

Foundations Of Chumash Complexity Perspectives In California Archaeology

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~~Foundations Of Chumash Complexity Perspectives~~

~~(Rashi, Bereishit, 1:1) The first Rashi in the Chumash quotes Rebbe Yitzchak who tells us that ... how can he say that there was no need for the Torah to begin with the foundation of Emunah (belief) ...~~

This volume highlights the latest research on the foundations of sociopolitical complexity in coastal California. The populous maritime societies of southern California, particularly the groups known collectively as the Chumash, have gone largely unrecognized as prototypical complex hunter-gatherers, only recently beginning to emerge from the shadow of their more celebrated counterparts on the Northwest Coast of North America. While Northwest cultures are renowned for such complex institutions as ceremonial potlatches, slavery, cedar plank-house villages, and rich artistic traditions, the Chumash are increasingly recognized as complex hunter-gatherers with a different set of organizational characteristics: ascribed chiefly leadership, a strong maritime economy based on oceangoing canoes, an integrative ceremonial system, and intensive and highly specialized craft production activities. Chumash sites provide some of the most robust data on these subjects available in the Americas. Contributors present stimulating new analyses of household and village organization, ceremonial specialists, craft specializations and settlement data, cultural transmission processes, bead manufacturing practices, watercraft, and the acquisition of prized marine species.

Socialising Complexity introduces the concept of complexity as a tool, rather than a category, for understanding social formations. This new take on complexity moves beyond the traditional concern with what constitutes a complex society and focuses on the complexity inherent in various social forms through the structuring principles created within each society. The aims and themes of the book can thus be summarised as follows: to introduce the idea of complexity as a tool, which is pertinent to the understanding of all types of society, rather than an exclusionary type of society in its own right; to examine concepts that can enhance our interpretation of societal complexity, such as heterarchy, materialisation and contextualisation. These concepts are applied at different scales and in different ways, illustrating their utility in a variety of different cases; to re-establish social structure as a topic of study within archaeology, which can be profitably studied by proponents of both processual and post-processual methodologies.

Numismatic Archaeology of North America is the first book to provide an archaeological overview of the coins and tokens found in a wide range of North American archaeological sites. It begins with a comprehensive and well-illustrated review of the various coins and tokens that circulated in North America with descriptions of the uses for, and human behavior associated with, each type. The book contains practical sections on standardized nomenclature, photographing, cleaning, and curating coins, and discusses the impacts of looting and of working with collectors. This is an important tool for archaeologists working with coins. For numismatists and collectors, it explains the importance of archaeological context for complete analysis.

Beads, beadwork, and personal ornaments are made of diverse materials such as shell, bone, stones, minerals, and composite materials. Their exploration from geographical and chronological settings around the world offers a glimpse at some of the cutting edge research within the fast growing field of personal ornaments in humanities' past. Recent studies are based on a variety of analytical procedures that highlight humankind's technological advances, exchange networks, mortuary practices, and symbol-laden beliefs. Papers discuss the social narratives behind bead and beadwork manufacture, use and disposal; the way beads work visually, audibly and even tactilely to cue wearers and audience to their social

message(s). Understanding the entangled social and technical aspects of beads require a broad spectrum of technical and methodological approaches including the identification of the sources for the raw material of beads. These scientific approaches are also combined in some instances with experimentation to clarify the manner in which beads were produced and used in past societies.

This volume is the first text to focus specifically on the archaeology of domestic architecture. Covering major theoretical and methodological developments over recent decades in areas like social institutions, settlement types, gender, status, and power, this book addresses the developing understanding of where and how people in the past created and used domestic space. It will be a useful synthesis for scholars and an ideal text for advanced undergraduate and graduate courses in archaeology and architecture. The book covers the relationship of architectural decisions of ancient peoples with our understanding of social and cultural institutions; includes cases from every continent and all time periods-- from the Paleolithic of Europe to present-day African villages; is ideal for the growing number of courses on household archaeology, social archaeology, and historical and vernacular architecture.

Recent archaeological research on California includes a greater diversity of models and approaches to the region's past, as older literature on the subject struggles to stay relevant. This comprehensive volume offers an in-depth look at the most recent theoretical and empirical developments in the field including key controversies relevant to the Golden State: coastal colonization, impacts of comets and drought cycles, systems of power, Polynesian contacts, and the role of indigenous peoples in the research process, among others. With a specific emphasis on those aspects of California's past that resonate with the state's modern cultural identity, the editors and contributors—all leading figures in California archaeology—seek a new understanding of the myth and mystique of the Golden State.

This volume explores 15,000 years of indigenous human history on the North American continent, drawing on the latest archaeological theories, time-honored methodologies, and rich datasets. From the Arctic south to the Mexican border and east to the Atlantic Ocean, all of the major cultural developments are covered in 53 chapters, with certain periods, places, and historical problems receiving special focus by the volume's authors. Questions like who first peopled the continent, what did it mean to have been a hunter-gatherer in the Great Basin versus the California coast, how significant were cultural exchanges between Native North Americans and Mesoamericans, and why do major historical changes seem to correspond to shifts in religion, politics, demography, and economy are brought into focus. The practice of archaeology itself is discussed as contributors wrestle with modern-day concerns with the implications of doing archaeology and its relevance for understanding ourselves today. In the end, the chapters in this book show us that the principal questions answered about human history through the archaeology of North America are central to any larger understanding of the relationships between people, cultural identities, landscapes, and the living of everyday life.

This book is the first to offer a full exploration of the theory of uneven and combined development

Flannery and Marcus demonstrate that the rise of inequality was not simply the result of population increase, food surplus, or the accumulation of valuables but resulted from conscious manipulation of the unique social logic that lies at the core of every human group. Reversing the social logic can reverse inequality, they argue, without violence.

Healing Haunted Histories tackles the oldest and deepest injustices on the North American continent. Violations which inhabit every intersection of settler and Indigenous worlds, past and present. Wounds inextricably woven into the fabric of our personal and political lives. And it argues we can heal those wounds through the inward and outward journey of decolonization. The authors write as, and for, settlers on this journey, exploring the places, peoples, and spirits that have formed (and deformed) us. They look at issues of Indigenous justice and settler "response-ability" through the lens of Elaine's Mennonite family narrative, tracing Landlines, Bloodlines, and Songlines like a braided river. From Ukrainian steppes to Canadian prairies to California chaparral, they examine her forebearers' immigrant travails and trauma, settler unknowing and complicity, and traditions of resilience and conscience. And they invite readers to do the same. Part memoir, part social, historical, and theological analysis, and part practical workbook, this process invites settler Christians (and other people of faith) into a discipleship of decolonization. How are our histories, landscapes, and communities haunted by continuing Indigenous dispossession? How do we transform our colonizing self-perceptions, lifeways, and structures? And how might we practice restorative solidarity with Indigenous communities today?

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