

ESF Exploratory Workshop on:
Burial in ‘other’ places in the European past

Dates 10th-12th April 2007

Venue: University of Winchester, UK

Convenors: Dr Nick Thorpe, University of Winchester; Dr Andrew Chamberlain,
University of Sheffield

Scientific Report

1. Executive Summary

Background and Workshop Objectives

The aim of the workshop was to consider burials from the Mesolithic up to the medieval period in Europe which occur in places other than those ‘normal’ for the particular period, e.g. burials outside cemeteries and barrows. These ‘non-standard’ burials occur in caves and crevices, wetlands, settlements, middens, rivers, on coasts, in mines, with metal hoards and metal-working debris, at crossroads at roadsides as well as in pits away from any other known contemporaneous activity. Many of these are ‘natural places’, the study of which is a relatively new phenomenon in European archaeology as a whole.

Many of these burials are not complete, and thus in terms of methodology many of the human bone assemblages in these ‘other’ contexts are highly fragmented and can not be assessed by physical anthropologists using standard recording methods. New methods suitable for this task do exist, but these have not been standardised across Europe, making comparative study difficult. In addition, the contexts in which these skeletal remains have been discovered are problematic in three possible ways. First, many discoveries have been made by amateurs, especially those in natural places, in particular caves, and they may be in private collections or have entered museum collections without a full analysis of human bone material being undertaken and thus unknown to interested

scientists. Second, many of the natural place discoveries, the most well being the bog bodies, lack datable associated finds and thus require radiocarbon dating to place in any cultural context. Third, even when dating by associated artefacts is a possibility, it is clear that this may be highly misleading.

The objectives of the workshop were to share practice and results of recent research from as wide a variety of countries and contexts of discovery as possible, enabling information exchange and a consideration of the possibilities of future collaborative work and the directions this might take.

Workshop Programme

The workshop considered burials in other places from the Mesolithic to the post-medieval period from across Europe. Contexts for burial discussed included caves, rock shelters, ditches, water, bogs, coasts, houses, ditches, wells and middens. All participants presented specific country-based studies against the background of local 'normal' burial practice.

Outcomes of Workshop

1. Delegates agreed that a wide range of future developments would be desirable to raise the profile of this marginal area of study and to improve standards.
2. The publication of the meeting was agreed to be a priority.
3. Training of osteoarchaeologists and standardisation of osteological reports was agreed to be essential.
4. A more permanent organisation to promote the study of human remains in other places could be created.
5. This should aim to translate and make existing material internationally available and spread best practice.
6. Delegates wished to include anthropologists and historians in future work.
7. Specific types of burial context could be studied in more detail.

8. Programmes of scientific analysis including dating, isotope and DNA analysis should be undertaken.

2. Scientific Content of the Event

The workshop was held over three days, with papers presented by all twenty one participants followed by discussion. The theme of the workshop was burials from the Mesolithic up to the medieval period in Europe which occur in places other than those 'normal' for the particular period, e.g. burials outside cemeteries and barrows. These 'non-standard' burials occur in caves and crevices, wetlands, settlements (in pits, ditches and wells), middens, rivers, on coasts, in mines, with metal hoards and metal-working debris, at crossroads at roadsides as well as in pits away from any other known contemporaneous activity. Many of these are 'natural places', the study of which is a relatively new phenomenon in European archaeology as a whole.

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Even when collections have been analysed by physical anthropologists the results have not been made available to archaeologists examining issues of burial practice due to the general difficulties in communication between the two disciplines. This is a legacy of separate disciplinary literatures, especially for journals, a situation exacerbated in the case of burials in 'other' places which are commonly published as individual discoveries. This workshop enabled members of the two disciplines to gain a better understanding of the difficulties and possibilities of these types of burials and ensure that they are considered as a group rather than as individual finds.

To achieve a fuller understanding of past societies from the Mesolithic to the medieval it is necessary to include this 'non-standard' burial population. The incomplete nature of the evidence from standard burial practices has always been clear to archaeologists and physical anthropologists, but the scattered data and problems of analysis for non-standard burials alluded to above have hampered their recognition as a significant component of burial practice at all times.

The workshop brought together a group of younger and established scientists from a wide range of national traditions with their own interpretations of some of these burials to provide a new impetus to the study of this crucial but neglected area of past cultural practice. The papers presented were a mix of national overviews and case studies of broader interest.

The workshop opened on the afternoon on April 10th with a presentation by the ESF representative **Bohuslav Mánek**. **Nick Thorpe** laid out the general themes of the meeting and presented an overview of British burial outside the norm from the Neolithic to the post-medieval period. The general themes presented were: the very wide range of contexts used for deposition of human skeletal material (e.g. caves, rivers, lakes, bogs, shores, the sea, settlements, pits and crossroads), sometimes these are intimately related to the everyday, but often they are in natural places which may have been perceived as liminal spaces; the context of discovery and the treatment of the body, which has led to a considerable variety of motives having been explored by archaeologists, such as suicides

or outcasts (witches?), victims of violence and the disabled. Then examples from Britain and Ireland were considered, such as pit, river and monumental burial in the Neolithic, pit, ditch and midden burial in the Bronze Age, pit and bog burial in the Iron Age and Roman periods and monument and crossroads burials in the Medieval period. These were set against the background of 'normal' practices. **Andrew Chamberlain** raised the question of whether cave burial in Britain might be considered as normative deposition of the dead. Direct radiocarbon dating has established that about half of the human remains in caves date to the Neolithic and Beaker periods (fourth and third millennia BC). Nearly 100 Neolithic cave burial sites have now been identified in Britain, and the total number of individuals represented in these assemblages is comparable with the number of individuals excavated from non-megalithic long barrows, yet the cave burial rite is still regarded as constituting part of a marginal Neolithic funerary tradition. **Stephany Leach** looked specifically at a group of 21 subterranean sites in Yorkshire (NE England) with Neolithic to Roman skeletal remains. This study highlighted diverse treatment and a range of activities with regard to the deposition of human remains within vertical fissures, caves and rock shelters. Direct radiocarbon dating of human bone samples identified a span of use of more than 3000 years; this was unexpected when compared with artefacts believed to be associated with these remains. **Mike Parker Pearson** discussed five unusual human burials discovered in 2001 under Bronze Age roundhouses at Cladh Hallan on the island of South Uist in the Outer Hebrides of Scotland. The skeletons within these burials were not from an earlier cemetery but foundation deposits associated with the houses. Osteological, chronometric and other scientific analyses established that at least two of these burials exhibited signs of soft tissue preservation long after death. The Cladh Hallan mummies raise interesting possibilities for the existence of mummification as a funerary practice elsewhere in Bronze Age Britain and further afield. **Edeltraud Aspöck** provided an overview of the disposal methods of human remains from the Late Iron Age to the Early Anglo-Saxon period in Southern Britain, focussing on the various types of out-of-cemetery human remains and a case study of an area in West Sussex around the Late Iron Age cemetery of Westhampnett.

On the morning of Wednesday 11th April we shifted geographical focus to consider the Mediterranean, then Central Europe. **Anastasia Tsaliki** provided an overview of unusual burials in other places in Greece and Cyprus. Examples of unusual burials from different Greek and Cypriot locations and periods were presented and discussed, including human bodies recovered from wells, shafts, houses, a kiln and a cemetery wall. **John Robb** explored the range of ways in which people dealt with the dead in the prehistoric Central Mediterranean. This area shares a number of trends with Europe as a whole, including small groupings of cave burials in the Palaeolithic and Mesolithic; deposition around caves, villages and cemeteries in the Neolithic, the emergence of formal cemeteries distinct from settlements in most places in the Copper and Bronze Ages, and the development of sometimes very large cemeteries of single inhumations in the Iron Age. There is also much variation, with multiple ways of disposing of the dead at any time, some unique and remarkable sites, and some sites which archaeologists have traditionally not treated as mortuary sites which nevertheless formed part of the circulation of human bodies. **Estella Weiss-Krejci** considered cave burials and special deposits in settlements in Neolithic and Copper Age Portugal. These mortuary contexts usually contain multiple individuals ranging from at least a few to hundreds of people. She presented the most characteristic features of Iberian mortuary deposits from the Mesolithic/Early Neolithic transition in the sixth millennium BC to the late Copper Age (late third millennium BC), then focussed on Late Neolithic and Copper Age deposits from central and southern Portuguese caves (fourth and third millennium BC) and discussed a few Copper Age deposits with human remains from settlements. As in megalithic monuments the bones in settlement deposits and in natural caves, rock shelters and rock fissures are usually disarticulated and associated with animal bones. Some show signs for burning as well as cut and gnawing marks. She discussed the possible formation processes of these deposits (“secondary rituals” versus active defleshing or reburial of much older bones without any connection to funeral rituals) and addressed the question of which segments of society might have been treated in this way.

Moving to Central Europe, unfortunately both Czech delegates were prevented from attending the meeting due to last-minute illness, but they had prepared their complete

papers and these were presented by Nick Thorpe and discussed by the delegates. **Miluse Dobisikova** considered unusual burials from the Bronze Age, focussing first on two discoveries from the early Bronze Age, at Rajhrad and Velke Pavlovice in Moravia. The finds were located in two pits, the first contained the remains of parents and three children, the second the remains of parents and six children. In the burial ground in Hostivice (Later Bronze Age in Bohemia) the remains of 8 persons were buried in a non-ritual manner in 4 pits. **Milan Stloukal** investigated the Bull Rock Cave in the Moravian Karst. Research led by J. Wankel in the 1870s uncovered extremely rich material from the Early Iron Age. Wankel's interpretation was that this was a burial of a powerful chief. More recent research has revealed that the site was neither a burial ground nor a place of sacrifice. What probably happened is that a group of people had taken refuge in the cave and there they became victims of a disaster – the collapse of the cave's ceiling. **Jörg Orschiedt** looked at the Early Neolithic of Germany. During the early Neolithic of Central Europe, burials within graveyards seem to be the most common burial practice. Several graveyards of the LBK culture have been excavated during recent decades. The much higher number of settlements, however, rules out the possibility that burials in graveyards close to the settlement were the only burial practice used by LBK farmers. Not only the low number of burials, in total about 1000 individuals in Central Europe, but also the age and sex ratio within the graveyards shows that other forms of burial might play a significant role. The discovery of disarticulated human remains within caves and settlement pits has been interpreted in the past as remains of cannibalistic rituals. Human remains found in such a context are usually fragmented and sometimes reveal traces of manipulation such as cut marks, signs of burning, or perimortem breakage. New analyses of these remains show that they are characterised by a high representation of certain skeletal elements, particularly skulls and long bones. Additionally, it is evident that traces of manipulation differ from any kind of treatment of animal remains and do not reveal traces of violence. Two examples of a two-stage burial practice were presented: the cave site of Tiefenellern (Bavaria) and the settlement of Herxheim (Rhinland-Palatinate), where a high number of human remains were found in large pits surrounding the settlement area. Herxheim, in particular, reveals new aspects of a very complex secondary burial practice during the early Neolithic.

After lunch, we continued with Central Europe then moved to the Baltic. **Ulrich Veit** looked at burials within settlements. He presented some methodological reflections on the study of burials in ‘other’ places against the background of the archaeological evidence from Central Europe, especially from Germany. His case study was of the human skeletal remains regularly found among the debris of Iron Age settlements of southern Germany and adjacent areas. The starting point was some new evidence acquired during recent excavations at the small Iron Age hillfort of Reutlingen-Achalm in Baden-Württemberg. **Wijnand van der Sanden** considered the Netherlands. To date no general and systematic study has been made of those burials located outside the places which we think are the normal ones for burial. There is a small amount of archaeological literature, however, that deals with single categories of ‘exceptional’ burials, such as those in settlements of the Late Iron Age-Roman period, in rivers and streams and in bogs. He discussed a few examples of the first two categories – burials in settlements and human remains in rivers and streams – but concentrated on the burials in raised bogs in the northern half of the Netherlands in greater detail (number of finds, sex, presence of clothing, radiocarbon dates, size of bog, etc.). Particular attention was paid to the location of bogs that yielded human remains, the distance of the find-spots to the nearest settlement and possible relationships with nearby track-ways. **Vykintas Vaitkevičius** considered burials in water in Medieval Lithuania and Latvia. This has been discussed by Latvian and Lithuanian researchers for several decades. There are two well known archaeological sites to consider: Lake Vilkmuižas (Talsi district, Latvia) and Lake Obeliai (Ukmergė district, Lithuania). Both yielded impressive collections of some thousands of burnt and sometimes ritually damaged weapons, tools, jewellery, etc. dated back to the 13th – late 14th centuries. From a methodological point of view some aspects of these early investigations are questionable. Furthermore, cremated bones (both human and animal) were known only from the Obeliai site; although partly analysed in the 1980s they are missing today. Investigations of two new collective burial sites of the same period have taken place on dry land in Lithuania: in a reclaimed field in Marvelė (Kaunas City) and in previous shallow water in Bajorai (Elektrėnai district). Excavations were of higher quality and yielded a large amount of cremated bones, potsherds, arms, tools, and

jewellery. The coins found at the Bajorai site, minted in 1392–1396, were important for establishing a firm chronology. Burials in water dated to the late 14th – early 15th centuries in medieval Lithuania need to be interpreted in the context of a religious clash – state conversion to Christianity took place in Lithuania in 1387. Baltic mythology also provides some indications of why water was chosen for some pagan burials. **Mari Lõhmus** examined interments at settlement sites during the Estonian Early and Middle Neolithic (4900–3000 BC). The research history of Neolithic burials in Estonia goes back to the end of 19th century: the first graves to be dated to the Early Neolithic were discovered in 1882 in Kivisaare in Central Estonia. The most recent excavation of a Neolithic burial site was carried out in the late 1970s at Naakamäe. Most of the publications provide no interpretation of the discoveries; instead the major emphasis is given to artefacts connected to settlement sites and their description. At the same time we should not underestimate the value of the material collected so far (e.g. burial places), which forms the basis of further research – questions and interpretations. There are altogether fourteen possible burial sites known to us from the period under consideration, of which ten are located in the vicinity of contemporary settlement sites. As there are around eighty settlement sites (both permanent villages and seasonal campsites) from the same time span the question arises: was the settlement site the “other place” in which to place deceased relatives or was it a common location for interring the dead? **Anna Wickholm** assessed the bog find from Leväluhta, Finland. Leväluhta is situated in Isokyrö (Swedish Storkyro) parish in southern Ostrobothnia, on the west coast of Finland. The site is today dry land due to drainage works in the 19th century, but in 1674, when the place was first mentioned, it was still a spring in a marshy meadow with human bones sticking out of it. Bones have been recovered from the place on several occasions: in 1886, 1912-1913 and 1982-1983. From the various excavation campaigns a total amount of 73.8 kg of bones has been recovered. Of this, 69.8kg (94.5 %) is human and 3.9 kg animal bones, mainly horse and cattle. The human bones derive from 30 children and 70 adults. The people were placed in the bog for a short time at the beginning of the Merovingian period, AD 600-650. The date is derived from artefacts collected from the site, mainly some bronze jewellery and a badly damaged bronze cauldron. Several attempts have been made to interpret the site. The bones have been explained as either a

result of human sacrifice or as a cemetery for plague victims, unwanted children/criminals or for foreigners. There is, however, another possibility. Marshy areas possessed a supernatural character and therefore the place of burial could relate to this liminal aspect. **Åsa Larsson** considered cremated human and animal remains from Neolithic settlements in Sweden. The coastal Pitted Ware culture that persisted in Southern Sweden all through the 3rd millennium BC was previously assumed to have individualised burials. However, apart from cemeteries on Gotland, most of the region seemed lacking in “proper” burials. What does appear with remarkable consistency are scattered human remains on settlements – both cremated and unburnt bones – remains that were routinely explained as destroyed burials. At one settlement, however, one of the house structures was surrounded by a ditch and pits containing cremated human and animal bones. The excavators interpreted it as an *excarnation* house. This is an interesting theory with wider implications for the burial customs and cosmology of the Pitted Ware culture. Larsson has analysed both the human and animal bones from these features to ascertain from the cracks and fractures whether the bodies were burned when bone was still fresh or after excarnation – or both. The treatment of dog and seal in these features is interesting, and must be seen in relation to the human remains – and *vice versa*.

A formal dinner for the workshop followed at the Old Vine in Winchester.

On the morning of Thursday 12th April we concluded our geographical tour in Scandinavia. **Thomas Eriksson** discussed Bronze Age Sweden. The region around Lake Mälaren in central Sweden has a rich Bronze Age (c. 1800-500 BC), with many rock-carvings, settlements and hoards with artefacts of bronze. It is also the northernmost outpost of the so called “Nordic Bronze Age” or “Nordische Kreis”. But there are great differences between this region and the southern part of Scandinavia. The discrepancies are especially evident concerning rituals connected to burial and funerals. The well known barrows with oak coffins from the Early Bronze Age and cremation cemeteries with urns from the Late Bronze Age in southern Scandinavia are missing from the Mälaren basin. There are many stone cairns in the area, but they are too few to

contain the whole population. Rescue excavations have revealed an entirely new aspect of burial customs in the region during the Bronze Age. Scattered finds of cremated and unburned bones are found at ordinary settlements: in pits, in burnt mounds and among what can be interpreted as standard settlement debris. **Hilde Fyllingen** presented her osteological analysis of a mass burial from Nord-Trøndelag, Norway. In the late 1960s an excavation was carried out on a small peninsula in Inderøy county, Nord Trøndelag. A substantial amount of inhumed human bones was discovered. The remains were dated by radiocarbon to 1300 BC. The discovery is unique in Norwegian archaeology. The bones were those of at least 22 individuals of all ages. Old and new injuries were recorded showing repeated encounters of a violent nature. Over the past 30 years several mass burials, dating to 1500-1300 BC, have been excavated across Europe. The skeletal material shows similar injuries and manner of deposit. This period in prehistory is characterised by a rise in weapon production followed by a decline in the availability of copper and tin. Weapon analyses clearly prove long term use of swords as they show nicks and grooves consistent with battle, as well as evidence of repair and sharpening. In adopting the way of life of Continental Europe, the people in Norway may also have been drawn into the political and/or social conflicts of Bronze Age Europe. This possibility is addressed by looking at the physical evidence - the human bones. **Knut Bergsvik** discussed Mesolithic and Neolithic human bones in Norwegian caves and rock-shelters. In some cases they occur as single bones, such as teeth, finger-joints and skull fragments. In other cases they were uncovered as complete or partially articulated skeletons. The caves and rock-shelters which produced bones were used in a variety of different ways. In some cases, nothing other than human bones was found. In other cases, the bones were accompanied by faunal material and other types of refuse from residential occupation. The paper presents an overview of the data. The significance of the caves and rock-shelters are discussed, and they are compared to other contemporary settlements and burial sites. **Liv Helga Dommasnes** provided a very brief introduction to Iron Age burials in general and to contemporary human remains in caves in Norway, and then proceeded to address the relationship between caves and cairns (graves) in the district of Sunnmøre in North-Western Norway. In this area, the dominant burial rites do, on the one hand, belong to a tradition originating in the Bronze Age, but on the other hand, this

tradition of burial may be rather local and as such different from “normal” Scandinavian burials of the Early Iron Age. This situation, combined with the fact that some of the cairns in question are found on the strip of land between deep caves and the sea, is used as a key to a possible way of understanding the meaning of human bones in the caves. Finally, a wider context of interpretation is sought in Old Norse religious traditions and in Sami pre-Christian burials and sacrificial practices.

The workshop concluded with a general discussion of the presentations, lessons to be learnt from these and future developments. The presentations demonstrated the wealth of case study material available across the length and breadth of Europe, how much active research there is on this topic (including a number of PhD projects underway or recently completed). Delegates remarked how they had been unaware that so many others were working on related topics in other countries, thus opening up possibilities for future collaborative work, and how until this workshop they had lacked a structured forum in which to exchange experiences and examples of good practice.

3. Assessment of the Results, Contribution to the Future Direction of the Field

The delegates agreed that a wide range of future developments would be desirable to raise the profile of this marginal area of study and to improve standards.

The publication of the meeting was agreed to be a priority. Subsequent to the meeting publication has been agreed with Oxbow Books, Oxford, a major archaeological publisher with international distribution.

In the longer term, training of osteoarchaeologists and standardisation of osteological reports was agreed to be essential. This needs to be encouraged through the exchange of information – involving meetings, an email forum, and a website (perhaps hosted by another organisation). A more permanent organisation to promote the study of human remains in other places could be created, perhaps under the aegis of the European Association of Archaeologists. A number of individuals from countries not represented

at the workshop, who had wished attend, but been unable to do so as a result of outside circumstances, have expressed an interest in becoming involved in such developments.

One element of this programme of work would be translation and making existing material internationally available, e.g. hosting national databases of burials. Another would be spreading best practice. This could be done through convening roadshow/showcase meetings – aimed at other archaeologists and osteoarchaeologists, museums and regional and national heritage organisations. Such meetings would provide examples of best practice, showing the significance of this neglected body of information about past societies and the ability of thorough study to produce valuable new insights on the treatment of the human body and social relations. This could then be followed up by a handbook type statement on burial taphonomy, providing information on best practice to a wider audience. Interest in such an organisation and proposed publication, bringing together the interests of archaeologists and osteoarchaeologists has already been expressed by national bodies such as the British Association for Biological Anthropology and Osteoarchaeology and the Swedish Association for Osteologists.

The delegates also expressed a need to broaden the circle of those involved in such an interest group to include anthropologists and historians.

Some specific sub-areas of research were also seen as being of specific interest, including experimental archaeology on the animal bones as an analogy to human bones. Particular contexts of burial could merit further more detailed treatment, including settlements (i.e. burials in houses, pits, ditches and wells), caves, wet places and islands. Specific treatments of the body such as mummification could be examined on a broader geographical basis through the application of new methods. Programmes of scientific analysis including dating, isotope and DNA analysis will enable more in-depth consideration of issues of interpretation, providing further information allowing a reconsideration of the relationship between these burials and those in ‘normal’ contexts – were these people of different age or sex, did they die violently, how were their bodies treated after death? Is there evidence to support the possibility that these may be victims

of intra- or inter-group violence, or marginalised individuals, or human sacrifices? How do burials in ‘other’ locations relate to each other and to ‘standard’ burials? Given the greater sophistication of current methods of skeletal analysis these are questions which can now be addressed.

4. Workshop Programme

Tuesday 10th April

2.00 Introduction by European Science Foundation representative

2.20 Nick Thorpe – General themes and British burial outside the norm.

2.50 Andrew Chamberlain – Prehistoric human remains in caves

3.20 Coffee

3.50 Stephany Leach – Yorkshire caves: Neolithic to Roman skeletal remains

4.20 Mike Parker Pearson – Bronze Age Mummies in Scotland

4.50 Edeltraud Aspöck – Deviant burials in Britain from the Iron Age to the Anglo-Saxon period

5.20 Session discussion

5.50 End

Wine reception

Wednesday 11th April

9.00 Anastasia Tsaliki – Deviant burials in the historic Aegean

9.30 John Robb – Prehistoric burials in Italy and the central Mediterranean

10.00 Estella Weiss-Krejci – Cave burials and special deposits in settlements in Neolithic and Copper Age Portugal.

10.30 Coffee

11.00 Miluse Dobisikova – Unusual burials from the Bronze Age in the Czech Republic

11.30 Milan Stloukal – “Places of sacrifice” discovered in the 19th century – Bull-rock Cave in Moravia.

12.00 Jörg Orschiedt – Scattered bones: secondary burial in the Early Neolithic of Germany

12.30 Session discussion

1.00 Lunch

2.00 Ulrich Veit – Bronze Age settlement burials in Germany

2.30 Wijnand van der Sanden – Bog bodies in Holland

3.00 Vykintas Vaitkevicius – Burials in Water in Medieval Lithuania

3.30 Coffee

4.00 Mari Löhmus – Buried at home? Interments on settlement sites during the Estonian Early and Middle Neolithic.

4.30 Anna Wickholm –The bog find from Leväluhta, Finland: a place of sacrifice, punishment or just a normal cemetery?

5.00 Åsa Larsson – Neolithic settlement burials in Sweden

5.30 Session discussion

6.00 End

6.45 Meeting dinner in Winchester

Thursday 12th April

9.00 Thomas Eriksson – Bronze Age burial in Sweden

9.30 Hilde Fyllingen – Osteological analysis of a mass burial from Nord-Trøndelag, Norway.

10.00 Knut Bergsvik – Stone Age Human bones in Norwegian caves and rock-shelters.

10.30 Coffee

11.30 Liv Dommasnes – Unusual burials in Iron Age Norway

12.00 Session discussion

12.30 Concluding discussion – proposals for future developments and continuing information exchange in the subject

1.30 Lunch

2.30 End and departure

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6. *Statistical Information on participants*

The participants represented 11 different countries, and were a mixture of 10 established and 11 young scientists, with 12 being archaeologists and 9 being physical anthropologists. 10 were female and 11 male.

Detailed geographical repartition:

AT	2
CZ	2
DE	2
EE	1
FI	1
GR	1
LV	1
NL	1
NO	3
SE	2
UK	5