ARCHAEOLOGICAL RESEARCH BRAINSTORMING

introduction explaining lack of research in the area and end with the idea that this must be understood in larger historical, but disparate trends of national identity, politics, and the development of archaeology as a profession

"Quentin Tarantino has a gangster promising ‘to git Medieval’ on someone's ass. In the press, the Iran of the ayatollahs is described as ‘medieval’, and the same goes for Saddam Hussein’s Iraq.” 194 these are great examples!

"Contrary to popular belief that antiquities are timeless, their currency and appeal to those still living is dependent upon the continuous transformation of the myths associated with them” 256 quoted from Williams 1998: 90-108 make sure to check original source but use this to introduce the historical background of the study of Merovingian artifacts in France

we’ve already looked at the issues of political ideology in regards to larger theories concerning the fall of Rome but in this chapter we will be looking at the use of French artifacts specifically in this quest

"In her University of Vienna doctoral thesis, ‘Das Schlagwort vom “finsteren Mittelalter”’ (‘The term “Dark Middle Ages”), in 1931, Lucie Varga observed with characteristic sharpness that ‘terms are war-cries in cultural history’ (Sclagwörter sind kulturgeschichtliche Kampfparole).” 191 this is just an awesome quote and should be used everywhere

"Modern French has no equivalent to ‘the Dark Ages’, however, and nor to my knowledge do other vernaculars.” 194

German state interest also and competed with French interpretations of the same remains

concept of the barbarian past considerably affected by contemporary events

This is especially true of the Migration Period, where the events of the early 20th century has created divergent and often contentious interpretations and understandings

"At stake were French conceptions of their heritage, in a period when no consensus regarding national identity had yet been reached by the general population” 258 quoted from Weber 1976:95-114 make sure to check original source; this is in response to the discussion of changes in attitudes toward Germanic contributions to history following the loss of Alsace-Lorraine in the Franco-Prussian war; what does the modern day conception of French heritage and identity inform the understanding of medieval objects?

the import of the archaeological material from the period was critical to the efforts of European nation building both in France and throughout Europe, and was irreparably caught up in the assertion of political power: used both as a tool of political propaganda as well as a former of political ideology

"Neglected material remains may also become obscured by the detritus of time, recalled perhaps in written works by an intellectual elite or local enthusiasts but otherwise invisible in the landscape except to those who are particularly attuned to seeing them.” 256 use this as inspiration for discussing the collective forgetting of these objects and answering the question of how can people forget things like chateaus and graves...how these objects have been reworked in the local consciousness from artifacts of a national past (which they never were in this area) to curiosities and the stuff of local legend; while many of these local enthusiasts provide some of the most thorough and careful analysis and have the best familiarity with the material at the same time the lack of rigorous academic standards means that even less well-informed enthusiasts felt confident in broad, firm attributions of interpretation and culture that should be regarded cautiously

MAY BE BETTER TO KEEP SEPARATE INITIALLY TO ORGANIZE THOUGHTS BUT TO LATER ENTWIN THE NARRATIVES SO THAT FOR EACH ASPECT OF THE BROADER HISTORICAL SECTION THERE IS A SUMMARY DISCUSSION OF PERIGORD SPECIFICALLY YES THIS IS BETTER (subheadings would be each century)

BROADER HISTORICAL SECTION

Introduction

the so-called “progress” of archaeological thought is actually an amalgam of disparate developments that did not have a unified purpose at the time, but have been reinterpreted as such by the power of hindsight

complex amalgam and “mixed legacy” of interpretation and development see "ate nineteenth-century perceptions of antiquarianism and the function of grave goods, in some cases highly negative, thus left a mixed legacy for historical and archaeological studies of Merovingian mortuary remains in France and Germany during much of the twentieth century." 70

Disparate Lines and their influence on medieval archaeological development

1. claim on artifacts by other fields led to relegation of artifacts to those fields (history; art) origins of medieval studies in historical studies—objects not analyzed but used as illustrative purposes; delayed the development of medieval archaeology both as a field and the techniques for it; introduced assumptions/hypotheses into interpretations that were assumed to be true rather than tested; arbitrariness of interpretations of medieval objects: barbaric relegated to local museums; little prestige because not in national museums; however, redefined as valuable during the increased interest in the primitive brought about by the World’s Fairs

2. colonial schisms: 1st between early and later "truer" medieval period; and second in the realm of medieval studies in general (esp. after Enlightenment, modernization, WWI); 3rd between "Frenchmen" and rural "folk"

3. development of archaeology as a discipline development of dedicated institutions—helped professionalize archaeology but also increased
4. **national identity building: 19th c. complex political machinations of France caused many changes in opinion:** Revolution saw the devaluation of objects associated with monarchy while post revolution saw the desire to create a NATIONAL identity; looked for blending; 20th c. ?? WWI created an identity crisis amongst European nations; just as in in England and Germany, French interpretations of early medieval history have heavily focused on ethnic origins in attempts to legitimize title, territory, and political movements and had as much to do with current political climate and agendas as it did with academic inquiry, political usage of medieval objects: see also national identity building; however, the use of the objects in political discourses began during the medieval period itself with the establishment of religious/royal authority and the adding of prestige; archaeology in France developed under 4 different political regimes we've already looked at the issues of political ideology in regards to larger theories concerning the fall of Rome but in this chapter we will be looking at the use of French artifacts specifically in this quest 5. **European(Germany, France) and American interests different--medieval archaeology still largely overlooked in the US**

**Claims by other fields**

1660-1814: under ancien régime history footnote to Classics and was primarily thought to serve a moral function; restricted to princes, ruling class, and rich bourgeoisie

prior to commonplace excavation, early medieval period known primarily through limited historical works (Gregory of Tours, Fredegar, Liber histori ae Francorum) (1)

even when objects included, played roles in other histories such as artistic development or religious; not necessarily part of national (1)

"In general, however, doubts about the reliability of material objects in historical research (a criticism that repeatedly had to be refuted by antiquaries), lessened the impact of archaeological finds on scholars advances" 259 quoted from Momigliano 1990: 73-79 make sure to look up original source (1)

finds not used to pose new questions but to support the traditional historical narrative (1)

Tacitus’ writings led many to believe that few physical remains would exist (due to burial practices) and thus scholars interested in the Merovingian period focused primarily on text (1)

beginning in the 18th c objects excavated by antiquarians began to play a role in understanding the Merovingian past along side the written sources, however it played a secondary role to the written documents, and was still often relegated to the footnotes (1)

"These periodizations were on the whole neutral; for in the nineteenth century the medieval became culturally stylish in arts and crafts, while medieval history became respectable, as university men began to profess the subject. In popular usage, though, and particularly since the Second World War, the adjective ‘medieval’ has become strongly perjorative on both sides of the Atlantic.” 194 its very tempting to see a connection between the timing of this perjorative meaning and the estruction of empires that had been established within the Middle Ages as a result of WWI and WWII...would it be a stretch to see the reaction as part of narrative of that time and those leaders did this but never again? This quote is used twice–this second part is addressed fully here while the first part is mentioned in the historical section and this refers back to that antiques important for suggesting that study could do more than establish chronologies (3)

rift between professional historians and artifact amateurs continued to grow throughout the late 19th century (1)

this is not to say that antiquarian contributions should be outright dismissed as unscientific; while the professionals certainly had more official measures standards in place this does not mean that their interpretations were inherently purer or more accurate (3)

during the 19th c interdisciplinary approaches considered unscientific (1)

European anthropologists more interested in "primitives" rather than their own ancestors' traditions and were thus disquieted by the "barbaric" nature of Merovingian funeral customs and sought legitimacy of such ideas through the argument that the development through human stages still occurred much earlier in western Europe than elsewhere (2, 1)

art world classified the objects as barbaric and primitive better suited for local museums; their regulation to local museums in turn increased antipathy towards them since they were not stored in profession institutions (1)

The World's Fairs of the late 19th c increased appreciation by redefining the notion of what could be considered artistic and allowing formerly primitive works to be included; this included early medieval grave goods and people began to realize their potential in building respect for the national patrimony (1)

"This new art of the [early medieval period] became a truly national art, because it was better adapted to and modelled itself after, in some way, the instincts of the popular masses, and showed itself in formal opposition to Gallo-Roman art, which was aristocratic and official (Barrière-Flavy 1901: viii)" this is important for understanding which objects are more valued within the medieval context and might help address the issue of "how does one forget about a chateau?” (1)

"O'Keeffe (2003) supports Duffy's contention by making the timely argument that we privilege history and the written word more than the archaeology of material evidence on the ground, which can reveal so much more than the dominant voices in the surviving documentary record." 4

"...for the medieval archaeologist the dilemma is that there is a compulsion to offer our interpretations, not within our own frameworks of inquiry, which we may share with prehistorians, but within those of documentary history, whose primacy we tacitly concede. In other words, far too often the questions, the modes of analysis and the answers, as well as their vocabulary and syntax, are those of the documentary historian.” 12

**COLONIAL SCHISMS**
Introduction

Said’s “Orient” could be replaced with “Middle Ages.”

Baudelaire associated the ephemeral, fugitive, and contingent with the concept of modernity and it is these elements that brought about a detachment from the past, and the possibly the redefinition of the past as something stylistic to judge/value rather than as something beyond an object; not a cultural object but something with cultural relevancy.

Part of the goal of the French Revolution was to create a BREAK with the past and create "a radically new type of society with no historical precedent." 31 (emphasis mine)

"Happening upon a throng of Arab tribesmen, Thierry-Mieg could not help but regard them with a sense of historical distance and detachment. "They are still in the Middle Ages," he recorded soberly; "Their degree of civilization has remained the same. . . . Whereas we have progressed the Arabs have remained stationary" (Thierry-Mieg 6, 102, 169) 40 this is a great quote for illustrating the stagnation view of the medieval (do not forget to point out/recognize the Eurocentric nature of this)

in some cases the Middle Ages is devoid of history, and instead acts as a counterpoint/justification for Modernity

medieval period often portrayed as an impetus or stagnation to the development of anthropological inquiry

medieval often describes not just a historical era but a state of mind(sidenote)

the often assumed medieval mind governed by rigid orthodoxy or mindless conformity is merely a caricature and not a valid reflection of the complexity and variability of beliefs, customs, tolerance, and dogmatism

"...she demonstrates that the discovery of a "new world" unsettled Europeans' understanding of their own history at the very same time that competing claims to national sovereignty were being based on fictions of a "feudal age" from which some states had allegedly emerged triumphant, wit a warrant to subjugate or colonize those who could be deemed throwbacks to that fictitious past." 719

"Rather ironically, the word "modern" appears to have been coined during the Middle Ages, more specifically in the first decades of the ninth century C.E., to describe the renewal of Roman imperial glories in the age of Charlemagne and hence to throw the foregoing era into shadow." 719 break with the early Middle Ages begins IN the Middle Ages

"The default position for many medievalists is therefore to prove the relevance and usefulness of "the Middle Ages" by making it modernity's point of origin" 724 what is the alternative?

is the Middle Ages a discrete epoch or a value judgement?

"...these fictive efforts, the efforts that have created "the modern world," "the Middle Ages," "the Enlightenment," the fall of Rome," the "prehistoric era," are not just methodologically troubling (which is troubling enough) but ideologically suspect." 724 more evidence of shared problems faced by medievalists

"..."medievalism", like Orientalism, arose out of Western modernity's need to establish a sense of cultural and historical coherence. In other words, just as postcolonial thinkers have long recognized that the ideological category of "the West" only emerged with the construction of a "not-West"...too did the "modern" require a premodern (medieval) foil against which it could secure its own identity..." 346

"Temporal colonization is already inherent in the colonialist project, then: the colonized other is "primitive," exists in a past state opposed to the European present. Although we may inhabit different spaces, newly colonized lands and The Middle Ages inhabit the same time." 435

"The increasing penchant to interpret the world in qualitatively different terms from the past and identify certain attributes, sensibilities, and outlooks as inherently "modern" were products of a culture and cultural vocabulary that prized all that was modern to the exclusion of the ancien und obsolete." 32

"Reflections on industry and science underscored the idea that the nineteenth century marked a period of unprecedented change and transformation." 38

this cult of the modern was not without detractors or concerned voices about the unstoppable chug of progress and the havoc it would have on the landscape with modern development came modern vices

Enlightenment

"It is the peculiar emptiness of The Middle Ages, as Petrarch and others simultaneously invented it and evacuated it of historical agency, which creates the opportunity for Europe's colonial exploitation of The Middle Ages over the next six or seven centuries. Its meaning, its very being can only derive from that gaze which is fixed on it by Modernity." 436

"The "Middle Ages" were invented in the year 1469 by the Italian humanist and papal librarian, Giovanni Andrea. But it was not until the seventeenth century that the concept "Medieval" emerged clearly--to describe and stigmatize an allegedly stagnant, thousand-year middle period between the fall of the western Roman Empire in AD 476 and the blockbuster events of the fifteenth and sixteenth centuries that supposedly
Here in the Africa Petrarch establishes most of the language which will be key to the European colonization of The Middle Ages: the idea that there is a middle time, a squalid time of shadows which follows Roman Antiquity and which will in turn be followed by a second coming of light, of radiance. 434

The idea of unilinear progress and development begins as early as the late Middle Ages themselves

“The Middle Ages were invented to be a foreign country. The indigenous peoples are dead, and they didn’t even know they were medieval—they thought they were living in modern times.” 547

“With the Enlightenment, the antiquarian, who studied the Middle Ages without necessarily imposing a pattern on it, yielded to the ideologist, who taking as his primary concern his own place in history, sought in the past a justification and an assurance. And thus the Middle Ages was reborn as a social myth.” 538

Classical (Ancient), Medieval, Modern tripartite has been around since Petrarch

Symbolism of the “Dark” Ages had been around but during the 18th c it becoming a defining metaphor as the antithesis to the Enlightenment

Romanticism

“Gazing upon a landscape of castles and crumbling monasteries, the conservative royalist Pierre-Simon Ballanche mournfully concluded that “these black towers crowned with crenellated stones must fall, these silent, tapering cloisters must be transformed into prisons or vast workshops for manufacturing. Our castles represent the time of knights and the feudal world. It is necessary that they disappear” (Ballanche 2: 84). Flaubert expressed the same sense of dislocation in his novels, albeit with more panache and artistic flair. In Then Sentimental Education, he chose the image of Jesus Christ riding a steam engine through a virgin forest to symbolize sentiments of rapid change and novelty, conveying the impression of an irrevocable break with standard traditions and perceptions (Flaubert, Sentimental 325).” 37-38 more examples of this “colonial” break with the past and redefinition of it as something not of the pertinent world

how does all this break of the past mesh with different attitudes and perceptions between prehistoric and medieval archaeology? prehistoric focus on tools and the initial steps of modernity the development of the MODERN human whereas the medieval seen as a stagnation in the development of modern culture?

break with the past not inherently equal: different chronological periods valued/devalued based on their perceived modernity and encapsulation of current interests/ideologies

“To the Enlightenment, the Middle Ages was primarily a period; for the Romantics writing roughly a century later, it was also a state of mind...The Enlighteners, highly conscious of themselves as subjects, made of all past periods mere objects which could be used as measuring sticks for the present. The Romantics, who wished to escape from themselves and from the present, began to identify themselves with the past, to reduce the present, through reminiscence, to cumulative experience, and in doing so to idealize what the Enlightenment had despised” 538

“As industrialization gradually affected larger and larger groups of people, whole segments of medieval utopian thinking were rudely revived and pressed into service. The Middle Ages began to be associated with a lost state of innocence: for the moralists, it was paradise without sin, for the socialists, without private property.” 540

“Even in that phase of romantic activity that followed the Napoleonic Wars, when so much English and French medievalism was a thinly disguised veil against political radicalism...” 541

Middle Ages = emotional commitment to the past for Romantics

Middle Ages ripe for myths because it’s construction was used as a definer of the modern

“At a deeper level, the period [1814-1914](checkdates) coincided with the Romantic movement which rediscovered the past in general and the Middle Ages in particular, just as the first humanists of the Renaissance had rediscovered Antiquity: as eras that were gone forever.” 19 must remember this and rectify it with musing on colonial views and the concept of modernity towards the past; this Romanticisation was not the same folk as it was in Germany, the idea was to find cultural milieu: it also did serve to encourage interest while at the same time reinforcing the break as a time of the past and not relevant to the present except as sentiment, longing, and a cultural pot that produced modern France; cooking pot no longer needed...

“The Renaissance invented the Middle Ages in order to define itself; the Enlightenment perpetuated them in order to admire itself; and the Romantics revived them in order to escape from themselves. In its widest ramifications “the Middle Ages” thus constitutes one of the most prevalent cultural myths of the modern world.” 543 AMAZING QUOTE

End

“There can be no continuity, no impinging of time (and of peoples) which might threaten to link The Middle Ages in a natural way with present history. The chronological rupture cleaving The Middle Ages from history must absolute so that any genealogies ... can be constructed under present control, any miscegenation carefully regulated, even if it cannot entirely be suppressed.” 435

Colonization of Early Medieval

“Like it or not, then, we must necessarily resort to periodization. But as a specialist in what is commonly known as the “Middle Ages,” I have long been doubtful about the coherence of my own chosen period, 500-1500, even as an artificial construct or a manageable chunk. Seventh-through
tenth-century Europe was utterly unlike twelfth- and thirteenth-century Europe." 6

European anthropologists more interested in "primitives" rather than their own ancestors' traditions and were thus disquieted by the "barbaric" nature of Merovingian funeral customs and sought legitimacy of such ideas through the argument that the development through human stages still occurred much earlier in western Europe than elsewhere (2, 1)

"...Merovingian Francia was not a barbaric and downcast polity, ruled by long-haired nincompoops, such as historians have traditionally described it, but a regime that, as Henri Pirenne long ago argued, carried on much of the political, economic, and institutional legacy of the Roman Empire, and, as Pirenne did not argue, bore strong resemblances to the Carolingian regime that followed it--resemblances that were masked by early Carolingian propaganda."10-11

much of the historiography on Carolingian period positive and upbeat because of the known high cultural achievements of the period

Bloch's "idol of origins" joined by "the fetish of modernity"

the ambiguity of the period's definition and subdefinitions are not merely a result of different regional chronologies and developments but are also an active rewriting of history to place undesired traits/people in the past while simultaneously claiming desirable movements/peoples

in the 19th century history and ethnology distinct; history was the realm of civilized people while ethnology focused on "savages": thus, in both France and Germany, Merovingian culture was vilified while Carolingian culture was lauded (2) HEARKENS BACK TO HISTORY (1)

when depicted in painting Merovingian subjects showed the degenerate nature of thes societ y rather than depicting contributions (2)

Colonization of Rural

city v. folk

interesting the concept of the modern individual restricted largely to cities and towns, there was a very real concept of a backwards and
desperately in need of modernization French countryside in this case the chateaus and medieval churches/buildings a visible demonstration of
this need rather than an archaeological boon?
countryside stranger and more backwards the farther/south more away from Paris one became

colonial practice and the concept of modernity introduced a language of temporality and temporal distance that fundamentally created a break in
the past from the modern as opposed to seeing it as a historically connected

"Construing identities and social relations through notions of anthropological time, the new language of elitism transformed outside cultures and
societies into little more than artifacts destined to be effaced by the progressive movement of history, a process broadly understood as the
colonization of primitive spaces by modernity." 45 same true for outlook of past cultures too

Archaeological Implications

functions of Middle Ages

1. penal colony for modernity undesirable elements (torture, witch-hunts, radical Islam)
2. womb of modernity/authenticity of modern nations

"What if our alleged ancestors were to reclaim their heritage? What if peoples of the past were to reject the "civilizing mission" of modernity and
insist on the sovereignty of their indeigenous cultures? What if they could speak for themselves?" 716

"Those who resist the hegemony of modernity will still end up bolstering it, because there is no way to study "medieval" people for their own sake
or on their own terms." 716

how can one avoid the "juggernaut of modernity's grand narrative" (721) in a study of the Middle Ages?
The question isn't whether medieval people did things differently than we do now; the question is what we as putative nonmedievals are going to
do with the difference. What stories do we tell ourselves about it? What do they do to and for us?" 548

"It is critical to recognize that anthropologists are not alone in perpetuating a stereotyped view of the Middle Ages. Despite ongoing efforts from
medievalists to challenge these misconceptions...a medieval/modern periodization continues to shape the disciplinary agendas of political
science, ... sociology, ... geography, ... literature, ... and postcolonial studies....345 such concepts of the medieval as a break also affect our
understanding of it's relationship to periods before it as well. the medieval is fundamentally conceptualized through periodization as a period of
loss and need for relearning...is this accurate or is there a different way to conceptualize it? (break? fall? decline? transformation?)

1'T is important to recognize that medieval thought deserves greater inclusion in the history of anthropological inquiry, but not bcause the Middle
Ages were a paragon of multicultural openness or unfettered intellectual inquiry. There is no question that medieval approaches to human nature
and the cultural Other rested on a metaphysical framework and a set of assumptions quite distinct from ancient, early modern, or contemporary
anthropologies. Therefore, we must eschew the presentist temptation to "recover" only those particular elements of medieval thought that
foreshadow contemporary ideas, while ignoring those aspects that do not. Rather, we must adopt a historicist approach that explores the
strengths and limitation of medieval thought on its own terms." 346

"Of course, many other places could stake claims as momentous, and many of these claims could be made on medieval grounds. This puts the
historian of France's pre-modern components in a tough position. Should I embrace the opportunity to substantiate such claims in a bid for my own relevance?...making use of the medieval in this way—and old tendency strengthened by new trends in the second half of the twentieth century—results in the further telescoping of historical time and the flattening of the past's textured landscape. The Middle Ages becomes either a proving ground for modern agendas or a waste dump for those aspects of modernity that we would prefer to jettison, a colony of modernity inhabited by "peoples without history" of their own. 38 yes, however, how do we escape this? All interpretations of the past are motivated by present concerns and have political implications (not so much a priori but because history is linked to politics in modern society) and therefore the past will always be a proving ground for some modern agenda even if it is not the Modern agenda

the answer provided is to be more careful, more cautious, more speculative; in other words to be self-aware of the problem but this in itself does not really address the problem; in fact, it seems to imply, by default that the problem is unescapable; it is not simply enough to not dismiss an era as dark, backward, or quaint or a. this runs the risk of exceptionalizing the ordinary and b. this could fall into the trap of highlighting the age as a period of such-and-such and drawing connections to the present day

"what these suggestions encourage is mainly an attitude of profound questioning. If we posit that the Middle Ages should not exist, what new worlds will we discover? What other voices will we hear?" 46 ok, but how do we go about actually thinking about addressing these questions free from the Modernity umbrella?

The ambiguity of the period's definition and subdefinitions are not merely a result of different regional chronologies and developments but are also an active rewriting of history to place undesired traits/people in the past while simultaneously claiming desirable movements/peoples

"The humanists who took up the idea of the regrettable, and forgettable, Middle Ages in the fifteenth century were obsessed by periodization." 193

"In a world configured through notions of temporal pluralism and uni-linear evolutionary models, to encounter the primitive was tantamount to coming face to face with one's distant ancestry and traversing the centuries and millennia bounding a common genealogy (Matsuda 12; Furet 4). It was through this understanding of the primitive that the possibilities of the modern came into sharp relief and assumed form, that men recognized themselves as eminently modern and superior. The modern man may have believed himself to be centuries ahead of the "savage," but these conceptual distinctions belied a troubling interdependence: the modern man need the savage to imagine his own existence and identity." 41 speaks again to preoccupations of the primitive that played a part in the driving forces for prehistoric study and development (not without it's own problems); also interesting that medieval viewed as an inbetween point in development, much like modern studies of the early medieval the ability to project forwards and backwards to arrive at an image of the period rather than study the period itself...

while there might have been a distant connection with Paleo people as the origins of humanity that united it to the present and encouraged interest there was a historically defined and reinforced BREAK with the Medieval Period that relegated it to the past and to historical note for it's import on the present was as an historical other not as a connected piece of the modern

DEVELOPMENT OF ARCHAEOLOGY AS A DISCIPLINE

private land finds largely unregulated in July Monarchy (late 19th c) (3)

France institutions (3)

- Académie celtique (1804)>Société royale des antiquaires de France (1814)
- Inventaire général (1810)
- Comité des travaux historiques (1834)
- Congrès scientifique et archéologique de France (1834)
- Musée des antiquités nationales (1867)

Foundations for archaeology (3)

- Société royale des antiquaires de France (1814)
- Assises scientifiques (1833)
- Commission des Monuments historiques (1837)
- Musée des antiquités nationales (1862)

over 600 hundred local learned societies by 1885 but unevenly distributed across the country (3)

creations of these societies not unique to France, but part of a larger European trend interested in archaeological material as a source of national roots and the creation of a national origin myth/ideology

these institutions professionalized the discipline but also sharpened disciplinary boundaries (3)
Thus, while these bodies promoted the inclusion of early medieval artefacts as part of the national patrimony, they mainly heightened the prestige of working with them among bourgeois antiquaries. The general public, by contrast, was less directly affected by their emergence until after French losses in the war against the Prussians, when they were incorporated more assertively in nationalistic ideology. Antiquarians important for suggesting that study could do more than establish chronologies, this had a two-fold effect: one it delayed the development of archaeology as a discipline since its practitioners did not have the same resources (time, learning, money) to create theoretical/methodological frameworks; second even when archaeology finally did develop as a discipline the reliance on "factual" historical documents for the medieval period meant that there was little critical development of theoretical questions and methodological processes specific to the medieval period; thus while prehistory saw the development of a number of these things, medieval archaeology remained stagnant.

Certainly the work of French rurals no matter how elite would have been viewed as distant and plebian; although those prehistorians studying would have had government offices and would have access to this larger modern elite, many of the local medieval studies remained out of this larger publication network.

The wholesale quarrying of public monuments for precious metals and lead, including more than 454 pounds of gold from royal graves used to mint new coinage, spurred antiquaries to advocate measures protecting historical monuments during the political upheaval.

This is not to say that antiquarian contributions should be outright dismissed as unscientific; while the professionals certainly had more official measures standards in place this does not mean that their interpretations were inherently purer or more accurate.

Scholarly rejection of antiquarianism as unprofessional and the attraction of more exotic societies in Africa and the Pacific heralded the increased isolation from mainstream academia of early medieval archaeological studies.

Lack of professionalization of archaeology encouraged professional scholars to express disdain for it.

Most Merovingian publications under funded, local descriptions of grave good and chronology that were not widely read and had little influence on broader trends in intellectual circles.

It was not until the 1830s that scholars first began to use the word archaeology "specifically to refer to the excavation and study of prehistoric and other physical remains." Meanwhile, antiquarianism "suffered a loss of prestige and was increasingly used disparagingly to refer to the amateur collection and study of artifacts in a philosophical or historical context."

Expositions in 19th century represented a flourishing and growing cult of science this would have influence on the development and standardization of archaeological practice; couldn't just be a recreational hobby to be taken seriously; NEED TO ADDRESS THOUGH WHY it moved to a topic that SHOULD be taken seriously, WHY couldn't it stay in the realm of hobby? was it simply the transformation of hobbies to research in general? or was there a particular REDEFINITION of archaeology in particular?

"Building projects during the middle of the 19th century in French cities proceeded with little concern for the historic and familiar." Mid-19th c. archaeology not recognized as separate discipline because it borrowed so heavily from others.

"As a primarily elite medium, texts reflected intellectual currents, social concerns, and topics of interests pertinent to educated society and readers. It was, therefore, unsurprising that convictions regarding the utility of scientific knowledge, the inexorable march of progress, and the benefits of industry pervaded" reminds to not just assume that these world views were shared commonly through society, must also look at how rural, non-elites, whose land many of these sites were on were not part of this break but how they either internalized or had their own views about archaeological worth.

In France scholars were increasingly interested in systematic organization and standardization of analysis.

Called for standardization of archaeological exploration, more efficient description and cataloguing system, and greater display of artifacts.

However, enforcing measures on preservation and excavation very difficult especially when so many Merovingian cemeteries found in the path of railroad construction.

"It is clear from these discussions that academics were uninterested in field archaeology, and that their main concern was to define the studies that might take place on artefacts of the French past had entered museums or personal collections." 

Increase in # of finds, increase in collectors, increase in value of Merovingian artifacts, increase in commercialization of artifacts.
“maddeningly inconsistent development” of French archaeology resulted in part from the serendipitous (rather than planned) nature of the majority of finds and the lack of a common forum for peer review, discussion, and dissemination (3).

Industrialization efforts simultaneously helped in the discovery of new artifacts as well as contributing to their ultimate loss (3).

Industrialization major producer of archaeological artefacts, but their importance was only claimed later during processes of national identity building (3).

The rise of a “scientific” medieval studies coincided with the disappearance of agrarian life with the Industrial Revolution in Europe. To what extent has this led to a romanticization and mythification of the period?

Mortillet noted that excavators would give vague/incorrect provenances in order to discourage others from digging there (3).

“The modernization of France, and above all, the creation of a network of rail lines cutting across large parts of the country by the end of the century, engendered in which random finds attracted a constantly evolving cohort of enthusiasts to enter the field as hobbyists. With little or no training, these amateurs learned on site, with nothing to guide them other than their contemporaries and whatever information they could draw on from their knowledge of history, geography, geology, and architecture. If they stuck with this new enterprise, their techniques might improve through a process of trial-and-error, reinforced by the efforts they made to avial themselves of the resources offered by local archaeological societies. This situation served to marginalize even the best archaeological research. No genealogy of practice or need for objectivity developed, which differed from disciplines like history which were already professionalized in this era.” 21 (3)

The idea that the objects themselves were enough to tell the history is even after large quantities of objects were found due to industrialization likely as a result of historical familiarity given by the documents and the perceived recognition/understanding of such objects (3, 1).

“The eighteenth and nineteenth centuries knew radically different versions of the medieval past, and only with the growth of industrialization did it finally cease to function as a mythical substratum operating from below.” 537 What does this mean?

Merovingian archaeological studies increasingly isolated because of the lack of classical or monumental artifacts as well as the perception that such objects were more Germanic than French.

Emerging antiquities trade and growing public interest changed these views; display at the Petit-Palais not only reinforced the aesthetic value of these objects but also recognized their historical significance (3 allows objects to move out of (1)).

Reception of 19th c. national archaeology by the populace warmer than the reception of the archaeologists themselves (3).

The last decade of 19th c. up to WWI crucial period for Merovingian artifact studies (3).

Rising value and visibility.

Auctions of private collections raised profiles and drew correlation between collecting and status (prestige of ownership).

Prestige also garnered through participation in local societies.

Period of superficial assessment of objects This may have been a part of the reason they are not valued archaeologically today?

“The contents of the “curiosities” in the collection hence often revealed more about the status and identity of their current owner than the person by whom they had originally been used” 270 quoted from Thomas 1991: 141-144; 167-171 (3).

Many scholars killed during WWI and it also marked the end of archaeological undertakings of the 3rd Republic (3).

Fewer excavations in the interwar period due to shortages of manpower/resources + national security preoccupations (3).

WWI may have significantly agitated nation building ideologies as the trauma of events and the break up of empires showed the fragility and fallibility of systems long thought absolute dating back to the medieval period; scramble to prove legitimacy and indestructibility after the identity crisis brought about by the war.

Up until 1941 non historical monuments could be excavated at the discretion of the landowners (3).

Focus on the transitional nature in the medieval period continues today due to a lack of material, questions focused on Christian conversion, definition as an in-between period, etc.

Nation Building

Medieval was both the origin of modern nation-states as well as a primitive body to define the modern nation against.

In 17th c excavators quick to assume the royal origin of graves explored undoubtedly rising from the high visibility of royalty in French culture and ceremony (4).

Monarchs did not play a role in archaeological support until Napoleon III in the 1860s (4).

Bourgeois nature of antiquaries meant that they lacked legitimacy by elite scholars. This had a two-fold effect: one it delayed the development of archaeology as a discipline since its practitioners did not have the same resources (time, learning, money) to create theoretical/methodological frameworks; second even when archaeology finally did develop as a discipline the reliance on “factual” historical documents for the medieval period meant that there was little critical development of theoretical questions and methodological processes specific to the medieval period; thus while prehistory saw the development of a number of these things, medieval archaeology remained stagnant (3, Affected by developments from 4).
pieces viewed as personal possessions rather than part of the national patrimony (check out Laming-Emperaire 1964: 107-122) use this in the discussion of while there is an interest and curiosity about these things there is also a lack of desire to place them in a larger archaeological context (4)

French revolution recast artifacts and monuments associated with the monarchy as symbols of tyranny (4)

"In the same way the watershed of the Revolution conferred a mythical dimension on French national history, and in the early nineteenth century learning about it was akin to engaging in a sacred quest for the origins of the nation. Finally, at the political level, King Louis Philippe sought to steady his shaky throne by appealing to history to support the claim that his regime was the "happy medium", the necessary outcome of the whole of French history and the only government capable of reconciling the ancien régime and the Revolution." 19

"In a way the movement of the 19th century sought to delineate the past as a primordial formation process from which the modern nation of France emerged independent of its past in a way because it was the end product of that time and the beginning of a new project concerned with what the parts could achieve together (something assumed impossible to correlate with the past since the separate entities did not work together then...)

some efforts towards preservation helped counter the destruction of Merovingian remains (4)
desire to extend access to national monuments to all citizens and to educate citizenry on the achievements of the nation (4)

"Following the Revolution, growing recognition of France's patrimony and the rise of nationalism led to the foundation of multiple scholarly institutions in France geared to meet increased demand for the study, preservation, and protection of endangered artifacts. The French arrived at this stage relatively late in comparison with the English, who had opened the Society of Antiquaries in London nearly a century earlier in 1707....In France, by contrast, the Revolution of 1789 led to widespread damage of monuments and a corresponding reaction to protect them." 53 PART OF NATION BUILDING BUT LED TO AFFECTS IN THE DEVELOPMENT OF ARCHAEOLOGY AS A DISCIPLINE (4, 3)

after Revolution interpretation was that the Gauls were exclusive progenitors of non-elite French pop.(4)

invasion period highly ambivalent in French histories (4)
after Revolution interpretation was that the Gauls were exclusive progenitors of non-elite French pop. (4)

no agreement amongst 18th c. scholars how to integrate accounts of Germanic invasions into history of Gaul (4)

unrest of Rev and neglect of Bourbon Restoration encouraged monument preservation; however, not just about rectifying destruction but also about the recognition of local history (4)

"However, from the 1830s, with the liberal historian Guizot's rise to power in the cabinet of Louis-Philippe, the July Monarchy dedicated more regular funding to documenting the ancient patrimony of France....the quantity of artefacts thought to be linked to the Frankish people grew unexpectedly quickly....provincial archaeologists took various approaches to the interpretation of material culture that papeared to challenge prevailing claims about the exclusively Gallic ancestry of the French Third Estate." 9 (4)

July Monarchy realized that local histories could help foster patriotism and reinvigorate a nation as well as the value of data in governing. This led to the creation of a number of regional societies which did much of the on the ground research; however, Parisian leaders found that local elites and societies fought to retain control over these cultural symbols of the past (4)

Description valued by national government over analysis (4) HEARKENS BACK TO THEIR SECONDARY ROLE IN RELATION TO HISTORICAL OBJECTS
government did not favor syntheses of regional particularities since it went against the agenda of integrating the distinct regions into a shared political culture (4)

This new art of the [early medieval period] became a truly national art, because it was better adapted to and modelled itself after, in some way, the instincts of the popular masses, and showed itself in formal opposition to Gallo-Roman art, which was aristocratic and official (Barrière-Flavy 1901: viii)” this is important for understanding which objects are more valued within the medieval context and might help address the issue of "how does one forget about a chateau?" (1)

under Second Empire history again villified and not supported until the later liberal years; checked by military disasters in Prussia nd Paris Commune

revival in history still had disagreements about what past to teach Catholics wanted to teach the idealized Middle Ages as an inspiration for the salvation of France academic focuses on Christianity also undoubtedly tied up in the understanding of the passivity towards the Middle Ages with the history of the Protestant uprisings and the growth of secularization

under Thrid Republic history extended to primary schools to promote the political ideals of patrie and the nationa as a custodian of unity, democracy, and FRENCH values
"These periodizations were on the whole neutral; for in the nineteenth century the medieval became culturally stylish in arts and crafts, while medieval history became respectable, as university men began to profess the subject. In popular usage, though, and particularly since the Second World War, the adjective 'medieval' has become strongly perjorative on both sides of the Atlantic." 194 Its very tempting to see a connection between the timing of this perjorative meaning and the estruction of empires that had been established within the Middle Ages as a result of WWI and WWII...would it be a stretch to see the reaction as part of narrative of that time and those leaders did this but never again? This quote is used twice--this second part is addressed fully here while the first part is mentioned in the historical section and this refers back to that

just as in in England and Germany, French interpretations of early medieval history have heavily focused on ethnic origins in attempts to legitimize title, territory, and political movements and had as much to do with current political climate and agendas as it did with academic inquiry (4)

...many of the interpretations promoted at the time were in service to the question of who the Franks really were, and whether they were the origin of modern day French culture, as part of national identity building: thus those that

"It is clear that a complex web of factors in the late nineteenth century was responsible for raising French citizens' awareness of, and pride in, early medieval discoveries as part of their national heritage" 262 (4)

the national identity of France rested on the argument that what made France a nation and not a race was its mixture of populations. Therefore, early medieval objects were used to demonstrated this BLEND of people that produced a uniquely French culture (4)

tourism became in France a mode of economic recovery during the First World War; transformation of tourism into an industry; tourism a way of revenge against Germany; diverting American money into France rather than Germany; explosion of tourist locations

Peasants into Frenchmen represents an idea of a fixed traditional civilization the French countryside

1960s "Mandrou and the first generation of historians had bequeathed the field five dominant convictions about early modern popular culture. First was the existence of a single, homogenous culture, or "mental universe," in the countryside. Second this mental universe was "authentic" perhaps, but also "primitive" 96 "The fourth conviction ... popular culture was "immobile and passive"--until, at the very least, the eighteenth century, when it lost its autonomy, if not its very claim to existence." 96 is there an idea that while the locus of prehistory is in the French countryside, the history of the historic is in the cities and villages, not in the rural, "archaic" countryside? have to be careful about discussing the issues of local engagements with archaeology, cannot "indigenize" them French historical profession has enduring attachment to Thirty Republic and Durkheimian notions of solidarity

1990s histories continued to focus on mondernization and politicization leaving the folk to their rural landscape "Indeed, the French peasant lost some of the symbolic and political allure it had carried in the 1970s, when he stood for self-determination and resistance and, as Susan Carol Rogers noted, a "soul of France" threatened by mass culture (La Fin des paysans)." 103

the issue is very complex; on the one hand the documents tell the histories of nobles and elites, and in traditional historic opinion these may have been the people that mattered both because they can be studied most readily but also because of assumptions that they are the main actors in the landscape; thus historically they are greatly understood; however, archaeologically they may be undervalued for several reasons: 1. the perceived notion that they are already understood through the historical documents; 2. the perceived notion that they are substitutable and thus what we know about one we know about all; 3. their elite focus is seen as a characteristic of France's past and not perceived as the modern French identity; its for the history books but that is all?

the issue is that they aren't artifacts Paleolithic finds are seen as artifacts of the past they belong to someone who made them in the past even if someone owns them in the present they have that kind of history tied to them the medieval stuff is a curiously it's realized that they are from the
past but they don't have that sense of belonging to the past the way an artifact does and artifact is an artifact of the past the past is implied in the word artifact curiosities are seen as having come from the past but the lack of temporal attribution and the historical view of the time period does not allow them to be transformed into a dual property ownership in the present of something that was also owned in the past?

there is a disconnect, a colonial schism, with medieval history because of modernity and thus while medieval archaeology was originally the realm of the historical scholar, it is now a closed era in the nation's history and thus merely a curious relict rather than an artifact of interest

there is something missing from it a way to meld the idea that there is a recognition of the past and a desire to know more while at the same time devaluing it there is an assumption of historical familiarity in a way that allows people to assume and weave the objects into local stories and legends without the need for study? or verification so on the one hand there is a break with the past that has devalued the objects as artifacts and on the other there is a historical familiarity that implies accuracy even if it isn't the case it's like the issue of beads in the Paleolithic they seem familiar to people and so they get strung up as necklaces without you know looking to see if they are necklaces

American Attitudes toward Medieval
amassment of medieval collections in the US part of the great museum rivalry at this time in US Payne-Aldrich Act of 1909 eliminated 20 percent importation duty on objects older than 100 years however, early medieval still represented a much smaller part of medieval/Renaissance collections 

"...in America, early medieval material culture had lost the kind of nationalistic or historical associations to which their rise in popularity in France as objects reflecting the national patrimony owed so much. They had become commodities more closely associated with the elite status and refined taste of their collectors." 273 many scholars killed during WWI and it also marked the end of archaeological undertakings of the 3rd Republic (3) Early Middle Ages not particularly well represented to North American museum visitors

medieval studies in North America largely has a late chronological focus; popularity of period rooms and disdain for Byzantine as non-western primitive helped aid the overlooking of so called "Dark Age" material

fell in between chronological periods

early medieval objects not part of the national past in North American and therefore had no political meaning comment on how the situation is different in Europe but still insular in so far as French archaeologists work on French early medieval, etc.

interest in the medieval period in 19th/20th c NA came from Romantic trends as a reaction against industrialization and the moralistic values ascribed to the period

original emotional response to Middle Ages shifted from its role as progenitory of NA customs to its alterity

high medieval had the architectural component but early medieval did not

early medieval artefacts labeled as minor arts

not included in archaeological collections because they weren't classical nor in anthropological collections because they were European

short-lived popularity after 1931 exposition in Paris

change in attitude towards the acceptance of comprehensive medieval collection during first part of 20th century due largely to J. Pierpont Morgan dn MMA

early medieval artefacts from Dordogne did not enjoy this shift of approval

early medieval collections for the most part housed in art museums--emphasis on examples of stylistic development and not historical context

many of the pieces in North American catalogs lack data or provenance perhaps out of disconnect with the local/regional history

"a number of early medieval artefacts that entered European and North American collections in the early part of the century have later been shown to be partial or complete fabrications. These pieces were produced primarily to impress wealthy and inexperienced buyers with the lavishness of their materials." 103

PERIGORD SPECIFICALLY (important to relate these points back to the larger history discussed above)

Perigord region caught up in larger trends discussed in Chapter 2--influenced and shaped by them

at the same time the unique history of archaeological research in the area has reshaped some of these trends creating a unique local twist on these larger national trends

Results:

1. archaeology in area primarily focused on Paleolithic
2. little development of Medieval archaeology
3. much local knowledge; not well disseminated
4. focus on later medieval period (classic and late)
5. most of what we know from rescue operations
18th Century
antiquarians—mainly aristocrats and clergy
le chevalier de Lagrange-Chancel visited Rouffignac in 1730 viewed the remains of broken pottery and carbon as the evidence of counterfitters between 1760-1775 Chancelade working on Roman road network of the Périgord and included studies at Olivoux (Montignac)

19th Century
Périgord archaeology indebted to W. de Taillerfer and his monumental work Antiquités de Vésonne
J. de Mourcin indicated a number of sites in Notes de voyages en Périgord
C. Brard Antiquités—fortuitous discoveries
Audierne 1851 le Périgord illustré
in mid-1800s a number of scholarly societies started (société vésoienne, Société d'Agricultur, Sciences et Arts de la Dordogne, Annales agricoles et littéraires de la Dordogne) however no particular outlet for archaeology yet contextualize this within larger context of knowledge movements
Musée du Périgord in 1836
E. Galy brouth about the S.H.A.P. in 1874 (nearly thirty years after its contemporaries in neighboring departments
few Gallo-Roman remains outside of the monuments in Périgueux within the Dordogne countryside
number of knowledgeable enthusiasts digging/publishing on remains but none in the Vézère area
most of the information found in the verbal proceedings of the S.H.A.P. meetings

20th Century
time between two wars marked another stage in the evolution of archaeological knowledge
Peyrony excavated Roque-Saint-Christophe and included protohistoric and historic occupations look at these reports again and determine to what extend he paid the SAME amount of attention to these time periods and his ability to speak on them
examine whether there was a delayed interest in exploring the Vezère area for archaeology in general so that it's archaeological naissance corresponded with prehistoric outbreak and was therefore guided by this and forgotten for other periods

P. Barrière Vesunna Petrocoriorum 1930
look at the collection of early enthusiasts and their contributions for understanding nuanced development and also for an article?
second world war halted (Holocene) archaeological activity up until the 1950s
however, Prehistoric archaeology in full swing thanks to Peyrony and Breuil and the discoveries at Lascaux in 1940
1955 the increase in housing and public building construction allowed for a quasi-systematic archaeology survey (published in Gallia notices)
M. Sarradet and Cl. Barrière for Gallo-Roman
R. Watelin and M. Lantonnat for early middle Ages
since 1950 most of our understanding the Périgord countryside comes from surveys (often time sensitive)
most of these are not within Vézère area
several large scale, long scale excavations but none in the Vézère
Rescue archaeology emerged in 1975
since 1980 very few archaeological contributions to SHAP
since 1986 l'Association de Recherche Archéologique et Historique en Périgord piloted by Ch. Chevillot