**Anthropology 235:**

**The anthropology of human remains**

**Second Semester 2018**

# Course Details

Course value: 15 points

**Lectures:**

Wednesday 3-5 pm

**Tutorials/Labs:**

One one-hour lab per week starting in Week 2

Human Sciences Building Room 706

**Course Staff**

**Convenor:**

Prof Judith Littleton  
j.littleton@auckland.ac.nz

Office hours: 2-3 Wednesday; 10-11 Friday.

Room 722   
Human Sciences Building

**Tutors:**

Caitlin Smith

Csmi874@aucklanduni.ac.nz

**Course description**

Human remains reflect the lives of the dead as well as the lives of those who buried them. In this course you will be introduced to the various ways in which we study the dead. The course will cover three areas: the interpretation of mortuary practices, the interpretation of past lives from human remains, and the practice of burial archaeology in the southern hemisphere. The course explicitly focuses on the cross-over between biological anthropology and archaeology, so you will be introduced to the relevance of the two sub-disciplines for each other. In addition we will discuss archaeological practice, particularly in relation to this part of the world.



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**Course Aims**

In this course we aim to:

* Introduce you to the area of bioarchaeology and the analysis of both human and mortuary remains;
* Give you an opportunity to undertake analysis in this area;
* Demonstrate how different research questions and theoretical perspectives lead to different outcomes;
* Understand how assumptions underlie different analyses and learn how to identify them.

**Learning Objectives:** By the end of this course, you will be equipped with the tools to:

* Understand the limitations and promises of the analysis of human remains;
* Thoughtfully evaluate human bioarchaeological analyses;
* Identify the first principles of analysis of human remains within an archaeological context;
* Identify what constitutes best practice in relation to human remains;
* Master and demonstrate basic research skills; and
* Write coherent explanations of research and concepts relevant to course content.

**Employability:**

Able to analyse – undertaking independent research, identifying and using theoretical frameworks and concepts.

Practical skills for cultural resource management and archaeology – including appreciation of legislation, ethics, and the excavation and recording of burials and human remains.

Communication skills: presenting work in an oral and written format conscisely and accurately; able to debate sensitive issues

Social and environmental skills: awareness of ethical issues and the multiple responsibilities of a researcher, cultural sensitivity.

# Course Texts

**Recommended:** For each lecture there are two articles for you to read to have a background in the topic. There is also an additional reading you might be interested in (in italics). These are available through links on Canvas. We expect you to do these readings prior to class and to quickly revise them after class.

**Course Requirements:**

*Lectures* will be the primary learning venue for this course. Attendance at lectures is not required but is strongly advised, as material from lectures may not be reproduced elsewhere and may be included in course examinations. You are required to enrol in a *lab stream –* these labs are held weekly and will involve you undertaking a set of practical tasks related to burial archaeology and human remains.

Assigned *readings* are required, unless otherwise noted, and should be completed prior to the day for which they are assigned. All *tests, assignments* and take home examsare mandatory course components.

**LECTURES Wednesday 3-5 pm.**

**Tutorial:** Lab sections are meant to expand on topics covered in lecture through participatory activities. Studying human remains is about learning to analyse evidence, including interpreting what others have written, as well as learning to make your own observations. Toward that end, you will have opportunities to learn through various means. Labs also provide opportunities to clarify and discuss topics covered in lecture that you find interesting or confusing. Lab is intended to be dynamic, useful and often fun. There will be 10 one hour lab sessions. There will be three lab assignments.

**Tutorial Times:** Tutorials meet in the biological anthropology laboratory, HSB 706 unless otherwise advised.

**Readings**: The readings are listed attached to each week and are provided through the course website as an electronic reader.

**Assessment**

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| **Task** | **Value** | **Due Dates** |
| Reading quizzes | 10% (1 mark per quiz) | Question will be asked in Wednesday’s lecture – one quiz per week commencing week 3 |
| Lab Assignment 1  (c3-5 pages, 1000-1200 words) | 20% | Oral presentation week 3 or 4 in lab, written version 15 August, 3pm on Canvas |
| Lab Assignment 2 | 20% | In lab 20 September. |
| Lab Assignment 3 (c3-5 pages, 1000-1200 words) | 20% | 10/10 3pm on canvas |
| Take home exam  (2 essays – 3-5 pages each) | 30% | Handed out on Friday 20 October, due 24 October, 3pm on Canvas. |

**Lecture quizzes (5%)**

Starting at the beginning of Week 3 on each Wednesday, there will be a brief quiz. The aim of the quizzes is to check that you are keeping up with the readings, understand concepts and to prepare you for the final exam.

**Lab assignments**

**Assignment 1: Analysis of a Monument**

Oral presentation undertaken in Week 3 and 4 in labs 5%

Written analysis due 15th August, 3pm (on canvas) 15%

## Task:

Identify a place or monument concerned with the dead (that is pretty widespread) and analyse it. That means thinking up a research question about that place (keep it simple but think both about what you read for Week 1 and 2 particularly Parker Pearson as well as the sorts of issues we discussed at Symonds St cemetery). You will translate this to a 1000 word (3 page report) submitted to Canvas as a PDF (that way you can have images etc).

This project is in two stages so

1. In Labs 3 or 4 (we will sort out a schedule) you will each come prepared with a 2 minute presentation of your monument and your research question (practice before hand and time yourself). You can have one powerpoint slide or one PDF page to display and talk to (You will send these to Caitlin by 3pm the Wednesday before). Now the aim of this is not to cause you pain but because it will be really interesting for us all to think about each other’s projects and what sort of research questions you might ask or where might you go for information. So have an idea of your analysis (your question, your analytical frame) that we can discuss and workshop.
2. In Week 5 you will submit your 1000 -1200 word report (3-5 pages) plus references to Canvas as a PDF. I will compile all reports (without the marking) into a single document so that you can see what people did and have it as a resource. The report will include an introduction – which tells us what you analysed and how; a description of the monument or whatever; and then the analysis of it with appropriate references (you don’t need to go overboard here but you will probably need at least one relevant historical reference since that will help with context and one relevant reference from archaeological theory e.g. if you are dealing with landscape and placement then you probably want to read something about how archaeologists analyse landscape; if you are dealing with mortality then you will need something about that time in New Zealand and then a paper that deals with a similar issue elsewhere (providing a theoretical or comparative framework).

NOW: DON’T GO OVERBOARD, TRUST YOUR DESCRIPTION, THINK ABOUT THIS ENTIRE EXERCISE TAKING UP 10 SOLID HOURS OF WORK: HALF A DAY RECORDING AND DESCRIBING AND A DAY OF RESEARCH AND WRITING. IF YOU FALL IN LOVE WITH THE PROJECT REMEMBER YOU CAN FOLLOW THIS UP FURTHER FOR YOUR ESSAY.

* In thinking about your exercise remember it is an introduction, a description, and an analysis and in the analysis you can pose a larger question or point to a bigger literature. So here is the example from Brendan (remember Hobson’s grave): *In what ways does Hobson’s grave reflect and or mask his social importance?* Now that’s a question that allows Brendan to look at the archaeological literature (do we expect graves to reflect social status?) but it doesn’t mean that his analysis of Hobson’s grave is going to turn theory on its head. The theory will give us a set of ideas to think with (concepts like status, ranking, display, symbolism, identity).
* Most of you have some form of that question very clear already but don’t think you have to make grand claims, all I want is for you to realise out of this is that   
  a. it isn’t difficult to think up questions for research,   
  b. research involves thinking with theories, using them, adapting them,   
  c. it can be a lot of fun (and hard work) and   
  d. you can all do it.
* Finally useful references mentioned (all available via Google scholar):

Different types of burial and ideology:

* Robb, J. O. H. N. "Burial treatment as transformations of bodily ideology." *Preforming Death: Social analyses of Funerary Traditions in the Ancient Near East and Mediterranean. The Oriental Institute of the University of Chicago, Chicago* (2007): 287-298. (available as pdf on line from google scholar0.
* Communal tombs, wandering bones:   
  Weiss-Krejci, Estella. "Mortuary representations of the noble house A cross-cultural comparison between collective tombs of the ancient Maya and dynastic Europe." *Journal of Social Archaeology* 4.3 (2004): 368-404.
* Status:
* Cannon, Aubrey. "Mortuary Expressions of Status and." *Current Anthropology* 30.4 (1989): 437-458.
* Communal burials:
* Chénier, Ani. "Bones, people and communities: Tensions between individual and corporate identities in secondary burial ritual." *NEXUS* 21.1 (2009): 3.
* Cenotaphs, memorials:
* Fahlander, Fredrik, and Terje Oestigaard, eds. *The materiality of death: bodies, burials, beliefs*. Archaeopress, 2008. (Introduction)
* Memory, monuments etc:
* Bradley, Richard. "Ritual, time and history." *World Archaeology* 23.2 (1991): 209-219.
* Bradley, Richard. *The past in prehistoric societies*. Routledge, 2002.
* Places of death:
* Cherryson, Annia, Zoë Crossland, and Sarah Tarlow. *A Fine and Private Place: The Archaeology of Death and Burial in Post-medieval Britain and Ireland*. University of Leicester, 2012. (Not on Google but maybe in library)
* Tarlow, Sarah. "Landscapes of memory: the nineteenth-century garden cemetery." *European Journal of Archaeology* 3.2 (2000): 217-239. (Google scholar)
* Tarlow, Sarah. "An archaeology of remembering: death, bereavement and the First World War." *Cambridge Archaeological Journal* 7 (1997): 105-121. (Library)
* Rites of passage
* Palgi, Phyllis, and Henry Abramovitch. "Death: A cross-cultural perspective." *Annual Review of Anthropology* (1984): 385-417. (maybe useful – not sure)
* And for just about every topic under the sun:
* **Tarlow, S and Stutz, L 2013** The Oxford handbook of the archaeology of death and burial / edited by Sarah Tarlow and Liv Nilsson StutzOxford : Oxford University Press, 2013.

**Assignment 2: Practical Lab Test**

HELD IN LABS IN WEEK 9

This 60 minute lab test will present you with a puzzle.

Scenario: a collection of skeletal remains has just been unearthed at a crime scene. You have been asked to help in the investigation of this material. Answer the questions below:

1. Is any of this skeletal material nonhuman? If so, which bone is nonhuman? Why do you think this?
2. List all of the human skeletal elements, being as specific as possible. What is the minimum number of individuals represented?
3. Can any of the skeletal material be used to determine the biological sex of the victim(s)? If so, which bone(s)? What is the sex you determined? What evidence supported that conclusion
4. Based on the materials recovered, can you make any suggestions for future analyses you might use to further understand the circumstances surrounding the death of the victims(s)?

**Assignment 3: A code of practice for bioarchaeology in New Zealand.**

**Anthro 235**

**Assignment 3: A code of practice for bioarchaeology**

**Date Due: 10 October, 3pm (submit onto CANVAS)**

In Anthro 235 we have made sure you do different sorts of writing and get a sense of how to produce independent description and research (Assignment 1), use first principles (Assignment 2) and in assignment 3 we are asking you to think practically again – this time preparing guidelines for professionals who work in the field about what to do when you find human remains in New Zealand.

Good guidelines don’t just present a recipe book they tell people concrete information and they also explain why particular practices must be followed. They are sufficiently open as a set of principles that they can be applied in any situation. At the same time they are pithy and to the point (i.e. we are asking for 3 – 5 pages max.). But what we want you to think about are:

* Legal responsibilities
* Ethical consideration
* Recording of context
* Recording of characteristics in the field (what can be said, what can’t be said)
* When might excavation of remains be recommended and what further analyses might be considered with what provisos.

You are writing this for yourself and for other professionals in the field. You are not writing it for specialists trained in osteology but for a normal archaeologist or police officer who comes across remains in the course of a normal day’s work. This means that you can’t just make stuff up – references are essential as are explanations of why a particular recommendation is made.

The readings for Week 12 are relevant for this assignment as are these other sources and you could well find others:

*Guidelines to the standards for recording human remains*. BABAO, Department of Archaeology, University of Southampton, 2004. (Available online)

York Osteoarchaeology has links to some of the British documents:

<http://www.yorkosteoarch.co.uk/guide.php>

British forensic anthropology code of practice [www.gov.uk/government/publications/forensic-anthropology-code-of-practice](https://therai.us7.list-manage.com/track/click?u=94e3bf4c82be9b8d19299eb8a&id=e6e6d85b84&e=da31f07cd0" \t "_blank)

And I will put up on CANVAS a document that Christina Johnston and I put together for practising archaeologists.

**Plagiarism**

The University of Auckland will not tolerate cheating, or assisting others to cheat, and views cheating in coursework a serious academic offence. The work that a student submits for grading must be the student’s own work, reflecting his or her learning. Where work from other sources is used, it must be properly acknowledged and referenced. This requirement also applies to sources on the world-wide web. A student’s assessed work may be reviewed against electronic source material using computerised detection mechanisms. Upon reasonable request, students may be required to provide an electronic version of their work for computerised review. Your attention is also drawn to the University of Auckland’s position on Academic Honesty and Plagiarism, and to specific guidelines for the Conduct of Coursework and Conduct of Research. This information can be found on the University’s website at:

https://www.auckland.ac.nz/en/about/the-university/how-university-works/policy-and-administration/teaching-and-learning/students/academic-conduct-statute.html

**Due dates, late work**

**All coursework should be submitted by the due date and time. IF YOU ARE ILL OR HAVE SOME OTHER FORM OF EMERGENCY THEN CONTACT JUDITH AS EARLY AS POSSIBLE TO ARRANGE AN EXTENSION. Assignments will be accepted up to 48 hours late, with a penalty of 10% points per 24-hour period.**

**Attendance**

University courses are about learning a wealth of material in a short period of time, with the goal being able to think critically about the topic at hand. Therefore, attendance at lectures will generally increase your ability to understand the course material. Lecture recordings, while undertaken, are not a replacement for attendance.

Labs are designed to get you practicing what you have learnt in a small, hands-on environment to facilitate your comprehension of the material. As such, each student is enrolled in a lab class which will run from Week 2 of the class. These are compulsory since 60% of your marks comes from work undertaken or discussed in these classes.

**Having Problems?**

University work is difficult and sometimes life gets in the way. The main thing is don’t let issues compound. Adopt as a matter of course the practice of talking to Judith and Caitlin during your labs, during our office hours, seeing us not just when things are wrong but when things are going right. At all times come and see us (contact details next page) as soon as things start to slide. We are interested in ensuring that you all do well in this course to take advantage of us and our expertise.

If you need help with developing your writing skills or your ability to take effective notes, sign up with the Student Learning Centre. The Student Learning Centre is located in Room 320 of the Kate Edger Information Commons, and their hours are 9am to 5pm, Monday to Friday. More information about their workshops and other services can be found online at [www.library.auckland.ac.nz/student-learing/](http://www.library.auckland.ac.nz/student-learing/). You might also wish to go to the English Language Enrichment (ELE) in the Kate Edger Information Commons. They state “ If you think your English is holding you back from getting better grades, communicating effectively or participating confidently in university life, ELE on campus is a great place to be. You can use English language resources (DVDs, CDs, digital recordings, magazines, newspapers and books), [get advice about your English](http://www.library.auckland.ac.nz/services/student-learning/ele/language-advice) (whatever your subject area), and participate in [language learning groups](http://www.library.auckland.ac.nz/services/student-learning/ele/language-learning-groups). You can also use ELE computers in any way that supports your English language development”.

**Tuakana Arts Undergraduate Mentoring Programme**

Tuakana Tutors are available to help Maori and Pacific Island students and others through a range of opportunities such as study groups, skill based workshops, and one-on-one assistance. Your Tuakana tutor for this course will be introduced both in person (in class) and via Canvas early on in the course.

**Disabled students**

If you have a disability that affects your capacity to participate in this course, please contact the convenor as soon as possible. Additional information for disable students can be found at the **University of Auckland Disability Services** website.

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| WK | Date | Lecture topic | Readings | 235 Labs |
| 1 | 18/7 | Introduction to bioarchaeology and the human skeleton  *What is bioarchaeology? The human skeleton and information we gain from it, ethics – what do we mean by ethics and why do they matter.* | Parker Pearson 1999 The Archaeology of Death and Burial College Station: Texas A&M University Press Pp 1-20 ISBN 1-58544-099-X  Mays, S 2010 The Archaeology of Human Bones. London: Routledge. Pp1-14  Turner, B. L., Toebbe, D. S., & Armelagos, G. J. (2006). To the science, to the living, to the dead: Ethics and bioarchaeology. In *Symposia-Society For The Study Of Human Biology* (Vol. 45, p. 203). Cambridge University Press. |  |
| 2 | 25/7 | Mortuary landscapes  *SYMMONDS ST CEMETERY – an introduction to mortuary archaeology* | Tarlow, S. (1997). An Archaeology of Remembering: Death, Bereavement and the First World War. *Cambridge Archaeological Journal,* *7*(1), 105-121. doi:10.1017/S0959774300001499    Mytum, H. 2006. Popular attitudes to memory, the body, and social identity: The rise of external commemoration in Britain, Ireland and New England. *Post-Medieval Archaeology*, 40(1): 96–110. | Thinking about cemeteries – theory and readings |
| 3 | 1/8 | Finding and analysing human remains in the archaeological and forensic record  *Human burials and burial practices, forensic anthropology, taphonomy and preservation* | Stodder, A 2008 Taphonomy and the nature of archaeological assemblages. In Biologicaal Anthropology of the Human Skeleton, Wiley, p71-114  Knüsel, C. J., & Robb, J. (2016). Funerary taphonomy: An overview of goals and methods. *Journal of Archaeological Science: Reports*, *10*, 655-673.  Castex, D and Blaizot, F 2017 Reconstructing the Original Arrangement, Organisation and Architecture1 of Burials in Archaeology In *Taphonomy of Human Remains: Forensic analysis of the dead and the depositonal environment.* Johnwiley. P277-295 | Describe a monument 1  Oral Presentations |
| 4 | 8/8 | Children and death  *Identifying child remains, historic causes of death, canaries in the coalmine? Or liminal people* | Halcrow, S and Tayles, N 2008 The bioarchaeological investigation of childhood and social age: problems and prospects. J Arch Method and Theor 15(2):190-215  Moore, A *2009* Hearth and home: the burial of infants within Romanp-British Domestic contexts*.*  Childhood in the Past 2(1):33-54  *Perry, M. A. (2005).* Redefining childhood through bioarchaeology: Toward an archaeological and biological understanding of children in antiquity*. Archeological Papers of the American Anthropological Association, 15(1), 89-111.* | Describe a monument 2  Oral presentations |
| 5 | 15/8 | Embodying inequality  *Identifying inequality in the bioarchaeological record – what do we mean by inequality, status, and identity, status and graves, status and health* | Knudson, K. J., & Stojanowski, C. M. (2008). New directions in bioarchaeology: Recent contributions to the study of human social identities. *Journal of Archaeological Research*, *16*(4), 397-432  Joyce, R. A. (2005). Archaeology of the body. *Annu. Rev. Anthropol.*, *34*, 139-158.  *Quinn, C.P. ; Beck, J. (2016)* [Essential tensions: A framework for exploring inequality through mortuary archaeology and bioarchaeology](https://catalogue.library.auckland.ac.nz/primo-explore/fulldisplay?docid=TN_scopus2-s2.0-85043491270&context=PC&vid=NEWUI&lang=en_US&search_scope=Primo_Central&adaptor=primo_central_multiple_fe&tab=articles&query=any,contains,bioarchaeology%20and%20inequality&sortby=rank&offset=0)  *Open Archaeology, January 2016, Vol.2(1), pp.18-41* | Bone as living tissue and animal versus human  SUBMIT MONUMENT ANALYSIS 15th August 3pm. |
| 6 | 22/8 | Gender, labour and violence  *Sexing adult remains, sex vs gender, trauma and violence* | Hollimon, S 2011 Sex and gender in bioarchaeological research: theory method and interpretation In Social Bioarchaeology edited by S Agrawal and B Glencross, Wiley-Blackwell, p.149-182  Stone, Pamela 2012 Binding women: ethnology, skeletal deformations, and violence against women. Int J Paleopath 2: 35-50  *Jordan, A. M. (2016). Her mirror, his sword: unbinding binary gender and sex assumptions in Iron Age British mortuary traditions. Journal of Archaeological Method and Theory*, *23*(3), 870-899. | Human identification 1 Ageing and sexing and ancestry |
|  |  | MID SEMESTER PERIOD |  | CATCH UP ON READINGS AND STUDYFOR TEST |
| 7 | 12/9 | Exploiting the environment – movement and diet  *Stable isotope analysis, aDNA, mobility versus migration, diet versus nutrition versus subsistence* | Bramanti, B The Use of DNA Analysis in the Archaeology of Death and Burial  [*The Oxford Handbook of the Archaeology of Death and Burial*](http://www.oxfordhandbooks.com.ezproxy.auckland.ac.nz/view/10.1093/oxfordhb/9780199569069.001.0001/oxfordhb-9780199569069)Edited by Liv Nilsson Stutz and Sarah Tarlow p.99-122. Wilson, A. S., Taylor, T., Ceruti, M. C., Chavez, J. A., Reinhard, J., Grimes, V., ... & Worobey, M. (2007). Stable isotope and DNA evidence for ritual sequences in Inca child sacrifice. *Proceedings of the National Academy of Sciences*, *104*(42), 16456-16461. *Kinaston R et al. 2013 The First New Zealanders: Patterns of Diet and Mobility Revealed through Isotope Analysis PLOSOne :8 iss:5 pg:e64580 doi:10.1371/journal.pone.0064580* | Human identification 2 Stature and Pathology |
| 8 | 19/9 | Disease, disability and inequality  *Palaeopathology possibilities and problems, disability?, care* | Dettwyler, K 1991 Can paleopathology provide evidence for Compassion? Am J Phys Anth 84(4):375-84  Tilley, L. (2012). The bioarchaeology of care. *The SAA Archaeological Record*, *12*(3), 39-41.  *Robbins Schug, G 2016 Begotten of corruption? Bioarchaeology and the othering of leprosy in South Asia. Int J Paleopath 15:1-9* | PRACTICAL TEST  In lab on 20 September. |
| 9 | 26/9 | Was agriculture the worst idea?  *Agricultural transitions, sedentism, stress, health, coevolution* | Stock, J. T., & Pinhasi, R. (2011). Introduction: Changing Paradigms in Our Understanding of the Transition to Agriculture: Human Bioarchaeology, Behaviour and Adaptaion. *Human Bioarchaeology of the Transition to Agriculture*, 1-13.  Larsen, C 2006 The agricultural revolution as environmental catastrophe: implications for health and lifestyle in the Holocene. Quaternary International 150(1):12-20  *Littleton, J., Allen, M. S., & McFarlane, G. (2015).* Multi-species Perspectives on Anthropogenic Environments: Dental Pathology Patterns, Marquesas Islands (Polynesia). *The Journal of Island and Coastal Archaeology, 10(2), 277-301.* | Growth - Subadults |
| 10 | 3/10 | Colonial contagion: colonisation, depopulation and change  *Colonialism, immunological naievity, depopulation, thinking beyond the germs, other areas of change.* | Dobyns, H. F. (1993). Disease transfer at contact. *Annual Review of Anthropology*, *22*(1), 273-291.  Murphy, M. S., & Klaus, H. D. (2017). *Colonized bodies, worlds transformed: Toward a global bioarchaeology of contact and colonialism*. University Press of Florida.p7-30  *Klaus, H. D., & Tam, M. E. (2009). Contact in the Andes: bioarchaeology of systemic stress in colonial Mórrope, Peru. American Journal of Physical Anthropology, 138(3), 356-368.* | Ethics discussion  SUBMIT SHORT ESSAY ON A CODE OF PRACTICE due 10 October 2017 |
| 11 | 10/10 | The importance of bodies: post-mortem manipulation of the deceased.  *The body politic, the value of bodies, cannibalism, moving bodies.* | Arnold, B 2014 Life after life: bioarchaeology and postmortem agency. Cambridge Archaeological Journal 24(3):523-9  Hutchinson, D and L Aragon 2008 Collective burials and community memories: interpreting the placement of the dead in the Southeastern and mid-Atlantic United stated with reference to ethnographic cases from Indonesia. Arch Papers of the Am Anth Associ 11:27-54 | Taphonomy and context |
| 12 | 17/10 | Ethics and best practice in New Zealand  *Ethics, legislation, ideas of the body, collaboration.* | Ashby, Edward. "Forensic archaeology in New Zealand: Review and future directions." *Australian Journal of Forensic Sciences* 45.1 (2013): 25-35.  Historic Places Trust 2010 Archaeological Guidelines Series No. 8 Koiwi Tangata/Human Remains. ISBN 978-0-908577-98-9 (online) | NO LAB |
|  |  |  |  | TAKE HOME EXAM Released 20 October 2018, Due 24 October, 2018 |
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