

**HISTORY 4218F:**  
***Cities of the Dead:***  
***Cemeteries, Death, and Mourning in North America***

Michelle Hamilton  
Office Hours: Tuesdays 1:30-3:30  
Department of History, Office: Lawson Hall 2216  
Email: mhamilt3@uwo.ca

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This is a **draft** outline. Please see the course site on OWL Brightspace for a final version.

*Stereoscope, Mount Auburn Cemetery, Boston, Late Nineteenth Century*

**Course Description:** This seminar explores the history of death, cemeteries, and burials in North America beginning in 1812. Themes include mourning, memorialization, material culture, gender, spirituality, heritage, tourism, colonialism, repatriation, social justice, and treatment of human remains.

**Prerequisite(s):** 1.0 History course at the 2200 level or above

**Course Syllabus:** This course may include visuals, readings, and themes that may be difficult. Please consider your personal ability to digest them at this time.

This course assumes that students will bring an understanding of North American chronological and thematic history. We also touch on sites outside of North America when we discuss death tourism and popular culture influenced by world events.

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We also focus on the process of *doing* history, that is, how to: interpret 2-D and 3-D primary sources; form historical questions for original research; understand historiography; read a journal article and a monograph; write and structure historical research papers; prepare a conference paper and presentation.

By the end of this course, students will:

- be familiar with historiographical issues in the history of death and mourning
- be able to identify classic and current historians in this field
- have practised the methodology/interpretation of material culture and cultural landscapes as historical evidence
- have practised finding and interpreting primary and/or archival sources
- have attempted to conduct original historical research
- have practised how to prepare a conference poster
- have practised life-long learning skills including: effective question formulation; research skills; critical thinking; written, visual, and oral communication
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History outcomes and expectations for 4<sup>th</sup> year students:

[https://www.history.uwo.ca/undergraduate/program\\_module\\_information/expectations\\_outcomes.html](https://www.history.uwo.ca/undergraduate/program_module_information/expectations_outcomes.html)

**Readings:** All readings are online through the library catalogue – (LC) – or other sites, as noted below. No materials need to be purchased.

**Methods of Evaluation:** Students must complete all course elements to pass the course.

Seminar Participation: 25%

**Due:** Every week in class

Primary Source Analysis (written): 10%

**Due:** To be chosen by the student

Presentation of Source Analysis (oral): 10%

**Due:** To be chosen by the student

Mount Pleasant Cemetery Research Project: 15%

**Due:** October 10, 2024

Research Paper Outline: 10%

**Due:** October 24, 2024

Mini-Poster Draft: 10%

**Due:** November 21, 2024

Research Paper: 20%

**Due:** November 28, 2024

### **Due Dates and Late Penalties:**

Penalty for late assignments is 2% each day (including Saturdays and Sundays). For all medical and non-medical issues that might warrant accommodation, including all assignments, exams, tests, presentations, and class attendance, please go to academic counselling. For the research paper, any accommodations will require supporting documentation. Late papers cannot be accepted after the last day of class, December 6, 2024.

### **Seminar Participation:**

Students are expected to have fully read the assigned readings before discussion, and to contribute in a thoughtful and critical way each week. Students will be marked on the quality of their contributions. To have the best experience in a small upper year class, each must demonstrate understanding of the readings, extract the salient points or arguments of each, and verbally articulate these points by contributing to the discussion. To help you prepare, I have included some questions for thought on the

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syllabus for each week. Students can check out the primary sources for each week but are not required to read them unless presenting a source that week.

**Participation Marking Rubric:** Participation will be marked each week on the following and then averaged at the end of the term. The lowest weekly mark will be dropped. You may ask to see your weekly marks at any time throughout the term.

**Preparation:** Evidence shows preparation for the seminar.

**Initiative:** Questions asked focus, clarify, stimulate and/or summarize discussion.

**Response:** Quality of response reflects knowledge, comprehension and application of readings.

**Discussion:** Quality of response extends discussion, and reflects analysis, synthesis and evaluation.

### **Primary Source Analysis:**

Each student will **summarize** and **analyze** one set of the designated weekly primary sources. Using Powerpoint (or similar) presentation, students should:

1. **summarize** the sources/material culture;
2. **analyze** how the author's background (gender; class; race; beliefs etc.) affects the content of the sources; date of, and context for, publication; audience and how this audience affects the content
3. **assess** how the source demonstrates, and relates to, the themes presented by the secondary source articles that same week, as relevant

Students will hand in a **written version** of their presentation and the presentation slides **that same day** through OWL Brightspace. Presentations should not exceed **15 minutes**.

### **Mount Pleasant Cemetery Research Project**

We will be working with Mount Pleasant Cemetery, researching life stories of individuals buried here. This information may be used in its historical work, such as walking tours or blog posts. Students will be provided with a list of individuals and their basic information on OWL from which to choose to research and write one life story in 5 pages.

Life stories should include the following information, where relevant: birth date and birth place; siblings' names; names and occupation of parents; marriage date and place; spouse(s) and children's names; career(s)/occupation(s); London or local address(es); business locations and advertisements; religion/church(es) attended; social/cultural organizations joined; publications or speeches given; reason for, place of, age at death; legacies.

We kick off the project with a tour of the cemetery in Week 3. On their own time, students must visit their assigned grave at least once as the stone and/or family plot may have additional information or symbolism that may prove useful in research.

Students must choose their person on OWL Brightspace; first come, first serve. An individual cannot be researched by more than one student.

All documents such as obituaries, marriage certificates, ads, membership lists, etc. must be attached to the life story as appendices or figures. Documents do not count as pages in the page count.

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Footnotes in Chicago Style should be used where needed.

### Potential Sources

- Annual city directories. Western Archives.
- *London Free Press* and *London Advertiser*. [www.canadiana.org](http://www.canadiana.org)
- Ancestry.ca (free in Western Archives reading room); [www.familySearch.org](http://www.familySearch.org)
- Censuses <https://recherche-collection-search.bac-lac.gc.ca/eng/Census/Index> and [www.automatedgenealogy.com](http://www.automatedgenealogy.com)
- Publications specific to occupations eg: *Canadian Medical Association Journal* (many online or at Weldon)
- **MANY** local history books (Western Archives) such as *London and its Men of Affairs* (1917), *History of the County of Middlesex* (1889), and *Illustrated London Ontario, Canada* (1900). It is best to go to the reading room and look through the stacks.

### Research Paper:

Pick a subject of interest related to the history or heritage of death, cemeteries, human remains, and mourning in North America after 1812 and conduct the research required to write a 12-15 page paper.

Your submission should include a historiographical section, draw on primary and/or archival, and secondary source research, and present a tightly-argued thesis with specific supporting historical evidence. Students should aim for an **original argument**.

Historians start research with a set of related questions, not already decided-upon statements. Instead, they examine the historical evidence to find the answers to their questions, like a detective starts an investigation and answers questions by examining the evidence left behind. The answer to your question(s) is your thesis. Thesis arguments are not personal opinions or ethical judgements about what “should” be.

Encyclopedia articles or textbooks cannot be used. Good sources for research have *arguments* rather than being simply descriptive or exploratory. If you are unsure if a source is academic, please ask.

This research paper topic should be focused. Topics can be refined by narrowing down the time period, geographical area, historic site, themes, case studies, or policies.

Common essay writing mistakes: choosing too large of a topic for page length; writing in the passive voice not active voice; beginning with broad sweeping generalizations; having too large a background and not enough analysis from research; and not following Chicago style manual. Quoting should be rare and only then from primary, not secondary, sources unless extremely eloquent. Always write in the past tense.

Structurally, the paper should include an introductory paragraph with a thesis argument (1 paragraph); a brief discussion of historiography (what other historians have said about your topic 1-2 paragraphs and where your research sits in comparison); background information that the reader needs to understand

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your research (max. 1 page); a detailed exploration of the historical evidence that supports your argument (10-12 pages); a conclusion which re-asserts your thesis (1 paragraph).

Papers can include photographs. However, pictures are additional; you still must write 12-15 pages of text for the essay.

Papers should be approximately 12-15 pages, double spaced, and use *Chicago Manual of Style*: <https://www.chicagomanualofstyle.org/home.html> See the marking rubric on OWL Brightspace.

Students will prepare a **research paper outline**, which will include a brief summary of the topic and historiography, the research question(s) being pursued, and a list of 10 primary and secondary sources that will be *useful* for the paper. I encourage you to meet with me even earlier to discuss ideas and how to focus them appropriately for the size of the paper.

### **Mini-Conference Poster**

Based on their research, students will prepare a poster that summarizes their historical question(s), relevant historiography (2-5 sentences), their thesis (1 sentence), and original research findings (100 words). They should include a snappy title and 3-5 evocative visuals. Text should be written for the non-specialist historian. A **mini-poster draft** due before the poster session date allows the instructor to provide feedback for student revision before the poster conference. After the conference, posters will be displayed in the History department hallway.

All written assignments should reflect the student's own thoughts and independent written work. Students should generate their own figures (e.g., graphs, diagrams) rather than using AI-generated ones. By adhering to these guidelines, students contribute to a responsible and effective learning environment that promotes critical thinking, independent inquiry, and original written contributions. If plagiarism or AI use is suspected, the instructor will ask for research notes after the paper has been submitted; keep all notes until the paper is returned to you.

All work submitted must be your own. You may not make use of generative AI tools like ChatGPT for any assignments in this course. All work will be submitted through OWL Brightspace.

### **Conference Day**

Our last class will be an open-house-style poster session to which other students and faculty will be invited. Students may invite family and friends. The session will take place in Lawson.

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Please review the Department of History's shared policies and statements for all undergraduate courses at: [https://history.uwo.ca/undergraduate/program\\_module\\_information/policies.html](https://history.uwo.ca/undergraduate/program_module_information/policies.html) for important information regarding accessibility options, make-up exams, medical accommodations, health and wellness, academic integrity, plagiarism, and more.

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## Course Schedule Fall 2024

Week	Date	Topic	Notes
1	Sept 5	Introduction	Sign up primary sources
2	Sept 12	Cemeteries: Cultural Landscapes & Heritage	Sign up primary sources
3	Sept 19	Mourning & Material Culture	Mount Pleasant Cemetery Intro to our assignment Sign up primary sources Doors Open this weekend
4	Sept 26	Death in the Archives	Western Archives Sign up primary sources
5	Oct 3	Interpreting Death	
6	Oct 10	Battlefields, Cemeteries & Dark Tourism	Mount Pleasant paper due
7	Oct 13-18 Thanksgiving and Fall Break		
8	Oct 24	Spiritualism, Ghosts, Angels & the Afterlife	Research Paper Outline due
9	Oct 31	Anatomy, Dissection & Medical Science	
10	Nov 7	Ossuaries, Catacombs, Tombs & Mounds	
11	Nov 14	Indigenous Ancestors & Repatriation	
12	Nov 21	Skulls & Slave Bodies	Mini-Poster draft due
13	Nov 28	Cemeteries, Public History & Social Justice	Final paper due
14	Dec 5	Conference Day	Bring final posters

### Week 1: September 5, 2024

Introductions. We cover the syllabus, and take a short tour of memorial sites on campus. Students begin signing up for primary sources today on OWL.

**Homework:** Read “How to Read a Journal Article.” (OWL)

### Week 2: September 12, 2024: Cemeteries: Cultural Landscapes & Heritage

How did cemeteries as we know them today come to be? How are cultural values embedded into a cemetery, past and present? What is a cultural landscape? Deathscape? Dark tourism? How and why is heritage tied to death, human remains, cemeteries, mourning, and memorialization?

#### Readings:

Cothran, James R. and Erica Danylchak. “A Brief History of Common Burial Landscapes Prior to the Nineteenth Century” and “Changing Attitudes toward Nature and Death.” *Grave Landscapes: The Nineteenth-Century Rural Cemetery Movement*. Columbia: University of South Carolina Press, 2018, 1-32. (LC)

Frihammer, Mattias and Helaine Silverman, eds. “Introduction.” *Heritage of Death: Emotion, Memory and Practice*. London: Routledge, 2017, 3-13. (LC)

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Mellwraith, Thomas. "Graves and Monuments." *Looking for Old Ontario: Two Centuries of Landscape Change*. Toronto: UTP, 1997, 226-37. (LC)

Rugg, Julie. "Lawn Cemeteries: the Emergence of a New Landscape of Death." *Urban History* 33, 2 (2006): 213-33.

### **Week 3: September 19, 2024: Mourning & Material Culture**

We meet at Mount Pleasant Cemetery at 10:30 for a 1 hour-ish walking tour of gravestone symbolism and rural, garden, and lawn-style cemeteries. Rain or shine; dress for walking and the weather.



Mount Pleasant Cemetery. <https://mountpleasantcemetery.history.wordpress.com/>  
*Picnicking graveside*

#### **Readings:**

Cothran, James R. and Erica Danylchak. "The Rural Cemetery Movement" and "Physical and Design Characteristics of Rural Cemeteries" and "Symbolism in Rural Cemeteries." *Grave Landscapes: The Nineteenth-Century Rural Cemetery Movement*. Columbia: University of South Carolina Press, 2018, 33-150, 172-86. (LC)

### **Week 4: September 26, 2024: Death in the Archives**

We visit Western Archives to be inspired by archival material and think about our research topics.

#### **Readings:**

Brown, Eleanor. "Victorian Visual Memory and the 'Departed' Child." *Archivist: Magazine of the National Archives of Canada* 115 (1997): 22-31. (OWL)

Steinroetter, Vanessa. "Vacant Chairs and Absent Bodies: Material Disruptions of Domestic Spaces in a Southern Scrapbook." *Mississippi Quarterly* 70/71 (2017/18); 423-38. (LC)

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### **Week 5: October 3, 2024: Interpreting Death**

What were mortality rates in early Canada? How were mourning rituals, natural history, and material culture shaped by cultural values? Did the First World War change memorials and depiction of death?

#### **Primary Sources:**

Eastern Mausoleum Company. *The Better Way: Lasting as the Pyramids*. Buffalo, N.Y.: Eastern Mausoleum Company, 1911. (IA) <https://archive.org/details/betterwaylasting00east/page/n71/mode/2up>  
Sears, Roebuck and Co. *Special Catalogue of Tombstones, Monuments, Tablets and Markers*. 1902. (IA) <https://archive.org/details/specialcatalogue00sear>

Tiffany Studios. *Tributes to Honor: Suggested Types of Memorials by the Ecclesiastical Department of the Tiffany Studios*. New York, 1918. (IA) <https://archive.org/details/tributestohonors00tiff/page/n25/mode/2up>

#### **Readings:**

Barkin, Risa and Ian Gentles. "Death in Victorian Toronto, 1850-1899." *Urban History Review* 19, 1 (1990): 14-28. (LC)

Corbett, Katharine T. "Called Home: Finding Women's History in Nineteenth-Century Cemeteries." *Her Past Around Us: Interpreting Sites for Women's History*. Ed. P. Welts Kaufman & K.T. Corbett. Florida: Krieger, 2003, 163-88. (OWL)

Cothran, James R. and Erica Danylchak. "Plants in Rural Cemeteries." *Grave Landscapes: The Nineteenth-Century Rural Cemetery Movement*. Columbia: University of South Carolina Press, 2018, 151-71. (LC)

Laderman, Gary. "From House Calls to Funeral Homes." *Rest in Peace: A Cultural History of Death and the Funeral Home in Twentieth-Century America*. Oxford: Oxford University Press, 2005, 1-44. (LC)

McIlwraith, Thomas F. and Mark Hummer. "Grave and Nave: an Architecture of Cemeteries and Sanctuaries in Rural Ontario." *Ontario History* 97, 2 (2005): 138-59. (LC)

Watkins, Meredith G. "The Cemetery and Cultural Memory: Montreal, 1860-1900." *Urban History Review* 31, 1 (2002): 52-62. (LC)

### **Week 6: October 10, 2024: Battlefields, Graves & Dark Tourism**

What is 'dark tourism'? 'Thanatourism'? Why are gravesites not necessarily cemeteries? Why did/do tourists visit 'dark sites'? Does commodification of these sites tarnish memory? How do such sites become part of nationalism? What is the role of government and tourist agencies in this process?

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### Primary Sources:

*Handbook for visitors to Paris; containing a description of the most remarkable objects, in the city and its environs, with general advice and information for English travellers.* London: John Murray, 1890, 114, 120, 247-48, 272-75. (IA) <https://archive.org/details/handbookforvisit00unse/page/276/mode/2up>

Lundy's Lane Historical Society. *Military Re-Internment.* Niagara: 1891. (LC)

Muir, John. "Camping Among the Tombs." *A Thousand-Mile Walk to the Gulf.* New York: Houghton, Mifflin Company, 1916. <https://www.gutenberg.org/files/60749/60749-h/60749-h.htm#chap04>

### Readings:

Bidec, Mijde. "Is the "dark" still dark? The evolution of dark tourism to pilgrimage destinations." *Dark Tourism and Pilgrimage.* Daniel H. Olsen and Maximiliano E. Korstanje, eds. Boston: CAB, 2020, 37-48. (LC)

Chambers, Thomas. "Accidental Tourists: The Bonefields of Braddock's Defeat and Ticonderoga." *Memories of War: Visiting Battlefields and Bonefields in the Early American Republic.* New York: Cornell University Press, 2012, 17-35. (LC)

Sather-Wagstaff, Joy M. "Dark Tourism and the Heritage of Death." *Heritage of Death: Emotion, Memory and Practice.* London: Routledge, 2017, 225-35. (LC)

Scutts, Joanna. "Battlefield Cemeteries, Pilgrimage, and Literature After the First World War: The Burial of the Dead." *English Literature in Transition 1880-1920* 52, 4 (2009): 387-416. (LC)

### **Week 8: October 24, 2024: Spiritualism, Ghosts, Angels & the Afterlife**

How does etiquette shape the funeral? Why did individuals seek contact with those already buried? Is the afterlife shaped by race? How did material culture/heritage change because of these of these beliefs? How did beliefs in the afterlife shape the arts?

### Primary Sources:

Plath, Sylvia. "Ouija." *Collected Poems.* London: Faber and Faber, 1981. <https://allpoetry.com/poem/8497997-Ouija-by-Sylvia-Plath> AND Merrill, James. "Voices from the Other World." *Collected Poems.* 1959. <https://www.poetryfoundation.org/poems/49138/voices-from-the-other-world>

### Readings:

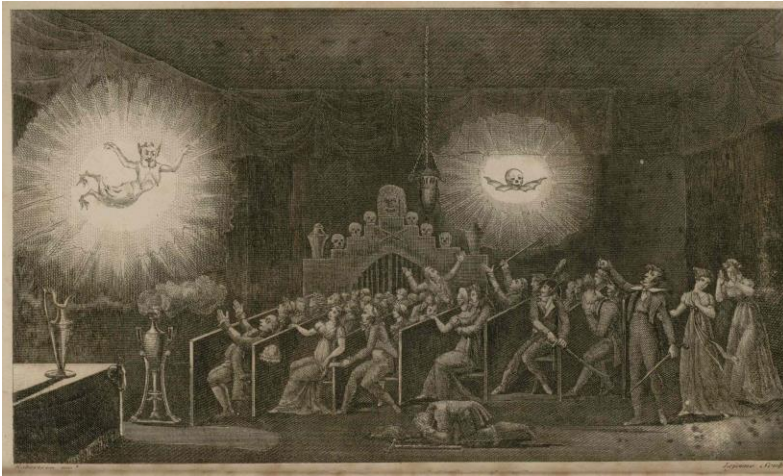
Barber, X. Theodore. "Phantasmagorical Wonders: The Magic Lantern Ghost Show in Nineteenth-Century America." *Film History* 3, 2 (1989): 73-86. (OWL)

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Erickson, Jesse. "Aesthetic History of the Ouija Board." *Printing History* 22 (2017): 12-29. (OWL)

Kolk, Heidi. "Negative Heritage: the Material-Cultural Politics of the American Haunted History Tour." *Journal of Cultural Geography* 37, 2 (2020): 117-56. (LC)

Kutz, Kimberly N. "Chief of a Nation of Ghosts: Images of Abraham Lincoln's Spirit in the Immediate Post-Civil War Period." *Journal of American Culture* 36, 2 (2013): 111-23. (LC)



*Robertson's Phantasmagoria mid-1800s*

Meyer, zu Erpen. "Afterlife Beliefs in the Spiritualist Movement." *Routledge Companion to Death and Dying*. Ed. C. Moreman. London: Routledge, 2017, 218-29. (LC)

Nickels, James B. "Psychic Research in a Winnipeg Family: Reminiscences of Dr. Glen F. Hamilton." *Manitoba History* 55 (2007): 51-60. (LC)

### **Week 9: October 31, 2024: Anatomy, Dissection & Medical Science**

Why are some bodies 'human beings' and others 'scientific resources'? Are human remains material culture? How and why do science and/or medical museums display and use the dead in ways that are different than history museums?

#### **Primary Sources:**

"Phrenology." *A Descriptive Catalogue of the Warren Anatomical Museum by Harvard University*. Boston: Williams, 1870, 710-28. (IA)

<https://archive.org/details/descriptivecatal00harvuoft/page/710/mode/2up>

Robinson, J.H. *Marietta, or The Two Students: A Tale of the Dissecting Room and "Body Snatchers."* Boston: Jordan & Wiley, 1846. (IA)

<https://archive.org/details/mariettaortwostu00robi/page/n7/mode/2up>

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## Readings:

Gidney, R.D. and W.P.J. Millar. "‘Beyond the Measure of the Golden Rule:’ The Contribution of the Poor to Medical Science in C19th Ontario." *Ontario History* 86, 3 (1994): 219-35. (OWL)

Rhode, Michael G. and James T.H. Connor. "A Repository for Bottled Monsters and Medical Curiosities": The Evolution of the Army Medical Museum." *Defining Memory: Local Museums and the Construction of History in America's Changing Communities*. Ed. Amy K. Levin and Joshua G. Adair. Lanham: Rowman and Littlefield, 2017 (OWL)

Wright, David, Laurie Jacklin, and Tom Themeles. "Dying to Get Out of the Asylum: Mortality and Madness in Four Mental Hospitals in Victorian Canada, c. 1841–1891." *Bulletin of the History of Medicine* 87, 4 (2013): 591-621. (LC)

## **Week 10: November 7, 2024: Ossuaries, Catacombs, Tombs & Mounds**

Why did archaeological discoveries in Egypt start ‘Egyptomania’ in North America? Why were mummies so fascinating? Were all graves/cemeteries treated equal? How and why did popular culture become intertwined with science and archaeology? Why did graves become politicized? How did tomb architecture shape cemetery architecture?

## Primary Sources:

Alcott, Louisa May. *Lost in a Pyramid, or the Mummy's Curse*. 1869.  
<http://gutenberg.net.au/ebooks06/0603041h.html>

Gale, George. *Upper Mississippi: or, Historical sketches of the Moundbuilders, the Indian Tribes, and the Progress of Civilization in the North-west; from A. D. 1600 to the Present Time*. Chicago: Clarke and Company, 1867, 11-40. (LC)

Sewell, Elizabeth Missing. *Impressions of Rome, Florence, and Turin*. London: Longman, Green, Longman, and Roberts, 1862, 184-96. (IA) <https://archive.org/details/ImpressionsOfRome>

Valentine, A.C. and Herbert Hopkins Moorhouse. *The Golden Scarab*. Toronto: Musson, 1920?, 11-39. <https://www.canadiana.ca/view/oocihm.99077/42>

## Readings:

Hamilton, Michelle A. "Iroquoian Archaeology, the Public, and Native Communities in Victorian Ontario." *Historicizing Canadian Anthropology*. Ed. Julia D. Harrison and Regna Darnell. Vancouver: University of British Columbia, 2006, 65-74. (LC)

Legacey, Erin-Marie. "The Paris Catacombs: Remains and Reunion beneath the Postrevolutionary City." *French Historical Studies* 40, 3 (2017): 509-36. (LC)

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Moshenka, Gabriel. "Unrolling Egyptian Mummies in Nineteenth-Century Britain." *British Journal for the History of Science* 47, 3 (2014): 451-77. (LC)

### **Week 11: November 14, 2024: Indigenous Ancestors**

How do Indigenous people see burials and how did this affect heritage and archaeology over time? What legislation regulates (or doesn't) Indigenous burials and cemeteries in Canada and the United States? How did the public "use" Indigenous grave sites? What does archaeology tell us about Indigenous peoples and cultures? Does it make a difference the age of the buried human remains?

#### **Primary Sources:**

Selection of Postcards of "Indian Mounds." (OWL)

Squier, E.G. and E.H. Davis. "Mounds of Sepulture." *Ancient Monuments of the Mississippi Valley*. New York: Bartlett and Welford, 1848, 163-71. (LC)



*Postcard of "Indian Mounds"*

#### **Readings:**

Collison, Jisgang Nika and Cara Krmpotich. "Saahlinda Naay – Saving Things House: The Haida Gwaii Museum Past, Present and Future." *Routledge Companion to Indigenous Repatriation: Return, Reconcile, Renew*. Ed. Cressida Fforde, C.T. McKeown, and Honor Keeler. Routledge, 2020, 43-58. (LC)

Fear-Segal, Jacqueline. "Institutional Death and Ceremonial Healing far from Home: The Carlise Indian School Cemetery." *Museum Anthropology* 33, 2 (2010): 157-67. (LC)

Langford, Donna. "The Politics of Prehistory: Conflict and Resolution at Dickson Mounds Museum." *Defining Memory: Local Museums and the Construction of History in America's Changing Communities*. Ed. Amy K. Levin and Joshua G. Adair. Lanham: Rowman and Littlefield, 2017, 145-55. (OWL)

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Spence, Michael. "Death and Burial in Woodland Times." *Before Ontario: The Archaeology of a Province*. Ed. Marit K. Munson and Susan M. Jamieson. Montreal: McGill-Queen's University Press, 2013, 188-200. (LC)

### **Week 12: November 21, 2024: Skulls & Slave Bodies**

What legislation exists for protection of cemeteries/gravesites and why? How do cemeteries preserve and/or reflect racial beliefs? In the American South, how were remains from enslaved persons used to justify slavery and racial science? How did the commodification of bodies – already embedded in the system of slavery – lead to the collection and study of human remains? How do burials show African identity and beliefs?

#### **Primary Sources:**

Morton, Samuel G. and George Combe. *Crania Americana, or, A Comparative View of the Skulls of Various Aboriginal Nations of North and South America*. Philadelphia: Dobson, 1839, 1-5, 86-88 (LC)  
AND Morton, *Crania Aegyptiaca*. London: J. Penington, 1844, 59-62, 65-66, Plate VI. (IA)

<https://archive.org/details/b2170434x/page/n87/mode/2up>

African-American Burial Grounds Preservation Act 117th Congress (2021-22)

<https://www.congress.gov/bill/117th-congress/senate-bill/3667/text>

#### **Readings:**

Fletcher, Kami. "Founding Baltimore's Mount Auburn Cemetery and Its Importance to Understanding African American Burial Rights." *Till Death do Us Part: American Ethnic Cemeteries as Borders Uncrossed*. Ed. Allan Amanik and Kami Fletcher. Jackson: University of Mississippi Press, 2020, 129-52. (OWL)

Kenny, Stephen. "Development of Medical Museums in the Antebellum American South: Slave Bodies in Networks of Anatomical Exchange." *Bulletin of the History of Medicine* 87, 1 (2013): 32-62. (LC)

Seeman, Erik R. "Across the Waters: African American Deathways." *Death in the New World: Cross-cultural Encounters, 1492-1800*. Philadelphia: University of Pennsylvania Press, 2010, 185-231. (LC)

Williams, Shanna E. and Ann H. Ross. "Ethical Dilemmas in Skeletal Collection Utilization: Implications of the Black Lives Matter Movement on the Anatomical and Anthropological Sciences." *Anatomical Record Advances in Integrative Anatomy and Evolutionary Biology* 305, 4 (2022): 860-66. (LC)

### **Week 13: November 28, 2024: Cemeteries, Public History & Social Justice**

This is a **draft** outline. Please see the course site on OWL Brightspace for a final version.



How can public historians make cemeteries sites of historical outreach? Sites of social justice? Are there jobs for historians at cemeteries? This week we will host guest speakers who talk about their own work.

**Week 14: December 5, 2024 -- Conference Day!**

In Lawson 1227. Set up at 9:30. Visitors 10-12. Take down 12-12:30. Posters are mounted afterwards in the hallway of Lawson.

Feel free to invite others!

DRAFT

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