

**Session title: INTERNATIONALISM AND THE HISTORY OF
ARCHAEOLOGY**

Organizers: Margarita Díaz-Andreu, Durham University, UK
Jacek Lech, Polish Academy of Sciences, Warsaw, Poland

Time: Thursday morning

Room:

Session abstract:

Recent literature in the history of archaeology has emphasised the impact of nationalism in the development of the discipline. Without denying the importance of this, this session seeks to look beyond the frontiers of each nation-state and discuss the extent to which exchanges between antiquarians and archaeologists from different countries may have influenced each other and therefore the construction of knowledge about the past. Topics to deal with include the organisation of international congresses; grants to study or undertake study trips to foreign universities; the translation of archaeology books written in other languages; the adoption of particular theories developed elsewhere; the acquisition of journals published in other countries; the possible influence of the Marxist concept of internationalism in contacts between countries; and the limits that certain regimes tried to impose on communication among professionals from different countries.

Paper abstracts:

**HISTORY OF ARCHAEOLOGICAL INVESTIGATIONS OF NORTH-
WESTERN BLACK SEA REGION (NWBSR): DEVELOPMENT OF
INTERNATIONAL PARADIGM IN DIFFERENT POLITICAL
ENVIRONMENT**

Olena Smyntyna, Odessa I.I. Mechnikov National University, Odessa, Ukraine

History of archaeological investigations at NWBSR could be traced back to Enlightenment period when Ancient Greek and Roman antiquities found at the region were put into scientific circulation. Since that time the cultural heritage of region is studied rather intensively, but at different periods of political history of the region these studies were realized by representatives of different national archaeological schools. Nevertheless, 2 periods of broad internationalization of these studies could be detected. The first one is referred with the middle of XIXth century and is marked by activity of scientific communities (Odessa Archaeological Museum, Odessa Society of History and Antiquities and Novorossiia Imperial University (now Odessa I.I. Mechnikov National University) which provided wide dissemination and popularization of obtained information about historical past of the region in home

country and abroad, engaged domestic archaeologists to share their knowledge with European scientific communities in frames of specialized scientific forums, open possibility for foreign researches provide their studies at NWBS etc. The second phase of broad internationalization of archaeological studies at the region we experience nowadays in connection with 'open frontier' paradigm dominating in political, social and humanitarian thought. Here we examine some forms of such cooperation in the field of archaeological field studies, archaeological interpretation and theorizing and professional archaeologists training practiced at NWBSR in 1990s - 2000s.

JUDGING THE BOOK BY ITS COVER: CATEGORIZATION OF ARCHAEOLOGICAL FEATURES BY CROSS-BORDER ANALOGIES IN THE LATE 19TH CENTURY

Gisela Eberhardt, Humboldt-Universität Berlin, Germany

In the early decades of the 19th century nationalist ideals had given rise to the subject of prehistoric science in many European countries. In the second half of the century, most archaeological studies still developed from an interest on historic contents. But what came to the fore in the wake of the increasing amount of excavations were the structures discovered in the field and the problems of interpreting them. Thus, to make the excavated archaeological sources exploitable and accessible to research, archaeologists categorized sites and features by their physical appearance.

In the wake of international congresses, travelling activities and letter writing, scientific exchange amongst archaeologists was constantly increasing throughout the second half of the 19th century. In my paper I will show how archaeological sites and features were compared across the borders of European countries and how knowledge about the past was thereby constructed alongside analogies formed on an international scale. Famous sites such as the Danish shell-mounds and the Swiss lake dwellings almost became "models" as sources of analogy. In a similar manner, resembling ground-plans could be discussed as being of the same kind – sometimes even by ignoring the chronological disorder arising from the comparison of a neolithic house from southern Germany to one of the Bronze Age on the Greek mainland. However, as I will demonstrate, in the second half of the 19th century prehistorians understood archaeological phenomena as to be European in character.

THE INTERNATIONALISM OF CENTRAL EUROPEAN CASTLE RESEARCHERS BETWEEN 1900 AND 1945

Fabian Link, University of Basel, Switzerland.

In my contribution, I examine the dialogue between Germany, Switzerland, and Austria in castle research in the period of 1900-1933 and during the Nazi-Regime. In particular, I will explore the exchange between laymen and academics in castle

studies and medieval-archaeology as well as investigate how this interaction shaped their theoretical findings.

A close network of noblemen, professors of art history, archaeology and history, of antiquarians, laymen, architects, and engineers constituted the scientific communities of castle researchers. They worked internationally, fostering relationships between England and Italy, Greece and the Balkans. Even though, castles were viewed as objects of national identification since the nationalistic movements and the foundation of the European nation-states. The international way of researching castles and the activities of and exchanges with laymen-societies and antiquarians constructed a certain kind of knowledge about those historical buildings. For instance, castles were seen as parts of military and strategic systems of the Medieval Ages. Ethnic qualities were attributed to groups of castles, i.e. the Staufer castles were seen as 'German' castles, no matter if the castles were in the nation-state Germany or France.

The establishment of the Nazi-Regime in Germany in 1933 caused a deep change in German and European societies. My contribution asks about the changes and continuities of the Swiss, Austrian and German castle researchers' networks in the shadow of the two World Wars and the establishment of the Nazi-Regime in Germany.

THINKING BEYOND COLONIAL RELATIONS: THE CASE OF THE INTERNATIONAL SCHOOL OF AMERICAN ETHNOLOGY AND ARCHAEOLOGY IN MEXICO

Apen Ruiz, Universitat Oberta Catalunya, Spain

Frequently the archaeological relations between the United States and Mexico have been interpreted as a colonial one. Though this narrative explains some cases of interactions between those two countries, in other cases it simplifies and specially leaves Mexico's role in this interaction unexplored. Drawing from archival research, in my paper I examine the establishment in 1910 of the International School of American Ethnology and Archaeology as a unique case of internationalism in archaeology that needs to be seen in a moment when nationalism and internationalism are not contradictory ideals.

PAUL STYGER (1887-1939), ARCHEOLOGIST AT ROME, PROFESSOR AT WARSAW AND PUBLISHER AT BERLIN

Elżbieta Jastrzębowska, Accademia Polacca di Roma, Italy

Paul Styger, Swiss by birth, Roman by choice and professor at Warsaw University by necessity, was one of the most distinguished discoverers of early Christian Rome in the last century. He was born in Schwyz, in 1906 left for Rome where he received a doctorate in philosophy (1909) and in theology (1913). The real breakthrough in the development of his interest in the Christian archaeology was the contact with Anton de Waal. In 1915 de Waal undertook archaeological work in the basilica of San

Sebastiano on the Via Appia and Styger was in charge of these excavations. He discovered called Triclia with 640 graffiti in Greek and Latin with invocations to the apostles Peter and Paul and immediately published his discoveries, but his correct conclusions concerning the character and archeological context of the Triclia did not find favour in Italian archaeological church and state circles. In 1918 Poland regained its independence. Styger arrived at Warsaw University during the academic year of 1921/22 and for the twelve years of his professor-ship he has lectured on Christian archaeology first in Latin and French, then in Polish. Already in 1921 he took the idea of opening a Polish School of Christian Archaeology in Rome where young Polish scholars could study Roman monuments, both Christian and pagan. He asked to support his idea Polish ecclesiastical and secular authorities and also the Vatican representative in Warsaw, Achilles Ratti, future Pope Pius XI; but nobody did anything to comply with his wishes. In 1934 he resigned from his professorship and returned to Switzerland. His great life's work on Roman catacombs was published in Berlin in 1933 and has had an undoubted creative influence on the development of research on this subject, then he published also in Berlin two more important works on Jews and Christians and on the tombs of martyrs in Rome.

KAREL ABSOLON (1877-1960) AND INTERNATIONAL CONTACTS OF MORAVIAN (CZECH REPUBLIC) ARCHAEOLOGY BETWEEN 1918-1938

Petr Kostrhun, The Moravian Museum, Pavilon Anthropos, Brno, The Czech Republic

Karel Absolon is known as one of the most distinguished scholars of the Czech prehistoric research during the interwar period. His course of study was mainly the Paleolithic. Due to the systemic researches he has significantly enriched the collections of Moravian Museum and inspired by Parisian „Musée de L'homme“ he subsequently founded the Anthropos institute, a specialized museum department and exposition dedicated exclusively to Pleistocene studies, evolution of man and constitution of early human culture. Between the years 1924 – 1938 he both conducted and scientifically processed extensive archaeological excavations in Dolní Věstonice and Předmostí u Přerova (Gravettian), Pekárna and Býčí skála caves (Magdalenian) and others. As an extraordinary personality he has not even influenced contemporary study of Paleolithic but he was also celebrated as a talented promoter and sensitive popularizer of science who significantly affected general cultural history of interwar Czechoslovakia. Karel Absolon actually became the symbol of the earliest human history research in Czech lands. The following report presents reflection of his international contacts, which he has systematically built as a result of his world-famous scientific achievements (G. Childe, H. Breuil, A. Keith, C. M. Begouen, A. Hrdlička, G. G. Mac Curdy). However, he became quite known to for his controversial character. This was partly reflected on the one hand by the considerable enthusiasm and on the other hand by an array of critical reactions.

YOUNG V. GORDON CHILDE AND TRANSYLVANIAN ARCHAEOLOGY

Attila László, A.I.Cuza University, Iași, Romania

It is known from the biography of V. Gordon Childe (1892-1957) that after its coming back from Australia to England, since 1922 he devoted himself to prehistoric archaeology, publishing the first works in this field (*The East-European Relations of the Dimini Culture*, JHS, XLII, 1922, 252-275; *Schipenitz: a Late Neolithic Station with Painted Pottery in Bukovina*, JRAI, LIII, 1923, 263-288). Now he documents also for his first book, that will make him known worldwide, *The Dawn of European Civilisation* (1st Edition 1925). In this period he came into contact with the Transylvanian archaeologist, Ferenc László (1873-1925), that made the first methodical excavations at Ariusd /Erósd in the upper Olt valley (1907-1913), and thus at a settlement of the late neolithic Ariusd-Cucuteni-Tripolye culture with painted pottery. The testimony of these links consists in ten letters (dated 24 October 1923 - 01 May 1925), with an interesting content on the exchange of information and ideas between the two archaeologists and about their common plans, like resuming the excavations of Ariusd with the financial support of the Museum of Archaeology and Ethnology of the University of Cambridge. The paper turns to account this correspondence and shows various aspects of the relationship between the two archaeologists, against the background of the scientific movement of the time.

BERSU, VON MERHART AND THEIR PUPIL NESTOR

Mircea Babes, Romanian Academy, Bucharest, Romania

This paper discusses the relationship between two German scholars and their Romanian pupil, Ion Nestor (1905-1974). The German scholars were the director of the *Römisch-Germanische Kommission* (RGK) from Frankfurt am Main, Gerhard Bersu (1889-1964), and the first *Ordinarius* in Prehistory at a German University (Marburg/Lahn), Gero von Merhart (1866-1959). Nestor would become the most important Romanian scholar of the 20th century in the field of pre- and protohistoric archaeology. His relationship with his German supervisors illustrates the successful contribution of experienced archaeological traditions such as of Germany for the development of the discipline, especially in the field of prehistoric archaeology, in another country. A large number of still unpublished documents will serve as the basis of this paper. In particular, this paper will analyse the letter exchange between Nestor and his German protectors, kept in the RGK archive and in the archive of the *Vorgeschichtliches Seminar* in Marburg. These allows to reconstruct the evolution of the young Romanian archaeologist in his study years in Germany (1928-1932). Moreover, they allow us to follow step by step the birth of his work *Der Stand der Vorgeschichtsforschung in Rumänien* (22. Bericht RGK 1933) which brought him the Dr. Phil. (PhD) title from the University of Marburg. This book exerted a strong and lasting influence on the development of the Romanian prehistoric archaeology in the

following decades, when Nestor himself became Professor at the University of Bucharest (1945) and mentor of a new generation of Romanian archaeologists.

THE (INTER)NATIONALIZATION OF PORTUGUESE ARCHAEOLOGY DURING THE FIRST HALF OF THE 20TH CENTURY

Ana Cristina Martins, Uniarq - Centre for Archaeology, University of Lisbon, Portugal

After a long period of inactivity following the First World War the 15th *Congrès International d'Anthropologie et d'Archeologie Préhistoriques (CIAAP)* met in Portugal in September 1930, exactly fifty years after the 9th congress was held in Lisbon (1880). The three major Portuguese institutions at the time – the Portuguese Museum of Ethnology, the Association of Portuguese Archaeologist' and the Portuguese Centre for Peninsular Ethnology - became involved in its development and, later on, in other similar events such as the Congress of the Luso-Spanish Association for the advancement of Science held in 1931. In the following decades Portuguese archaeologists engaged in internationalization as a way of reinforcing their academic position. International relations also exposed Portuguese archaeologists to practices undertaken in other countries in fields such as heritage. The case of the second director of the Portuguese Museum of Ethnology, Manuel Heleno (1894-1970), will be discussed in this context

KNOWLEDGE TRAVEL BETWEEN AFRICA AND ENGLAND IN THE EARLY AND MID-TWENTIETH CENTURY

Pamela Jane Smith, University of Cambridge, UK

There is a vibrant debate among British historians of science as to why scientific knowledge transfers and how it might travel. If scientific knowledge is embedded and situated within local circumstance and convention, then how does it spread? Scholars study academic authority and credibility and how it is enhanced by its placement within socio-cognitive networks which facilitate the translation of techniques, hardware and personnel. I contribute to this debate by examining the experiences of famous Africanists, A.J.H. Goodwin, Louis and Mary Leakey, J. Desmond Clark, Thurstan Shaw, Bernard Fagg, Ekpo Eyo, among others; explain the reproduction, creation and transfer of archaeological knowledge between hemispheres during the earlier twentieth century.

PICKING UP THE PIECES: THE RISE AND FALL OF THE GRAND STRATEGY IN AMERICAN MEDITERRANEAN ARCHAEOLOGY AFTER WORLD WAR II

Stephen Dyson, University of Buffalo, USA

Little American archaeology was done in the Mediterranean before World War I. Inter-war excavations were partly shaped by museum acquisition policies. Only the Athenian Agora operated as pure research in the European tradition.

That changed after World War II. With exports ended museums lost interest in field archaeology. However, research excavations proliferated. The Agora expanded. Digging resumed at Corinth and started at Isthmia. In Turkey Harvard excavated Sardis, Penn Gordion, and NYU Aphrodisias. Prehistoric projects included Pylos, Kato Zakro, and Franchthi. In Italy Americans dug at Cosa and Morgantina. Part of this explosion is explained by America's economic and political position. The Italian projects reflected a new openness to foreign excavations. All benefited from Mediterranean economic backwardness. American educational funding expanded, driven veterans' benefits, an expanding college age population, and competition with the Soviets.

Classical archaeology benefited. Research universities wanted major excavations. Archaeological humanists were funded by one government agency, scientists by another. Private philanthropy expanded. Graduate students were numerous.

The impressive results contained seeds of decline. Costs rose and funding contracted. Jobs became less numerous. The big-dig mentality faced by new realities proved inflexible. Tradition, and inertia meant projects limped on with new archaeological niches filled by non-Americans. America's Mediterranean archaeological marginality has roots in the postwar Golden Age.

MARXISM IN POLISH ARCHAEOLOGY 1945-1989: REVOLUTION FROM ABROAD

Jacek Lech, Institute of Archeology and Ethnology, Polish Academy of Sciences, Warsaw, Poland

In May 1945 the Second World War (1939-1945) was over. Soviet Army troops were stationed in Poland and neighbouring countries. The new Polish state was fully dependent on the Soviet Union and only regained independence in 1989. Generally speaking, what characterized the years 1945-1989 was centralization in the hands of the ruling communist party and the government of all policies, including those pertaining to education, science and culture.

Before the Second World War there were no traces of Marxist influence in Polish archaeology. One of the many consequences of the Soviet military and political victory in 1945 was the introduction (in the Stalinist period: 1949-1955) of dogmatic Soviet Marxism in Polish archaeology. It meant the official acceptance of Marxist-Leninist ideology, the methodology of historical materialism and organizational forms of institutions in the humanities and sciences similar to those in the Soviet Union. The concept of the history of material culture is one example of how Soviet science influenced Polish archaeology.

There is an important difference between the schematic Marxism of the Stalinist period and the works of the few Marxist archaeologists referring to

historical materialism in later years. After 1975 Marxism as a separate methodology used in archaeological research practically disappeared.

POLISH-ITALIAN ARCHAEOLOGICAL COOPERATION (1961-1989): AN EXAMPLE OF THE SCIENTIFIC COLLABORATION BETWEEN EAST AND WEST IN A DIVIDED EUROPE

Tadeusz Baranowski, Institute of Archaeology and Ethnology, Polish Academy of Sciences and Polish Archaeological Association, Warsaw, Poland

The intensive development of Polish archeology initiated in the 1930s was after World War II connected to some extent with political reasons. War disruptions and the necessity of reconstruction faced the archeologists with enormous tasks. One of them was the conceptually well-prepared programme: "Research on the Origins of the Polish State", which comprised also the archeological research in the Early Medieval centers in Poland. The Marxist methodology adopted in historical sciences gave positive results in answering questions formerly omitted or marginalized. Polish archaeology as a scientific discipline cooperated closely with other sciences, mainly with history, but, unlike in the traditional archaeological schools the cooperation did not focus on the history of art. Archaeology also cooperated closely with geology. This concerned especially the Polish archeology of the Medieval period, which was leading in the world in the 1950s. It was competitive and unusually attractive, especially for scientists in Italy and France where achievements of historical sciences of so-called Eastern bloc countries, especially of Poland, answered the requirements of the intellectual elites, which were in part leftist. The cooperation with Consiglio Nazionale Delle Ricerche, Fondazione Lerici, Fondazione Cini and Italian universities included several aspects: the theory of archeological research; problems of the protection of the cultural patrimony; research on the origins of Medieval towns; research on deserted villages; methodology of archaeological excavations – new techniques of excavations and geophysical research; studies of the origin, mining and use of amber; archeological exhibitions.

THE ANNALES SCHOOL AND POLISH ARCHAEOLOGY

Stanisław Tabaczyński, Polish Academy of Sciences, Warsaw, Poland

The Polish-French cooperation in Medieval Studies dates back to the interwar period. After World War II, despite political divisions, Poland was the only member of the Soviet Block whose scholars had permanent, intensive and multilevel contacts with the Annales' milieu. Becoming sought-after partners, they were also among the first to recognize in practice the cognitive potential of the Annales' paradigm and Structural History for the archaeological inquiry. This contributed to the expansion and deepening of understanding the social past which had been achieved both by the Marxist as well as the New Archaeology. These bilaterally accepted theoretical and methodological premises were applied both in Poland (Millennium Project) as well in France.

Polish-French joint investigations were initiated in 1964 by Fernand Braudel on the basis of a joint research programme established between the École Pratique des Hautes Études and the Polish Academy of Sciences. The scope of interest was the desertion of villages – one of the major phenomena of the rural history of Europe. Hence the programme of excavations concentrated on the deserted medieval villages of Montaigut (Albigeois), Saint-Jean-le-Froid (Aveyron), Condorcet (Baronnies) and Dracy (Baubigny). The results of the field research have been published and presented in the international fora. Another important level of Franco-Polish cooperation were the encounters, symposia, conferences, university lectures and seminars in Poland and in France (among others at the University Paris I, UER d'Art et d'Archéologie, Pantheon-Sorbonne).

The most important aspects of this Polish-French collaboration were, for the Polish scientific milieu, the direct contact and the mutual inspiration for a closer merging of sister disciplines such as archaeology, history, social and physical anthropology, linguistics, geography, and so on, to elaborate a more mature methodology for understanding pre-modern societies.

50 YEARS PROMOTING ARCHAEOLOGY AND HERITAGE INTERNATIONALLY: THE ASSOCIATION FOR CULTURAL EXCHANGE (ACE), PROFESSIONAL SCHOLARSHIPS AND TRAINING

Stephen Briggs, Independent researcher, UK

A charity founded in 1958, ACE today addresses a tripartite archaeological agenda: it offers teaching and travel courses bringing Britain, its archaeology and history to non-British audiences; introduces archaeology to the British public through courses at home and abroad; and by supporting exchanges and scholarships to professional archaeologists it helps foster understanding internationally and aids career development. Whereas some archaeologists' careers have been developed through leading ACE seminars or tours in Britain and beyond, this presentation concentrates on exchanges and scholarships abroad from 1964 to the present day

Exchanges involving Scandinavia, Poland, Hungary and Czechoslovakia began in 1964. Support continued for about a decade, at a time when it was difficult for the British Council to help scholars from Iron Curtain countries. A number of career archaeologists, some now well-known, were helped in this way.

From 1968, ACE funded a postgraduate fellowship at the Institute of Archaeology, University of London, initially for Mediterranean scholars. It gave young professionals the opportunity to acquire and take home laboratory and conservation skills, enabling progress in forensic aspects of archaeological investigation. Between 1968 and 1996 and since 2005 eighteen students were advantaged by the facility. This Fellowship also catered for some former Iron Curtain students. ACE has most recently supported the EAA and AARG in related ventures.

INTERNATIONAL GEOGRAPHIES AND ARCHAEOLOGICAL KNOWLEDGE: A STUDY FROM THE ARCHIVE PERICOT

Margarita Díaz-Andreu, Durham University, UK

This paper summarises the results of my project on Geographies of Archaeological Knowledge. It aims to examine how archaeologists' geographical location influences the development of archaeology as a science, analysing whether the making of knowledge in archaeology is influenced by the geographical location in which it is produced. Issues to discuss include an examination of the connection between authority, places and institutions in which hypotheses are formulated. This paper is based on the information contained in the correspondence by British archaeologists kept in the Pericot Archive. Prof. Lluís Pericot Garcia (1899-1978) spent most of his life in Barcelona. He became one of the key figures of Catalan and Spanish archaeology, especially after the Civil War. Within the archaeological profession, he came to be seen as a meaningful contributor in Africanist, Americanist and Europeanist fora. He travelled frequently and was well known in international circles. Regarding his links with Britain, he corresponded with the most influential British archaeologists of the time working in universities, including Gordon Childe and Christopher Hawkes. This paper will undertake an analysis of the impact of his work in Britain and of the impact of British archaeology in Spain.

INTERNATIONALISM IN PORTUGAL IN THE 1960s

Sergio Gomes, University of Porto, Portugal

During 1960s Portugal was a stage of different archaeological practices. Archaeology, as a science, was understood within different disciplinary programs privileging its connections with different frameworks, such as the ones provided by history, art history, ethnography or anthropology. These different practices carried different links concerning its relationship with international research. By that time, Portugal lived under a dictatorship – Estado Novo – which acted as an important condition in the way archaeologist negotiated their influences by promoting or not their research. In this paper I intend to present some aspects of these questions by focusing my analysis on some university textbooks used during this period. By doing this, I aim to see how different representations of archaeology as science privileged distinct international influences; simultaneously, I will ask about the role of those interactions in the history of archaeology in Portugal.

INTERNATIONALISATION OF URBAN FIELD TECHNIQUES IN LONDON

Jo Lyon, Museum of London Archaeology Service, UK

In the post-war period a particular sort of archaeological field practice was developed in London to deal with a specific kind of archaeological deposit, known as 'urban' archaeology. The techniques used to deal with these complex deposits, developed mainly by the Museum of London's department of urban archaeology

(DUA) in the 1970s and 80s, are widely regarded to be a bench mark of excellence in archaeological field practice. Over the past thirty years the techniques have been applied on a whole range of urban archaeological sites across the globe, either under the direction of technical field specialists, trained in London, or through the use of the Museum of London field manual. The manual was first published in 1975 and at first was used solely by London's archaeological community. It is now widely available across Europe and indeed the world.

This paper will explore the extent to which archaeological practices developed in London have become internationalised by considering how London's methods been applied, rejected or adapted both in London and elsewhere. Key case studies will be used to identify where an exchange of ideas has occurred including MoLAS's recent involvement in the Çatalhöyük project in Turkey and the training of archaeologists on sites in Milan, which was undertaken by MoLAS's predecessor, the Department of Archaeology (DUA).

'KNOW-HOW' TO CARE FOR HUMAN FACE IN/OF ARCHAEOLOGY

Anna Zalewska, Maria Curie-Skłodowska University in Lublin, Institute of Archaeology, Poland

Problem statement: This paper argues that outcomes of the adoption of particular theories and their development elsewhere should be perceived not as the national or international specificity, but rather as the peculiarity of the individual archaeologist's work. It is due to the fact that archaeological communities (often seen as "schools of thought") are rarely organic wholes with rules and shared agendas that they were once thought to be, but fluid entities stretched on all sides by border-crossing academics, by the virtual transitions of ideas, and by wide flow of information. However, the initial presupposition is complicated, given that individuals who declare some general opposition to theoretical agendas are often engaged in exercising some interpretative strategies common to the theories they have 'rejected'.

Motivation: The reach for the utopian idea that we are able to extract from archaeological and historical narrations the elements which were inspired by (for example) 'the acquisition of journals published in other countries' or reading 'archaeology books written in other languages' rather than by local socialization, is based on analysis of 'inter(re)action' between so-called 'Polish archaeology' and some of the so-called 'Anglo-Saxon theories'. The specific case study proves that 'particular theories' should not be presented as independent, stable domains of intrinsic values, truths and schemes of thinking, but as the objects of constant reinventions and as the challenges for own traditions/customs.

Approach: Post-processual, interpretative, contextual, holistic, phenomenological and other archaeologies are perceived by some form the eastern European perspective as 'weird, exotic birds' - transitory and easy to be startled, and by the others as the 'deliverers' of refreshing inspiration.

Conclusion: The groups described as being receivers of the Anglo-Saxon intellectual bequest, struggling in the local ground, are presented as proof that it is extremely easy to lapse into the condition where too much information is as harmful as too little.

