

## Urbanism and paleodemography

- Cities develop in last 5000 years
- Greater risk of famines, nutritional stress
- Intensified "filth" diseases
- Acute community infection (crowd diseases)
  - Smallpox, diphtheria, rubella, flus, measles, chicken pox, polio
  - Called crowd disease because they require minimum host population ("critical population size) to become epidemic
    - Measles 500,000
    - Chicken pox 10,000
    - Polio 250,000
- Oaxaca Barrio
  - Initial founds from Oaxaca
  - Later immigrants from Oaxaca and Oaxaca colonies elsewhere
  - Children moving around a great deal (with mother) example:  
#409 born in Teo move to Oaxaca, return
  - 80% of burial population immigrants, or born in Teo but spent part of childhood elsewhere
  - Continued interaction with Oaxaca and Oaxaca colonies elsewhere
  - Women moving across Mesoamerica with Children
  - Women link to homeland
  - Women maintaining ethnic identity
- Merchants' Barrio
  - Maintain Gulf Coast architectural traditions
  - Distinct cuisine (no tortillas)
  - Sample of 29 burials analyzed
  - 67% immigrants mostly long-term
  - All but one of immigrants (in sample)- men
  - Women nearly all local
  - No evidence for children visiting homeland
  - Men maintain homeland ethnic traditions
  - Men moving around Mesoamerica
  - Why different immigration pattern from Oaxaca Barrio?
- Teotihuacan: Bone Isotope Summary
  - Confirm Teotihuacan a huge, multi-ethnic pilgrimage center
  - Reveal surprising amount of prehispanic movement, migration (not known from traditional archaeological evidence)
  - Reveal new types of cultural contact (ex: cant see intermarriage with traditional evidence)
  - Different ethnic patterns of migration
  - Transformed our view of Mesoamerican prehistory
- How do deathways relate to social differences?

- Differences in treatment of dead express important social differences
- Reconstructing Sociopolitical structure (Thomas 1989)
- Pre-state societies

Positions of leadership open to all	Positions of leadership restricted
Equalitarian (bands, tribes)	Inegalitarian (rank, chiefdoms)
Leadership based on achievement	Based on genealogy
Achieved status	Ascribed status (born into)
Everyone "equal" at birth	Some already privileged at birth

- Burial treatment

Achieved status	Ascribed status
High status treatment limited...to some adults	High status treatment limited...but includes some infants, children (and some adults)

- Ex: Moundville Chiefdom (Alabama)

- High status treatment:
  - Burial in or near mound
  - Copper items
  - Effigy Vessels
  - Southern Cult items
  - Gorgets
- Ascribed: some infants and children with high status treatment
  - Copper items, southern cult items, burial location
- Copper axes mark achieved status: actual rulers
- Thomas 1989
  - Superordinate dimension in burial treatment-- based on genealogy (ascribed)
    - Segments A and B—infants with copper, high value grave goods
  - Subordinate dimension in burial treatment—relates to age and sex (achieved)
    - Cluster 3—stone celts only with adult males
    - Commoners—adult burials have more low value grave goods than children, infants
  - Deathways express the social pyramid

- Social Memory

- What impressions, emotions people "take away" from funeral?
- How do these reinforce social values, patterns?

- The Beautification of Death Movement

- Joyce 2001- Tlatilco (110-700 BC)

- Large village: dead buried below, near houses
- Kin groups (houses)

- Lot of variability in grave goods; not correspond to achieved/ascribed status
- Female burial biographies
  - Joyce uses emotional and “experimental” language
  - Neutral description (info on which interpretation based) in footnotes
- Significant difference by age
  - Early teens (14A, 29):
    - simple treatment (no/few grave goods)
    - Girls (child status)
    - Small tear in society
  - Late teens and 20s (27, 95, 209, 109):
    - most elaborate treatment
    - Nubile, so most important socially-relationships among houses
    - Big tear (lost potential)
  - 30s and 40s (182, 195, 198):
    - special treatment for some (182) simple treatment for most
    - Old, already had children established memory, not need funerals for this
    - Ones that have received special treatment: Important ancestor
    - Ones that received simple treatment: small tear in fabric of society
- Social memory perspective
  - How funeral experienced
  - How deceased remember by survivors/ society
  - Tlatilco:
    - Deathways highlight individuality (every grave unique) and social identity
    - Burial treatment express House wealth and “beautification”
      - A “sensual” social appeal at many levels
      - **Women are the ties between families**
      - Adornment source of admiration and envy; make deceased socially persuasive
    - Burial treatment reflect “disruptive effects of death had on social relations of survivors”
    - Social persona defined in terms of importance to House
    - Examples:
      - Burial 95 (elaborate)
        - The beauty of her artificially shaped head, elaborately dressed hair, and young body was further enhanced with shell, jade,