Doing Archaeology In Popular Culture Holtorf Cornelius

Using wide-ranging examples and compelling images to support his often controversial theses, including the assertion that the past is a "renewable resource," Cornelius Holtorf merges archaeological and cultural theory to take readers on an erudite tour of these intersections. Deliberately blurring the borders between past people and present meanings, this ambitious project seeks no less than the redefinition of the term "archaeology." Equal parts amusing, infuriating, provocative and thought-provoking, this work will interest students and teachers in archaeology, anthropology, cultural studies and human geography, as well as professionals in heritage management and museums.

This collection of insightful essays by outstanding artists, anthropologists, historians, classicists and humanists was developed to broaden the study of popular culture and to provide instances of original and innovative interdisciplinary approaches. Its first purpose is to broaden the study of popular culture which is too often regarded in the academic world as the entertainment and leisure time activities of the 20th century. Second, the collection gives recognition to the fact that a number of disciplines have been investigating popular phenomena on different fronts, and it is designed to bring examples of these disciplines together under the common rubric of "popular culture."

Related to this is a third purpose of providing instances of original and innovative interdisciplinary approaches. Last, the collection should be a worthwhile contribution to the component disciplines as well as to the study of popular culture.

Restoring the historicity and plurality of archaeological ethics is a task to which this book is devoted; its emphasis on praxis mends the historical condition of ethics. In doing so, it shows that nowadays a multicultural (sometimes also called "public") ethic looms large in the discipline. By engaging communities "differently," archaeology has explicitly adopted an ethical outlook, purportedly striving to overcome its colonial ontology and metaphysics. In this new scenario, respect for other historical systems/worldviews and social accountability appear to be prominent. Being ethical in archaeological terms in the multicultural context has become mandatory, so much that most professional, international and national archaeological associations have ethical principles as guiding forces behind their openness towards social sectors traditionally ignored or marginalized by their practices. This powerful new ethics—its newness is based, to a large extent, in that it is the first time that archaeological ethics is explicitly stated, as if it didn't exist before—emanates from metropolitan centers, only to be adopted elsewhere. In this regard, it is worth probing the very nature of the dominant multicultural ethics in disciplinary practices because (a) it is at least suspicious that at the same time archaeology has tuned up with postmodern capitalist/market needs, and (b) the discipline (along with its ethical principles) is contested worldwide by grass-roots

organizations and social movements. Can archaeology have socially committed ethical principles at the same time that it strengthens its relationship with the market and capitalism? Is this coincidence just merely haphazard or does it obey more structural rules? The papers in this book try to answer these two questions by examining praxis-based contexts in which archaeological ethics unfolds.

An objective guide to this fascinating science of history and culture Archaeology continually makes headlines--from recent discoveries like the frozen Copper-Age man in the Italian Alps to the newest dating of the first people in America at over 14,0000 years ago. Archaeology For Dummies offers a fascinating look at this intriguing field, taking readers on-site and revealing little-known details about some of the world's greatest archaeological discoveries. It explores how archaeology attempts to uncover the lives of our ancestors, examining historical dig sites around the world and explaining theories about ancient human societies. The guide also offers helpful information for readers who want to participate in an excavation themselves, as well as tips for getting the best training and where to look for jobs.

Features articles written by archaeology scholars on such topics as bog bodies, underwater archaeology, the Pyramids of Giza, and the Valley of the Kings

This book summarizes archaeological approaches to the contemporary past, and suggests a new agenda for the archaeology of late modern societies. The principal focus is the archaeology of developed, de-industrialized societies during the second

half of the twentieth century and the beginning of the twenty-first. This period encompasses the end of the Cold War and the beginning of the 'internet age', a period which sits firmly within what we would recognize to be a period of 'lived and living memory'. Rodney Harrison and John Schofield explore how archaeology can inform the study of this time period and the study of our own society through detailed case studies and an in-depth summary of the existing literature. Their book draws together cross-disciplinary perspectives on contemporary material culture studies, and develops a new agenda for the study of the materiality of late modern societies.

Increasingly, archaeological sites worldwide are being commodified for a growing tourism trade. At best, expansion of programs can aid in the protection and historic preservation of sites and strengthen community identities. However, unchecked commercial development may undermine the economic and cultural integrity of these same sites, replacing local interests with corporate ones. In this volume, original case studies from well-known sites in Cambodia, Israel, England, Mexico, and the United States addresses the complex interaction between archaeology and nationalistic, political, and commercial policies.

As a discipline, Archaeology has developed rapidly over the last half-century. The increase in so-called 'public archaeology,' with its wide range of television programming, community projects, newspaper articles, and enhanced site-based interpretation has taken archaeology from a closed academic discipline of interest to a

tiny minority to a topic of increasing interest to the general public. This book explores how archaeologists share information – with specialists from other disciplines working within archaeology, other archaeologists, and a range of non-specialist groups. It emphasises that to adequately address contemporary levels of interest in their subject, archaeologists must work alongside and trust experts with an array of different skills and specializations. Drawing on case studies from eleven countries, Sharing Archaeology explores a wide range of issues raised as the result of archaeologists' communication both within and outside the discipline. Examining best practice with wider implications and uses beyond the specified case studies, the chapters in this book raise questions as well as answers, provoking a critical evaluation of how best to interact with varied audiences and enhance sharing of archaeology.

Archaeology and Folklore explores the complex relationship between the two disciplines to demonstrate what they might learn from each other. This collection includes theoretical discussions and case studies drawn from Western Europe, the Mediterranean and North. They explore the differences between popular traditions relating to historic sites and archaeological interpretations of their history and meaning.

This book provides a broad overview of the key concepts in public archaeology, a research field that examines the relationship between archaeology and the

public, in both theoretical and practical terms. While based on the long-standing programme of undergraduate and graduate teaching in public archaeology at UCL's renowned Institute of Archaeology, the book also takes into account the growth of scholarship from around the world and seeks to clarify what exactly 'public archaeology' is by promoting an inclusive, socially and politically engaged vision of the discipline. Written for students and practitioners, the individual chapters provide textbook-level introductions to the themes, theories and controversies that connect archaeology to wider society, from the trade in illicit antiquities to the use of digital media in public engagement, and point readers to the most relevant case studies and learning resources to aid their further study. This book was produced as part of JISC's Institution as e-Textbook Publisher project. Find out more at https://www.jisc.ac.uk/rd/projects/institution-as-e-textbook-publisher Praise for Key Concepts in Archaeology 'Littered throughout with concise and well-chosen case studies, Key Concepts in Public Archaeology could become essential reading for undergraduates and is a welcome reminder of where archaeology sits in UK society today.' British Archaeology This volume addresses the relationship between archaeologists and the dead, through the many dimensions of their relationships: in the field (through practical and legal issues), in the lab (through their analysis and interpretation), and in

their written, visual and exhibitionary practice--disseminated to a variety of academic and public audiences. Written from a variety of perspectives, its authors address the experience, effect, ethical considerations, and cultural politics of working with mortuary archaeology. Whilst some papers reflect institutional or organizational approaches, others are more personal in their view: creating exciting and frank insights into contemporary issues that have hitherto often remained "unspoken" among the discipline. Reframing funerary archaeologists as "death-workers" of a kind, the contributors reflect on their own experience to provide both guidance and inspiration to future practitioners, arguing strongly that we have a central role to play in engaging the public with themes of mortality and commemoration, through the lens of the past. Spurred by the recent debates in the UK, papers from Scandinavia, Austria, Italy, the US, and the mid-Atlantic, frame these issues within a much wider international context that highlights the importance of cultural and historical context in which this work takes place.

The second edition of Archaeological Ethics is an invitation to an ongoing and lively discussion on ethics. In addition to topics such as looting, reburial and repatriation, relations with native peoples, and professional conduct, Vitelli and Colwell-Chanthaphonh have responded to current events and news stories.

Twenty-one new articles expand this ongoing discussion into the realm of intellectual property, public outreach, archaeotourism, academic freedom, archaeological concerns in times of war, and conflicting values. These compelling articles, from Archaeology Magazine, American Archaeology, and Expedition are written for a general audience and provide a fascinating introduction to the issues faced every day in archaeological practice. The article summaries, discussion and research questions, and suggestions for further reading-particularly helpful given the vast increase in related literature over the last decade-serve as excellent teaching aids and make this volume ideal for classroom use. Scholars consider sound and its concepts, taking as their premise the idea that popular culture can be analyzed in an innovative way through sound. The wide-ranging texts in this book take as their premise the idea that sound is a subject through which popular culture can be analyzed in an innovative way. From an infant's gurgles over a baby monitor to the roar of the crowd in a stadium to the sub-bass frequencies produced by sound systems in the disco era, sound—not necessarily aestheticized as music—is inextricably part of the many domains of popular culture. Expanding the view taken by many scholars of cultural studies, the contributors consider cultural practices concerning sound not merely as semiotic or signifying processes but as material, physical, perceptual, and

sensory processes that integrate a multitude of cultural traditions and forms of knowledge. The chapters discuss conceptual issues as well as terminologies and research methods; analyze historical and contemporary case studies of listening in various sound cultures; and consider the ways contemporary practices of sound generation are applied in the diverse fields in which sounds are produced, mastered, distorted, processed, or enhanced. The chapters are not only about sound; they offer a study through sound—echoes from the past, resonances of the present, and the contradictions and discontinuities that suggest the future. Contributors Karin Bijsterveld, Susanne Binas-Preisendörfer, Carolyn Birdsall, Jochen Bonz, Michael Bull, Thomas Burkhalter, Mark J. Butler, Diedrich Diederichsen, Veit Erlmann, Franco Fabbri, Golo Föllmer, Marta García Quiñones, Mark Grimshaw, Rolf Großmann, Maria Haná?ek, Thomas Hecken, Anahid Kassabian, Carla J. Maier, Andrea Mihm, Bodo Mrozek, Carlo Nardi, Jens Gerrit Papenburg, Thomas Schopp, Holger Schulze, Toby Seay, Jacob Smith, Paul Théberge, Peter Wicke, Simon Zagorski-Thomas
Islamic archaeology is young discipline, emerging only over the course of the 1980s and 1990s. The Oxford Handbook of Islamic Archaeology is the first work of its kind to cover the archaeology of the Islamic world on a global scale, from North Africa to China and Europe to sub-Saharan Africa.

When we think of archaeology, most of us think first of its many spectacular finds: the legendary city of Troy, Tutankhamun's golden tomb, the three-million-year-old footprints at Laetoli, the mile-high city at Machu Picchu, the cave paintings at Lascaux. But as marvelous as these discoveries are, the ultimate goal of archaeology, and of archaeologists, is something far more ambitious. Indeed, it is one of humanity's great quests: to recapture and understand our human past, across vast stretches of time, as it was lived in every corner of the globe. Now, in The Oxford Companion to Archaeology, readers have a comprehensive and authoritative overview of this fascinating discipline, in a book that is itself a rare find, a treasure of up-to-date information on virtually every aspect of the field. The range of subjects covered here is breathtaking--everything from the domestication of the camel, to Egyptian hieroglyphics, to luminescence dating, to the Mayan calendar, to Koobi Fora and Olduvai Gorge. Readers will find extensive essays that illuminate the full history of archaeology--from the discovery of Herculaneum in 1783, to the recent finding of the "Ice Man" and the ancient city of Uruk--and engaging biographies of the great figures in the field, from Gertrude Bell, Paul Emile Botta, and Louis and Mary Leakey, to V. Gordon Childe, Li Chi, Heinrich Schliemann, and Max Uhle. The Companion offers extensive coverage of the methods used in archaeological research, revealing

how archaeologists find sites (remote sensing, aerial photography, ground survey), how they map excavations and report findings, and how they analyze artifacts (radiocarbon dating, dendrochronology, stratigraphy, mortuary analysis). Of course, archaeology's great subject is humanity and human culture, and there are broad essays that examine human evolution--ranging from our early primate ancestors, to Australopithecus and Cro-Magnon, to Homo Erectus and Neanderthals--and explore the many general facets of culture, from art and architecture, to arms and armor, to beer and brewing, to astronomy and religion. And perhaps most important, the contributors provide insightful coverage of human culture as it has been expressed in every region of the world. Here entries range from broad overviews, to treatments of particular themes, to discussions of peoples, societies, and particular sites. Thus, anyone interested in North America would find articles that cover the continent from the Arctic to the Eastern woodlands to the Northwest Coast, that discuss the Iroquois and Algonquian cultures, the hunters of the North American plains, and the Norse in North America, and that describe sites such as Mesa Verde, Meadowcraft Rockshelter, Serpent Mound, and Poverty Point. Likewise, the coverage of Europe runs from the Paleolithic period, to the Bronze and Iron Age, to the Post-Roman era, looks at peoples such as the Celts, the Germans, the Vikings, and the Slavs, and

describes sites at Altamira, Pompeii, Stonehenge, Terra Amata, and dozens of other locales. The Companion offers equally thorough coverage of Africa, Europe, North America, Mesoamerica, South America, Asia, the Mediterranean, the Near East, Australia and the Pacific. And finally, the editors have included extensive cross-referencing and thorough indexing, enabling the reader to pursue topics of interest with ease; charts and maps providing additional information; and bibliographies after most entries directing readers to the best sources for further study. Every Oxford Companion aspires to be the definitive overview of a field of study at a particular moment of time. This superb volume is no exception. Featuring 700 articles written by hundreds of respected scholars from all over the world, The Oxford Companion to Archaeology provides authoritative, stimulating entries on everything from bog bodies, to underwater archaeology, to the Pyramids of Giza and the Valley of the Kings.

What would Howard Carter have thought of Lara Croft? and why do archaeologists feature so prominently in Star Trek? Douglas Adams, author of Hitchhiker's Guide to the Galaxy writes the preface to this unusual collection of papers dedicated to exploring the role of the archaeologist in popular culture. The clichés and stereotypes of archaeology that abound in popular culture, the sense of mystery and adventure, the excitement generated by a dangerous treasure

hunt or a thrilling detective story, rarely hint at the monotonous hours spent by modern archaeologists researching in laboratories and libraries and filling out paperwork. Yet the role-models provided by fictional characters such as Dr Who, Indiana Jones, Captain Jean-Luc Picard and Lara Croft have had a powerful influence on how archaeologists and the practices of archaeology are viewed by the general public. At times hilarious, these papers nevertheless address serious cultural issues relevant to archaeology today: colonialism, the indigenous voice, gender roles, objectivity, and ownership of the past.

Machine generated contents note: 1. The trouble with theory; 2. The total record; 3. Formation theory; 4. Materialized culture; 5. Archaeological entities; 6. Archaeological interventions; 7. A 'new' social archaeology?

The Making of English Popular Culture provides an account of the making of popular culture in the nineteenth century. While a form of what we might describe as popular culture existed before this period, John Storey has assembled a collection that demonstrates how what we now think of as popular culture first emerged as a result of the enormous changes that accompanied the industrial revolution. Particularly significant are the technological changes that made the production of new forms of culture possible and the concentration of people in urban areas that created significant audiences for this new culture. Consisting of

fourteen original chapters that cover diverse topics ranging from seaside holidays and the invention of Christmas tradition, to advertising, music and popular fiction, the collection aims to enhance our understanding of the relationship between culture and power, as explored through areas such as 'race', ethnicity, class, sexuality and gender. It also aims to encourage within cultural studies a renewed historical sense when engaging critically with popular culture by exploring the historical conditions surrounding the existence of popular texts and practices. Written in a highly accessible style The Making of English Popular Culture is an ideal text for undergraduates studying cultural and media studies, literary studies, cultural history and visual culture.

The public's fascination with archaeology has meant that archaeologists have had to deal with media more regularly than other scholarly disciplines. In this volume, a group of archaeologists address a wide range of questions in this intersection of fields.

Situating archaeology in academic, social, and political contexts, the third edition emphasizes the ethics and the scholarship of women and includes considerable focus on the archaeology of recent and contemporary times.

Critical Perspectives on Cultural Memory and Heritage focuses on the importance of memory and heritage for individual and group identity, and for their

sense of belonging. It aims to expose the motives and discourses related to the destruction of memory and heritage during times of war, terror, sectarian conflict and through capitalist policies. It is within these affected spheres of cultural heritage where groups and communities ascribe values, develop memories, and shape their collective identity.

Postmodernism and Popular Culture brings together eleven recent essays by Angela McRobbie in a collection which deals with the issues which have dominated cultural studies over the last ten years. A key theme is the notion of postmodernity as a space for social change and political potential. McRobbie explores everyday life as a site of immense social and psychic complexity to which she argues that cultural studies scholars must return through ethnic and empirical work; the sound of living voices and spoken language. She also argues for feminists working in the field to continue to question the place and meaning of feminist theory in a postmodern society. In addition, she examines the new youth cultures as images of social change and signs of profound social transformation. Bringing together complex ideas about cultural studies today in a lively and accessible format, Angela McRobbie's new collection will be of immense value to all teachers and students of the subject.

Although libraries and museums for many centuries have taken the lead, under

one rational or another, in recovering, storing, and displaying various kinds of culture of their periods, lately, as the gap between elite and popular culture has apparently widened, these repositories of artifacts of the present for the future have tended to drift more and more to what many people call the aesthetically pleasing elements of our culture. The essays in this book investigate the reasons for present-day neglect of popular culture materials and chart the various routes by which conscientious and insightful librarians and museum directors can correct this disastrous oversight.

Divided into four distinct sections and drawing across various disciplines, this volume seeks to reappraise the place of archaeology in the contemporary world by providing a series of essays that critically engage with both old and current debates in the field of public archaeology.

"Holy Landscape" is a term frequently used to describe a multidimensional phenomenon. What this actually comprises is hard to define. Precisely this question is addressed in this volume. The "holy landscape" depends on people's Weltanschauung and is influenced by their respective culture and ethos. It is not just a question of religious buildings and rituals, nor is a mere matter of explicating terms such as "pure" and "impure", magic and myths; it is about an expressive space in which the "ceremony and mood of rites and cults" take place. The contributions also deal with the emergence

and continuing development of the term "holy landscape" and the changing expressions of religious mood.

What does being an archaeologist mean to Indigenous persons? How and why do some become archaeologists? What has led them down a path to what some in their communities have labeled a colonialist venture? What were are the challenges they have faced, and the motivations that have allowed them to succeed? How have they managed to balance traditional values and worldview with Western modes of inquiry? And how are their contributions broadening the scope of archaeology? Indigenous archaeologists have the often awkward role of trying to serves as spokespeople both for their home community and for the scientific community of archaeologists. This volume tells the stories—in their own words-- of 37 indigenous archaeologists from six continents, how they became archaeologists, and how their dual role affects their relationships with their community and their professional colleagues. Sponsored by the World Archaeological Congress

This volume begins a discourse on the implications of performing archaeology in a world dominated by modern trends of mass production, mass replication and representation of cultural forms, and mass consumption of images of the past. The contributors explore the extent to which contemporary consumption of mass-produced replicas, simulations, images and experiences of the past cause a crisis of representation of the past. Eschewing romantic beliefs, it discusses what archaeology

can do.

What impact is there on the field to recognize that archaeology is a regular feature in daily life and popular culture? Based upon the study of England, Germany, Sweden and the USA, Cornelius Holtorf examines the commonalities and peculiarities of media portrayal of archaeology in these countries, and the differences between media presentations and audience knowledge and attraction to the subject, In his normal engaging, populist style, Holtorf discusses the main strategies available to archaeologists in engaging with their popular representations. Possessors of a widely recognized, positively valued and well underpinned brand, archaeologists need to take more seriously the appeal of their work.

This book presents novel and interesting ways of teaching archaeological concepts and processes to college and university students. Seeking alternatives to the formal lecture format, the various contributions seek better ways of communicating the complexities of human behavior and of engaging students in active learning about the past. This collection of imaginative exercises designed by 20 master instructors on three continents includes role-playing, games, simulations, activities, and performance, all designed to teach archaeological concepts in interesting and engaging ways. Communicating archaeological heritage at the institutional level reflects on the current status of archeology, and a lack of communication between archaeologists and the general public only serves to widen the gap of understanding. As holders of this specific

scientific expertise, effective openness and communication is essential to understanding how a durable future can be built through comprehension of the past and the importance of heritage sites and collections. Developing Effective Communication Skills in Archaeology is an essential research publication that examines archeology as a method for present researchers to interact and communicate with the past, and as a methods for identifying the overall trends in the needs of humanity as a whole. Presenting a vast range of topics such as digital transformation, artificial intelligence, and heritage awareness, this book is essential for archaeologists, journalists, heritage managers, sociologists, educators, anthropologists, museum curators, historians, communication specialists, industry professionals, researchers, academicians, and students.

This articulate and authoritative survey of both the popular and academic trends in anthropology demonstrates the broad relevance of anthropological knowledge and argues for a more inclusive conception of the discipline that engages the public imagination. Demonstrates the evolving social contexts of British anthropological theory and practice from the mid-19th century Highlights the importance of popular anthropology in forming and sustaining the professional discipline Explores the past and present cross-fertilization of anthropologists, scientists and prominent literary figures Assesses the pioneering efforts online to advance the role of anthropology in public debates Appeals to a broader readership interested in cultural and intellectual

history

This Handbook is the first comprehensive survey of a rapidly expanding sub-field in archaeology, the study of the present and recent past. It seeks to explore the boundaries of this emerging area, to develop a tool-kit of concepts and methods, which are applicable to this new sub-field, and to suggest important future trajectories for research.

Archaeology has been an important source of metaphors for some of the key intellectuals of the 20th century: Sigmund Freud, Walter Benjamin, Alois Riegl and Michel Foucault, amongst many others. However, this power has also turned against archaeology, because the discipline has been dealt with perfunctorily as a mere provider of metaphors that other intellectuals have exploited. Scholars from different fields continue to explore areas in which archaeologists have been working for over two centuries, with little or no reference to the discipline. It seems that excavation, stratigraphy or ruins only become important at a trans-disciplinary level when people from outside archaeology pay attention to them and somehow dematerialize them. Meanwhile, archaeologists have been usually more interested in borrowing theories from other fields, rather than in developing the theoretical potential of the same concepts that other thinkers find so useful. The time is ripe for archaeologists to address a wider audience and engage in

theoretical debates from a position of equality, not of subalternity. Reclaiming Archaeology explores how archaeology can be useful to rethink modernity's big issues, and more specifically late modernity (broadly understood as the 20th and 21st centuries). The book contains a series of original essays, not necessarily following the conventional academic rules of archaeological writing or thinking, allowing rhetoric to have its place in disclosing the archaeological. In each of the four sections that constitute this book (method, time, heritage and materiality), the contributors deal with different archaeological tropes, such as excavation, surface/depth, genealogy, ruins, fragments, repressed memories and traces. They criticize their modernist implications and rework them in creative ways, in order to show the power of archaeology not just to understand the past, but also the present. Reclaiming Archaeology includes essays from a diverse array of archaeologists who have dealt in one way or another with modernity, including scholars from non-Anglophone countries who have approached the issue in original ways during recent years, as well as contributors from other fields who engage in a creative dialogue with archaeology and the work of archaeologists. A cultural study of an array of popular North American science fiction film and television texts, Excavating the Future explores the popular archaeological imagination and the political uses to which it is being employed by the U.S. state

and its adversaries.

The second edition highlights recent developments in the field and includes a new chapter on archaeology beyond mainstream academia. It also integrates more examples from popular culture, including mummies, tattoos, pirates, and global warming.

Recent years have witnessed a search for new sources for archaeological inspiration within areas which until recently have not been imagined as a source for science. Archaeology has become more "anthropologized", and, as such, is becoming increasingly influenced by the Zeitgeist, although some European schools are yet to recognize this. The process of scientific research that archaeologists have always considered to be an objective approach has been revealed to be the result of different subjective cognitive processes, forming part of the contemporary humanistic paradigm, a fact confirmed by new tendencies in contemporary archaeology. Consequently, this book considers the question: how does the archaeologist think today? Beginning with simple analogies issued from archaeological experiments or from ethnography, the structure of the contemporary archaeological thought is increasingly complex, working today with concepts that only yesterday were a subject of study. This book considers these new types of approaches, through a series of personal narratives provided by

archaeologists, describing their working methods in the process of imagining the past.

This volume presents archeological studies in conjunction with cultural anthropological studies as a means to enhance popular culture studies. Scholar Malcolm K. Shuman points out that the study of archeology must be careful to chart the total human content of an artifact, because archeology "is a profoundly human (and humanizing) endeavor that cannot be divorced from the matrix of human life." The other ten essays cover aspects of archeology and cultural anthropology, and the authors are meticulous in studying their subject in context. This manual provides a unique 'user guide' to practicing archaeology and working in the cultural heritage sector within the diverse settings of Great Britain, comprising of: England, Scotland, Wales, the Isle of Man and the Channel Islands. As part of their training, archaeologists often seek work in parts of Britain, either for experience before travelling elsewhere, or directly as part of their career progression. While this does involve reading published material on excavation techniques, archaeological theory, and specific heritage management practices, or research using the Internet, the ideal preparation to working in Britain for the first time requires practitioners to know a little about a lot. Currently, there is no single resource which provides that primary resource for

budding archaeologists. Archaeological Practice in Great Britain will provide just such a resource: presented in an accessible style, with a comprehensive and up-to-date bibliography and lists of useful websites. Professionals with particular areas of expertise will contribute short sections on particular subjects, incorporated into the main text prepared by the authors. Throughout, the specific contexts and differences between the various component nations and regions of Great Britain will be made clear.

Copyright: 0b853433fb834ff393aa4e50859e380b