

Chapter 1 : Holdings : The archaeology of identities : | York University Libraries

The Archaeology of Identities brings together seventeen seminal articles from this exciting new discipline in one indispensable volume for the first time. Editor Timothy Insoll expertly selects a cross-section of contributions by leading authorities to form a comprehensive and balanced representation of approaches and interests.

Includes bibliographical references and index. Configuring Identities in Archaeology. Discourses of Identity in the Interpretation of the Past. The Politics of Identity in Archaeology. Girling the Girl and Boying the Boy: The Production of Adulthood in Ancient Mesoamerica. Engendering Children, Engendering Archaeology. The Constitution of Archaeological Evidence. Gender Politics and Science. Faience Goddesses and Ivory Bull-Leapers: Beyond Mother Earth and Father Sky. Where are the Disadvantaged in the Skeletal Record? Archaeology and the Invisible Man: Andrews and James P. The Archaeological Visibility of Caste: Robin Coningham and Ruth Young-- Aztec Ideology in the Archaeological Record. Some Problems of Interpretation in European Archaeology. Changing Identities in the Arabian Gulf: Archaeology, Religion, and Ethnicity in Context. A Reader" brings together seventeen seminal articles from this exciting new discipline in one indispensable volume for the first time. Editor Timothy Insoll expertly selects a cross-section of contributions by leading authorities to form a comprehensive and balanced representation of approaches and interests. Chapters are thematically arranged and are contextualised with lucid summaries and an introductory chapter, providing an accessible introduction to the varied selection of case studies included and archaeological materials considered from global sources. The study of identity is increasingly recognized as a fundamental division of archaeological enquiry, and has recently become the focus of a variety of new and challenging developments. As such, this volume will fast become the definitive sourcebook in archaeology of identities, making it essential reading for students, lecturers and researchers in the field. Nielsen Book Data Subjects.

Chapter 2 : Archaeology Of Identity | Download eBook PDF/EPUB

*Bringing together a wealth of scholarship which provides a unique integrated approach to identity, The Archaeology of Identity presents an overview of the five key areas which have recently emerged in archaeological social theory: * gender * age * ethnicity * religion * status.*

The Archaeology of Identities I want to begin by asking a question; what relevance does archaeology have for our lives today? There are various ways we could answer that question, but today I want to concentrate on one particular possibility, by way of using a case study, a field project that I was involved in over two seasons in Cyprus that goes to the heart of that trajectory of thought. I want to start by showing this image, the obverse of the Cypriot one euro coin. Take note of the design, which is an image of a cruciform figurine, a human depiction, flanked by the name of Cyprus in both Greek and Turkish. The object depicted is of a type that was commonly used as a pendant in Cyprus, to mark out the wearer as belonging to a particular social group, a community buying in to a form of identity that was prominent in Cyprus for a few centuries. That period ended about years ago, and is pretty obscure. Why is it on a modern coin? There are plenty of far more readily identifiable images of Cypriot and past Cypriot things that could have been used. Aphrodite would be an obvious choice for a start, why not that? Think about that while I talk a bit about Cyprus, the dig, and the context for the dig. Here is a map of the island. The green line is about here. This is Nikosia, the capital, this is Paphos, and here is Palaipaphos, modern Kouklia, where we were based, and this is the site, near the former Turkish speaking village of Souskiou. The general area became known to archaeologists as early as the fifties, because of the looting of nearby tombs that resulted in the aforementioned figurines first coming to light, made from a variety of turquoise green stone called Picrolite that is unique to Cyprus. Rescue excavations followed to prevent further looting, and eventually research excavations. A series of cemeteries came to light, that are now in fact believed to be one huge cemetery. For researchers, this cemetery was interesting for a reason other than the figurines; that is that it existed at all. In the preceding Neolithic, the dead were disposed of by burial underneath the houses in villages, and no more cemeteries after this were to be seen on the island for another years, the previous custom being reverted to after the cessation of activity here. What was going on? Another cemetery was eventually located, by a team led by Professor Edgar Peltenburg of the University of Edinburgh, undisturbed burials. Over 5 years Eddie fully excavated this new site. The size of the cemeteries and the sheer numbers of bodies involved implied that one or more settlements must be in the vicinity, and one or more were indeed located on a ridge that are now suspected as being in fact one unusually large settlement that spread along almost the entire length of the ridge. Over a period of 10 years of survey and excavations, evidence for this extensive and unusual settlement has been recovered from everywhere along the ridge. Now, one of the reasons for so much excavation is to do with site formation processes, or perhaps I should say destruction processes, because the fact is that most of what was undoubtedly here has already been lost, washed off the cliff in winter rains and lost to science. If there was to be any chance of understanding this site and why it was here then the data had to be recovered now before it was too late. A few more years and this site will no longer exist. One of the features of this place that made it interesting was the fact that evidence for the working of picrolite was very widely distributed on the surface of the ridge, implying that the manufacture of figurines was widely practised across the site, but no workshop had been located. It was assumed that it had probably been destroyed by erosion until when Eddie, walking along the ridge near its west end with a colleague, Dave Sewell, found chunks of debitage protruding from this place, where there was no sign of a building. This was to be where I was to spend most of the next two seasons. Excavation here revealed not a workshop as such, but an assemblage of picrolite debitage, plus other waste material and associated tools that indicated that perhaps such an installation or site had existed further up the slope, from which this material had been washed by erosion. To that extent it represents the only known evidence for a picrolite figurine working area yet located. It is worth reminding ourselves of a few things about this site at this point; its unusual size, the cemeteries, unique on the island during this period, and the fact that it appears to have been the centre of production of a distinctive icon of identity that began life here, and ended when the settlement disappeared. Its

location too is strange, for while its general situation dominates the end of one of the long southern valleys of Cyprus, which before the advent of the modern road were cut off from one another, its actual position is curious; there is nowhere to cultivate food in the immediate vicinity, without an arduous climb up and down the cliffs or a long walk around, and no source of water on the ridge itself. One of the important things about the work here is the extent to which local media and the government were interested, up to and including providing some financial support for the project. This brings me to the contemporary context for this work. Cyprus, as I guess most of us know, is a divided country. In the north there is the illegal breakaway Turkish republic, and in the south, the legitimate republic of Cyprus. Greeks to the south and Turks to the north. Prior to , and the Turkish invasion, settlement was mixed. Greek speakers and Turkish speakers lived all over the island, with, ironically, some of the largest Turkish communities living in the south and much of the north inhabited by Greeks. Often villages were entirely separate, but often villages were mixed. With the war, and the Turkish army conquering the north of the island the populations segregated as described. Later, the ethnic mix of the island was further changed when settlers from Asia Minor came to live in the north, bringing with them a mainland culture and outlook somewhat different from the native Turkish speaking islanders. Prior to the troubles virtually all Cypriots were bilingual. This has slowly changed, with the Turkish speakers becoming more Turkish and the Greeks more Greek. These developments exacerbate the difficulty in restoring a unified Cypriot state, and polarize senses of identity based around Muslim Turk and Christian Greek. In their attempts to find symbols and ideas around which Cypriots can coalesce, without the old associations, the government is interested in identifying senses of identity that are pre Turkish, and pre Greek, but still uniquely Cypriot. Hence the 1 euro coin. It seems to me that what has happened here is a rare coming together of a real contemporary need with a phenomenon that most archaeological researchers are very familiar with, although there are some that still resist the notion. That is just that communal identities, including national ones, are not things which are a given, that have existed since time immemorial in an unbroken and static way since the dawn of history, and cannot be passed down genetically. They are cultural phenomena, that are constructed either consciously, or unconsciously reflect customs and ways of doing things. They are often materialized, and can be detected archaeologically, albeit in no simple or straightforward way. These things are situated historically and are subject to change. They are not dependant on the physical movement of peoples in order to spread, through invasions or migrations, displacing earlier populations, in the way that history books and old style archaeology books used to and sometimes still do tell us. Life, in short, is complicated. Archaeology has the potential to explain this, and in doing so explain the real significance of national and other identities, with the unique perspective that depth of time brings to the study of human society.

Chapter 3 : Archaeology of Identity - Margarita Diaz-Andreu, Sam Lucy - Google Books

The study of identity is increasingly recognized as a fundamental division of archaeological enquiry. This title acts as a sourcebook in archaeology of identities and brings together seventeen.

Excellence, then, is not an act but a habit. No wonder we forgot the hand-wringing and went with the sound byte. In it, one of the characters muses after meeting a parallel version of himself, no less! Your friend who smokes is a smoker. Your friend who flirts is a flirt. How many times do you need to see someone leave a small tip before you think of them as a bad tipper? How often do I need to give you a gift before you think of me as a generous person? As you can see, this brutally honest conception of social life is great fun to use on your family and friends. It also happens to yield fruit in a slightly less contentious field: How Roman did the inhabitants of the Empire feel? Just how Greek were the ancient as opposed to modern Macedonians? How Phoenician were the Carthaginians? Here I should confess that I myself am writing a book that explains changes in group identity in ancient Sicily. Identity is a slippery concept though, first because it appears to be a question of mental state, and second because identity itself is not static but fluid. But since we will never know what most people in antiquity actually thought about anything, I would suggest that we are better off following Robinson and looking at identity in practice, as a collection of habitual actions, since archaeologists are good at finding evidence of repetitive actions. And we can happily accept that identity is contextual, because archaeologists are usually good at paying attention to context. The material record of what people repeatedly did is a record of who they were, practically speaking. With this in mind, the archaeological record can lead us some way toward the identities of our ancient subjects. Non-Greeks made dedications in Greek sanctuaries all the time as did Greeks in non-Greek sanctuaries, and this routine gave them a practical identity that did not respect any ethnic division. Humans tend to take death very seriously, so examining how families and cities dealt with their dead is a good way to see them putting their identities into practice. Wear patterns in teeth and bones can speak volumes about what ancient individuals spent their lives doing. This is why archaeologists love trash so much. Individuals and groups routinely discard the remains of their habitual activities. Illegal drug use in Europe can, for example, be mapped by city through an analysis of sewer water. The discard heaps of antiquity are full of bones, implements, and organic remains that testify to the diet and food cultures of their creators. These aphorisms point to the same uncomfortable truth, which is that we judge books by their covers all the time, because book covers contain lots of information about their contents. And so we judge people by their actions. After all, if it walks like a duck! None of this is particularly new, but looking at identities forged through practice rather than those debated in ancient poems, plays, and prose can be a helpful way to bypass the assumptions and received wisdom that restrict discussions of identity in antiquity. Archaeological evidence, despite its own issues of interpretation, gives us the people as they lived. In everyday life we make such inferences about other people casually. But a scientist, even a social scientist, has to be more rigorous. By examining what the Kabyle ate, drank, and wore, how they relaxed, worked, and interacted with each other, he would proceed inductively to the rules and values that produced those preferences, i. Then he did the same for his contemporary Parisians. While he did not write primarily in terms of identity, he provided a blueprint for finding identity in action. In *Reassembling the Social*, Latour directs the scholar to move slowly and blindly across the social landscape, tracing connections among and between people and objects without preconceptions about what those connections must mean. Now, it is significantly harder to find good archaeological evidence for everyday practices than to collect data on living people. Michael Shanks and Christopher Tilley saw the possibilities written on beer cans almost thirty years ago now. Archaeologists working in and around the Mediterranean are paying attention to practice theory again, too. Jonathan Hall has been doing it for more than fifteen years chapters Five and One, respectively; he both outlines and executes a responsible interpretation of material evidence for Greek identities. So while there are lots of ways to think about identity, one way is to look at habitual and repeated actions, which define people in the eyes of others, including dispassionate observers, and of themselves. In fact, I know some very nice Patriots fans. But it can be important – in combination with your preferred food, drink, spiritual activities,

music, and news sources, your pet peeves, white whales, and vices, it is a sign of who you are. The same goes for people who lived and died thousands of years ago, even if we rarely find their replica jerseys. This way of thinking about identity and society may be a bit unsettling, to say the least. Randall Souza is an archaeologist and historian who studies shifting populations and dynamic communities in ancient Sicily and the wider Mediterranean world.

Chapter 4 : Download PDF EPUB The Archaeology Of Identities A Reader - PDF and ePub Download Free

The Archaeology of Identities brings together seventeen seminal articles from this exciting new discipline in one indispensable volume for the first time. Editor Timothy Insoll expertly selects a cross-section of contributions by leading authorities to form a comprehensive and balanced.

Chapter 5 : Cyprus: The Archaeology of Identities | Tim Cockrell - racedaydvl.com

Bringing together a wealth of scholarship which provides a unique integrated approach to identity, The Archaeology of Identity presents an overview of the five key areas which have recently emerged in archaeological social theory.

Chapter 6 : The archaeology of identities : a reader - Ghent University Library

Over the last fifteen years, communal identity (or better, with the academic preference for plurals, "identities") has arrived and remains a hot property in ancient Mediterranean history and archaeology, a development probably related to the rise of contemporary identity politics.

Chapter 7 : The Archaeology of Identities: A Reader, 1st Edition (Paperback) - Routledge

The archaeology of identities: a reader Timothy Insoll Published in in London by Routledge Configuring identities in archaeology / Timothy Insoll -- Archaeologies of identity / Lynn Meskell -- Discourses of identity in the interpretation of the past / S. Jones -- The politics of identity.

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