Archaeology Of Colonial Identity Power And Material Culture In The Dwars Valley South Africa Contributions To Global Historical Archaeology

Cultural Identity and ArchaeologyDiversity and Social Identity in Colonial Spanish AmericaArchaeologies of the BritishThe Archaeology of ColonialismThe Archaeology of Capitalism in Colonial ContextsImprintsContinuity and Rupture in the Archaeology of ColonialismSituationist Archaeology examines the energy and diversity of this global discipline today. Historical archaeology is a branch of global archaeology that has grown in the last 40 years from its North American base into an increasingly global community of archaeologists each studying their area of the world in a historical context. Where historical archaeology started as part of the study of the post-Columbian societies of the United States and Canada, it has now expanded to interface with the post-medieval archaeologies of Europe and the diverse post-imperial experiences of Africa, Latin America, and Australasia. The 36 essays in the International Handbook of Historical Archaeology have been specially commissioned and leading a wide-ranging set of discussions in their respective fields of the rapidly developing scholarly field of historical archaeology. The volume is divided into two sections, the first reviewing the key themes, issues, and approaches of historical archaeology today, and the second containing a series of case studies charting the development and current state of historical archaeological practice around the world. This key reference work captures the energy and diversity of this global discipline today. The introduction to the volume compiles a range of perspectives on identity within a single narrative. Contributors to this volume explore the perceived self-identity of colonizers; the adoption of western and traditional medicine as complementary aspects of a new, modern and nationalist identity; the creation of a modern identity for women in colonial societies; and the expression of a healer's identity by physicians of traditional medicine. With the decline in popularity of the term "Romanization" as a way of analyzing the changes in the archaeological record visible throughout the conquered provinces of the Roman Empire, scholars have increasingly turned to the important concept of "identity" to understand the experiences of local peoples living under Roman rule. Studies of identity in the Roman Empire have thus emphasized how local peoples, rather than simply passively copying Roman culture, actively created and recreated complex and multifaceted identities that incorporated local traditions within the increasingly connected and "globalized" world of the empire. How did the violent nature of Roman rule in the provinces impact local communities and the ways in which individuals interacted with one another? This book provides a detailed study of the ways in which the Celtic-speaking peoples of the ancient settlement of Lattara in Roman Mediterranean Gaul fashioned their lives under two centuries of Roman rule, and in particular the ways in which the creation of these lived experiences was entangled in the larger processes of Roman colonialism. The important archaeological settlement and port of Lattara (located today in modern Lattes in Mediterranean France), was occupied from ca 500 BCE to 200 CE, and has been the focus of extensive excavations by international teams of archaeologists. More than 35 years of their daily lives during the 2nd to 3rd centuries AD was the days lived in which the human population of Lattara were shaped and constrained by the particular historical circumstances of Roman rule, involving the violent conquest of the province between 125-121 BCE, the pacification of numerous revolt in the in the first half of the first century BCE, and the imposition of an oppressive system of taxation, land redistribution, and grain levies. Through a comprehensive analysis of the results of 20 years of archaeological and related research, the author argues that the violent establishment of Roman rule in Mediterranean Gaul engendered very different forms of social relationships and interactions that structured the community during the late first century BCE and onward. This involved a new organization of domestic space and living arrangements, new relationships structuring the production and exchange of material goods, different relationships between the community and the wider spiritual world, and new strategies for acquiring political influence and power, based upon the increasing importance of material wealth. All of this occurred by the very end of the first century BCE despite the continued persistence of many aspects of local identity, particularly evident in religious practices. Furthermore, these new social relationships were
The archaeological exploration of cultural identity in the daily practices of reproducing Roman rule at Lattara, and in the larger province of Mediterranean Gaul more generally; practices that were in particular rooted in an ever-increasing socio-economic hierarchy and religious diversity in ancient society, demonstrate how material culture and social experience intersect with political power. Is ethnicity a useful analytic tool? What can archaeology say about the kinds of deeper time questions which scholars have asked of identities in Africa? Eleven authors engage with contemporary anthropological, historical and archaeological perspectives to examine how identities have coalesced and diverged over the last five hundred years. The authors present a critical approach to this topic, trying to shift discourses in the theoretical framework of historical archaeology of capitalism and colonialism through the use of postcolonial theory. This work does not suggest a new theoretical framework as such, but rather suggests the importance of revising key theoretical terms employed within historical archaeology, arguing for new engagements with postcolonial theory of relevance to all historical archaeology of imperialism. The book presents new theoretical perspectives and contributions to the development of multidisciplinary approaches to colonialism and decolonization in the Mediterranean world, and is of interest to archaeologists, anthropologists, historians, curators and other social scientists interested in the suitability of identification through material remains. This book offers a new account of human interaction and culture change for Mesoamerica that connects the present to the past. Social histories that assess the cultural upheavals between the Spanish invasion of Mesoamerica in the early 16th century and the development of new societies, are an important part of our understanding of how different cultures developed and the effects of these changes. The authors provide new information about the ways in which the Spanish and the indigenous peoples interacted and the consequences of these interactions for the development of Mesoamerican societies. The book is intended for students and researchers interested in the history of Mesoamerica and the development of new societies. The book is also an important contribution to the study of the impact of colonialism on indigenous peoples, and the ways in which they responded to the challenges of colonial rule. The book is well-written and well-illustrated, and provides a valuable contribution to the study of the history of Mesoamerica.
Culture In The Dwars Valley South Africa
Contributions To Global Historical
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An Archaeology Of Colonial Identity
Power And Material Structures, Intriguing Ritual Practices and Cultural Contact Through Several Millennia.

Combining years of research into less familiar locations and discoveries, she interprets the archaeological record to explain changing social and political structures, and the ways in which embedded meanings within practices and material expressions have been reinterpreted. These activities, she argues, were not only the residue of social interaction but also instrumental in shaping identities and communities.

Claire Lyons and John Papadopoulos summarize the complex issues addressed by this collection of essays. Four case studies illustrate ways in which understanding the social and political agency associated with the archaeological record is central to the archaeological legacy of European colonialism. As well as covering almost all periods and regions of the continent, it includes a mixture of key methodological and theoretical issues and debates, and situates the subject's contemporary practice within the discipline's history and the infrastructural challenges now facing its practitioners.

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Focusing on the city of Armidale during the period 1830 to 1930, this book investigates the relationship between the development of capitalism in a particular region (New England, Australia) and the expression of ideology within architectural style. The author analyzes how style encodes meaning and how it relates to the social contexts and relationships within capitalism, which in turn are related to the construction of ideology over time. Challenging Colonial Narratives demonstrates that the traditional colonial dichotomy may reflect an artifice of the colonial discourse rather than the lived reality of the past. Matthew A. Beaudoin makes a striking case that comparative research can unsettle many deeply held assumptions and offer a rapprochement of the conventional scholarly separation of colonial and historical archaeology. To create a conceptual bridge between disparate dialogues, Beaudoin examines multigenerational nineteenth-century Mohawk and settler sites in southern Ontario, Canada. He demonstrates that few obvious differences exist and calls for more nuanced interpretive frameworks. Using conventional categories, methodologies, and interpretative processes from Indigenous and settler archaeologies, Beaudoin examines how different or similar lines of evidence can be used to understand the nineteenth-century life of contemporaneous Indigenous and settler peoples. Beaudoin posits that the archaeological record represents people's navigation through the social and political constraints of their time. Their actions, he maintains, were undertaken within the understood present, the remembered past, and perceived future possibilities. Deconstructing existing paradigms in colonial and postcolonial theories, Matthew A. Beaudoin establishes a new, dynamic discourse on identity formation and politics within the power relations created by colonization that will be useful to archaeologists in the academy as well as in cultural resource management. Beginning with the early English colonisation of Ireland and Virginia, the international range of contributors in Archaeology of the British Empire examines the interplay of objects and identity in Scotland and Wales, regional England, Canada, Australia, South Africa, Cyprus, and the Indian Subcontinent. Informed by historical and disciplinary approaches, the book's contributors are unified in their commitment to understanding the cultural and historical legacies of the trans-oceanic empire and its pasts.

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Archaeology
An Archaeology Of Colonial Identity Power And Material
approach I present four sets of archaeological data that I use to explore social relationships and internal diversity
within a predetermined category of identity to groups in the past. After elaborating on this theoretical and methodological
framework, I elaborate in chapter three on a theoretical orientation framed around practice-based approaches to colonialism
that suggests that “Guale” as a social identity is “overdetermined” and might not be a useful analytical category for
archaeology of colonialism in the Americas. Race is not a subject most people associate with archaeological research.
Yet because of archaeologists’ interest in long time-spans they are perfectly positioned to investigate the
“naturalness” of racial designations through time. Race and the Archaeology of Identity brings together twelve of America’s
most active and talented historical archaeologists. Their focus is on race as it intersects with political, historical, and
social relationships amongst the aggregated populations that formed the 17th century mission community at Santa Catalina de
Guale--a Spanish mission located on St. Catherines Island, Georgia. I argue that despite the documentary history of
Guale’s negotiation of colonialism, the mission community is often reduced to a grand narrative of British and Spanish
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topographic, and geophysical) provide a detailed picture of the spatial organization of the mission community. I use these surveys to define five distinct residential neighborhoods surrounding the central mission quadrangle that provide the spatial framework for the rest of the dissertation. In chapter five I review the history of archaeological excavations from each of these neighborhoods, focusing on the diversity of residential architectural practices. In chapter six I present a detailed analysis of ceramics from the mission pueblo. Rather than identifying the ceramics primarily based on typology, however, I emphasize the spatial variation of small-scale design and technological attributes. Using this approach I identify ceramic micro-styles and potting communities of practice that vary across the mission neighborhoods. I suggest that the variability in ceramics evident between the different mission neighborhoods is a product of the aggregation of distinct potting communities at Mission Santa Catalina. In chapter seven I shift scales and utilize the glass bead assemblage recovered from the mission cemetery in order to examine social relationships between individuals. I combine compositional and morphological analyses of the glass beads in order to trace the itineraries of these objects from European glass factories into the mission community. By following these objects from production to consumption I am able to create a formal social network model of the relationships and connections amongst individuals found within the mission cemetery and ultimately use these connections to define distinct bead-consumption communities of practice. I follow this by expanding the social network model to include assemblages recovered from the different residential neighborhoods--linking individuals buried in the cemetery and bead communities of consumption to specific residential neighborhoods in the mission pueblo. In the final chapter I integrate these diverse data sets, considering how bead consumption networks, ceramic communities of practice, and residential architectural diversity intersect, presenting a complex picture of an aggregated population maintaining distinct social identities while also making a new colonial community. Within the colonial history of the British Empire there are difficulties in reconstructing the lives of people that came from very different traditions of experience. The Archaeology of Roman Britain argues that a similar critical approach to the lives of people in Roman Britain needs to be developed, not only for the study of the local population but also those coming into Britain from elsewhere in the Empire who developed distinctive colonial lives. This critical, biographical approach can be extended and applied to places, structures, and things which developed in these provincial contexts as they were used and experienced over time. This book uniquely combines the study of all of these elements to access the character of Roman Britain and the lives, experiences, and identities of people living there through four centuries of occupation. Drawing on the concept of the biography and using it as an analytical tool, author Adam Rogers situates the archaeological material of Roman Britain within the within the political, geographical, and temporal context of the Roman Empire. This study will be of interest to scholars of Roman archaeology, as well as those working in biographical themes, issues of colonialism, identity, ancient history, and classics.