

Introduction to Archaeology

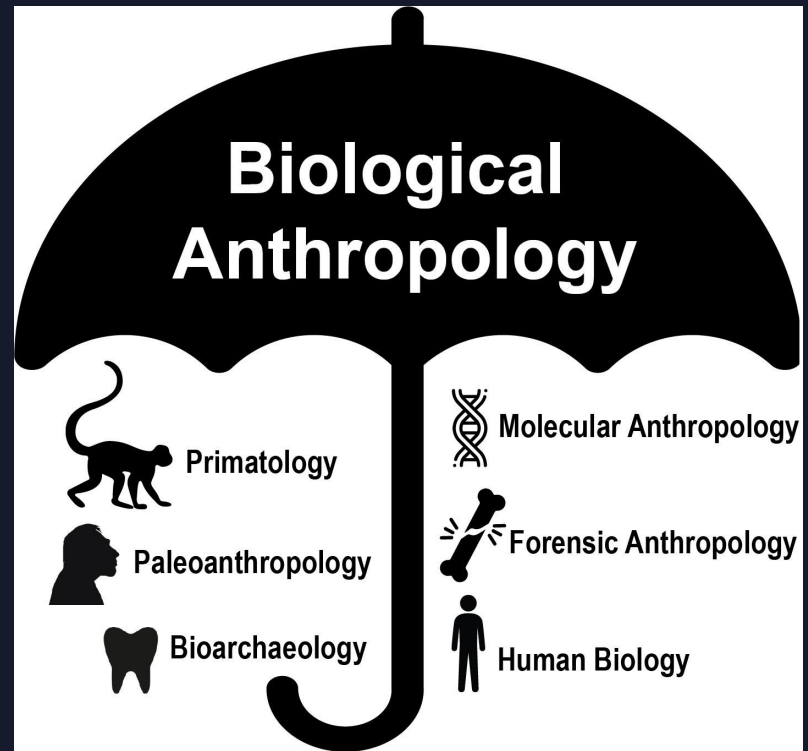
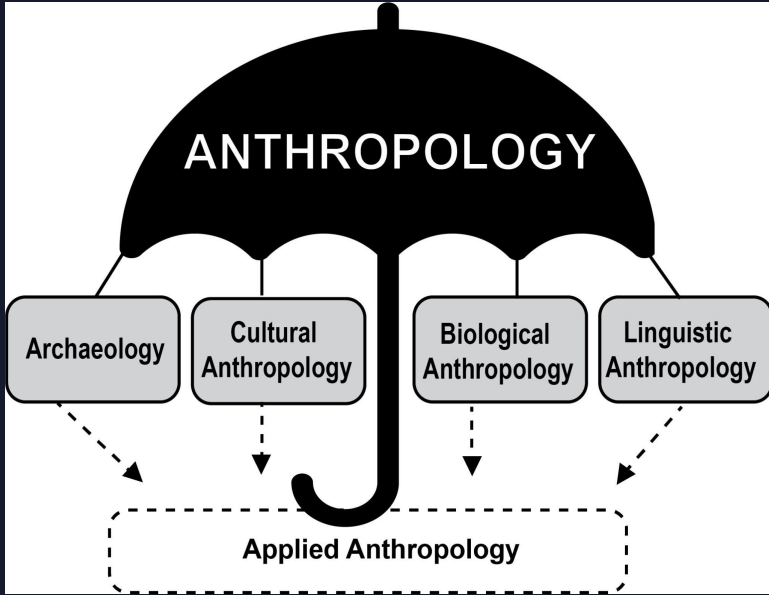
Fall 2024
Lecture 17 (11/5)



Week 10

Studying People

- **Tuesday**
 - *Archaeology as History: Ch 4*
 - Race & Bio Anthropology
 - **Thursday:**
 - Weekly Exercise 7
 - Reclaiming the Ancestors
 - **Trowelblazer Profile Final Project**
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AMERICAN JOURNAL OF BIOLOGICAL ANTHROPOLOGY

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YEARBOOK OF BIOLOGICAL ANTHROPOLOGY ARTICLE | Free Access

Twenty-first century bioarchaeology: Taking stock and moving forward

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SECTIONS



PDF



TOOLS



SHARE

“focused on two related aims:
(1) best practices for improving research designs and training and
(2) evaluating topics of contemporary significance that reverberate through history and beyond as promising trajectories for bioarchaeological research.”

<https://onlinelibrary.wiley.com/doi/10.1002/ajpa.24494>

Telling Stories about People (Ch 4): Important Terms & Concepts

Telling Stories about People (Ch 4): Important Terms & Concepts

- Bioarchaeology, paleopathology & paleodemography
 - Macro-, micro- & biomolecular studies
 - Data standards & types of data collected
 - Research Questions
- Osteological paradox & taphonomy
- Paleogenomics/ ancient DNA
- Archaeoethanatology & the archaeoethanatology paradox

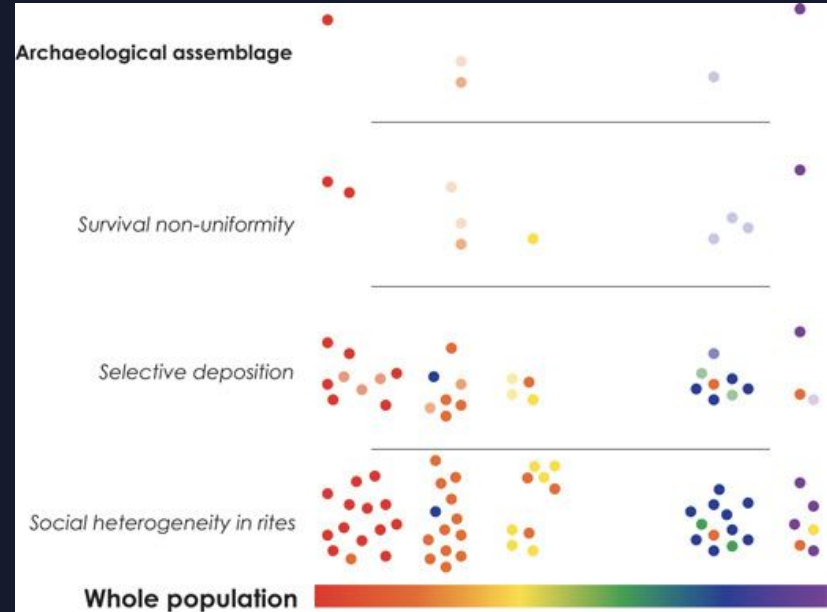
Telling Stories about People (Ch 4): Important Terms

- History of studying human remains
 - Links to scientific racism (e.g. Morton Collection), outdated evolutionary models (e.g. Tylor, Morgan)
 - Shifts towards collaboration, ethics & human rights
 - WAC Vermillion Accord on Human Remains, 1989 ([link here!](#))
 - Native American Graves Protection & Repatriation Act, 1990
 - Risks of studying ancient DNA w/out consultation w/ descendant communities?

Archaeothanatological Paradox

Archaeothanatology: “treats the funerary site as the locus of multiple ongoing and dynamic taphonomic processes [biological, geological and social] that must be disentangled in order to understand the affordances, significance, and representativeness of the human remains.”

Arch Paradox: “shapes our ability to reconstruct living populations from funerary populations” & “At most times in the past, only a small proportion of the population were accorded funerary rites of the sort that would ensure their remains survived, and only a small portion of these have been recovered archaeologically.”



Resources & Links

NAGPRA

- [National NAGPRA website](#) & [YouTube Channel](#)
- ProPublica: [The Repatriation Project](#) (resource for institutional information)
- What is the “New Rule” (2024) ([Indian Country Today](#))
 - [Part 1: A sea change in federal regulations](#)
 - [Part 2: ‘A state of Gozhoo’](#)
 - [Part 3: “An obligation to change’](#)

Vermillion Accord on Human Remains (World Arch Congress, WAC)

Adopted in 1989 at WAC Inter-Congress, South Dakota, USA.

1. Respect for the mortal remains of the dead shall be accorded to all, irrespective of origin, race, religion, nationality, custom and tradition.
2. Respect for the wishes of the dead concerning disposition shall be accorded whenever possible, reasonable and lawful, when they are known or can be reasonably inferred.
3. Respect for the wishes of the local community and of relatives or guardians of the dead shall be accorded whenever possible, reasonable and lawful.
4. Respect for the scientific research value of skeletal, mummified and other human remains (including fossil hominids) shall be accorded when such value is demonstrated to exist.
5. Agreement on the disposition of fossil, skeletal, mummified and other remains shall be reached by negotiation on the basis of mutual respect for the legitimate concerns of communities for the proper disposition of their ancestors, as well as the legitimate concerns of science and education.
6. The express recognition that the concerns of various ethnic groups, as well as those of science are legitimate and to be respected, will permit acceptable agreements to be reached and honoured.

Statement Concerning the Treatment of Human Remains (SAA 2021)

- Principle 1: Working with human remains is a privilege, not a right.
- Principle 2: Human remains should be treated with dignity and respect.
- Principle 3: Archaeologists should consult, collaborate, and obtain consent when working with human remains.
- Principle 4: It is the responsibility of the archaeologist to understand and comply with the applicable law.
- Principle 5: Archaeologists should follow best practices and uphold the highest ethical standards when working with human remains.

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