

IDEOLOGY AND SYMBOLIC APPROACHES IN ARCHAEOLOGY

ANG 6186/ANT4930

Fall, 2006--2007

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Thurs Periods 8-10

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Office Hrs:
Th: 12:30—2 PM

This course critically examines the development of thought in archaeology that goes beyond a materialist interpretation of culture. An underlying premise of this course is that the normative characterizations of New Archaeology about idealist interpretations were both naive and infused with positive orthodoxy. Rather than label theoretical postures, this course will question how we can develop a more synthetic archaeological science that incorporates concern for culture, or the influence of ideas on material culture patterning and on culture change.

Over the last two decades attempts to incorporate the affect of ideas have often been portrayed in reactionary terms and considered outmoded. Ironically, such responses are contrary to the conventional notion that archaeology is anthropology. Post-processual approaches in archaeology continued to be passed off as extreme relativism. If we are to develop an anthropological and humanistic science, however, then we must sponsor inquiry that seeks to establish parameters for germane and important idealist explanations, explanations that need not and should not exclude compatible and systematically related materialist explanations. Our foremost task is to see how and in what context we can affirm a connection between the ideological superstructure and material culture, patiently working through methodologies that clearly demonstrate the ties between archaeological evidence and the domain of symbolic thought and expression.

In this course we will explore the question of causality from the material base of infrastructure to ideology or the superstructure. Recent thinking by anthropologists and Marxist scholars help us to understand the role of mind and culture as a mediator between environment /modes of production and political, economic, and social structures.

It is undeniable that spatial arrangements of material culture are sometimes expressive of the symbolic concerns in culture that are linked to economic and political life. We seek to develop new ways in which we can link patterned symbolic meaning, patterned environmental attributes and material culture to arrive at a methodology in archaeology that creates a synthetic and scientific history.

Requirements and Grading

- At each seminar meeting there will be 2 (two) 5-8 page papers presented by seminar participants.
- The paper presenters are in charge of the seminar and responsible for guiding and directing discussion. These papers will reflect the participants' personal reaction and evaluation of the readings, as well as an assessment of the theoretical and methodological perspectives of the work in light of the issues to be highlighted in the seminar. These papers must be distributed via email directly to the instructor *and* to seminar participants by noon of the Wednesday prior to the seminar meeting. Grades on the small papers will take into account the timeliness of paper delivery.

- Each seminar participant(except those presenting papers) must submit 3 critical questions each week on the readings directly to the instructor via email for his distribution to the other class participants. The deadline is 6 PM of each Wed. before the seminar date. These questions will focus on key issues and will partly guide class discussion the following day. The instructor will compile the questions and will normally distribute them the same evening.
- Each seminar participant will prepare a final research essay on a pertinent topic. This essay will be no less than 15 pages nor more than 30 pages. You will be expected to have your paper topic selected by September 21, by which time you will submit a one page abstract. A meeting may be scheduled with the instructor to discuss possible topics if someone needs guidance. The final paper will be distributed electronically to all class participants and the instructor 48 hours in advance of its presentation.

Grading will be based on:

20% class discussion;

20% quality, thoughtfulness, and timeliness of questions submitted

30% class papers and class presentations;

30% final paper.

Each presenter of a weekly topic paper is expected to make an appointment with the instructor 2 weeks in advance of a presentation.

This seminar begins its regular meetings on August 31. Each participant will select weekly topics for which he/she wants to present papers; this selection will begin during the organizational meeting of August 24 and will be completed within 24 hours for those needing more time, via email to the instructor. The selections must be prioritized, with a list of five choices submitted by each participant.

The syllabus is open to revision and will function as a general guide. Suggestions for supplemental readings are welcome.

Books or parts thereof that will be used in the course:

Douglas, M. (1982a). Introduction to group/grid analysis. In Douglas, M. (ed.), *Essays in the Sociology of Perception*, Routledge, London, pp. 1–18.

Douglas, M. (1982b). *In the Active Voice*, Routledge, London, pp. 190-215.

Giddens, A. 1979. *Central Problems in Social Theory*. Univ. of California Press.

Hodder, I. 1982. *Symbols in Action: Ethnoarchaeological Studies of Material Culture*. Cambridge: Cambridge Univ.Press

Huffman, T. N. 1996. *Snakes. and Crocodiles*. Johannesburg: Witswatersrand Univ. Press.

Miller, D. and C. Tilley, eds.1984. *Ideology, Power, and Prehistory*. Cambridge: Cambridge University Press.

Thompson, John B. 1990. *Ideology and Modem Culture*. Stanford: Stanford U. Press.

Books for Independent Purchase:

Schmidt, P. 1997. *Iron Technology in East Africa: Symbolism, Science, and Archaeology*. University of Indiana Press, Bloomington.

Tilley, C. 1999. *Metaphor and Material Culture*. Blackwell, Oxford.

Schmidt, P. and T. Patterson. 1995. *Making Alternative Histories: The Practice of Archaeology and History in Non-Western Settings*. SAR Press, Santa Fe.

August 24: Introduction to Syllabus and Selection of Topics

August 31: Ideology--Praxis and Representation; Overview of Symbolic Perspectives

Childe, V.G. 1949. "The Sociology of Knowledge". *The Modern Quarterly* N.S. 4: 302-309. [At 415 GRU]

Trigger, B. 1980. "Archaeology: The Image of the American Indian." *American Antiquity* 45:622-676. Available online.

Schmidt, P.R. 1997. "Remaking Knowledge about Iron Technology." In *Iron Technology in East Africa: Symbolism, Science, and Archaeology*, pp. 1-12. Indiana Univ. Press, Bloomington. [At 415 GRU]

J. E. Robb. 1998. "The Archaeology of Symbols." *Annual Review of Anthropology* 27: 329-46. Available online.

Sept. 7: Transformation in Archaeological Reasoning. The Role of Metaphor and Metonymy

Schmidt, P. 2004. "The Play of Tropes in Archaeology." © ms. [In readings]

Turner, Terrance. 1991. "We Are Parrots, 'Twins Are Birds': Play of Tropes as Operational Structure." In *Beyond Metaphor: The Theory of Tropes in Anthropology*, James W. Fernandez, ed. Stanford: Stanford University Press. pp. 121-158. [In readings]

Schmidt, P. 2006. "Tropes, Space, and Historical Archaeology." Chapter 5 in *Historical Archaeology in Africa: Representation, Social Memory, and Oral Traditions*, pp. 99-130. AltaMira Press, Walnut Creek. [In readings]

Tilley, C. 1999. Chapter 1 in *Metaphor and Material Culture*: "Metaphor is Language, Thought and Culture, pp. 3-35.

Levi Strauss, C. 1966. *The Savage Mind*. For the play of metonymy read pp. 204-208 and 224-228. [In readings].

Hasinoff, E. 2005. "Faith in Objects: American Indian Object Lessons at the World in Boston." In *Archaeologies of Materiality*, ed. L. Meskell, pp. 96-125. Blackwell Publishers.

Sept. 14: Towards Structure and Subjects: The First Movements

Leach, E. ----. "A View from the Bridge", in *Archaeology and Anthropology: Areas of Mutual Interest*. M. Spriggs (ed.) BAR Supplementary Series, 19, Oxford, pp. 161-176. [In readings]

Leach, E. 1977. Concluding Address. In *The Explanation of Culture Change: Models in Prehistory* C. Renfrew, ed. [In readings]

Schmidt, P. 1983. "An Alternative to a Strictly Materialist Perspective." *American Antiquity* 48 (1), pp. 69-79. Available online.

Hodder, I. 1982. "Theoretical Archaeology: A Reactionary View," In Hodder, ed., pp. 1-16. [In readings]

Tilley, C., ed. 1990. "Claude Levi-Strauss: Structuralism and Beyond." In *Reading Material Culture*. Blackwell, Oxford, 3-81. Recommended.

Leone, M. 1982. "Some Opinions about Recovering Mind," *American Antiquity* 47:742-760. Available online.

Wylie, A. 1982. "Epistemological Issues Raised by a Structuralist Archaeology," in Hodder, ed., *Symbolic and Structural Archaeology*. Cambridge. [In readings]

Sept. 21: *The First Experiments: Symbols in Action, or Symbols Projected?*

Hodder, I. 1982. *Symbols in Action: Ethnoarchaeological Studies of Material Culture*. Cambridge Univ. Press. [In readings]

Sept 28: *Borrowing Theory*

Miller, D. and C. Tilley, eds. 1984. "Ideology, Power and Prehistory: An Introduction," in Tilley & Miller, eds., pp. 1-16. [In readings]

E. DeMarrais, L.C. Castillo, and T. Earle. 1996. "Ideology, Materialization, and Power Strategies." *Current Anthropology* 37(1):15-31. Available online.

Burke, Heather. 2006. "Ideology and the Material Culture of Life and Death." In *Historical Archaeology*, pp. 128-146, eds. M. Hall and S. W. Silliman. Blackwell Publishing. [In readings]

Giddens, A. 1979. *Central Problems in Social Theory*. Univ. of California Press. Selected chapters. [In readings]

Thompson, John B. 1990. *Ideology and Modern Culture*. Stanford U. Press. Chapters 1, 2, and 3: pp. 28-162. [In readings]

Oct. 5: *Ideology, Symbolism, and Space*

Meltzer, D.J. 1981. "Ideology and Material Culture." in *Modern Material Culture: The Archaeology of Us*, ed. by R. Gould and M. Schiffer. Academic, N.Y. [In readings]

Kus, S. 1983. "The Social Representation of Space: Dimensioning the Cosmological and the

Quotidian," in *Archaeological Hammers and Theories.*, ed. by J. Moore and A. Keene. Academic Press, N.Y., pp. 276-298. [In readings]

Donley, L.W. 1982. "House Power: Swahili Space and Symbolic Markers," in Hodder, ed., pp. 63-73. [In readings]

Huffman, T. N. 1996. *Snakes and Crocodiles*. Witswatersrand Univ. Press, Johannesburg. Selected chapters. [to be available]

Oct. 12: Ideology, Symbolism, and Space II: North America

Emerson, T. E. 1996. "Cahokian Elite Ideology and the Mississippian Cosmos." *Cahokia: Domination and Ideology in the Mississippian World*, In T. M. Pauketat and T. E. Emerson, eds., 190-228. Lincoln: Univ. of Nebraska Press. [In readings]

K. E. Sassaman and M. Heckenberger. 2004. "Crossing the Symbolic Rubicon in the Southeast." In *Signs of Power: The Rise of Cultural Complexity in the Southeast*, J. L. Gibson and P. J. Carr, eds. Univ. of Alabama Press, Tuscaloosa, 214-233. [In readings]

Knight, V. J., Jr. 1998. "Moundville as Diagrammatic Center." In *Studies in Moundville Archaeology*, ed. V. J. Knight, Jr. & V. P. Steponaitis, 1-25. Washington DC: Smithsonian Institution Press. [In readings]

Pauketat, T. R. & T. E. Emerson. 1991. "The ideology of authority and the power of the pot." *American Anthropologist* 93:919-941. Available online.

W. Bernardini. 2004. "Hopewell geometric earthworks: a case study in the referential and experiential meaning of monuments." *Journal of Anthropological Archaeology* 23 (2004) 331-356. Available online.

Oct. 19: Solid Metaphor—Artifacts, Objects, Places

Tilley, C. Chapter 2: "Solid Metaphor: The Analysis of Material Forms," pp. 36-81 and Chapter 4: "The Metaphoric Transformation of Wala Canoes," pp. 102-132. In *Metaphor and Material Culture*.

Benn, D.W. 1991. "Hawks, Serpents, and Bird-Men: Emergence of the Oneota Mode of Production," *The Plains Archaeologist* 34(125):233-260. [In readings]

J. Bruck. 2004. "Material metaphors: The relational construction of identity in Early Bronze Age burials in Ireland and Britain." *Journal of Social Archaeology* 4(3):307-333. Available online.

V. P. Lele. 2006. "Material habits, identity, semeiotic." *Journal of Social Archaeology* 6(1):48-90. Available online.

Peter Johansen. 2004. "Landscape, monumental architecture, and ritual: a reconsideration of the South Indian ash mounds." *Journal of Anthropological Archaeology* 23(3):309-330. Available online.

Oct 26: Landscapes and Space—Symbolic Perspectives; Grid and Group

Tilley, C. 1999. Chapter 6: "Beach in the Sky," pp. 185-238; and, "Introduction to Part Three, Landscapes and a Sense of Place," 177-184, in *Metaphor and Material Culture*.

C. Gosden. 2004. "Grid and group: An Interview with Mary Douglas." *Journal of Social Archaeology* 4(3):275-287. Available online.

Jerry D. Moore. 2004. "The Social Basis of Sacred Spaces in the Prehispanic Andes: Ritual Landscapes of the Dead in Chimú and Inka Societies." *Journal of Archaeological Method and Theory* 11(1):83-124. Available online.

Linda A. Brown. 2004. "Dangerous Places and Wild Spaces: Creating Meaning With Materials and Space at Contemporary Maya Shrines on El Duende Mountain." *Journal of Archaeological Method and Theory* 11(1):31-58. Available online.

Jane Lydon. 2005. "Visiting Australian colonial monuments." *Journal of Social Archaeology* 5(1):108-134. Available online.

Douglas, M. (1982a). Introduction to group/grid analysis. In Douglas, M. (ed.), *Essays in the Sociology of Perception*, Routledge, London, pp. 1-18. [In readings]

Douglas, M. (1982b). *In the Active Voice*, Routledge, London, pp. 190-215. [In readings]

Nov. 2: *Different Perspectives: Structuration in Practice? The Viability of the Dominance Paradigm?*

P. Whitridge. 2004. "Landscapes, Houses, Bodies, Things: 'Place' and the Archaeology of Inuit Imaginaries." *Journal of Archaeological Method and Theory* 11(2):213-250. Available online.

Rosemary A. Joyce. 2004. "Unintended Consequences? Monumentality As a Novel Experience in Formative Mesoamerica." *Journal of Archaeological Method and Theory* 11(1):5-29. Available online.

Alexandra Mack. 2004. "One Landscape, Many Experiences: Differing Perspectives of the Temple Districts of Vijayanagara." *Journal of Archaeological Method and Theory* 11(1):59-81. Available online.

S. Silliman. 2001. "Agency, practical politics and the archaeology of culture contact." *Journal of Social Archaeology* 1(2):190-209. Available online.

S. R. Hutson. 2002. "Built space and bad subjects: Domination and resistance at Monte Albán, Oaxaca, Mexico." *Journal of Social Archaeology* 2(1): 53-80. Available online.

Nov. 9: *Ideology and the Practice of History*.

Schmidt, P. and T. Patterson, eds. 1995. *Making Alternative Histories: The Practice of Archaeology and History in Non-Western Settings*. Santa Fe: SAR Press.

Fotiadis, M. 2006. "Factual claims in late nineteenth century European prehistory and the descent of a modern discipline's ideology." *Journal of Social Archaeology* 6(1):5-27. Available online.

Boivin, N. "Orientalism, ideology and identity: Examining caste in South Asian archaeology." *Journal of Social Archaeology* 5(2):225-252. Available online.

Kojan, D. and D. Angelo. 2005. "Dominant narrative, social violence and the practice of Bolivian archaeology." *Journal of Social Archaeology* 5(3):383-408. Available online.

Schmidt, P. 2006. "Questions that Count: Africa and Beyond." In *Historical Archaeology in Africa: Representation, Social Memory, and Oral Traditions*, pp. 3-15. AltaMira Press. [In readings]

Nov. 16: Ideology, Technology, and Symbolism

Schmidt, P.R. 1997. *Iron Technology in East Africa: Symbolism, Science and Archaeology*. Indiana University Press. Chapters 3, 4, 9, 10, 11.

Nakamura, C. 2005. "Mastering Matters: Magical Sense and Apotropaic Figurine Worlds of Neo-Assyria." In *Archaeologies of Materiality*, ed. L. Meskell, pp. 18-45. Blackwell Publishers. [In readings]

K. Carroll, M. N. Zede and R. W. Stoffle. 2004. **Landscapes of the Ghost Dance: A Cartography of Numic Ritual.** *Journal of Archaeological Method and Theory*, Vol. 11(2):127-156. Available online.

Nov. 23: Thanksgiving Holiday

Nov. 30: Reactions, Reflections, and New Directions?

Richard Watson. 1990. "Ozymandias, King of Kings: Post-Processual and Radical Archaeology as Critique" *American Antiquity*, vol 55, no.4, pp. 673-689. Available online.

Ian Hodder. 1991. "Interpretive Archaeology and It's Role," *American Antiquity* 56:7-18. Available online

Tilley, C. 1999. Chapter 8: "Conclusions," *Metaphor and Material Culture*

A. Bauer. 2002. "Is what you see all you get?: Recognizing meaning in archaeology." *Journal of Social Archaeology* 2(1): 37-52. Available online.

Lesure, R. 2005. Linking Theory and Evidence in an Archaeology of Human Agency: Iconography, Style, and Theories of Embodiment. *Journal of Archaeological Method and Theory* 12(3):237-255. Available online.

C. A. Hastorf. 2003. "Community with the ancestors: ceremonies and social memory in the Middle Formative at Chiripa, Bolivia." *Journal of Anthropological Archaeology* 22:305-332. Available online.

Dec. 7: Paper Presentations

Dec. 9: Paper Presentations

