

# Glossary

**archaeological context**—the context that artifacts enter after their excavation and recovery (Schiffer 1987: 4). This context includes collection, processing, analysis, and final publication of refuse from the archaeological record.

**archaeological household**—simply a pedagogical term used by scholars to refer to the individuals who generally occupied pillared dwellings until scholars can determine whether these individuals were an extended household (the *bet-’av?*), a nuclear family, or another unit.

***bayit***—also *bet*; this Hebrew word can refer to a dwelling or to the extended family, which was the smallest, least inclusive social unit in Judahite society.

**behavioral context**—Schiffer’s “systemic context”; a context for artifacts and refuse that are inferred to have been left where they were used or otherwise to have participated in a behavioral system (Schiffer 1972; 1976: 27–28; 1987: 3). Refuse and artifacts in the behavioral context are abandoned or discarded, either deliberately or accidentally, where they were used and become primary refuse.

***bet-’av***—a patrilineal, patrilocal social unit headed by the oldest living male in a lineage (*rosh-bet-’av* or ‘head of the house of the father’) and comprised all the descendants (excluding married daughters) of a single living ancestor in a single lineage, male and female slaves and their families, resident laborers, and sometimes resident Levites.

**built environment**—a bounded, constructed space that consists of the organized temporal relationships between architectural resources, spaces, features, artifacts, animals, and peoples (Clarke 1979: 460–64; Rapoport 1980: 291–96). It is the locus where many household activities, but not all, were usually carried out.

**co-residence group**—a social unit consisting of the people who regularly share living quarters and may or may not be equivalent to a household or a nuclear or extended family.

**de facto refuse**—remains that include numerous, fully restorable, intact, and sometimes still-useable artifacts and reflect the behavioral context.

**domestic group**—term used by some anthropologists (e.g., Goody 1972) as an alternative to “household,” which is often hard to define. “The domestic group” was used to refer to a social unit with very specific, ethnographically observed characteristics, based primarily on what it did.

**dwelling**—a physical setting where domestic activities take place (Ashmore and Wilk 1988: 6).

**house**—bounded, domestic space occupied by a household.

**household**—a culturally defined, task-oriented domestic unit (Carter and Merrill 1979) that is usually, but not always, co-resident (Horne 1982; Kramer 1982a: 673; Laslett 1972: 1; Netting, Wilk, and Arnould 1984: xxvi–xxviii). It is composed of three elements: (1) the social, (2) the material, and (3) the behavioral. The social unit (1), or the demographic unit, identifies the number of members and the members’ relationships (extended or nuclear) (Laslett 1972: 28–34; see also Hammel and Laslett 1974). The

material unit (2) includes the dwelling, activity areas, and possessions. The behavioral unit (3) includes the activities in which the household engages (Wilk and Rathje 1982: 618), including some combination of production, distribution, transmission, and reproduction (Wilk and Netting 1984).

**household cluster**—used by Winter (1976) to identify material remains of residential activity (i.e., walls, floors, pits, foundations, etc.) that are usually spatially compacted but isolated from other remains and therefore likely correspond to a single unit (perhaps the household).

**impartible inheritance**—inheritance that is not divided, or is divided unevenly, leaving most of the inheritance intact to one or a few survivors.

***mishpahah***—often translated ‘clan’, this endogamous unit is an intermediary level of identification between the *bet-’av* and *shevet*. It is a unit of kinship (both real and fictive), it is prominently mentioned in economic contexts, and it relates to land ownership and tenure. A major feature of the *mishpahah* became its territorial identity, with which it shared its name.

**partible inheritance**—inheritance that is divided evenly (basically) among survivors.

**primary refuse**—artifacts discarded where they were used (Schiffer 1987: 58).

**secondary refuse**—archaeological refuse that is removed or discarded away from its use location (Schiffer 1987: 18).

***shevet* or *matteh***—closest English equivalent is the term ‘tribe’, referring here to a group whose members were arranged in separate living groups (*batei-’av* and *mishpahot*) but had established a sense of affinity with others outside their immediate living area, with whom they shared activities and identifications—affiliates in a “ritual congregation” (*à la* Sahlins 1967: 89). Israel’s social entirety was divided into a number of these *shevetim* (pl. of *shevet*).

**site context**—the context that artifacts enter once they leave the behavioral context. In this context, they interact only/primarily with the natural environment but may also be affected by cultural activities. Formation processes are usually most active in this context (Montgomery 1994: 19; Schiffer 1972; 1987: 4).