

Assignment #3: Origins of Settled Life

Please watch the following video (52 minutes): [Origins of Settled Life | Ian Hodder | Talks at Google - YouTube](#) delivered at Google. This hour-long talk on the ritual origins of settled life in Neolithic Turkey is present by Ian Hodder, one of the main scholars behind postprocessual archaeology in the 1980s and director of the Catalhoyuk excavations.

Keep this assignment sheet open as you watch the video and please answer **ALL QUESTIONS IN THE SPACE PROVIDED**. You may use point-form or full sentences. This .docx file will allow you to type your answers into pre-set text boxes. Please do not alter the format of the document.

1. Describe the problem that Hodder presents which is at the core of his presentation (2 pts).

Why did humans change from highly mobile groups with small short-term settlements to living in large agglomerations of people living clustered together for long periods of time

2. Why is it likely that climate played a role in this change? (2 pts)

The cold climate warmed up around 10000 BCE, the same time that the emergence of settled life occurs all over the world.

3. Who coined the term 'Neolithic Revolution' and why did he think settled life began (the 'key' idea)?(2 pt)

V. Gordon Childe

Settled life was primarily the result of an intensification of use of the environment, particularly the domestication of plants and animals.

Agriculture meant more people could stay longer and collect resources, and larger numbers of people could be supported.

4. Why is the term 'Neolithic Revolution' outdated? (1 pt)

Largely discredited as the process of settling down took many thousands of years, instead of a rapid process (not much of a revolution)

5. What basic idea does Gobekli Tepe disprove? (1 pt)

Disproves the idea that the domestication of plants and animals was key to settled life.

6. It took a huge amount of collective labour to build the monuments at Gobekli Tepe. Why is this surprising? (2 pts)

The collective labour is surprising as this was still a community of hunter-gatherers, no domestication of plants and animals.
So hunter-gatherer societies were coming together to create large monuments out of social and ritual reasons, not economic ones.

7. What do the T-shaped pillars seemingly represent? Why do we think this? (1 pt)

The T-shapes at the top of the pillars are interpreted as anthropomorphic and represent ancestors or important mythical beings.
Lots of carvings of imagery, mostly regarding violence, sex, and death, with many animals represented.

8. What evidence does Hodder provide that turns the Marx-Childean theory on its head by suggesting that settling down required intensification, not the other way around?(2 pts)

Many other sites that also start with a large ritual structure that then have a set of houses constructed around them.

Other sites of Wadi Faynan and Jericho.

9. What are two main differences Hodder first notes between Gobekli and Catalhoyuk? (2 pts)

There is agriculture in Catalhoyuk, using domesticated sheep and plants.

No ritual center in Catalhoyuk and no public buildings. Just a very large number of people living in one place.

10. Paintings of people surrounding wild animals were found at Catalhoyuk; what does Hodder think these paintings illustrate (give at least two steps in the process he describes)?(2 pts)

He thinks these paintings illustrate people teasing and baiting the animals, instead of hunting them.

Groups of people would tease and bait the animals before they were killed, large amounts of people would then feast on the animals, saving tokens or symbols of the animals as momentos.

11. What is strange about the houses at Catalhoyuk with more evidence for elaborate symbolism? What does this tell us about society at Catalhoyuk? (2 pts)

There is no correlation between elaborate symbolism with anything else. Similar amounts of storage and production between all of the buildings. Everybody seems to have the same status. This indicates it is a very egalitarian society without any central authority.

12. What are two of the ways these people stayed together without centralized control (i.e., what are ways in which people at Catalhoyuk are connected?) (2 pts)

People are connected and organized through collective rituals and the networks of different painting styles between different buildings. The same sets of symbols and artwork linked different houses. Also connected through burials, some houses have many burials (more than a family could produce) and some houses have no burials, people are being buried together under different houses.

13. What might you be able to tell if you find people with similar teeth? And what does this information tell us about Catalhoyuk?(2 pts)

Usually people with similar teeth should be closely related genetically. These clusters are found but not in the same households, they're spread all over the place. This tells us that children are distributed around the settlement after birth, they don't grow up with their birth parents.

14. Why does Hodder think people come together at places like Catalhoyuk? How does this relate to conformity and the lack of hierarchy? (2 pts)

They come together because they can link into these complex social networks that can support them when needed. The dense network and sets of beliefs with it create conformity and social rules that organize the society without needing a strict hierarchy.

15. Both hunter gathers at Gobekli Tepe and agriculturalists at Catalhoyuk used collective ritual action associated with wild animals. What crucial element appears at Catalhoyuk but not Gobekli? Why? (2 pts)

Catalhoyuk has their collective ritual action as part of their everyday life (domestic cult) instead of being part of a much larger ritual center like Gobekli. Creates focus on death and ancestry to create relationships between people and time depth of the site.

16. Hodder says that the differences observed between the hunter gatherers at Gobekli and the farmers at Catalhoyuk is part of the process of 'entanglement'. Based on his short conclusion, what does entanglement mean and what does it have to do with changing lifeways from hunting and gathering to farming? (3 pts)

Entanglement is how humans get entangled in more things, leading to longer term relationships.

Agriculture is an example of it, it holds people together as they need to clear the land together, investing in equipment to help farming and then needing to collectively wait for the returns on their labour.

Hunting and gathering is instantaneous, the food is immediately shared and there is nothing to hold people together.

ASSIGNMENT GRADE:

/30