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Book Review

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Archaeology & World Religion
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This book, *Archaeology and world religion* is a book compilation from 8 writers or authors. Anders Bergquist -- Bergquist, Rev. Canon Dr Anders, St Albans Cathedral, St Albans, Hertfordshire, Dilip Chakrabarti -- Chakrabarti, Dr Dilip, Lecturer, Department of Archaeology, University of Cambridge, Downing Street, Cambridge, Robin Coningham -- Coningham, Dr Robin, Senior Lecturer, Department of Archaeological Sciences, University of Bradford, Bradford, Rachel Hachlili -- Hachlili, Professor Rachel, Chair of the Department of Archaeology, University of Haifa, Israel, Timothy Insoll -- Insoll, Dr Timothy, Lecturer in Archaeology, School of Art History and Archaeology, University of Manchester, Oxford Road, Manchester, Paul Lane -- Lane, Dr Paul, Director, British Institute in Eastern Africa, PO Box 30710, Nairobi, Kenya, Rachel MacLean -- MacLean, Dr Rachel, Honorary Secretary, British Institute in Eastern Africa, 10 Carlton House Terrace, London and Mike Parker Pearson -- Parker Pearson, Dr Mike, Reader, Department of Archaeology and Prehistory, University of Sheffield, Northgate House, West Street, Sheffield. It is the definitive text for this growing area of archaeology. The whole book can be divided to two parts, which can then be defined by the survey done on each of the religions in question—Buddhism, Christianity, Hinduism, Islam and Judaism, and the second one is to address the important themes of ethics, gender and death.

There are a number of questions to be considered: Can religious texts be treated as historical documents? Does archaeology with its emphasis on material culture dispel notions of the ideal/divine within religious texts? Does the study of archaeology and religion lead to differing interpretations of the same event? In what ways does the notion of a uniform religious identity exist?

The first chapter of the book is concerned on the introduction on the archaeology of world religions. Its clearly stated on what is the definitions and objectives. We can say that it aims is to examine the relationship between, and the contribution archaeology can make to the study of, what are today termed world religions(though the book put their focus upon Judaism, Islam, Christianity, Hinduism, and Buddhism). Conferences with archaeology and religion as their focus has occasionally been held as an approach to the archaeology of world religion, other approaches also has been done and the realisation that religion/ritual might be of importance to archaeologists in general is sometimes accredited to proponents of the 'New Archaeology'. It also inform us that there are some of the approaches can be classified as negative approaches and some can be positive. There are also some cases where a perfectly respectable research results can be misused or misinterpreted, and often through no faults of the archaeologist themselves, though ignorance, prejudice and bias on the part of archaeologist can be a contributing factor of controversy. Archaeology also can make a significant contribution in understanding world religions is in assessing the development of religious syncretism, co-existence, adaptation, and the development of popular religious traditions.

In the second chapter, with archaeology of Hinduism as the topic, there are four Vedas of Hindu religious tradition were a long time ago which is Rigveda, Yajurveda, Samaveda and Atharvaveda. First textual phase of Indian philosophical and religious tradition has to remain undated and that archaeology has to be kept out of it. Even, a recent memory it has witnessed the growth of two cults, both of it are adaptations of old form: Santoshi Ma and Hare Krishna. Marshall pointed out in first mohenjodaro report on the religion of Harappa civilisation, a number of distinct features which is representation of Brahma and Vishnu along with Siva. The second posture is the yogic posture and third feature is its ithyphallic character. Further, in the wake of heightened sense of Hindu identity after the demolition of a mosque at Ayodha in 1992, the custom of worshipping Durga which had been confined only to the Benggali community. As far as such changes are explicit in new iconic forms and new types of temple structures, archaeologist of the future will have no difficulty in tracing the advent of

new cults of an old cult. The growth and location of such centres that archaeology can make substantial contribution in future.

On the other hand, chapter 3 covers the topic on archaeology of Buddhism. The chapter, find out that there are three monuments of Buddhist (Stupa, Griha, and Vihara) that is commonly used to designate an archaeological site as Buddhist. Stupa is the most resilient of the three monuments well as being the oldest having been built over the Buddha's remains. The second example is, one of the earliest references to the rebuilding and enlarging of a stupa, as recorded in Asokan pillar edict at NigaliSagar. The third example illustrates the difficulties involved in distinguishing between Jain and Buddhist stupas, as both hetero-doxical movements used this monument. The Griha also one of the fundamental Buddhist monument. Vihara the discrete type of monument. A crucial tenet of Buddhist teaching is the need of patronage. Next, a key category of Buddhist practice of considering the role of relics as their important had been stressed the moment of the Buddha remains were cremated. The differentiation between Buddhism and other contemporary orthodox and heterodox traditions was not always distinct. Perhaps they need to allocate concepts of a British census rather than responding to actual practice.

Next, in chapter 4, from the archaeology that had been found in Second Temple period and Late Antiquity, it shows that that ancient Jewish community is very advance. Ancient Jewish community had a systematic way to calculate the date, month and year which using zodiac design on the four synagogue mosaic. Not only this, they also use the zodiac design to determine the season. Gender segregation is very important in Judaism. This lead to the structure of house divided into many areas by using stone block and plaster only. There also have tunnels beneath the main road. The longest tunnel is the Western Wall Tunnel which is an underground tunnel exposing the full length of Western Wall (60 meters long). Ancient Jewish community knows to use concrete and bid stone to support and reinforce this tunnel without powered machinery. Hezekiah's Tunnel is a water tunnel that was carved underneath. This tunnel has vulnerable water supply. The ground water accumulates to this tunnel lead to the discovery of Warren's Shaft water system. The discovery of Dead Sea Scrolls from 12 caves near the north-western side of Dead Sea is the most important discoveries of the 20th century which this collection of over a thousand manuscripts show manners of the thinking and lifestyle in Jewish community. Not only that, this scrolls also reveal many books of the old testaments. This shows that the Jewish community at that time had technique in preserve some important information and knowledge.

Likewise in chapter 5 the archaeology of Islam. This chapter shown that the author done thorough research on the topic as he examined the archaeological visibility of Islam through five categories of evidences which are the mosque, the Muslim burial, dietary remains, the traditional domestic environment and the community environment. He started off with Islam, unity and diversity in which he agreed that 'for all the indisputable diversity, the remarkable thing is the extent which Muslim society resemble each other'. In the explanation of the mosque, the author stated that the majority of mosque only fulfil the simplest requirements of prayer, a correctly aligned qiblah, but incorporate various features that form recognition criteria. The Muslim burial is differently oriented than the Christian burial despite being in the same site. The dietary remain is not archaeologically exist as the way of slaughtering animals doesn't show in the bones left but Islam surely prevent certain foods and drinks. As for the traditional domestic environment, Islam shows clear existence of public/private spatial domain. The community environment of Muslim is archaeologically recognised but the criteria was not outlined, depending on the regions. This chapter indicates to what extend evidence can vary between theory and practical.

Chapter six, gives a brief study on archaeology of Christianity in the space of roughly two hundred year. There is a cave underneath St. George's Church which is a circular worship area with stone seats separated from a living area and it had a long tunnel leading to water source. The water source let the early Christians able to hide from persecution in that cave for a long time. Ancient Christian community also knows to use the nature light in their buildings. Most of the church will use the nature light to emphasize key areas of the ritual space of church interior. Burial practices are related to social power and the construction of identity. The burial practice is slightly different in various branches of Christianity. Ancient Christian also has mosaic on the floor which the drawing symbols bring inner meaning such as dove which means Christian Soul, peacock mean immortality, pelican mean passion of Jesus, and etc. there are also transformation of space over the time. When Christianity is first introduced the church is large. In By twelfth century, Islam was already growing, the church become significant smaller, only sanctuary area and only accessible to few privileged members of laity. In chapter 7 (ethics and the archaeology of world religions), the author revealed the conflicts that arise between archaeologist and museum curators on the one hand, and those who speak for communities of religious belief or practice on the other. For the archaeologist, they invested new value in the human remains while it means to outweigh the initial instinct to leave the dead undisturbed when that instinct is religiously reinforced. There is also

the conflict of how archaeology could disturb the foundation of a religious community's belief and practice. Technology had made the archaeology of human remains less inhumane but still wasn't approved by certain people for it is regarded as killing the man twice. This conflict is addressed by the author as unable to be resolved due to the different systems of meaning.

Chapter 8– gender in the archaeology world of world religion is where Islam, Judaism and Christianity make clear distinction between the male, public arena of religion and the female, private and domestic role. Hinduism on the other hand, is characterised by variety of potential genders and gender roles, whereas in Buddhism, gender is less important. The evidence of worshipping a Mother Goddess through Europe shows the need of female representation in Divine until women feels no longer secluded from their religious. The lack of gender awareness in archaeological studies of the world religion causes by the absence of people and the communities.

Chapter 9, the final chapter emphasis on death, being, and time. Those 3 factors is relate with beliefs and faiths that have moved spiritual mountains, have also constructed edifices of enduring permanence, size and complexity. These materialisation of the ideal might as well be describe a technology of beliefs--theory of archaeological evidence as a 'ladder of inference'. This chapter examines the context of the world religions within the wider currents and transformations of human religious thought over the last 5000 years. The late Victorian theories of the origin and evolution of religion made a speculations about the origins and development of prehistoric religion abounded a hundred years ago. The search for an evolutionary development of human religious thought is present by the early nineteenth century in Hegel's three essential phases: the religions of nature, the religions of spiritual individuality and the final phase of a higher synthesis of god and world. This chapter also touch on the old pyramid-when they start building it, why and the connection with pharaoh. Mummification, the rise of the world religions and when the rise of secular beliefs also stated in this chapter.

Comment

In chapter 1, it is true what the author say. To us, some non-believer for a certain religions might misinterpret the meaning and create controversy. This situation doesn't happened depend on the type of religion but actually based on what kind of understanding they have towards the religion they didn't follow. As for chapter 2, Hinduism, Indian sacred landscape need not contain features of Hinduism alone, it may well contain Buddhist and so on. The emergence of an organised Brahmanical framework only occurred

during the early historic period. For Buddhism, about Dutt statement which is Buddhism was never a church. It is true of this statement.

Whereas in chapter 3, there was no Buddhist period of Indian history should be robustly resisted. Undoubtedly, Chakrabarti is correct in suggesting that Buddhism provided only a segment of the composite religious culture of India. The role of Buddhist diet and presence of women within the archaeology has not been examined yet. The final theme needing consideration is that of the archaeology of specifically Buddhist artefacts, as often the identification of Buddhist sites has come about through a combination of architectural and artefactual evidence. In chapter 4, Ancient Jewish communities were using the tunnel more frequently than the big main road in daily life. This tunnel is used to escape from the sack of Rome. There are a lot of tunnels built although there is no mechanical power at that time such as the Western Wall Tunnel. Also there are some tunnels used for other purposes such as the Hezekiah's Tunnel which was used as a water system that accumulates water.

The author in chapter 5 is definitely right about how Islam is diverse yet united. The archaeology of Islam is diverse from the simplest orientation of qiblah in every mosque and burial, to the complex community environment. It is true that theory could vary from the practical but the variation is still oriented to only one source which makes Muslim society similar yet varies. Likewise in chapter 6, we get to know that social power is very important in Christianity. They placed the ritual commemoration of the dead at the very centre of social life. This can be known from the burial localities. Old and local co-resident groups will have discrete, communal cemeteries; farmyard cemeteries will show the dead people is an individual household or land owner; and new Christian communities will have burials at major churches or other central centres. Our opinion in chapter 7 is that the archaeology is very important as it helps us to reveal facts that are probably not sure of and also a brand new fact that was never known before. Even on the religious side, archaeology brings a new meaning to certain places when the history of that place is known. The people on the religious side have to accept the part played by archaeologists as long as it doesn't invade too much and sway the belief.

In chapter 8, the division of gender in religion is certainly important as each gender was created for different reasons. However, the representation of the Divine in any gender is not necessary if God has no gender in the first place. It is understood how it is hard to study the people and community in archaeology as they are all remains and it depends a lot on our own thinking of how things work and finally in chapter 9, the

Hegel's three essential phases is not accepted as that phase is mainly on their opinion and doesn't have proof to support the idea.

We can conclude that the authors of this book agreed that an attempt has been made to sketch out a series of key stages and transformations in the human experience of death and people expressed relationships to the supernatural. Within the exceptionally hierarchical early states which embody these deity cults, the close kinship between rulers and deities is an extension and elaboration of the relationships between the living and their dead ancestors. It is emphasis which has changed rather than the complete absence of one form to another. Finally, the arrival of the world religions occurred within the context of the deity cults, assimilating many of their aspects and radically transforming and innovating in others. They also have agreed that over the last 5000 years development of religious belief have served to deny the possibility of personal extinction beyond the grave, and if archaeologists abandon their efforts to reconstruct the big picture through their own master narratives, they will be trampled underfoot by the many others who are far less concerned with honest evaluation of the actual evidence and more determined to impose their politically and motivationally suspect visions of the past and the future.