

Spring 2015
ANG 6930 – Proseminar II
Biological and Archaeological Anthropology

Department of Anthropology, University of Florida

Time: Monday -- 9:35 to 12:35 pm (Periods 3-5)

Place: Turlington Hall – Rom B304

Website for Archaeology section materials:

<http://www.clas.ufl.edu/users/davidson/Proseminar/index.html>

Instructors: Dr. John Krigbaum, Associate Professor

Dr. James Davidson, Associate Professor
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Hours: F: 10 am to Noon & by appointment
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Objectives, Expectations, & Grading

Anthropology is a holistic discipline. As such, anthropologists attempt to view humans, their activities, and their cultural and biological history in as broad a context as possible. Proseminar II is designed to introduce first-year Anthropology graduate students to the fields of Biological Anthropology and Archaeological Anthropology. Lectures will provide background information and thematic context for key issues in these fields. Connie Mulligan will lead the first module in Biological Anthropology and James Davidson will lead the second module in Anthropological Archaeology. Readings from the primary literature, class discussion, and writing assignments will focus on the big questions and contemporary issues in these two subfields. Such topics tackled should resonate across subfields and student interests and are intended to provide students of varied experience in anthropology to critically assess the state of the field. “Hands on” review of the physical remains and material culture may also be presented in several labs over the course of the semester.

Students requesting classroom accommodation must first register with the Dean of Students Office. The Dean of Students Office will provide documentation to the student who must then provide this documentation to the Instructor when requesting accommodation.

** TURN OFF CELL PHONES IN CLASS **

Required Textbooks:

O'Brien, Michael. J., R. Lee Lyman, and Michael Brian Schiffer

2005 *Archaeology as a Process*. The University of Utah Press, Salt Lake City.

Trigger, Bruce G.

2006 *A History of Archaeological Thought* (Second Edition). Cambridge University Press.

Grading & Student Evaluation (For Archaeology section)

Take Home Exam (N=1)	(25%)
Critical Essays (N=4)	(40%; 10% each)
Attendance & Participation	(15%)
Team Discussion (N=2)	(20%)

Percentile breakdown:

A	(93-100%)
A-	(90-92%)
B+	(88-89%)
B	(83-87%)
B-	(80-82%)
C+	(78-79%)
C	(73-77%)
C-	(70-72%)
D+	(68-69%)
D	(63-67%)
D-	(60-62%)
E	(59% or below)

Take Home Exams

For each module there will be one take home exam. These two exams combined will constitute 50% of your grade for this half of the course. Format of each exam is at the discretion of the Instructor.

Written Assignments

Writing assignments or critical essays will be assigned and due at the beginning of class the following week. These written assignments are intended to precede discussion of that week's readings. This will ensure reading of required materials, and provide a baseline for each student to actively engage in discussion. Written work should be double-spaced, 12-point font, 2-3 pages in length (1200 words maximum) and will be focused on a particular point, idea, and/or theme presented. Late papers will be docked five points and only accepted no later than the next class meeting, that week.

Attendance & Participation

Attendance and class participation is mandatory.

Team Discussion

Each week, teams of two or three students will lead class discussion. Each group will be expected to meet outside of class to organize readings and to prepare a list of questions/points of discussion. As this constitutes a substantial portion of the grade, each team member will be expected to participate and have an active voice.

Academic Honesty:

The University reminds every student of the implied pledge of Academic Honesty: "on any work submitted for credit the student has neither received nor given unauthorized aid."

THIS REFERS TO CHEATING AND PLAGIARISM, WHICH WILL NOT BE TOLERATED IN THIS CLASS

Consult the Student Guide at www.dso.ufl.edu/stg/ for further information. To avoid plagiarism, you must give credit whenever you use another person's idea, opinion, or theory; any facts, statistics, graphs, drawings (any pieces of information) that are not common knowledge; quotations of another person's actual spoken or written words; or paraphrase of another person's spoken or written words.

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Week 1 (Jan 6 thru Jan 9)
NO CLASS

Week 2 (Jan 12 thru Jan 16)

Week 3 (Jan 19 thru Jan 23)
NO CLASS – MLK DAY

Week 4 (Jan 26 thru Jan 30)

Week 5 (Feb 2 thru Feb 6)

Week 6 (Feb 9 thru 13)

Week 7 (Feb 16 thru Feb 20)

Week 8 (Feb 23 thru Feb 27)

Week 9 (March 2 thru March 6)
NO CLASSES: SPRING BREAK

Week 10 (March 9 thru March 13)

Politics and Ethical Concerns in Biological and Archaeological Anthropology

Week 11 (March 16 thru March 20)

Paradigms and Schools of Archaeology

Week 12 (March 23 thru March 27)

Material Culture

Writing Assignment over readings for this week

Week 13 (March 30 thru April 3)

Time

Writing Assignment over readings for this week

Week 14 (April 6 thru April 10)

Space and Place (natural and cultural landscapes, ecology, adaptation)

Writing Assignment over readings for this week

Week 15 (April 13 thru April 17)

Subsistence (diet, economies)

Writing Assignment over readings for this week

Week 16 (April 20 thru April 22)

Cosmology, Spirituality and Religion

READINGS BY WEEK

Week 9 NO CLASS – SPRING BREAK

Take this opportunity to read ahead in the two required texts (see chapter assignments in following weeks) and articles for next week.

Week 10 Ethics in Biological and Archaeological Anthropology

Since you do not have to write a paper this week, spend the time you would be doing that reading more these case studies carefully, and reading ahead for next week.

Focus on issues relating to ethical codes of conduct as drafted by the SAA and the AAPA (you should know what those stand for). Issues of descendant community rights and repatriation (e.g., NAGPRA), amateurs, hoaxes, etc., will all be touched upon.

Ethics Codes:

Anonymous

1961 Four Statements for Archaeology. (Report of the Committee on Ethics and Standards). *American Antiquity* 27(2):137-138.

Anonymous

1996 Society for American Archaeology Principles of Archaeological Ethics. *American Antiquity* 61(3):451-452.

Anonymous

2003 American Association of Physical Anthropologists. www.physanth.org

Lynott, Mark J.

1997 Ethical Principles and Archaeological Practice: Development of an Ethics Policy. *American Antiquity* 62(4):589-599.

Descendant communities/NAGPRA

Kakaliouras, Ann M.

2012 An Anthropology of Repatriation: Contemporary Physical Anthropological and Native American Ontologies of Practice. *Current Anthropology* 53 (S5):S210-S221.

Rose, Jerome C., Thomas J. Green, and Victoria D. Green

1996 Nagpra is Forever: Osteology and the Repatriation of Skeletons. *Annual Review of Anthropology* 25:81-103.

Owsley, Douglas W. and Richard L. Jantz

2001 Archaeological politics and public interest in paleoamerican studies: lessons from gordon creek woman and kennewick man. *American Antiquity* 66(4):565-576.

Watkins, Joe

2004 Becoming American or Becoming Indian? NAGPRA, Kennewick, and cultural affiliation. *Journal of Social Archaeology* 4(1):60-80.

Bruning, Susan B.

2006 Complex Legal Legacies: The Native American Graves Protection and Repatriation Act, Scientific Study, and Kennewick Man. *American Antiquity* 71(3):501-521.

McDavid, Carol

1997 Descendants, Decisions, and Power: The Public Interpretation of the Archaeology of the Levi Jordan Plantation. *Historical Archaeology* 31(3):114-131.

Supplementary Readings (not required, but useful; strongly recommended for discussion leaders):

Bentzen, Conrad B.

1942 An Inexpensive Method of Recovering Skeletal Material for Museum Displays. *American Antiquity* 8(2):176-178.

Preston, Douglas

1995 The Mystery of Sandia Cave. *The New Yorker* (June 12th).

Franklin, Maria

1997 "Power To the People": Sociopolitics and the Archaeology of Black Americans. *Historical Archaeology* 31(3):36-50.

Derry, Linda

1997 Pre-Emancipation Archaeology: Does It Play in Selma, Alabama. *Historical Archaeology* 31(3).

Mallouf, Robert J.

1996 An Unraveling Rope: The Looting of America's Past. *American Indian Quarterly* 20(2):197-208.

Week 11 Paradigms and Schools of Archaeology

There is no essay/paper this week, so take some care reading these case studies carefully, and reading ahead for next week.

Text Excerpts:

Read Introduction, Chapters 1 and 2 (pp. 1-66) of O'Brien et al. 2005 (*Archaeology as a Process*)

Read Chapters 1 and 2 (pp. 1-79) of Trigger 2006 (*A History of Archaeological Thought*)

Processual (New Archaeology):

Binford, Lewis R.

1962 Archaeology as Anthropology. *American Antiquity* 28(2):217-225.

Binford, Lewis R.

1965 Archaeological Systematics and the Study of Cultural Process. *American Antiquity* 31(2:1):203-210.

Reid, J. Jefferson, William L. Rathje, and Michael B. Schiffer

1974 Expanding Archaeology. *American Antiquity* 39(1):125-126.

Raab, Mark L. and Albert C. Goodyear

1984 Middle-Range Theory in Archaeology: A Critical Review of Origins and Applications. *American Antiquity* 49(2):255-268.

Postprocesual/Postmodern/Marxist:

Leone, Mark P, Parker B. Potter, and Paul A. Shackel

1987 Toward a Critical Archaeology. *Current Anthropology* 28(3):283-302.

Hodder, Ian

1991 Interpretative Archaeology and Its Role. *American Antiquity* 56(1):7-18.

Hegmon, Michelle

2003 Setting Theoretical Egos Aside: Issues and Theory in North American Archaeology. *American Antiquity* 68:213-243.

Moss, Madonna L.

2005 Rifts in the Theoretical Landscape of Archaeology in the United States: A Comment on Hegmon and Watkins. *American Antiquity* 70 (3):581-587.

McGuire, Randall H., LouAnn Wurst, and Marie O'Donovan

2005 Probing Praxis in Archaeology: The Last 80 Years. *Rethinking Marxism* 17(3):355-372.

Critiques/Defenses/Comments:

Flannery, Kent V.

1982 The Golden Marshalltown. *American Anthropologist* 84 (2):265-278.

Supplementary Readings (not required, but useful; strongly recommended for discussion leaders):

Taylor, Walter W.

1972 Old Wine and New Skins: A Contemporary Parable. In *Contemporary Archaeology: A guide to Theory and Contributions*, edited by Mark P. Leone, pp. 28-33. Southern Illinois University Press, Carbondale.

Meskill, Lynn

2002 The Intersections of Identity and Politics in Archaeology. *Annual Review of Anthropology* 31:279-301.

Watson, Richard A.

1990 Ozymandias, King of Kings: Postprocessual Radical Archaeology as Critique. *American Antiquity* 55(4):673-689.

Krieger, Alex D.

1940 "The Basic Needs of Archaeology" – A Commentary. *American Antiquity* 42 (3:1):543-546.

Taylor, Walter W.

1948 *A Study of Archaeology*. Southern Illinois University.

Week 12 Material Culture

Writing assignment this week

(2 pages, double-spaced. Proper citation of work required):

Question:

How we structure or make sense of material culture is terribly important, but is the Type/Variety system the best means of imposing order on artifacts?

Are types real? How do Kreiger, Ford, Gifford, and the views expressed in the O'Brien, Lyman, and Schiffer text agree or disagree in regards to their views on artifact typologies? Should symbols be considered in artifact typologies?

Text Excerpts:

Read Chapter 3 and 4 (pp. 80-165) of Trigger 2006 (*A History of Archaeological Thought*)

Read Chapters 3 and 4 (pp. 67-120) of O'Brien et al. 2005 (*Archaeology as a Process*)

Typology/Issues of Classification:

Krieger, Alex D.

1944 The Typological Concept. *American Antiquity* 9(3):271-288.

Ford, James A. and Julian H. Stewart

1954 The Type Concept Revisited. *American Anthropologist* 56(1):42-57.

Gifford, James C.

1960 The Type Variety Method of Ceramic Classification as an Indicator of Cultural Phenomena. *American Antiquity* 25(3):341-347.

Koerper, Henry C. and E. Gary Stickel

1980 Cultural Drift: A Primary Process of Culture Change. *Journal of Anthropological Research* 36(4):463-469.

Whittaker, John C., Douglas Caulkins, and Kathryn A. Kamp
1998 Evaluating Consistency in Typology and Classification. *Journal of Archaeological Method and Theory* 5(2):129-164.

Nature of Artifacts:

Robb, John E.

1998 The Archaeology of Symbols. *Annual Review of Anthropology* 27:329-346.

Gosden, Chris and Yvonne Marshall

1999 The Cultural Biography of Objects. *World Archaeology* 31(2):169-178.

Just what the Hell is that Thing? Case Study of a single artifact type --

Mushroom Stones

Borhegyi, Stephen F.

1961 Miniature Mushroom Stones from Guatemala. *American Antiquity* 26(4):498-504.

Borhegyi, Stephen F.

1964 Pre-Columbian Pottery Mushrooms from Mesoamerica. *American Antiquity* 28(3):328-338.

Kohler, Ulrich

1976 Mushrooms, Drugs, and Potters: A New Approach to the Function of Precolumbian Mesoamerican Mushroom Stones. *American Antiquity* 41(2):145-153.

Cogged Stones

Eberhart, Hal

1961 The Cogged Stones of Southern California. *American Antiquity* 26(3):361-370.

Apodaca, Paul

2001 Cactus Stones: Symbolism and Representation in Southern California and Seri Indigenous Folk Art and Artifacts. *Journal of California and Great Basin Anthropology* 23(2):215-228.

Supplementary Readings (not required, but useful; recommended for discussion leaders):

Kidder, M. A. and A. V. Kidder

1917 Notes on the Pottery of Pecos. *American Anthropologist* (new series) 19(3):325-360. (*DON'T GET BOGGED DOWN IN DETAILS HERE; JUST BROAD IDEAS*)

McGuire, Joseph D.

1896 Classification and Development of Primitive Implements. *American Anthropologist* 9(7):227-236.

Rathje, W. L., W. W. Hughes, D. C. Wilson, M. K. Tani, G. H. Archer, R. G. Hunt, and T. W. Jones

1992 The Archaeology of Contemporary Landfills. *American Antiquity* 57(3):437-447.

Ford Spaulding Debate:

Spaulding, Albert C.

1953 Statistical Techniques for the Discovery of Artifact Types. *American Antiquity* 18:305-13.

Ford, James A.

1954b Spaulding's Review of Ford. *American Anthropologist* 56:109-112.

Spaulding, Albert C.

1954 Reply (to Ford). *American Anthropologist* 56:112-14.

Ford, James A.

1961 In Favor of Simple Typology. *American Antiquity* 27:113-14.

Steward, Julian H.

1954 Types of Types. *American Anthropologist* 56:54-57.

Rouse, Irving R.

1960 The Classification of Artifacts in Archaeology. *American Antiquity* 25:313-23.

WEEK 13 Time

Writing assignment this week

(2 pages, double-spaced. Proper citation of work required):

Clearly Archaeology is all about time, but whose time? Were/Are the concepts of time (and implied chronologies) different among the culture historians, processualists, and post processualists? What distinctions can be drawn from diachronic versus synchronic views of time?

How can we reconcile chronometric dating techniques with Richard Bradley's view of ritual time, and is there a false sense of security in chronometric dating that may suggest a precision that actually could be illusory?

Text Excerpts:

Read Chapters 5 and 6 (pp. 166-313) of Trigger 2006 (*A History of Archaeological Thought*)

Read Chapters 5 and 6 (pp. 121-177) of O'Brien et al. 2005 (*Archaeology as a Process*)

Relative and Chronometric Dating:

Ford, James A.

1938 A Chronological Method Applicable to the Southeast. *American Antiquity* 3(3):260-264.

Rowe, John Howland

1961 Stratigraphy and Seriation. *American Antiquity* 26(3):324-330.

Haury, Emil W.

1935 Tree Rings: The Archaeologist's Time Piece. *American Antiquity* 1(2):98-108.

Merrill, Robert S.

1948 A Progress Report on the Dating of Archaeological Sites by Means of Radioactive Elements. *American Antiquity* 13(4):281-286.

Application of Chronology/ Historic Case Studies:

Nelson, N. C.

1916 Chronology of the Tanos Ruins, New Mexico. *American Anthropologist* (new series) 18(2):159-180. (READ FOR HISTORICAL BACKGROUND ONLY)

Krieger, Alex D.

1947 The Eastward Extension of Puebloan Datings toward Cultures of the Mississippi Valley. *American Antiquity* 12(3):141-148.

Olsen, Alan P.

1962 A History of the Phase Concept in the Southwest. *American Antiquity* 27(4):457-472.

Concepts of Time:

Meltzer, David J.

2005 The Seventy-Year Itch: Controversies over Human Antiquity and Their Resolution. *Journal of Anthropological Research* 61(4):433-468.

Bailey, G. N.

1983 Concepts of Time in Quaternary Prehistory. *Annual Review of Anthropology* 12:165-192.

Bradley, Richard

1991 Ritual, Time and History. *World Archaeology* 23(2):209-219.

Foxhall, Lin

2000 The Running Sands of Time: Archaeology and the Short-Term. *World Archaeology* 31(3):484-498.

Supplementary Readings (not required, but useful; strongly recommended for discussion leaders):

Michaels, Joseph W.

1972 Dating Methods. *Annual Review of Anthropology* 1:113-126.

(USE THIS ARTICLE FOR REFERENCE ONLY -- do not get lost in details)

Nash, Stephen E.

2002 Archaeological Tree Ring Dating at the Millennium. *Journal of Archaeological Research* 10(3):243-275.

Harris, Edward C.

1979 The Laws of Archaeological Stratigraphy. *World Archaeology* 11(1):111-117.

WEEK 14 Space and Place

Writing assignment this week

(2 pages, double-spaced. Proper citation of work required):

This week we move from issues of artifacts and resulting typologies, which directly determine site and regional chronologies, to analyses that apply these chronologies -- of how and where people lived in the past.

How do the authors this week grapple with such issues as: determining how long sites were occupied (given the still course grained chronologies we employ); deal with issues of assessing site contemporaneity in regional settlement patterns; and employing ethnographic data and modeling to infer past behavior in regard to site features, population totals in rooms, sites, and regions? Are environmental factors of overarching importance in detecting and understanding settlement patterns, or is this too mechanical and deterministic a view?

Text Excerpts:

Read Chapter 7 (pp. 314-385) of Trigger 2006 (*A History of Archaeological Thought*)

Read Chapter 7 (pp. 178-218) of O'Brien et al. 2005 (*Archaeology as a Process*)

Intrasite Studies:

Binford, Lewis R.

1967 Smudge Pits and Hide Smoking: The Use of Analogy in Archaeological Reasoning. *American Antiquity* 32(1):1-12.

Munson, Patrick J.

1969 Comments on Binford's "Smudge Pits and Hide Smoking: The Use of Analogy in Archaeological Reasoning." *American Antiquity* 34(1):83-85.

Hill, James N. and Richard H. Hevley

1968 Pollen at Broken K Pueblo: Some New Interpretations. *American Antiquity* 33(2):200-210.

Pauketat, Timothy R.

1989 Monitoring Mississippian Homestead Occupation Span and Economy Using Ceramic Refuse. *American Antiquity* 54(2):288-310.

Mobley-Tanaka, Jeannette L.

1997 Gender and Ritual Space during the Pithouse to Pueblo Transition: Subterranean Mealing Rooms in the North American Southwest. *American Antiquity* 62(3):437-448.

Hodder, Ian and Craig Cessford

2004 Daily Practice and Social Memory at Catalhoyuk. *American Antiquity* 69(1):17-40.

Settlement Pattern Studies/ Landscape Studies::

Fletcher, Roland

1986 Settlement Archaeology: World-Wide Comparisons. *World Archaeology* 18(1):59-83.

Fleming, Andrew

2006 Post-Processual Landscape Archaeology: A Critique. *Cambridge Archaeological Journal* 16(3):267-280.

Population studies:

Naroll, Raoul

1962 Floor Area and Settlement Population. *American Antiquity* 27(4):587-589.

Glassow, Michael A.

1967 Considerations in Estimating Prehistoric California Coastal Populations. *American Antiquity* 32(3):354-359.

Weissner, Polly

1974 A Functional Estimator of Population from Floor Area. *American Antiquity* 39(2):343-350.

Supplementary Readings (not required, but useful; strongly recommended for discussion leaders):

Anschuetz, Kurt F., Richard H. Wilshusen, and Cherie L. Scheick
2001 An Archaeology of Landscapes: Perspectives and Directions. *Journal of Archaeological Research* 9(2):157-211.

Trigger, Bruce G.
1967 Settlement Archaeology: Its Goals and Promise. *American Antiquity* 32(2):149-160.

Week 15 Subsistence (diet, economies)

Writing assignment this week
(2 pages, double-spaced. Proper citation of work required).

Subsistence is a key concept in archaeology, and directly influences settlement patterns and other issues of land use. What are the kinds of inferences that can be made regarding past subsistence strategies and diet, and can/should different methodologies (e.g., pollen analysis, faunal remains) be combined? Is food always just food, or is it something more? How can subsistence data be used to extract information beyond simple nutrition (e.g., chronology, status, culture, ethnicity)?

Text Excerpts:

Read Chapter 8 (pp. 386-483) of Trigger 2006 (*A History of Archaeological Thought*)

Read Chapter 8 (pp. 219-252) of O'Brien et al. 2005 (*Archaeology as a Process*)

Overviews and Methodologies:

Daly, Patricia

1969 Approaches to Faunal Analysis in Archaeology. *American Antiquity* 34(2):146-153.

DeFrance, Susan

2009 Zooarchaeology in Complex Societies: Political Economy, Status, and Ideology. *Journal of Archaeological Research* 17(2):105-168.

Riley, Thomas J., Richard Edging, and Jack Rossen

1990 Cultigens in Prehistoric Eastern North America: Changing Paradigms. *Current Anthropology* 31(5):525-541.

Smith, Bruce D.

2011 The Cultural Context of Plant Domestication in Eastern North America. *Current Anthropology* 52(S4):S471-S484.

Problems, Critiques, Case Studies

Begler, Elsie B. and Richard W. Keatinge

1979 Theoretical Goals and Methodological Realities: Problems in the Reconstruction of Prehistoric Subsistence Economies. *World Archaeology* 11(2):208-226.

Munson, Patrick J., Paul W. Parmalee, and Richard A. Yarnell

1971 Subsistence Ecology of Scovill, a Terminal Middle Woodland Village. *American Antiquity* 36(4):410-431.

Hart, John P., Hetty Jo Brumbach and Robert Lusteck

2007 Extending the Phytolith Evidence for Early Maize (*Zea mays* ssp. *mays*) and Squash (*Cucurbitasp.*) in Central New York. *American Antiquity* 72(3):563-583.

Wesson, Cameron B.

1999 Chiefly Power and Food Storage in Southeastern North America. *World Archaeology* 31(1):145-164.

Roth, Barbara J.

2006 The Role of Gender in the Adoption of Agriculture in the Southern Southwest. *Journal of Anthropological Research* 62(4):513-538.

Atalay, Sonya and Christine A. Hastorf

2006 Food, Meals, and Daily Activities: Food Habitus at Neolithic Çatalhöyük. *American Antiquity* 71(2):283-319.

Supplementary Readings (not required, but useful; recommended for discussion leaders):

Lyman, R. Lee

1979 Available Meat from Faunal Remains: A Consideration of Techniques. *American Antiquity* 44(3):536-546.

Hastorf, Christine

1999 Recent Research in Paleoethnobotany. *Journal of Archaeological Research* 7(1):55-103. (READ THIS ARTICLE FOR REFERENCE ONLY -- do not get lost in details)

Bryant, Vaughn M. Jr. and Stephen A. Hall

1993 Archaeological Palynology in the United States: A Critique. *American Antiquity* 58(2):277-286.

Franklin, Maria

2001 The Archaeological Dimensions of Soul Food: Interpreting Race, Culture and Afro-Virginian Identity. In *Race and the Archaeology of Identity*, edited by Charles Orser, Jr., University of Utah Press.

Berlin, G. Lennis, J. Richard Ambler, Richard H. Hevley, and Gerald G. Schaber
1977 Identification of a Sinagua Agricultural Field by Aerial Thermography, Soil Chemistry, Pollen/Plant Analysis, and Archaeology. *American Antiquity* 42(4):588-600

Week 16 Cosmology, Spirituality and Religion

Text Excerpts:

Read Chapters 9 and 10 (pp. 484-548) of Trigger 2006 (*A History of Archaeological Thought*)

Read Chapter 9 (pp. 253-268) of O'Brien et al. 2005 (*Archaeology as a Process*)

Culotta, Elizabeth

2009 On the Origin of Religion. *Science* 326 (No. 5954):784-787.

Curry, Andrew

2008 Seeking the Roots of Ritual. *Science* 319 (No. 5861):278-280.

Barrett, John C.

1990 The Monumentality of Death: The Character of Early Bronze Age Mortuary Mounds in Southern Britain. *World Archaeology* 22(2):179-189.

Brown, James A.

1997 The Archaeology of Ancient Religion in the Eastern Woodlands. *Annual Review of Anthropology* 26:465-485.

Fennell, Christopher C.

2003 Group Identity, Individual Creativity, and Symbolic Generation in a BaKongo Diaspora. *International Journal of Historical Archaeology* 7(1):1-31.

Davidson, James M.

2004 Rituals Captured in Context and Time: Charm Use in North Dallas Freedman's Town (1869-1907), Dallas, Texas. *Historical Archaeology* 38(2):22-54.

Gazin-Schwartz, Amy

2001 Archaeology and Folklore of Material Culture, Ritual, and Everyday Life. *International Journal of Historical Archaeology* 5(4):263-280.

Howey, Meghan C. L. and John M. O'Shea

2006 Bear's Journey and the Study of Ritual in Archaeology. *American Antiquity* 71(2):261-282.

Mason, Ronald J.

2009 Bear's journey and the study of ritual in archaeology: some comments on Howey and O'Shea's Midewiwin paper. *American Antiquity* 74(1):189-192.

Final Take Home Exam

Write a cogent and coherent essay for each of the following questions.

Each essay should be between 2 and 4 pages in length (double spaced, 1 inch margins, 12 point font). Please take some care in your writing, as both grammatical coherence and accurate assessments of the literature will count.

In this section of the course, we began with the various schools of archaeological thought, and examined how material culture has been sorted and defined into typologies, which are later used to establish time.

Once chronology is established, issues of land use and subsistence can be addressed. Finally, we dealt with issues of the mind, a belief in spirituality and religion, which fortunately have at least some identifiable material correlates. Given this....

Question 1:

Most of the cases studies we have read dealt with small discrete projects, but what are some of the implications that could be derived from these individual projects or single sites leading towards the greater goals of: establishing a record of human history prior to writing; of understanding cultural processes; of documenting unique moments in human history (e.g., introduction of agriculture); or better understanding the human condition? Chose key readings that compliment (or stand in stark contrast to) one another, and chart their implications on these greater scales. Now that you have digested some pertinent literature, do the three major paradigms (culture history, processual, post-processual) ultimately have different goals or only different paths towards those goals?

Question 2:

Beyond acknowledging that spiritual beliefs and religious systems existed in the past, archaeologists have often been reluctant to “attempt an archaeology” that focuses on these belief systems. In the readings assigned to the last topic,

Spirituality and Religion, how successful are the authors in grappling with these issues, and can we ever know the veracity of their conclusions? Do the prehistoric studies have radically different goals or methodologies than the historic examples?