted in the accumulation of empirical evidence suggesting good candidates for astronomical relevance, involving either the Sun or the Moon, or both.

The analysis of some of the sites is compatible with lunar observation and practices. In particular, the Megalithic Equinox appears to be related to the Spring Full Moon, and this seems to be well supported by the orientation of funerary megaliths, as a symbolic representation of resurrection, rebirth, or new life, at the onset of Spring.

It seems possible to recognise a local cultural practice, or celebration, of the equinox, by a prehistoric society "conscious of the celestial order". Further, recent surveys, following these suggestions, have resulted in the identification of several megalithic enclosures, and possible "sacred" landscape features observed from isolated menhirs, involving compatible and/or adjuvant interpretations. Additional plausibility is provided by the frequent presence of astral decorative motifs engraved on the stones.

From the evidence of a clear connection between the moon, landscape perception and ritual calendar, apparently first materialized in megalithic monuments, we start also to be sensitive to the identification of signs hidden in the collective memory of following generations across time, guided by the idea of the Moon as a symbolic representation of life.

Aware that the religious phenomenon has, at all times and places, revealed itself as an "inherited conglomerate", the present study tries to understand how man has appropriated the Moon and integrated it in magic-symbolic structures, mediating their relation with space and time, in the light of specific space-time contexts, movements of people groups, and syncretism and assimilation phenomena.

The investigation developed so far has unveiled relevant indications, not only in Central Alentejo, where the megalithic phenomena seems prominent, but also in other parts of the country, where that association - materialised in ancient places of devotion, rituals and liturgical practice - keeps significant

**C68/21-22** Judit P. BARNA  
Emília PÁSZTOR

**Two Neolithic Enclosures at Sormás – Török – földék (SW-Transdanubia, Hungary) and their possible astronomical role.**

**ABSTRACT:** The settlement of Sormás – Török – földék was found during a field survey preceding the M7 motorway construction project. Up to now 39.000 m<sup>2</sup> has been excavated of the Late Neolithic Lengyel culture settlement and considerable sections of two round ditch-systems (enclosures), which

are dated to the very beginning of the cultural group ("Sé horizon"). The excavation is an ongoing project.

Since there are neither aerial photographs nor magnetic survey of the site only a partial astronomical investigation can be carried out. However, since a fairly large part of the enclosures was excavated their form can be reconstructed with reassuring certainty, and it allows us to sketch a preliminary astronomical analysis.

The two enclosures lie on a common axis, which is north-south directed and the deviation from the exact north-south direction is less than 2°. It is considered that geographical conditions did not determine the positioning of the enclosures and their position is considered as a result of careful planning and deliberate action, more over, suggests an astronomical knowledge.

There are further tantalising observations that suggests an accurate architectural knowledge: the area enclosed by the enclosures shows direct correlation with each other.

In summary, this paper brings attention to the complex role of enclosures in prehistoric societies and provides further data for the interpretation of Neolithic enclosures.

**C68/21-24** Stefan BERGH (Galway, Ireland)

**Transforming a mountain into a monument - identity and place in the Irish Neolithic.**

**ABSTRACT:** The conspicuous Knocknarea Mountain, on the western end of the Cùil irra peninsula in Co. Sligo, Ireland, has always been an eye-catching landmark in this coastal region. The mountain formed a central part of a large scale ritual landscape in the Neolithic, dominated by a very large number of passage tombs.

This paper will discuss how the role of this mountain may have changed over time, based on the occurrence of cairns, enclosures and large scale quarrying.

**C68/21-25** Raffaella KELLER (Milan, Italy)

**Landscape, architecture and ritual aspects of the Chalcolithic sanctuaries in alpine Lombardy (Italy).**

**ABSTRACT:** In the alpine district of Lombardy (Italy), during the 2<sup>nd</sup> half 4<sup>th</sup> and the beginning of 3<sup>rd</sup> millennium BC, as recent and wide excavations and surveys show, megalithic cult and ceremonial sites with steles and menhir-boulders engraved with symbolic and naturalistic figures are founded. The new discoveries make Lombardy as one of the most interesting european areas in the atlantic, alpine and Mediterranean megalithic context.

In Valle Camonica, and in neighbouring Valtellina, this phenomenon is particularly evident, unusual and clearly allied to the exceptionally abundant manifestations of rock art present in the same area.

These sites, where a systematic survey was carried out to define the parameters of territorial choice, have a special significance in the landscape of the valley and constitute an expression and consequence of the density of occupation, extending from the valley floor to high altitudes, which developed from the Late Neolithic onwards, an enduring and demonstrated possession of the territory. These open-air sanctuaries are monumental and visible from various directions, by means of *ad hoc* visual corridors created by the clearance of extensive portions of woodland by the use of fire.

Characterized by engraved monoliths' alignments, architectural structures (mounds, platforms, enclosures, sometimes founded on previous wooden structures and furrows of plough) and particular ritual aspects (fires and offerings of flowers and shrubs), they formed long-lasting territorial markers and last during protohistory and sometimes till the historical age when with the arrival of Christianity, as Cemmo's excavations show, the megalithic sanctuary was dismantled and substituted by a church.

**C68/21-26** Jan TUREK (Prague, Czech Republic)

**Beaker barrows and the houses of dead.**

**ABSTRACT:** The main purpose is to discuss the question on missing evidence of barrows of the late Eneolithic Corded Ware and Bell Beaker period in Central Europe. Variety of problems of demographic representation of cemeteries, burial customs and spatial structure of funerary areas are

connected to the missing barrows. The crucial aim of this paper is to emphasise the variability of late Eneolithic funerary monuments, including the discussion on burial chambers and circular ditches, yet another type of funerary construction without an earthed mound that may be described as houses of dead.

**C68/21-27** Stanislav GRIGORIEV (Chelyabinsk, Russia)

**The Ural megaliths and the European tradition: chronological and cultural context.**

**ABSTRACT:** A series of megalithic sites have been discovered recently in the Urals. They include menhirs and alleys of menhirs, a Stonehenge-like ring (at Akhunovo), and dolmens. The largest megalithic complex, found on Vera Island in Turgoyak Lake, includes chamber- and gallery graves, a dolmen with gallery and two menhirs. With the exception of menhirs and dolmens, these structures have no analogies in Siberia and Eastern Europe. Presently we are excavating the largest megalithic feature, a chamber grave-like structure. Determination of its cultural affiliation and chronological position is hampered by repeated re-use and the fact that most artifacts have been found in disturbed layers. The most typical flint artifacts are microlithic blades and chips. The pottery belongs to the Copper Age and the Late Bronze – Early Iron Age, suggesting that the structures were built in the Eneolithic and re-used later. Thermoluminescent dating of ceramics from the megalithic and other sites on the island yield dates from the 2<sup>nd</sup> millennium uncal. BC. These young dates may be the result of secondary heating during re-use. Therefore, the sites may be of considerable antiquity. Analogies to megalithic other structures in the Urals and in Western Europe imply a construction around 3300 – 2800 cal. BC. If there is a connection with Western Europe, migration or some other relationship is likely, but the possibility of an autochthonous development cannot be excluded. Regarding social organization, megalithic sites are traditionally associated with agriculture and cattle breeding, creating possibilities for large communities. No such communities are currently known from the Urals.

**C68/21-29** Jean-Pierre MOHEN

**Megalithisme et sédentarisation en Europe occidentale.**

**RÉSUMÉ:** La découverte au Portugal méridional (Algarve) et les études réalisées par nos collègues portugais sur un stade mégalithique précoce, préénéolithique donc antérieur aux premières traces de graines cultivées, nous révèlent une phase ancienne qui expliquerait des ensembles mégalithiques monumentaux précoces de la façade atlantique (Portugal, Centre-Ouest et Ouest de la France) et probablement des situations mixtes plus tardives du nord de l'Europe, dans lesquels des communautés rurales et pastorales séparées auraient vécu selon des rythmes saisonniers avec des rencontres à certains moments de l'année, dans des lieux cérémoniels dont la fonction serait liée aux monuments mégalithiques.

Une importante documentation concernant les mégalithes de l'Ouest européen est maintenant disponible. Elle a été renouvelée ces vingt dernières années, à la suite de travaux de terrain de grande valeur, d'une méthodologie plus attentive aux détails architecturaux, à l'origine des matériaux de construction et des offrandes, à l'identification des restes humains et animaux, à l'organisation complexe des espaces funéraires, aux phases souvent multiples de fréquentation, aux motifs gravés, bouchardés ou peints relevés de plus en plus fréquemment sur des piliers où ils étaient passés inaperçus, aux autres structures non mégalithiques pourtant liées à ces centres cérémoniels, etc... Parce que les archéologues sont plus spécialisés mais aussi parce que les monuments mégalithiques sont mieux compris comme des expressions multiples, d'une portée temporelle, sociale, technique, spatiale, paysagère, rituelle, iconographique, etc... il est devenu nécessaire d'approfondir des synthèses qui rendent compte de l'interaction de tous ces différents facteurs tout en reconnaissant la variété des identités locales et régionales. Cette perspective pluridisciplinaire bénéficie aujourd'hui de réflexions collectives et d'une vision faisant appel au delà de l'archéologie et de l'anthropologie biologique, à des disciplines comme la géologie, la géomorphologie, la géographie humaine, la topographie, la cartographie, la chronologie fine des événements et des durées... L'objectif est de construire une paléo-histoire des territoires « mégalithiques », c'est à dire un essai de compréhension du phénomène événementiel dans son contexte humain et environnemental. (...)

**C68/21-30** Iddir AMARA (Alger, Algeria)  
Abdelkader HEDDOUCHE  
Iddir SMAÏL

**La région de Tagrera (Tassili Ouan Ahaggar, Ahaggar, Algérie) Représentations rupestres et monuments funéraires protohistoriques.**

**RÉSUMÉ:** Le site de Tagrera est situé dans le Tassili Wan Ahaggar, au sud-est de la ville de Tamanrasset. Il est placé au nord - nord ouest du Tassili Tin Meskour, entre In Abeggui et Tin Tezedjnet (carte NF-32 I-N- Azaoua au 1 : 1.000 000 - coordonnées : 21°32'/21°33'N et 06°27'/06°28'E). Tagrera est le secteur le plus fréquenté avec Youf Eheket et Tahaggart par les touristes. Le site de Tagrera s'étend sur un vaste territoire et comprend trois petites stations : Tenensi, Girafe et Chambrà. Les figures rupestres sont isolées les unes des autres. Les représentations se limitent à quelques figures bovines, d'autruches et de girafes. Le style et la technique laissent apparaître une tradition culturelle saharienne. Les figures sont réalisées dans de rares abris et sur des rochers en plein-air. Les gravures et les rares peintures expriment la même chose, mais le rendu de l'image est plus réaliste à travers la peinture qu'à travers la gravure. Les figures sont attribuées à différentes phases culturelles. Les plus anciennes ont le trait piqueté, un processus qui rend la figure peu visible et les plus récentes sont martelées ou incisées. Ces figures sont homogènes par leur style et leur technique. Les recherches récentes (projet de recherche sur les monuments protohistoriques de l'Ahaggar dans leur contexte chrono-culturel) ont montré, outre les abris rupestres que nous avons aussi visiter et analyser, la présence de nombreuses constructions funéraires protohistoriques. Celles-ci témoignent d'une occupation humaine de la région au cours de l'Holocène. L'étude de leur architecture et de leur mode d'inhumation permettent de mieux comprendre leurs coutumes funéraires, la distribution géographique de ces monuments funéraires ainsi que les éventuels rapports avec les représentations rupestres. (...)

**C68/21-31** Jangsuk KIM (Gwangju, Korea)  
Jaehoon HWANG (Gwangju, Korea)

**Masking inequality versus class distinction: Dolmens and cist tombs in the southern Korean Bronze Age.**

**ABSTRACT:** Approximately 50,000 dolmens, dated between 10th and 4th centuries BC (Early and Middle Bronze Age), are distributed in South Korea. In the sense that construction of dolmens would have required a large-scale labor, they have been traditionally considered elite burials. However, because the number is too many and the quantity and quality of burial goods from most dolmens are very poor, dolmens are now thought to have been used for burials of not only elite but also commoners. This means that labor was mobilized even for constructing commoners' burials.

Around 5th century BC, stone (or wooden) cist tombs appeared in southwest coast and adjacent areas in the Korean Peninsula, and dolmens decreased dramatically in number or disappeared. Unlike dolmens, cist tombs were exclusive elite burials. The quantity and kinds of bronze burial goods from cist tombs were dramatically increased. Large-scale labor mobilization was now not required in constructing burials.

This change in burial system is considered to reflect an alteration of elite strategy. Although labor mobilization for their construction would have been led by elite, dolmens were not used exclusively for elite burials. Therefore, construction of dolmens and labor mobilization appear to have aimed at masking social contradiction by stressing group identity and equality ideology. Under this political propaganda, labor mobilization by elite was located in public realm and would have been politically justified or 'naturalized'. Politically naturalized labor mobilization may have been applied implicitly to other activities such as economic appropriation. In contrast, exclusive use of cist tombs for burials and a dramatic increase in bronze burial goods in the 5th century BC suggest elite strategy changed from equality ideology to salient class distinction. While control of commoners through labor mobilization declined in size and frequency, and class distinction through exclusive access to prestige items now would have been used as the major political strategy.

**C68/21-32** Iddir AMARA (Alger, Algeria)  
C. YASSA



**Notes on some funerary structures of the region of Tindouf ( South- south-west, Algeria).**

**ABSTRACT:** The region of Tindouf presents numerous archeological vestiges ( The CNRPAH mission in the region of Tindouf (South- south-west, Algeria) from 17 to 27 February 2004). The sites present several funerary monuments of different types ( Frederic (?) Lt., 1954- Megalithic monuments of the Hamada of Tindouf. IRS, T. XI., 1st semester). We can presently enumerate some of them :

- The numerous tumuli are of average height ( between 1m and 1.50 m high) . Their diameter can reach 5m. The tombs are circular, ovoid or ellipsoidal. Some of them are topped by craters. The most ordinary are made of small stones, some of them are made of big stones and others of flags.
- The built monuments appear in different types. We can see bazinas and an other type peculiar to the region ( cylindrical form topped by a cone). Bazinas are circular monuments made of big dry stones. The second type is remarkable for its architecture. It is high and wide ( height: 2m to 2.50m, diameter: 4m to 6m). It is endowed with a cone-shaped roof. Inside and throughout the opening, we noted the presence of a circular corridor taking the initial shape of the monument.

Monuments with antennas exist also in the region. They are reported practically in the whole Sahara and essentially in central Sahara. The form is ordinary. It is an ovoid tumulus equipped with two long arms reaching 30m.

**C68/21-33** Joe SOUNDERS

**An evaluation of the social expression at Watson Brake and the Middle Archaic.**

**ABSTRACT:** Watson Brake is an oval 11-mound and embankment complex that dates to ca. 5400 cal BP (3450 cal BC). Located in northeast Louisiana, it is one of 13 mound sites in Louisiana that dates to >5000 BP (3050 BC). These sites are almost two thousand years older than Poverty Point. Limited research at the Middle Archaic mounds shows that the economy was centered on riverine resources, a pattern first observed at the Early Archaic Conolly site in northwest Louisiana and continued into the Late Woodland period (ca. 2700 BC/750 BC). The material culture of the Middle Archaic mound builders does not match the beauty of Watson Brake. Bland at best, fire-cracked rock is the most abundant artifact. Trade for exotic goods is non-existent. All raw material is local. Enigmatic geometric ceramic objects occur on northeast Louisiana sites (though not in south Louisiana), but their function is unknown. One distinguishing element is effigy beads and the associated lapidary industry.

Artifact composition from large mound site to small mound site is redundant. This pattern holds for mound sites vs. campsites as well. All used local material, consumed riverine resources, made beads, projectile points, and ceramic blocks. Evidence for specialization or site hierarchy is non-existent. Egalitarianism ruled?

Watson Brake, in spite of its "gray" appearance, displays a symmetry/opposition in design. The oval earthworks are centered around a natural rise in the center of the plaza. Conical Mound A on the north side is the largest mound. It was constructed in at least nine stages. Dome-shaped Mound E on the south side of the enclosure is the second largest mound. It was constructed in one stage. Embankments along the north side are multi-stage, those on the south side are single-stage. Is this symmetry/opposition an expression of social consciousness?

**C68/21-34** James BROWN

**Monumental Earthworks as Problematic Constructions in North America.**

**ABSTRACT:** Planned layouts of embankments, ditches and earthen mounds exist in North America at scales that have conjured as explanation equally impressive ritual and engineering support systems. Poverty Point in Louisiana, the great Hopewellian geometric earthworks in south-central Ohio and the mound center of Cahokia on the Mississippi near St. Louis are classic cases that occupy relatively brief periods over a period of four millennia (c. 5200 BP, 2000 BP, and 1000-800 BP, respectively). The colossal scale with which earth was moved under regimes with scant evidence of comparably scaled engineering organization or a secure infrastructure flies in the face of customary expectations. Typically, one reads that colossal material works should be the product of comparably complex societies with institutionalized inequality and secure food surpluses. The thrust of this paper is to argue for the relevance of political economies that do not require a secure source of surplus production and do not involve institutionalized inequality. Furthermore it is unnecessary to adopt the

premise that these colossal constructions imply the necessity for social, cultural or political domination as a work force motivation.

**C68/21-35** Chris PEEBLES (Bloomington, Indiana, U.S.A.)  
Staffan PETERSON (Bloomington, Indiana, U.S.A.)

**From Moundville to Angel: A Comparison of the Organization of Monumental Architecture and Central Places at Two Points in Space and Time in the Mississippian World.**

**ABSTRACT:** Well over 100 years of sustained research on the late prehistoric period in the Black Warrior River Valley in Alabama, which included a decade of work at the Moundville site itself under the auspices of Depression Era works projects (summarized in Knight and Steponaitis. *Archaeology of the Moundville Chiefdom*, 1998), has created a region-wide settlement model that incorporates the primate mound center, Moundville, lesser mound centers, and agricultural communities of varying size. Moundville itself, which covers approximately 75ha and contains twenty nine truncated platform mounds, shows clear internal patterning in terms of the ordered size of its mounds, a bilateral symmetry of mounds and other public structures, and significant differentiation in distribution of the production and deposition (mainly in burials) of distinctive artifacts exotic materials. The Moundville site grew rapidly from an agricultural community (beginning in A.D. 1050) to a planned ceremonial center with multiple mounds and large resident population to a necropolis with only a small resident population to silent ruins in approximately 350 years. Moundville has been described by Vernon Knight as a “diagrammatic ceremonial center,” in which the spatial structure of the built environment of the site represents the underlying social organization of the group that constructed it and lived out their social and ritual lives within it.

The Angel site, which is on the north bank of the Ohio River near Evansville, Indiana, is the northeastern most representative of what has been termed “Middle Mississippian,” a cultural-historical category that includes Moundville as a major representative. At its maximum extent, the Angel site comprised ca. 40 ha, 4 major and 7 lesser mounds, with some or all of the community enclosed within a complex set of palisades. Like Moundville, significant archaeological work has taken place at the Angel site; however, these excavations were mainly through the efforts of one man, Glenn A. Black, with the financial support and vision of another man, Eli Lilly, and in only two sustained periods of fieldwork, just before and after World War II. In all, approximately three percent of the site has been excavated, and most of these were restricted to one small parcel of land in the easternmost part of the site (Black, *Angel Site*, 2 vol, 1967). (...)

**C68/21-37** Matt BOULANGER (Essex Junction, UK)

**Archaeometric Analyses of Pottery from TRB Barrows and Hilltop Enclosures in Moravia.**

**ABSTRACT:** The Central-European Eneolithic period is characterized by the emergence of two distinct types of archaeological sites: long mounds and wall-and-ditch enclosures. Distinct though they may be, these two site types have several commonalities. In the upper Morava Valley, groups of mounds invariably occur adjacent to enclosures, and a shared concept of monumental architecture is evident in the laid-stone wall construction evident at both sites. The proximity in space, time, and form of these site types has led to speculation concerning how they are related; yet, few researchers have provided firm data to test such propositions.

Analyses of pottery from Rmiz (a Funnel Beaker era enclosure) and the nearby Dzban mound group, provide an opportunity to examine shared aspects of ceramic manufacture, use, and disposal during the Central European Copper Age. Geochemical analysis of pottery is conducted to determine whether sherds from the sites were made from similar clay sources. Thin section petrography is used to examine technological attributes of pottery from both sites. Both analytical methods are combined to examine if aspects of ceramic manufacture are shared between sites and to propose initial geochemical source groupings for the region.

**C68/11-38** Julia VASINA (Chelyabinsk, Russia)

### **The Megalithic Structures on Vera Island in Turgoyak Lake (Urals).**

**ABSTRACT:** Recently complex megalithic structures, similar Western European megalithic tombs, were found in the Southern Urals. They are located on the Island of Saint Vera in Turgoyak Lake. The nearest analogies are found in Siberia and Eastern Europe. Megalithic Structure 2 and 3 are comparable to dolmens and gallery graves. They are smaller than Structure 1, which measures 19x6 m and is oriented E – W. Structure 1 is a transept gallery grave, cut into the bedrock, and covered by a layer of turf. Several chambers are situated within the structure. Each is connected with the others by a corridor. The walls are of drywall construction and covered with megalithic capstones. In 2004-2005, two chambers were excavated and evidence of a mound was observed. The original builders cut the rock with a deviation from tectonic cracks. From this, one may infer intentional alignments of the entrances, which are oriented to the sunrise and sunset of the autumnal and vernal equinox. Additional openings may be connected to other calendar events. Thus, the megalithic structures may have functioned as tombs, housing human burials, or they had some other ritual purpose related to lunar and solar cults. Determining the cultural and chronological identity is problematic due to multiple re-use. Furthermore, both investigated chambers were robbed relatively recently. Another complication is the fact that the structures are unique, having no known local antecedents. Although flint artifacts and ceramics date to the Copper Age (4<sup>th</sup> – 3<sup>rd</sup> millennia uncal. BC) and the late Bronze Age – Early Iron Age (late 2<sup>nd</sup> millennium uncal. BC), they come from disturbed layers. Preliminary thermoluminescence analyses of ceramics from Structure 1 indicate Bronze and the Early Iron Age dates.

**C68/21-40** Douglas S. FRINK (Essex Junction, U.S.A.)

### **All Mounds Are Not Created Equal.**

**ABSTRACT:** Cultures worldwide utilize elevated micro-topographic landforms for settlement areas, burials, and other activities. Where such elevated areas are common, natural mounds may be used, but where natural mounds do not exist, or are unacceptable, mounds are manufactured. Understanding the relational contexts of artifacts recovered from mound contexts require that we first understand the formational processes whereby mounds are created, and the physiology of pedoturbations, both during and after occupation, that affect artifact locations. This paper will offer a preliminary look at a range of natural mounds – sand dunes from the Dry Pampas of Argentina and from the Southern United States, and Mimas, or Pimple Mounds from the South-Central United States – as well as anthropomorphic mounds from Central Europe and from the South and Northeastern United States. Soil physical and chemical data display will incorporate GIS Geovisualization of statistical graphics, three-dimensional displays, and interactivity, which combined allows intuitive visual characterizations for the wide range of mounds used by past cultures.

**C68/21-41** Eva STENSKÖLD (Stockholm, Sweden)

### **Memories of a Megalithic Landscape. Mortuary Practices and Gallery Graves in Western Sweden during the Late Neolithic.**

**ABSTRACT:** The Gallery graves of the Late Neolithic in western Sweden are enigmatic landmarks of a mythological megalithic landscape. The prehistoric burial monuments have been interpreted in a variety of different ways in archaeological research.

In this paper I wish to present results from my research on the mortuary practices and gallery graves of western Sweden. The gallery graves of western Sweden represent the second largest conglomeration of gallery graves in the country. It is my interpretation that the gallery graves should be regarded mainly as spatial features, used as performative spaces in the Late Neolithic society. During the Late Neolithic there is vast evidence suggesting the development and existence of a secondary burial practice. There is a multiplicity of variations, but a recurring theme is that the first burial is temporary, after which one returns to cleanse the bones which then are reinterred at a new location. The dead body, before being buried, was subjected to several different phases, ultimately aiming at dissolving the body. The different phases of the death ritual were carried out in mortuary houses and gallery graves. Gallery graves and mortuary houses reflect how materiality and place act as vehicles for the reconstruction of remembrance in Late Neolithic society.

In my discussion I will focus on a variety of morphological variables of the gallery graves. The architectural features of the gallery grave and the mortuary house are interpreted as features used in

the management of space, guiding movements and corporal performances in the landscape during the Late Neolithic in western Sweden.

Key words: Megalithic tomb, gallery grave, Late Neolithic, performance, space, place, body, temporality, secondary burial practice.

**C68/21-42** Manuel CALADO (Lisboa, Portugal)

#### **Megaliths as Rock Art in the South of Portugal.**

**ABSTRACT:** This paper is based on the recently gathered archaeological data concerning standing stones and rock paintings and carvings, broadly contemporaneous, in the South of Portugal.

Instead of the traditional perspective, which treats those manifestations as ontologically different – though, in some occasions, tries to compare them or find specific links between them – rock art and megaliths are here considered as parts of the same complex of the Neolithic “packet”, rooted on the development of symbolic devices, and interconnected by a system of beliefs around the valorisation of the role of man against nature, and iconographically built around schematic ways of representing the human figure.

Actually, we can argue that the very concept of “megalithic art”, creating a common ground between both megaliths and rock art, implies a restrictive view, because it highlights the most obvious similarities, but hides the fact that, even when they have no carvings or paintings, standing stones are still rock art.

In some sense, they share the same similarities and differences as painting, engraving and sculpture, in modern western art.

In the Alentejo, as well as in other European prehistoric areas, carvings, paintings and standing stones are, on one hand, related with different historical contexts, but, on the other, they seem to be different adaptations to diverse geographical contexts.

Actually, standing stones keep an obvious dependence on the granite landscapes, carvings are only found on schist water eroded panels, and paintings are reduced to the quartzite rock shelters. (...)

**C68/21-43** Terence MEADEN (Oxford, UK)  
Di PATTISON (Oxford, UK)  
Kate PRENDERGAST (Oxford, UK)

#### **Neolithic rock art at the Avebury stone circles.**

**ABSTRACT:** There is strong academic research on the Neolithic rock art of Ireland, Scotland and northern England which represents a major expressive medium for these cultures. This paper argues that comparable rock art traditions also existed in Neolithic Wessex in southern England, including the great Avebury stone circles and associated monuments. This paper presents sculptural and photographic evidence for developed carved and worked megaliths at Avebury. It suggests that potential meanings associated with such carvings are integral to the wider ritual and symbolic uses of the monument, and that they represent a major and hitherto unrecognised regional rock art tradition in Neolithic Britain.

**C68/21-44** Mário VARELA GOMES

#### **Time and Signs. Southern Portugal megalithic art diachrony.**

**ABSTRACT:** The southern Portuguese megalithism is usually understood as a wide diachrony single phenomenon stretching from the early food producers polities times until the 3rd millennium BC metallurgical political societies. However, the southern Portuguese megalithic art evidences a pertinent iconographic and symbolic evolution through time.

Despite some continuities, the megalithic ideography suffered deep changes, evolving in parallel with the socio-economic societal structure thus, seemingly reflecting the superstructural changes and perception of the world by the local populations. The privileged material support for the ideological manifestations and symbolic changes are the standing stones and menhir steles. The southern Portuguese standing stones and steles evidence not just thematic variations, but also iconographic changes, associations, superimpositions and erasements, frequently creating complex palimpsests. The symbols inscribed in standing stones change through time and seem to reflect the changes in the ideological and behavioral pattern of the local communities, progressively adapting the monuments to diverse new contexts. The two major iconographic renovation periods were the 4th millennium BC,

when many standing stones were anthropomorphized and turned into steles, and the 3rd millennium BC, when the Sun iconography suggestive of the great mediterranean goddess with the solar eyes, becomes wide spread. The succession of symbol sets is registered in several single standing stones, such as Pontais 1 (Silves), Cerro das Pedras (Loulé), Vale Rodrigo (Évora), Barrocal (Reguengos de Monsaraz) and in many of those which are integrated in stone circles, such as those in Almendres and Portela de Mogos (Évora) .

**C68/21-45** Fiona HOOK (South Fremantle, Australia)  
Ed RHODES (Canberra, Australia)

***Gurdadagui* stone arrangements (Australia): late Holocene aggregation locals?**

**ABSTRACT:** This paper describes the excavation, optical dating and relocation of 10 stone arrangements, comprising over 1500 individual standing stones, in the Pilbara region of northwest Western Australia. The programme was undertaken for BHP Billiton Iron Ore as part of mitigative salvage works associated with the development of the Mining Area C mine in association with the the *Innawonga Bunjima Niapili* and *Martu Idja Banyjima* Indigenous groups

The paper firstly outlines the dating and recording programme and then interprets the results suggesting that *Gurdadagui* stone arrangements were constructed during a period of increasing population over the last millennia. During this period there is evidence from many parts of the Australian mainland, including the arid zone, that there is increasing boundedness in Indigenous populations and possibly the formation of new group identities as a means of managing growing populations. Within such a dynamic situation the need socially to articulate and renegotiate broad scale alliance and subsistence networks would have increased. In this context stone arrangements and their construction are viewed as part of a wider graphic system which was used to control and promote the exchange of information. The *Gurdadagui* stone arrangements may be an artefact of increasing ceremonial and ritual behaviour which may have managed the pressures placed on societies from increasing populations, and to bind increasingly segmented groups in mutually supportive alliances. Here, the role of “aggregation locales” (ceremonial and ritual sites), such as the *Gurdadagui* stone arrangements, are seen as inclusive of disparate groups in the face of what can be argued to be a period of population increase and social fragmentation. Such sites may be symbolic of cultural forces that bind societies and people together over large distances.

**C68/21-46** Terry HUNT (Honolulu, Haway, U.S.A.)  
Carl LIPO (Long Beach, California, U.S.A.)

**Monumentality and ancient social organization on Rapa Nui (Easter Island).**

**ABSTRACT:** What do the remarkable statues and monumental structures of Easter Island tell us about ancient social organization? This remote and diminutive island saw cultural investments that included massive statue production and island-wide transport and monumental constructions (*ahu*), among other impressive cultural expressions in art and architecture. Most scholars believe that statue production centered in a large quarry with island-wide transport along a road system required a centralized authority and concomitant social organization. We evaluate this hypothesis against multiple lines of evidence for spatial-temporal patterns in monumentality. We analyze satellite images to document statue roads and use stylistic variables to construct a cultural phylogeny of the statues. We also examine complementary human biological data for the island. Our research supports a model of largely autonomous groups operating independent of any greater organizational authority. Instead, relatively small-scale groups appear to be competing for success in an environment of limited and unpredictable resources.

**C68/21-47** Chris SCARRE (Cambridge, UK)

**Megaliths, memory and the power of stones.**

**ABSTRACT:** Megalithic monuments are characterised by stones of exceptional size, which in many cases have been subject to little further shaping or finishing. The use of such stones suggests a desire to retain ‘primitive’ features of the blocks, such as colours and textures, that served to indicate the

sources from which they had been taken. A number of recent studies have identified extraction sites, showing that megalithic blocks were often (but not always) taken from visible boulders and outcrops. These may in themselves have been considered sacred by prehistoric communities. The special powers of the stones are sometimes indicated by carved motifs which imply they were thought to have 'human' qualities. Similar significance may have been accorded to certain trees, some of which were felled and split to construct timber burial chambers, and others incorporated into timber circles. These practices suggest belief systems focused upon the manipulation of memories embedded in the landscape

**C68/21-48**

Serge CASSEN  
W. M. TORGUNAKOV  
P. PÉTREQUIN  
B. LASNIER

**“The-teeth-under-the-sky”: steles of mountains and exploitation of green stone in the Kuznetskii Alatau, southernmost Siberia (Khakassia, Russia).**

**ABSTRACT:** At the southernmost end of the mountainous region of Kuznetskii Alatau, in the north of the village of Balyksu in Khakassia, several granite steles (up to eight meters), set up on an unknown date then dropped, were discovered on the Taskil mounts, at 1500 m of altitude. The discovery of veins of eruptive rock (vaugnerite, from green dark color to clear green) exploited by the man at an unspecified period, but probably old time insofar as they are outlines of axe blades which were prepared here, lets think that this juxtaposition of facts in an uninhabitable environment apart from the short summer season is not the simple fruit of the chance...

**C68/21-49**

David CALADO (Faro, Portugal)  
Maria Dolores CÁMALICH ( , Spain)  
Dimas MARTÍN-SOCAS ( , Spain)  
José Miguel NIETO (Huelva, Spain)  
António DELGADO  
Francisco NOCETE (Huelva, Spain)  
Amelia RODRÍGUEZ  
Moisés BAYONA (Huelva, Spain)  
Esther ALEX  
Nuno INÁCIO (Huelva, Spain)

**Some Stones Can Speak! The social structure, identity and territoriality of SW Atlantic Europe complex appropriator communities reflected in their standing stones.**

**ABSTRACT:** In the Extreme SW Atlantic Europe numerous permanent settlement sites with standing stones, decorated with recurring symbols, have been identified. Chronologically, these standing stones started to be erected before than the actually existing first evidences of cereal agriculture in the area. Moreover, the dispersion of the settlement sites, standing stones and symbols, allowed the interpretation of some patterns of social organization of the menhirs builders with an amount of evidence and detail previously unknown for a European prehistoric society.