

## NEOLITHIZATION OF THE BALKANS IN THE CONTEXT OF THE ANTHROPOLOGY OF EVERYDAYNESS

### Abstract

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Neolithization and the Anthropology of Everydayness are two crucial topics in the modern anthropological historiography profoundly incorporated in studying Balkan Prehistory.

Neolithization of the Balkans is a deep-rooted theme in Balkan historiography, although the different schools of thought approach and reproduce usually similar problems such as: Neolithization and migrations; Neolithization and the autochthonous population; Neolithization and emergence of the earliest Neolithic archaeological cultures (Karanovo I, Starcevo, etc.); Neolithization and the monochrome horizon, etc.

Recently Ruth Tringham (1995) has offered different theoretical models of Neolithization of the Balkans while in general terms it has become clear that none of the current theories (migration, economic, disaster-like, climatic, psychological, etc.) (Cauvin 2000) can itself completely explain the archaeological data on one hand, and the cultural process on the other, in any region of Neolithization.

Anthropology of everydayness is also a traditional theme in the historiography. However, what makes the modern development of this theory actual and powerful is changing gradually the methodological principals: from description of artifacts of the everydayness toward constructing structural models of the prehistoric everydayness as a continuing development in which we can find reproducing traditions, ideas and enduring changes (see e.g. Nikolova 2004 & 2005; Marciniak 2004; Spataro 2005).

Anthropology of everydayness has attempted to develop not only as a theory of explanation of the ancient lives as insider but also it is strongly oriented toward the futures of archaeology, in particular of Balkan Prehistory – developing modern technique of excavating and documenting structures and artifacts for constructing microcultural but not only macrocultural processes. In addition, usually the researcher asks *Why* question and answer as outsider (They migrated because there was A (A, C...)) type of circumstances. Conversely, according to my theoretical and methodological understanding essential today is “They chose A or B as the most successful social reproduction strategy for the community” that makes the biography of the ancient population not a subject and victim of nature activity and outer non-directed circumstances but active social actors with clear and well-defined social reproduction strategies.

The presentation is based on older and newly excavated sites in Bulgaria, Romania, Serbia, Macedonia, Northern Greece, European Turkey, etc.

*Key words:* anthropology of everydayness, Neolithization, Balkan Prehistory, settlement archaeology, microcultural process, macrocultural process, enculturation, complex society, cultural reproduction, social reproduction, migration, exchange, social stratification, social hierarchy, elite, prestige economy, ancient children, Karlovo valley, Rakitovo, Karanovo, Hoca Cesme, Koprivets, Karanovo culture, Starcevo culture, etc.

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### **Related web sites**

Anthropology of Prehistoric Everydayness: <http://www.iianthropology.org/preeverydayness.html>

International Institute of Anthropology <http://www.iianthropology.org>

Neolithic Seminars at the University of Ljubljana, Slovenia (organized by Professor Mihael Budja, Ph.D.): <http://www.ff.uni-lj.si/arheologija/neolitik/seminars.html>

The Emergence and Development of the Complex society in the Balkans <http://www.iianthropology.org/complexsociety.html>

2006 Neolithic session at the 71th SAA Annual Meeting in Puerto Rico at <http://www.iianthropology.org/saaiia.html>

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