

Archaeology of Religion and Ritual
Anthropology 2085
Spring 2012
Wednesday 2-5 pm

Instructors:

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Course Description:

This graduate seminar explores ritual and religious practices in archaeological contexts. Topics to be covered include anthropological perspectives on religion; origins of religion; religion and political economy; burial practices; materiality in/of ritual practice; and revitalization movements.

The course is designed for graduate students who wish to bring a cross-cultural perspective on ritual and religion to bear on their own research on archaeological data or contexts in a particular region. Undergraduates are welcome. The goal of the class is not to instill any one particular perspective but instead to provide students with a broad exposure to many of the contemporary issues in the field.

Requirements and Policies:

Students are expected to attend all seminar sessions and participate in discussion. All class discussions will be led by students in the class. Discussion leaders for particular topics will be assigned, but in order to make for a successful seminar, all students must be prepared to participate each week.

Discussion leaders should be prepared to lead the discussion with directed questions. In the event that multiple students are leading discussion together, we recommend meeting ahead of time to discuss the main issues.

In the second half of the semester, students will present their research topics during weeks that seem appropriate. These presentations will be assigned on the first day of class. The research paper and presentation are described more below.

Course Evaluation:

Weekly class participation: 25%
Discussion Leadership: 15%
Research Paper: 50%
Research Presentation: 10%

The course grade will be based on **participation** (contributing to class discussions) and **leadership** (thoughtful leading of discussions on the assigned articles and books) in addition to a **research paper**.

Research Paper: The research paper should cover a topic related to aspects of ritual or religion in a specific archaeological context. The paper should be of near publishable quality and approximately 15-30 pages in length. Alternatively, the student may write a research proposal. In such a case, the ideal proposal will be one that will be competitive for funding from a major research institution. This choice should be made only by those who will, in fact, be submitting a proposal to funding institutions but who do not yet have a viable proposal. Students should consider the topic of their research paper early in the term so that there is sufficient time to write it.

Presentation: Students will give presentations of their research or proposal topics during the second half of the term. These presentations should connect to themes that are discussed in the course.

Annotated Bibliography: An annotated bibliography must be created by the student for the readings done each week. Attendees are expected to use a bibliographical software package such as Endnote to create the bibliography and the annotations should be entered into a field in the software. Notes should include summary comments of the main points of the articles, questions that might be explored in class discussion, and ways that the readings are interconnected.

Required Books (Designated in **BOLD** throughout the reading list. These will not be available in PDF on the web site.):

Bell, Catherine M. (1992). *Ritual Theory, Ritual Practice*. Oxford, Oxford University Press.

Insoll, Timothy (2004). *Archaeology, Ritual, Religion*. New York: Routledge.

Kyriakidis, Evangelos, editor (2007). *The Archaeology of Ritual*. Los Angeles: Cotsen Institute of Archaeology, University of California, Los Angeles.

Preucel, Robert (2006). *Archaeological Semiotics*. London, Blackwell.

Optional [The readings from these books WILL be available as PDFs on the course website]:

Lambek, Michael, Ed. (2008). *A Reader in the Anthropology of Religion*. Boston, Wiley-Blackwell.

Fogelin, Lars, editor (2008). *Religion, Archaeology, and the Material World*. Carbondale: Center for Archaeological Investigations.

Topics:

Week 2: (2/1) Anthropological perspectives on religion (*Approximately 136 pages total*)

Discussants: _____

Durkheim, Emile (1912). Selections from *The Elementary Forms of Religious Life* (pp. 34-49 in Lambeck). (15)

Weber, Max (1904-5). Selections from *The Protestant Ethic and the Spirit of Capitalism* (pp. 50-60 in Lambeck). (10)

Geertz, Clifford (1973). Religion as a Cultural System. In *The Interpretation of Cultures*, pp. 87-125. Basic Books, New York. (38)

Asad, Talal (1993). The Construction of Religion as an Anthropological Category. In *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam*, pp. 27-54. Johns Hopkins University Press, Baltimore. (27)

Kelley, J. and M. Kaplan (1990). "History, Structure, and Ritual." *Annual Review of Anthropology* 19:119-50. (31)

Smith, J. Z. (1998). Religion, Religions, Religious. In *Critical Terms for Religious Studies*, edited by M. Taylor, pp. 269-84. University of Chicago Press, Chicago. (15)

Week 3: (2/8) Archaeological Approaches (163 pp.)

Discussants: _____

Hawkes, Christopher (1954). Archaeological theory and method: some suggestions from the Old World. *American Anthropologist* 56:155–68. (13)

Insoll, Timothy (2004). *Archaeology, Religion, Ritual, Chapters 1-3. Routledge, London.* (100)

Renfrew, Colin (1994). The Archaeology of Religion. In *The Ancient Mind: Elements of Cognitive Archaeology*, edited by C. Renfrew and E. Zubrow, pp. 47-54. Cambridge University Press, Cambridge. (7)

Fogelin, Lars (2007). The Archaeology of Religious Ritual. *Annual Review of Anthropology* 36:55-71. (16)

von Gernet, Alexander (1993). The Construction of Prehistoric Ideation; Exploring the Universality-Idiosyncrasy Continuum. *Cambridge Archaeological Journal* 3:67-81. (14)

VanPool, Christine S. (2009). The Signs of the Sacred: Identifying Shamans using Archaeological Evidence. *Journal of Anthropological Archaeology* 28:177-190. (13)

Week 4: (2/15) Religious Action: Ritual (242 pp.)

Discussants: _____

Bell, Catherine M. (1992). *Ritual Theory, Ritual Practice. Oxford, Oxford University Press.*

- I “The Practice of Ritual Theory” pp. 13-66 (53)
- II “The Sense of Ritual” pp. 67-118 (51)

Cannadine, David and Terence Ranger (1983). The Context, Performance, and Meaning of Ritual: The British Monarchy and the 'Invention of Tradition', c. 1820-1977. *The Invention of Tradition*, edited by Eric Hobsbawm. Cambridge and New York, Cambridge University Press: 101-164. (63)

Kyriakidis, Evangelos (2007). *Finding Ritual: Calibrating the Evidence. The Archaeology of Ritual*, edited by E. Kyriakidis. Los Angeles, Cotsen Institute of Archaeology, University of California: 9-22. (13)

Rappaport, Roy A. (1992). Ritual, Time, and Eternity. *Zygon* 27(1): 5-30. (25)

Renfrew, Colin (2007). The Archaeology of Ritual, of Cult and of Religion. *The Archaeology of Ritual*, edited by E. Kyriakidis. Los Angeles, Cotsen Institute of Archaeology, University of California: 109-122. (13)

Turner, Victor (1995). Liminality and Communitas. In, *The Ritual Process: Structure and Anti-structure*. New York, Aldine De Gruyter. Pp. 94-113, 125-130 (24)

Week 5: (2/22) Materiality of Ritual (154 pp.)

Discussants: _____

Bray, Tamara L. (2008). Exploring Inca State Religion Through Material Metaphor. *Religion, Archaeology, and the Material World*, edited by L. Fogelin. Carbondale, Center for Archaeological Investigations: 118-137. (19)

Dornan, Jennifer (2007). Beyond Belief: Religious Experience, Ritual, and Cultural Neurophenomenology in the Interpretation of Past Religious Systems. *Cambridge Archaeological Journal* 14(1): 25-36. (11)

Hastorf, Christine A. (2007). Archaeological Andean Rituals: Performance, Liturgy, and Meaning. *The Archaeology of Ritual*, edited by E. Kyriakidis. Los Angeles, Cotsen Institute of Archaeology, University of California: 77-108. (31)

Hill, Erica (2008). Animism and Sacrifice: Reconstructing Moche Religion Through Architecture, Iconography, and Archaeological Features. *Religion, Archaeology, and the Material World*, edited by L. Fogelin. Carbondale, Center for Archaeological Investigations: 38-60. (22)

Moyes, Holley (2008). Charcoal as a Proxy for Use-Intensity in Ancient Maya Cave Ritual. *Religion, Archaeology, and the Material World*, edited by L. Fogelin. Carbondale, Center for Archaeological Investigations: 139-158. (19)

Rawson, Jessica (1999). Ancient Chinese Ritual as seen in the Material Record. *State and Court Ritual in China*, edited by J. P. McDermott. Cambridge, Cambridge University Press: 20-49. (29)

Week 6: (2/29) Religion, Ritual and Power (177 pp.)

Discussants: _____

Aldenderfer, Mark (1993) Ritual, Hierarchy, and Change in Foraging Societies. *Journal of Anthropological Archaeology* 12: 1-40. (40)

Bauer, Brian S. (1996) Legitimization of the State in Inca Myth and Ritual. *American Anthropologist* 96(2):327-337. (11)

Bell, Catherine (1992) *Ritual Theory, Ritual Practice*. New York.

- III “Ritual and Power” pp .169-224 (55)

Kertzer, D. I. (1991). The Role of Ritual in State-Formation. *Religious Regimes and State-Formation: Perspective from European Ethnology*. E. R. Wolf. Albany, New York, State University of New York Press: 85-103. (19)

Kuijt, Ian (1996) Negotiating Equality Through Ritual: A Consideration of Late Natufian and Pre-pottery Neolithic A Period Mortuary Practices. *Journal of Anthropological Archaeology* 15: 313-336. (24)

Laneri, Nicola (2008). Texts in Context: *Praxis* and Power of Funerary Rituals Among Elites in Ancient Mesopotamia. *Religion, Archaeology, and the Material World*, edited by L. Fogelin. Carbondale, Center for Archaeological Investigations: 196-215. (19)

Southall, Aidan (1999) The segmentary state and the ritual phase in political economy. In, *Beyond Chiefdoms: Pathways to Complexity in Africa*, edited by Susan Keech McIntosh. Cambridge: Cambridge University Press. Pp. 31-38. (8)

Week 7: (3/7) Semiotics, Signs, and Symbols (214 pp.)

Discussants: _____

Preucel, Robert (2006). *Archaeological Semiotics, parts I and II (pp. 1-172)*. London, Blackwell. (172)

Ortner, Sherry B. (1973). On Key Symbols. *American Anthropologist* 75:1338-46. (8)

Fritz J. 1978. Paleopsychology today: ideational systems and human adaptation in prehistory. In *Social Archaeology: Beyond Subsistence and Dating*, ed. C Redman, pp. 37–60. New York: Academic Press. (23)

Rossano, Matt J. (2007). Did Meditating Make us Human? *Cambridge Archaeological Journal* 17(1):47-58. (11)

Week 8: (3/14) SPRING BREAK

Week 9: (3/21) Ritual Landscapes (141 pp)

Discussants: Yitzchak, Kyrah **Presentation:** Jo

Basso, Keith (1996). Quoting the Ancestors. In *Wisdom sits in Places*. (Chapter 1, pp. 3-35). University of New Mexico Press. (32)

Bradley R. (1991). Ritual, time, and history. *World Archaeol.* 23:209–19. (10)

Wheatley, Paul (1970). Archaeology and the Chinese City. *World Archaeology* 2(2): 159-185. (26)

Sugiyama, S. (2010). Teotihuacan City Layout as a Cosmogram: Preliminary Results of the 2007 Measurement Unit Study. *The Archaeology of Measurement: Comprehending Heaven, Earth and Time in Ancient Societies*. I. Morley and C. Renfrew. New York, Cambridge University Press.: 130-149. (20)

Carrasco, David (1991). The Sacrifice of Tezcatlipoca: To Change Place. In *Aztec Ceremonial Landscapes*, edited by D. Carrasco, pp. 31-57. University Press of Colorado, Niwot. (26)

Smith, Michael E. (2005). Did the Maya Build Architectural Cosmograms? *Latin American Antiquity* 16(2):217-244. (27)

Week 10: (3/28) Origin(s) of Religion(s) (181 pp)

Discussants: Bridget, Max **Presenter:** Kyrah

Pettit, Paul (2011). The Palaeolithic Origins of Human Burial, chapters 4 and 5 (pp. 57-138). London, Routledge. (81)

Cauvin, Jacques (2000) The Revolution in Symbols and the Origins of Neolithic Religion. In *The Birth of the Gods and the Origins of Agriculture*, pp. 22-33. Cambridge University Press, Cambridge. (11)

Lewis-Williams D, Dowson TA. 1988. The signs of all times: entoptic phenomena in Upper Paleolithic art. *Curr. Anthropol.* 29:201–45. (45)

Wallace, Anthony F. C. (1956) Revitalization Movements. *American Anthropologist* 58:264-281. (17)

Fry, Robert E. (1985) Revitalization Movements among the Postclassic Lowland Maya. In *Lowland Maya Postclassic*, edited by A. F. Chase and P. M. Rice, pp. 126-141. University of Texas Press, Austin. (15)

Liebmann, Matthew (2008) The Innovative Materiality of Revitalization Movements: Lessons from the Pueblo Revolt of 1680. *American Anthropologist* 110(3):360-72. (12)

Week 11: (4/4) Ritual Production (163 pp.)

Discussants: Nawa, Quiowei **Presenter:** Yitzchak

Hruby, Zachary X. (2007). Ritualized Chipped-Stone Production at Piedras Negras, Guatemala. In, *Rethinking Craft Specialization in Complex Societies: Archaeological Analyses of the Social Meaning of Production*, Vol. 17, edited by Zachary X. Hruby, and Rowan K. Flad. Arlington, VA: American Anthropological Association. Pp. 68-87. (19)

Liu Li (2003). "The Products of Minds as Well as of Hands": Production of Prestige Goods in the Neolithic and Early State Periods of China. *Asian Perspectives* 42(1): 1-40. (40)

Nikolaidon, Marianna (2007). Ritualized Technologies in the Aegean Neolithic?: The crafts of adornment. In, *The Archaeology of Ritual*, edited by Evangelos Kyriakidis. Los Angeles: Cotsen Institute of Archaeology, University of California. Pp. 183-208. (25)

Pfaffenberger, Bryan (1992). Social Anthropology of Technology. *Annual Review of Anthropology* 21: 491-516. (24)

Spielmann, Katherine A. (1998). Ritual Craft Specialists in Middle Range Societies. In, *Craft and Social Identity*, Vol. 8, edited by Cathy L. Costin, and Rita P. Wright. Arlington, VA: American Anthropological Association. Pp. 153-160. (7)

van der Merwe, Nikolaas J., and Donald H. Avery (1987). Science and Magic in African Technology: Traditional Iron Smelting in Malawi. *Africa* 57(2): 143-172. (29)

Walker, William H. (2001). Ritual Technology in an Extranatural World. In, *Archaeological Perspectives on Technology*, edited by Michael B. Schiffer. Albuquerque: University of New Mexico Press. Pp. 87-106. (19)

Week 12: (4/11) Sacrifice (140 pages total)

Discussants: Jo, Paul **Presenter:** Bing

Burkert, Walter, and G. Nordquist (1987). Offerings in Perspective. In, *Gifts to the Gods: Proceedings of the Uppsala Symposium 1985*, edited by Tullia Linders. Uppsala, Sweden: Acta Universitatis Upsaliensis. Pp. 43-50. (7)

Carrasco, David (2012). Sacrifice / Human Sacrifice. Forthcoming in *Handbook on Religion and Violence*. (30)

Fiskesjö, Magnus (2001). Rising from Blood Stained Fields: Royal Hunting and State Formation in Shang China. *Bulletin of the Museum of Far Eastern Antiquities* 73: 49-191 [Focus on Sections 1 (pp. 51-56) and 5 (pp. 146-166)]. (142/25)

Humphrey, Caroline, and James Laidlaw (2007). Sacrifice and Ritualization. In *The Archaeology of Ritual*, edited by Evangelos Kyriakidis. Los Angeles: Cotsen Institute of Archaeology, UCLA. Pp. 255 - 276. (21)

Monaghan, John (1998). Dedication: Ritual or Production. In, *The Sowing and Dawning Termination, Dedication, and Transformation in the Archaeological and Ethnographic Record of Mesoamerica*, edited by Shirley B. Mock. Albuquerque, NM: University of New Mexico Press. Pp. 47-52. (5)

Shelach, Gideon (1996). The Qiang and the Question of Human Sacrifice in the Late Shang Period. *Asian Perspectives* 35(1): 1-26. (26)

Valeri, Valerio (1994). Wild Victims: Hunting as Sacrifice and Sacrifice as Hunting in Huauhu. *History of Religions* 34(2): 101-130. (29)

Week 13: (4/18) NO CLASS – SAA CONFERENCE

Week 14: (4/25) Burial Practices (117+Chapman)

Discussants: Jo, Yitzchak, Bing

Presenter: Maria

Binford, Lewis R. (1971). Mortuary Practices: Their Study and Potential. *Approaches to the Social Dimensions of Mortuary Practices*, edited by James A. Brown. Washington, D.C., Society for American Archaeology. 25: 6-29. (23)

Bloch, Maurice R. (1988). Introduction: Death and the Concept of a Person. *On the Meaning of Death: Essays on Mortuary Rituals and Eschatological Beliefs*, edited by S. C. Cederroth, C. Corlin and J. Lindstrom. Uppsala, Acta Universitatis Upsaliensis: 11-30. (19)

Brown, James A. (1981). The search for rank in prehistoric burials. *The Archaeology of Death*, edited by R. Chapman, I. Kinnes and K. Randsborg. Cambridge, Cambridge University Press: 25-37. (12)

Chapman, Robert (2005). Mortuary Analysis: A Matter of Time? *Interacting with the Dead: Perspectives on Mortuary Archaeology for the New Millennium* edited by G. F. M. Rakita, J. E. Buikstra, L. A. Beck and S. R. Williams. Gainesville, University of Florida Press: 25-40.

Flad, Rowan K. (2002). Ritual or Structure? Analysis of Burial Elaboration at Dadianzi, Inner Mongolia. *Journal of East Asian Archaeology* 3(3-4): 23-52. (29)

Nilsson Stutz, Liv (2008). Capturing Mortuary Ritual: An Attempt to Harmonize Archaeological Method and Theory. In, *Religion, Archaeology, and the Material World*, edited by Lars Fogelin. Carbondale: Center for Archaeological Investigations. Pp. 159-178. (19)

Ucko, Peter J. (1969). Ethnography and the Archaeological Interpretation of Funerary Remains. *World Archaeology* 1: 262-277. (15)