

ANTH 2536 and 2537: Inequality and the Body in Archaeology and Bioarchaeology

Instructors

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Course Description

This seminar uses a bioarchaeological lens to explore the ways in which social inequalities manifest in the human body, weaving together contributions from ethnography, material culture studies, and mortuary archaeology to ‘flesh out’ studies of human remains. We will examine how particular aspects of social identity (e.g. gender, childhood) amplify or diminish inequalities in different contexts. We will also read a range of case studies that illustrate how trajectories of increasing social inequality vary over time and space, examining how large-scale social processes (e.g. aggregation, warfare, colonialism) impact human bodies. Overall, the course will analyze how social inequalities become embodied in human skeletal remains while also being shaped by social, ecological, and economic factors.

Meeting Time and Place

Select Fridays, 12:00-3:00pm, Anthropology Lounge

Workshop

Students with no background in bioarchaeology are required to take an introductory workshop in the fall semester that will briefly address how bioarchaeologists assess age, sex, disease, and trauma in human skeletons.

Course Structure

This 3-credit course is divided between the Fall (1-cr) and Spring (2-cr) semesters, and students are expected to enroll for both semesters. The seminar will consist of monthly discussions organized around a central topic and associated assigned readings. Your participation is key for the success of this seminar, through careful consideration of the readings, development and submission of discussion questions in advance of seminar meetings, and contributions to class conversations about the assigned topics.

Grades

The grade for this course consists of three components:

- 1. Seminar Participation:** Come to seminar prepared to engage in thoughtful discussion of the assigned readings.
- 2. Discussion Questions:** Before each meeting you will submit four discussion questions. These can pertain to individual readings, or intersections between the readings, or relevant aspects of the broader meeting topic. If your question is selected, be prepared to develop and amplify your thoughts during seminar.

- 3. Term Paper or Reading Response Papers:** In the spring semester you will be asked to submit *either*
- (a) Two short response papers (4-5pp, double-spaced); submitted the Friday AFTER a meeting. Students can choose any two of the seminar topics to write their response papers on. These response papers will critically address the readings covered the week before and their relationship to the meeting topic. Please use your paper to develop *a coherent argument* based on some of the readings (and optionally, the discussion). Do not simply summarize or react to different readings in turn. (You do not need to use every assigned reading in your response paper.)
 - (b) One short research paper, at least 10 pages in length, that addresses a bioarchaeological topic of your choosing. This paper will be due on April 19, and you will be required to decide on a topic and discuss your idea with at least one of the professors by the February 10 meeting. We especially recommend that the bioarchaeologists enrolled in the seminar choose this option. Other students whose research would benefit from better familiarity with the bioarchaeology of their region, or bioarchaeology related to a particular theme, are also encouraged to write the paper.

The rest of the second semester grade will come from submission of discussion questions and seminar participation, as in the first semester. Please note that in consequence, participation will form a larger share of student grades.

ANTH 2536/2537 TOPIC AND MEETING SCHEDULE	
Fall 2016	
September 2: Introductory Meeting	
September 9: Embodying Inequality: Bioarchaeological Approaches to Inequality	
September 23: Bioarchaeology Workshop	
October 7: Engendering Disparity: Gender, Labor, and Violence	
November 4: The Age of Innocence? Childhood Identity and Experience from a Bioarchaeological Perspective	
December 2: Social Ills: Disease, Disability, and Inequality	
Spring 2017	
January 13: Seeds of Change: Agriculture, Sedentism, and Health	
February 10: Colonial Contagion: Disease and Depopulation in the Americas	
March 3: A Price to Pay: Sacrifice in Ancient States	
April 7: The Body Politic: Post-Mortem Manipulation of the Deceased	

Meeting 1
September 16, 2016

Embodying Inequality: Bioarchaeological Approaches to Inequality

How do social inequalities become manifested in human bodies? This week's readings examine the 'embodiment' of inequality in both past and present contexts, using examples drawn from epidemiology, medical anthropology, archaeology, and biological anthropology. Beginning with a focus on how contemporary social inequalities have led to disparities in individual health and well-being, we then explore how these processes can be assessed in the archaeological and skeletal records. The bioarchaeological readings emphasize the transition from the initial descriptive focus of skeletal analysis to the growing potential for bioarchaeologists to contribute to anthropological debates on power and inequality. Supplemental readings will prove useful to participants with limited previous bioarchaeological training as they provide additional historical and methodological context for the development of the field.

Readings (** =Not required for bioarchaeologists)

Krieger, Nancy, and George Davey Smith

2004 "Bodies Count," and Body Counts: Social Epidemiology and Embodying Inequality. *Epidemiologic Reviews* 26: 92–103.

Farmer, Paul

2004 An Anthropology of Structural Violence, *Current Anthropology* 45(3): 305–25.

Goodman, Alan H.

1998 The Biological Consequences of Inequality in Antiquity. In *Building a New Biocultural Synthesis: Political-Economic Perspectives on Human Biology*, edited by Alan H. Goodman and Thomas L. Leatherman, pp. 147–170. University of Michigan Press: Ann Arbor.

**Larsen, Clark Spencer

2002 Bioarchaeology: The Lives and Lifestyles of Past People. *Journal of Archaeological Research* 10(2): 119–166.

Torres-Rouff, Christina

2011 Hiding Inequality beneath Prosperity: Patterns of Cranial Injury in Middle Period San Pedro de Atacama, Northern Chile. *American Journal of Physical Anthropology* 146(1): 28–37.

Supplemental readings (optional)

Armelagos, George J.

2003 Bioarchaeology as Anthropology. *Archeological Papers of the American Anthropological Association* 13(1): 27–40.

Buikstra, Jane E.

1977 Biocultural Dimensions of Archeological Study: A Regional Perspective. In *Biocultural Adaptation in Prehistoric America* 11:67–84.

Knudson, Kelly J., and Christopher M. Stojanowski

2008 New Directions in Bioarchaeology: Recent Contributions to the Study of Human Social Identities. *Journal of Archaeological Research* 16(4): 397–432.

Engendering Disparity: Gender, Labor, and Violence

In their response to “An Anthropology of Structural Violence” (Farmer 2004), Phillipe Bourgois and Nancy Scheper-Hughes write "Farmer's model of structural violence is a vivid reminder that most violent acts are not deviant. They are defined as moral in the service of conventional norms and material interests"(317). Using case studies from the Andes, the American Southwest, and elsewhere, we examine the ways in which violence can be normalized and used to reinforce existing social orders, framing such research within broader explorations of gender theory and evolutionary perspectives on human behavior. In particular, this week’s readings explore the how gender is constructed through physical action on the body, through both violence and habitual labor patterns.

Readings

Perry, Elizabeth M., and Rosemary A. Joyce.

- 2001 Interdisciplinary Applications: Providing a Past for “Bodies That Matter”: Judith Butler's Impact on the Archaeology of Gender. *International Journal of Sexuality and Gender Studies* 6.1-2: 63-76.

Stone, Pamela K.

- 2012 Binding Women: Ethnology, Skeletal Deformations, and Violence Against Women. *International Journal of Paleopathology* 2:53–50.

Peterson, Jane D.

- 2010 Domesticating Gender: Neolithic Patterns from the Southern Levant. *Journal of Anthropological Archaeology* 29:249-265.

Novak SA, Hatch MA.

- 2009 Intimate Wounds: Craniofacial Trauma in Women and Female Chimpanzees. In *Sexual Coercion in Primates and Humans: An Evolutionary Perspective on Male Aggression Against Females*, edited by Martin N. Muller and Richard W. Wrangham, pp.322–345. Harvard University Press: Cambridge.

Martin, Debra L, Ryan P. Harrod, and Misty Fields

- 2010 Beaten Down and Worked to the Bone: Bioarchaeological Investigations of Women and Violence in the Ancient Southwest. *Landscapes of Violence* 1(1): 1–19.

Tung, Tiffany

- 2014 Making Warriors, Making War: Violence and Militarism in the Wari Empire, In *Embattled Bodies, Embattled Places: War in Pre-Columbian Mesoamerica and the Andes*, eds. Andrew K. Scherer and John W. Verano, pp. 227–56. Dumbarton Oaks Research Library and Collection: Washington D.C.

Supplemental Readings (** = strongly recommended if you have not read it before)

**Walker, Phillip L.

- 2001 A Bioarchaeological Perspective on the History of Violence. *Annual Review of Anthropology* 30: 573–96.

Walker, Phillip L., and Della Collins Cook

- 1998 Brief Communication: Gender and Sex: Vive La Difference. *American Journal of Physical Anthropology* 106 (2): 255–259.

Hollimon, Sandra E.

- 2011 Sex and Gender in Bioarchaeological Research: Theory, Method, and Interpretation. In *Social Bioarchaeology*, edited by Sabrina C. Agarwal and Bonnie A. Glencross, pp.149–82. Wiley-Blackwell: Malden, MA.

Redfern Rebecca

- 2008 A Bioarchaeological Analysis of Violence in Iron Age Females: A Perspective from Dorset, England (Fourth Century BC to the First Century AD). In *Changing Perspectives on the First Millennium BC. Proceedings of the Iron Age Research Student Seminar 2006*, edited by Oliver Davis, Niall M. Sharples, and Kate Waddington, pp. 139–160. Oxford: Oxbow Books.

Meeting 3
November 4, 2016

The Age of Innocence? Childhood Identity and Experience from a Bioarchaeological Perspective

In 2002, Lawrence Hirschfeld facetiously asked “Why Don’t Anthropologists Like Children?” Despite his tongue-in-cheek title, Hirschfeld’s paper underscores a real disciplinary issue – the absence of explicit considerations of children and childhood from much anthropological writing. Given its ability to estimate the developmental age of individuals, the field of bioarchaeology provides a unique perspective when it comes to identifying children in the past. This week’s readings illustrate how archaeologists and bioarchaeologists can unpack aspects of age and identity through evidence from material culture, grave goods, and human skeletons. These case studies also illuminate how different cultural conceptions of childhood can affect the lived experience of children, particularly when it comes to access to allocation of subsistence resources, economic contributions, and mortuary treatment.

Readings

Kamp, Kathryn A.

2001 Where Have All the Children Gone? The Archaeology of Childhood. *Journal of Archaeological Method and Theory* 8(1): 1–34.

Scheper-Hughes, Nancy

2004 Death Without Weeping. In *Death, Mourning, and Burial: A Cross-Cultural Reader*, edited by Antonius C.G.M. Robben, pp. 179-193. Blackwell Publishers: Malden, MA.

Waterman, Anna J., and Jonathan T. Thomas

2011 When the Bough Breaks: Childhood Mortality and Burial Practice in Late Neolithic Atlantic Europe. *Oxford Journal of Archaeology* 30(2): 165–183.

Moore, Alison

2009 Hearth and Home: The Burial of Infants within Romano-British Domestic Contexts. *Childhood in the Past* 2(1): 33–54.

Liston, Maria A., and Susan I. Rotroff

2013 Babies in the Well: Archaeological Evidence for Newborn Disposal in Hellenistic Greece. In *The Oxford Handbook of Childhood and Education in the Classical World*, edited by Judith Evans Grubs, Tim G. Parkins, and Roslynne Bell, pp. 1–16. Oxford University Press: Oxford.

Newman, Sophie L., and Rebecca L. Gowland

2016 Dedicated Followers of Fashion? Bioarchaeological Perspectives on Socio-Economic Status, Inequality, and Health in Urban Children from the Industrial Revolution (18th – 19th C), England. *International Journal of Osteoarchaeology*. doi:10.1002/oa.2531.

Supplemental Readings

Hirschfeld, Lawrence A.

2002 Why Don't Anthropologists Like Children? *American Anthropologist* 104(2): 611–627.

Halcrow, Siân E., and Nancy Tayles.

2008 The Bioarchaeological Investigation of Childhood and Social Age: Problems and Prospects. *Journal of Archaeological Method and Theory* 15(2): 190–215.

Perry, Megan A.

2005 Redefining Childhood through Bioarchaeology: Toward an Archaeological and Biological Understanding of Children in Antiquity. *Archeological Papers of the American Anthropological Association* 15: 89–111.

Tung, Tiffany A., and Kelly J. Knudson

2010 Childhood Lost: Abductions, Sacrifice, and Trophy Heads of Children in the Wari. *Latin American Antiquity* 21 (1): 44–66.

Social Ills: Disease, Disability, and Inequality

In 1991, Katherine Dettwyler questioned “[w]hy should the discovery of individuals with “severe” physical impairments, as reflected in skeletal and fossil evidence, invite speculation about the thought patterns of prehistoric populations and judgments about the moral rightness of past behavior” (1991:376)? Despite such skepticism, recent years have seen an increasing number of osteological and archaeological studies of disability and illness in the past. Much of this research has been categorized under the umbrella of “the bioarchaeology of care.” This week’s readings explore the strengths and weaknesses of bioarchaeological approaches to illness and disability in the past. A range of case studies from Indus Age South Asia, medieval Poland, Late Period New Mexico, and ancient Central and South America are used to illustrate both osteobiographical methods and the ways in which definitions of disease and disability vary across space and over time.

Readings

Dettwyler, Katherine A.

- 1991 Can Paleopathology Provide Evidence for “Compassion”? *American Journal of Physical Anthropology* 84(4): 375–84.

Southwell-Wright, William

- 2013 Past Perspectives: What Can Archaeology Offer Disability Studies? In *Emerging Perspectives on Disability Studies*, edited by Matthew Wappett and Katrina Arndt, pp. 67–95. New York: Palmgrave MacMillan.

Shay, Talia

- 1985 Differentiated Treatment of Deviancy at Death as Revealed in Anthropological and Archeological Material. *Journal of Anthropological Archaeology* 4(3): 221–41.

Robbins Schug, Gwen

- 2016 Begotten of Corruption? Bioarchaeology and “Othering” of Leprosy in South Asia. *International Journal of Paleopathology* 15:1-9.

Matczak, Magdalena D., and Tomasz Kozlowski

- 2016 Dealing with Difference: Using the Osteobiographies of a Woman with Leprosy and a Woman with Gigantism from Medieval Poland to Identify Practices of Care. In *New Developments in the Bioarchaeology of Care*, edited by Lorna Tilley and Alecia A. Schrenk, pp.125–151. Springer Verlag.

Hawkey, Diane E.

- 1998 Disability, Compassion and the Skeletal Record: Using Musculoskeletal Stress Markers (MSM) to Construct an Osteobiography from Early New Mexico. *International Journal of Osteoarchaeology* 8(5): 326–40

Rodríguez, Carlos A., Carolina Isaza, and Harry Pachajoa
2012 Achondroplasia among Ancient Populations of Mesoamerica and South America:
Iconographic and Archaeological Evidence. *Colombia Médica* 43(3): 212–16.

Supplemental Readings

Roberts, Charlotte
1999 Disability in the Skeletal Record: Assumptions, Problems and Some Examples.
Archaeological Review from Cambridge 15: 79-97

Sontag, Susan
1990 *Illness as Metaphor and AIDS and its Metaphors*. Doubleday: New York.

Tilley, Lorna
2012 The Bioarchaeology of Care. *The SAA Archaeological Record* 3: 39–41.

Marsteller, Sara J., Christina Torres-Rouff, and Kelly J. Knudson
2011 Pre-Columbian Andean Sickness Ideology and the Social Experience of Leishmaniasis: A
Contextualized Analysis of Bioarchaeological and Paleopathological Data from San
Pedro de Atacama, Chile. *International Journal of Paleopathology* 1(1): 24–34.

Seeds of Change: Agriculture, Sedentism, and Health

The development of agriculture and sedentism – often, but not always linked - have long been recognized as fundamentally important transformations in human history. The transition to farming is a particularly important topic to skeletal analysis as it marks the beginning of a movement beyond paleopathological studies to investigate questions of deep anthropological importance. Following the publication of *Paleopathology at the Origins of Agriculture* (1984), bioarchaeological analysis has become one of the most insightful methods for investigating this subsistence transition due to its ability to weave together the results of assessments of age, sex, health, and isotopic analyses of diet and mobility. Bioarchaeology also contributes to a more recent focus on the demographic dynamics of the Neolithic. This week we will trace bioarchaeological approaches to agriculture and sedentism from their paleopathological beginnings in the mid-1980s, addressing a range of case studies including the Middle Woodland in the American Midwest, Neolithic Turkey, and the Early Neolithic of the Czech Republic.

Readings

Cohen, Mark Nathan

1984 An Introduction to the Symposium. In *Paleopathology at the Origins of Agriculture*, edited by Mark Nathan Cohen and George J. Armelagos, pp. 1-11, Academic Press: New York.

Cohen, Mark Nathan and George J. Armelagos

1984 Paleopathology at the Origins of Agriculture: Editors' Summation. In *Paleopathology at the Origins of Agriculture*, edited by Mark Nathan Cohen and George J. Armelagos, pp.585-602, Academic Press: New York.

Larsen, Clark Spencer

2006 The Agricultural Revolution as Environmental Catastrophe: Implications for Health and Lifestyle in the Holocene. *Quaternary International* 150(1): 12-20.

Bocquet-Appel, Jean-Pierre and Stephen Naji

2006 Testing the Hypothesis of a Worldwide Neolithic Demographic Transition: Corroboration from American Cemeteries. *Current Anthropology* 47(2): 341-365.

Buikstra, Jane E., Lyle W. Konigsberg, and Jill Bullington

1986 Fertility and the Development of Agriculture in the Prehistoric Midwest. *American Antiquity*, 51(3): 528–546.

Larsen, Clark S., et al.

2015 Bioarchaeology of Neolithic Çatalhöyük: Lives and Lifestyles of an Early Farming Society in Transition. *Journal of World Prehistory* 28(1), 27–68.

Zvelebil, Marek, and Paul Pettitt

- 2013 Biosocial Archaeology of the Early Neolithic: Synthetic Analyses of a Human Skeletal Population from the LBK cemetery of Vedrovice, Czech Republic. *Journal of Anthropological Archaeology* 32:313-329.

Supplemental readings (optional)

Bellwood, Peter and Marc Oxenham

- 2008 The Expansions of Farming Societies and the Role of the Neolithic Demographic Transition. In *The Neolithic Demographic Transition and its Consequences*, edited by Ofer Bar-Yosef and Jean-Pierre Bocquet-Appel, pp. 13-34. Springer: Netherlands.

Collins Cook, D.

- 2007 Maize and Mississippians in the American Midwest. In M. N. Cohen & G. M. M. Kramer (Eds.), *Ancient Health: Skeletal Indicators of Agricultural and Economic Intensification*. pp. 10–19. Gainesville: University Press of Florida.

Ambrose, Stanley H., Jane Buikstra, and Harold W. Krueger

- 2003 Status and Gender Differences in Diet at Mound 72, Cahokia, Revealed by Isotopic Analysis of Bone. *Journal of Anthropological Archaeology* 22(3): 217-226.

Meeting 7
March 3, 2017

Colonial Contagion: Disease and Depopulation in the Americas

Readings

Alchon, Susan

2003 Introduction. *A Pest in the Land: New World Epidemics in a Global Perspective*, pp. 1-5. University of New Mexico Press.

Archer, Seth

2016 Colonialism and Other Afflictions: Rethinking Native American Health History, *History Compass* 14(10), 511–21.

Larsen, Clark Spencer, et al.

2001 Frontiers of contact: bioarchaeology of Spanish Florida. *Journal of World Prehistory* 15(1): 69-123.

Klaus, Haagen D., and Manuel E. Tam

2009 Contact in the Andes: bioarchaeology of systemic stress in colonial Mórrope, Peru. *American Journal of Physical Anthropology* 138(3): 356-368.

Hutchinson, Dale L.

2016 Chapter 4: Merchants and Maladies. *Disease and Discrimination: Poverty and Pestilence in Colonial Atlantic America*, pp. 45-60. University Press of Florida.

Warrick, Gary

2003 European infectious disease and depopulation of the Wendat-Tionontate (Huron-Petun). *World Archaeology* 35(2): 258-275.

Hutchinson, Dale L., and Jeffrey M. Mitchem

2001 Correlates of contact: Epidemic disease in archaeological context. *Historical Archaeology* 35 (2): 58-72.

Supplemental readings (optional)

Larsen, Clark Spencer

1994 In the wake of Columbus: Native population biology in the postcontact Americas. *American Journal of Physical Anthropology* 37(S19): 109-154.

Ramenofsky, Ann F., Alicia K. Wilbur, and Anne C. Stone

Native American Disease History: Past, Present and Future Directions. *World Archaeology* 35, no. 2 (2003): 241-57.

Jones, David S.

2015 Death, Uncertainty, and Rhetoric. In *Beyond Germs*, ed. C.M. Cameron, P. Kelton, and A. C. Swedlund, pp. 16-49. University of Arizona Press.

Livi-Bacci, Massimo.

2006 The Depopulation of Hispanic America after the Conquest. *Population and Development Review* 32(2): 199–232.

Meeting 7
March 3, 2017

A Price to Pay: Sacrifice in Ancient States

Human sacrifice is a practice preserved in the archaeological record of many ancient states, evidenced in texts, iconography, and human skeletal remains. While sacrifice has traditionally been treated in anthropology as a ritual behavior that creates or reaffirms a relationship between humans and gods – beings who were believed to be dependent on each other (Trigger 2003:473-484), the practice also has simultaneous political and economic implications in early states, not least in reinforcing the role of rulers or priests as performers of sacrifice and defining certain kinds of people as sacrifice victims. These implications and functions might change over time; as Roderick Campbell underscores, even within a given region, sacrifice “...is not a stable, unitary thing then but has undergone transformation in content and form” (2012: 306). Bioarchaeology can potentially shed light on key questions about human sacrifice: the identities of the victims, the possible meanings and audiences for sacrificial practices, and shifts over time. This week’s readings draw from a wide variety of geographic and temporal contexts, including Shang China, Early Dynastic Mesopotamia, and pre-Columbian Mexico, Peru, and southeastern North America. These authors explore multiple dimensions of sacrifice, stressing its importance for understanding status, class, warfare, and politics in early states.

Readings

Campbell, Roderick

2012 On Sacrifice: An Archaeology of Shang Sacrifice. In *Sacred Killing: The Archaeology of Sacrifice in the Near East*, edited by Anne Porter and Glenn M. Schwartz, pp. 305-324. Eisenbrauns: Winona Lake, IN.

Baadsgaard, Aubrey, Janet Monge, and Richard L. Zettler

2012 Bludgeoned, Burned, and Beautified: Reevaluating Mortuary Practices in the Royal Cemetery of Ur. In *Sacred Killing: The Archaeology of Sacrifice in the Near East*, ed. A. Porter and G. Schwartz, pp. 125-158. Eisenbrauns: Winona Lake, IN.

White, Christine D., Michael W. Spence, Fred J. Longstaffe, Hillary Stuart-Williams, and Kimberley R. Law

2002 Geographic Identities of the Sacrificial Victims from the Feathered Serpent Pyramid: Teotihuacan: Implications for the Nature of State Power. *Latin American Antiquity* 13(2):217-236.

Ximena Chavez Balderas

2014 Sacrifice at the Templo Mayor of Tenochtitlan and its Role in Regard to Warfare. In *Embattled Bodies, Embattled Places: War in Pre-Columbian Mesoamerica and the Andes*, edited by Andrew K. Scherer and John W. Verano, pp.171-198. Dumbarton Oaks Research Library and Collection, Washington D.C.

Verano, John

2008 Commonality and Diversity in Moche Human Sacrifice. In *The Art and Archaeology of the Moche*, pp. 195-213. Austin: University of Texas

Klaus, Haagen D., Jorge Centurión, and Manuel Curo

2010 Bioarchaeology of Human Sacrifice: Violence, Identity and the Evolution of Ritual Killing at Cerro Cerrillos, Peru. *Antiquity* 84: 1102-1122.

Ambrose, Stanley H., Jane Buikstra, and Harold W. Krueger

2003 Status and Gender Differences in Diet at Mound 72, Cahokia, Revealed by Isotopic Analysis of Bone. *Journal of Anthropological Archaeology* 22(3): 217-226.

Supplemental Readings

Trigger, Bruce G.

2003 Readings on Cult and Sacrifice in Early Civilizations. In *Understanding Early Civilizations: A Comparative Study*, pp.472-485. Cambridge University Press: Cambridge.

Watts, Joseph, Oliver Sheehan, Quentin D. Atkinson, Joseph Bulbulia, and Russell D. Gray.

2016 Ritual Human Sacrifice Promoted and Sustained the Evolution of Stratified Societies. *Nature* 532(7598): 228–231.

Duncan, William N.

2011 Bioarchaeological Analysis of Sacrificial Victims from a Postclassic Maya Temple from Ixlú, El Petén, Guatemala. *Latin American Antiquity* 22(4): 549-572.

Meeting 8
April 7, 2017

The Body Politic: Post-Mortem Manipulation of the Deceased

In this meeting, we will move beyond primary burials to focus on the post-mortem manipulation of dead bodies. We begin by exploring the theoretical underpinnings of what Katherine Verdery terms “dead-body politics,” and consider recent bioarchaeological approaches to “post-mortem agency.” The case-studies which follow can be divided into two categories. The readings by Tung and Kuijt focus on the manipulation of specific *parts* of dead bodies in order to achieve political or ideological ends. The reading by Hutchinson and Aragon explores the ways in which continuous interaction with the dead has the potential to structure and transform the organization of living society.

Finally, we will dedicate the last half-hour or so of the seminar to a more general discussion of the ways in which bioarchaeology, mortuary archaeology, and other archaeological lines of evidence can be used to approach the difficult problem of reconstructing inequality in the past. The last reading by Quinn and Beck ties together many of the topics covered thus far in seminar, and serves as a jumping-off point for that discussion.

Readings

Arnold, Bettina

2014 Life After Life: Bioarchaeology and Post-Mortem Agency. *Cambridge Archaeological Journal* 24(3): 523-529.

Verdery, Katherine

1999 *Politics of Dead Bodies*, pp. 1-33. Columbia University Press: New York

Tung, Tiffany

2008 Dismembering Bodies for Display: A Bioarchaeological Study of Trophy Heads from the Wari site of Conchopata, Peru. *American Journal of Physical Anthropology* 136(3), 294–308.

Kuijt, Ian

2008 The Regeneration of Life: Neolithic Structures of Symbolic Remembering and Forgetting. *Current Anthropology* 49(2): 171–197.

Hutchinson, Dale L., and Lorraine V. Aragon

2008 Collective Burials and Community Memories: Interpreting the Placement of the Dead in the Southeastern and Mid-Atlantic United States with Reference to Ethnographic Cases from Indonesia. *Archeological Papers of the American Anthropological Association*, 11:27–54.

Quinn, Colin and Jess Beck

2016 Essential Tensions in Mortuary Contexts: Exploring Inequality Through Bioarchaeology. *Open Archaeology* 2:18-41.

Supplemental readings (optional)*

Lillios, Katina T.

2014 Practice, Process, and Social Change in Third Millennium bc Europe: A View from the Sizandro Valley, Portugal. *European Journal of Archaeology*, 18(2), 245–258.

Geary, Patrick

1986 Sacred Commodities: The Circulation of Medieval Relics. In *The Social Life of Things: Commodities in Cultural Perspective*, edited by Arjun Appadurai, pp. 137-169. University of Cambridge Press: Cambridge.

Conklin, Beth A.

1995 “Thus are our Bodies, Thus was our Custom”: Mortuary Cannibalism in an Amazonian Society. *American Ethnologist* 22(1): 75-101.