

1.	Record Nr.	UNINA9910389744003321
	Titolo	7.S2-1962 - IRE Standards on Electron Tubes : Definitions of Terms-1962 // IEEE
	Pubbl/distr/stampa	New York. : , : IEEE, , 1962
	ISBN	1-5044-0420-3
	Descrizione fisica	1 online resource (10 pages)
	Disciplina	621.38151
	Soggetti	Electron tubes Electronics - Terminology
	Lingua di pubblicazione	Inglese
	Formato	Materiale a stampa
	Livello bibliografico	Monografia
2.	Record Nr.	UNINA9910787545403321
	Autore	Orser Charles E., Jr., <1950->
	Titolo	Race and practice in archaeological interpretation // Charles E. Orser, Jr
	Pubbl/distr/stampa	Philadelphia : , : University of Pennsylvania Press, , 2004 ©2004
	ISBN	0-8122-0325-9
	Descrizione fisica	1 online resource (xii, 306 pages) : illustrations
	Collana	Archaeology, culture, and society
	Disciplina	930.1/028/5
	Soggetti	Archaeology - Philosophy Race - History Ethnoarchaeology
	Lingua di pubblicazione	Inglese
	Formato	Materiale a stampa
	Livello bibliografico	Monografia
	Note generali	Bibliographic Level Mode of Issuance: Monograph
	Nota di bibliografia	Includes bibliographical references (p. [255]-297) and index.
	Nota di contenuto	Front matter -- Contents -- List of Illustrations -- Preface -- 1. Problematizing Race in Archaeology -- 2. The Prehistory of Race and

Archaeological Interpretation, Part 1: Inventing Race for Archaeology -- 3. The Prehistory of Race and Archaeological Interpretation, Part II: Ethnicity over Race -- 4. Archaeological Interpretation and the Practice of Race -- 5. Materiality in the Practice of Race -- 6. A Case Study of Archaeology and the Practice of Race from Early Nineteenth-Century Ireland -- 7. Race, Practice, and Archaeology -- References Cited -- Index

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Sommario/riassunto

Scholars who investigate race—a label based upon real or perceived physical differences—realize that they face a formidable task. The concept has been contested and condoned, debated and denied throughout modern history. Presented with the full understanding of the complexity of the issue, *Race and Practice in Archaeological Interpretation* concentrates on the archaeological analysis of race and how race is determined in the archaeological record. Most archaeologists, even those dealing with recent history, have usually avoided the subject of race, yet Charles E. Orser, Jr., contends that its study and its implications are extremely important for the science of archaeology. Drawing upon his considerable experience as an archaeologist, and using a combination of practice theory as interpreted by Pierre Bourdieu and spatial theory as presented by Henri Lefebvre, Orser argues for an explicit archaeology of race and its interpretation. The author reviews past archaeological usages of race, including a case study from early nineteenth-century Ireland, and explores the way race was used to form ideas about the Mound Builders, the Celts, and Atlantis. He concludes with a proposal that historical archaeology—cast as modern-world archaeology—should take the lead in the archaeological analysis of race because its purview is the recent past, that period during which our conceptions of race developed.

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