



EDITORIAL: ETHNOARCHAEOLOGY TODAY

Since the 19th century, paleoanthropologists and archaeologists have debated whether and to what extent we can apply actual analogies and parallels to reconstruct prehistoric lifestyles. Fossils, artefacts, and contextual situations are dead and silent, whereas ethnological observations are alive and readily suggest themselves. Sceptics will warn us that we are comparing the incomparable in terms of the evolutionary level of human populations (which never recurs entirely), or their environmental, technological, and social context (which is also not precisely replicated). But if someone claims to reconstruct the past exclusively from data and analyses, then he has forgotten that he (as *Homo sapiens*) is a living analogy.

Since the middle of the 20th century, ethnology has been ordering data into coherent systems rather than just collecting random observations and descriptions. At the same time, archaeology has sought to explore ethnological evidence in a more systematic (or "scientific") manner than previously. Although the term "ethnoarchaeology" dates back to 1900 and the personality of Jesse Fewkes, it has now developed into a discipline formed specifically to theoretically and methodologically frame these approaches.

Although there was scepticism about the persistence of the original behavioral variability within the 21st-century world, it is encouraging to see that, although influenced to some extent by expanding technologies and modern lifestyles, certain ethnic traditions are conservative enough to allow authentic ethnoarchaeological fieldwork. To support and illustrate this assertion, we decided to publish some photographic material taken by Jiří Svoboda during his numerous trips abroad between 2009-2021. His photos

from Sub-Saharan Africa (*Figures 1-3*) and Arctic Siberia (*Figures 4-7*) are accompanied by sketches from his diaries. The relatively "fresh" pictures collected by Jiří Svoboda are "confronted" with old pictures from the beginning of the 20th century in order to document the vitality of traditions in the 21st century.

Several recent contributions are included in this issue of *Anthropologie*. Hrnčíř and Květina review prior research and show perspectives on a broader scale. Pasda focuses on German literature (with an emphasis on the Arctic), while Vitja and Estévez focus on Spain (with an emphasis on Subantarctic Tierra del Fuego). Surrovel et al. develop and discuss new methodologies for use in the field. Two case studies by Sázellová and Šida introduce authentic materials from Siberia and India. Last but not least, Kostrhun's contribution describes Jan Jelínek's journey to Romania in 1975 and his ethnological observations.

We are delighted that our colleagues have kindly accepted our invitation to contribute to this Special Issue. The published contributions cover not only a broad geographical frame, but also wider professional interests and topics, confirming that ethnoarchaeology is not a dead science.

Jiří Svoboda
Guest Editor
Zdeňka Nerudová
Editor-in-Chief



FIGURE 2. Domestic activities. 1. Himbu women inside the settlement, Namibia 2018. 2. Fort Hall natives, Kenya Colony, 1936. 3. Semi subterranean dwellers, Namanga, southern game reserve, Kenya Colony 1936. 4. Maasai women in front of their mud dwelling, Tanzania 2015. 5-6. A Samburu grinding fuel and lightning fire, Kenya 2021. 1, 4-6 photos by J. Svoboda, 2-3 photo Matson Photo Service, 1936. Library of Congress (<https://www.loc.gov>).



FIGURE 3: Prophane and symbolic activities. 1. Production: Perforating and polishing small decorative rondells of ostrich shells, Tsodilo Hills, Botswana 2017. 2. Native boy sharpening his spear. Namanga, southern game reserve, Kenya Colony 1936. 3. Fight for water: Issa pastoralists dig wells in the dry bed of wadi Gel-Ale to supply their cattle with water. Afar, Ethiopia 2014. 4. Performance: Samburu dancing and jumping, Kenya 2021. 5. Religion in the landscape: Christian women gathered and singing around a sacred spring below a rock cliff, Tsodilo Hills, Botswana 2017. 6. The end: A burial inside a Samburu settlement, Kenya 2021. 1, 3-6 photo by J. Svoboda. 2 photo Matson Photo Service. Library of Congress (<https://www.loc.gov>).

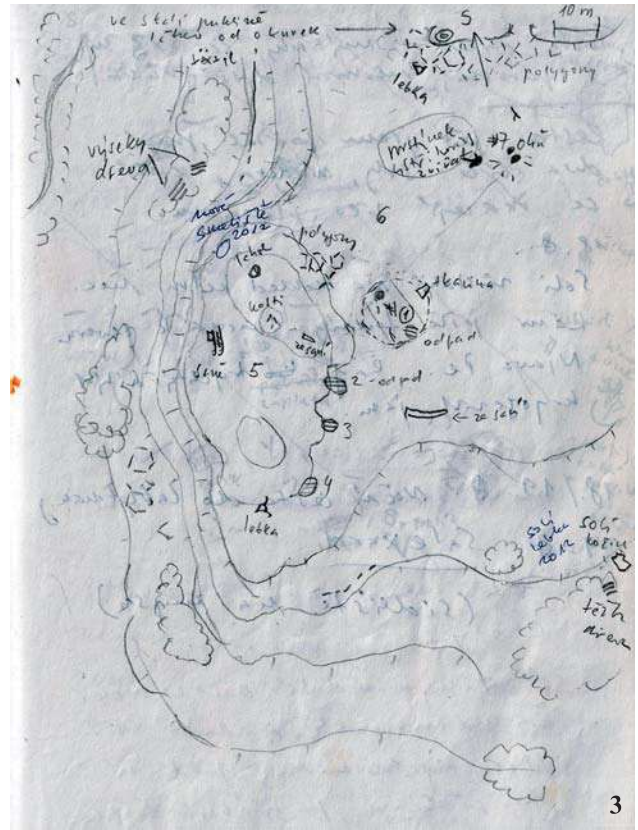
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FIGURE 4. Documenting living settlements. The chum or yourta are a traditional forms of north Siberian family living facility. When on move, the Nenets transport the chum coverage (canvas in summer, reindeer skin in winter) together with the construction elements (wooden poles, rare in the tundra landscape). 1, 3, 4. Examples from the Yangana Pe Hills, south of the Yamal Peninsula, 2009 and 2012. 2. Eskimo building co[?] house at East Cape, Siberia c. 1897. 5. Tungusy (évenki), summer chum, 1930. 1, 3, 4 photos and drawing by J. Svoboda. 2 photo copyrighted by F. D. Fujiwara. Library of Congress. 5 photo P. P. Khoroshikh 19. 8. 1930, Novosibirsk State Museum of Regional History and Folklife. Library of Congress (<https://www.loc.gov>).



FIGURE 5. Outside activities. 1. Production of sledges is a male domain. 2. Finished sledges loaded with furs and other equipment waiting for use in winter. Yangana Pe Hills, south of the Yamal Peninsula 2012. 3. Pastolik reindeer herd in corral, Alaska. Photo between ca. 1900 and ca. 1930. 4–5. Herding reindeer is an essential activity of the Nenets in the open tundra landscape. Gydan Peninsula 2018. 6. The just abandoned settlement area is an object of ethnoarchaeological mapping, to reconstruct location of the chums, exterior activity areas and peripheral toss zones. In the forest-tundra, wooden poles are left in place. Okt'aberskaya site, Polar Ural. Mouth of the Ob River (Obskaya Guba), 2009. 1, 2, 4–6 photos by J. Svoboda. 3 Library of Congress (<https://www.loc.gov>).

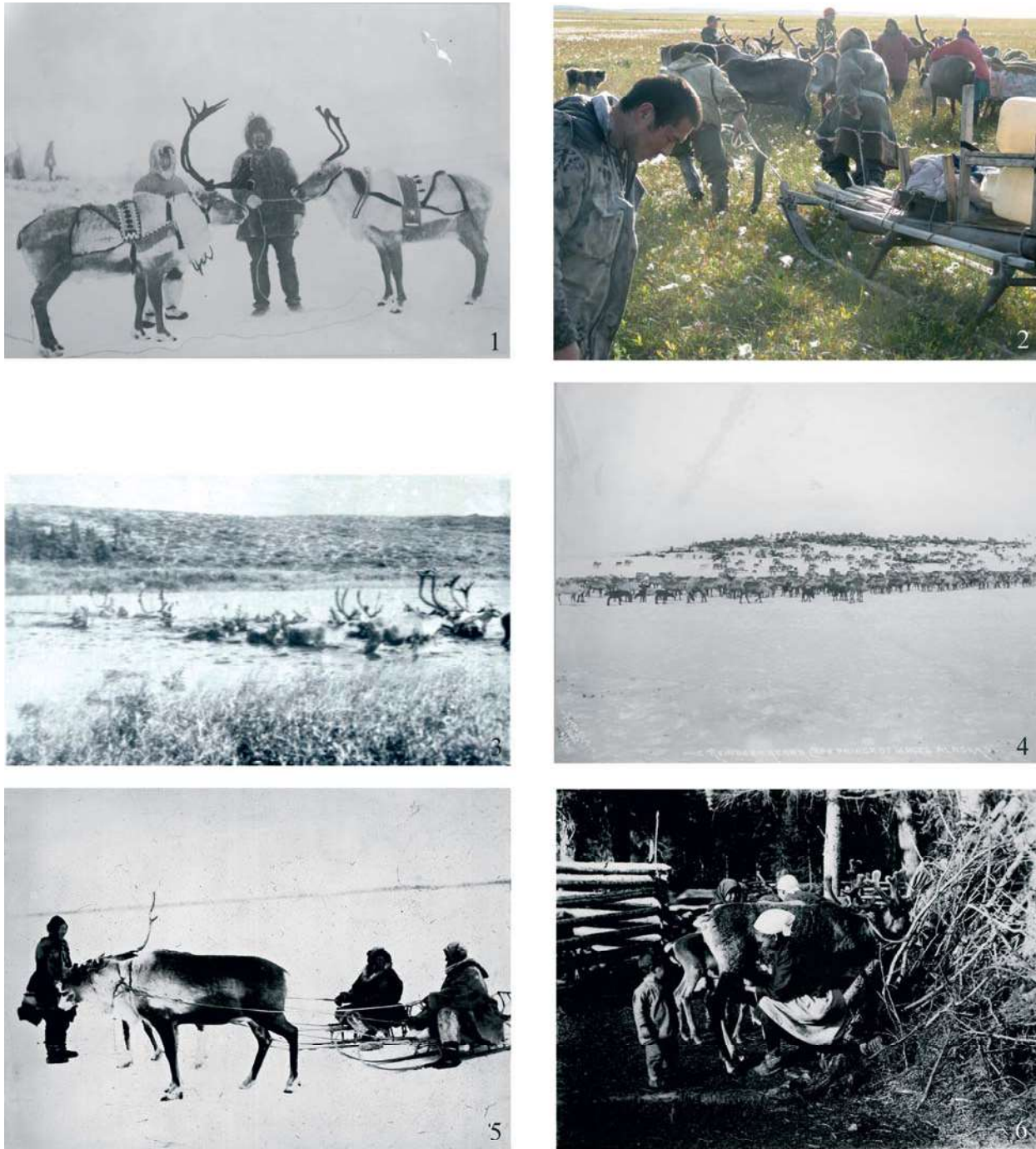
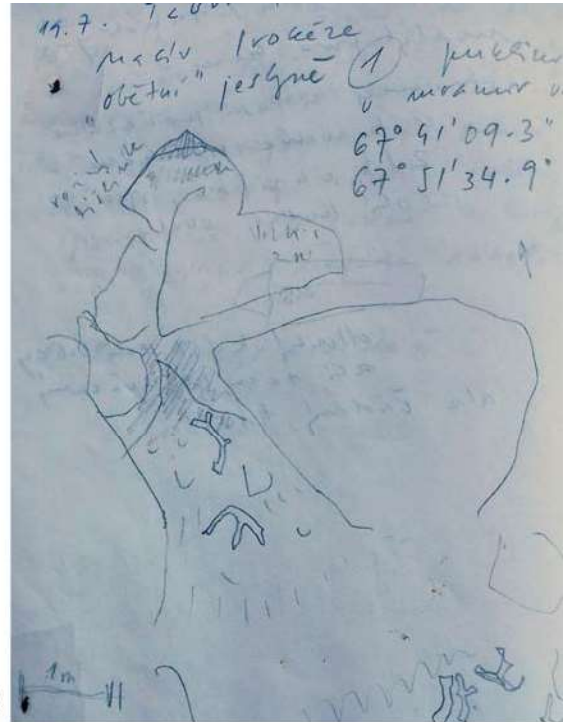


FIGURE 6: Herding activities in the tundra. 1. Tame reindeer, Yakutsk Region, photo between ca. 1900 and ca. 1930. 2. Herding reindeer is an essential activity of the Nenets in the open tundra landscape. Gydan Peninsula 2018. 3. Reindeer herds crossing Little River, undated. 4. Reindeer heard (sic), Cape Prince of Wales, Alaska, between ca. 1900 and ca. 1930. 5. Sleigh ride. Peoples of Siberia: The Buryats and Yakuts, 1890. 6. Reindeer milking, Upper Tutura basecamp, Tutura river (1895–1939). 1, 4–6 Library of Congress (<https://www.loc.gov>). 2 photo by J. Svoboda. 3 photo J. Jelínek. Archiv Anthropos Institute, MZM. 4 photo Lomen Bros. 5 photo I. Popov. Original image at Irkutsk State University. 6 Original image at Novosibirsk State Museum of Regional History and Folklife.



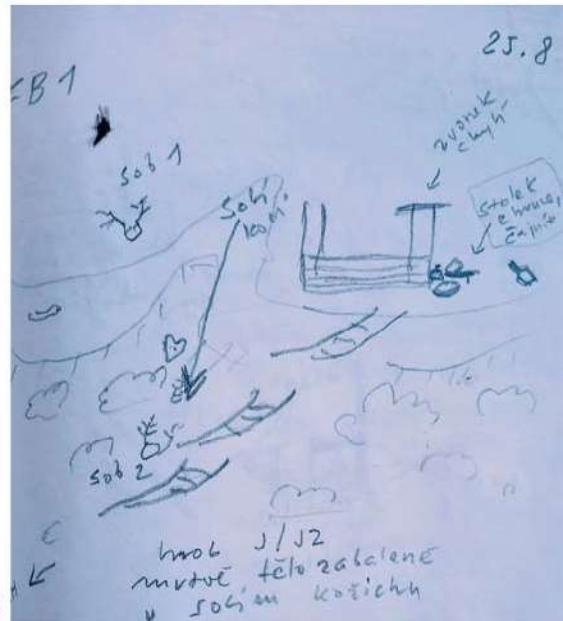
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FIGURE 7: Sacred and burial places. 1-2. Sacred site: A small cave at Yangana Pe Hills overlooking lakes below, where Nenets deposit reindeer antler, photo and diary sketch, 2012. 3. Sacred object: An antler attached to a larch tree near the Okt'aberskaya site, 2009. 4-5. The end: Nenets burials hidden in open tundra, with wooden coffin, a hanging bell, and abandoned sleds which transported the corpse to the site. Photo and diary sketch, Gydan Peninsula 2018. Photos and drawing by J. Svoboda.