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Death embodied: Archaeological approaches to the treatment ...  
The choices made by past communities or individuals about how to  
cope with a dead body in all of its dynamic and constituent forms,  
and whether there was reason to treat it in a manner that singled it  
out (positively or negatively) as different from other human corpses,  
provide the stimulus for Death Embodied. The nine papers provide  
a series of theoretically informed, but not constrained, case studies  
which focus predominantly on the corporeal body in death.

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In the ritual practised in these monuments, a clear uncontroversial distinction can be made between life-centred rituals in the monuments constructed above ground (often called temples) (Figure 8.1A) and the death-centred rituals in monuments excavated underground (often called hypogea) (Figure 8.1B). However, this chapter proposes for the first time a debate over the nature of the embedded social structure behind the funerary practice.

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Drawing on archaeological evidence from the Veneto region in Italy in the Final Bronze and Iron Ages, the authors cite the following characteristics as some of the criteria for anomalous burials: inhumation in largely cremation cemeteries; displacement at the margins of formal burial areas; low energy expenditure or the adoption of simpler tomb structures; the absence of grave goods in inhumation burials; abnormal burial positions, especially prone burials; evidence of disability, deformity ...

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Death Embodied: Archaeological Approaches to the Treatment of the Corpse. Studies in Funerary Archaeology, 9. Oxford: Oxbow. URL: <http://www.oxbowbooks.com/oxbow/death-embodied.htm...> Abstract. In April 1485, a marble sarcophagus was found on the outskirts of Rome.

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Archaeological interpretations of burial remains can often suggest that the skeletons which we uncover, and therefore usually associate with past funerary practices, were what was actually deposited in graves, rather than articulated corpses.

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Death embodied: Archaeological approaches to the treatment ...  
1. Introduction: Embodying death in archaeology 5 when it does we are faced ultimately with a body which has been preserved at a particular moment in a series of potentially protracted activities. This is usually a moment subsequent to the final act in the mortuary process, once the body had been abandoned to the elements

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DEATH EMBODIED - Open Research

The archaeology topics are wide-ranging including death and

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territory, death and landscape perception, death and urban transformations from pagan to Christian topography, changing tomb typologies,...

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Such a find reminds us of the power of the dead body to evoke in the minds of living people, be they contemporary (survivors or mourners) or distanced from the remains by time, a range of emotions and physical responses, ranging from fascination to fear, and from curiosity to disgust. \ud \ud Archaeological interpretations of burial remains can often suggest that the skeletons which we uncover, and therefore usually associate with past funerary practices, were what was actually deposited in ...

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Death Embodied: Archaeological Approaches to the Treatment of the Corpse (Inglés) Pasta blanda – 30 junio 2015 por Zoë L Devlin (Editor), Emma-Jayne Graham (Editor)

In April 1485, a marble sarcophagus was found on the outskirts of Rome. It contained the remains of a young Roman woman so well-preserved that she appeared to have only just died and the sarcophagus was placed on public view, attracting great crowds. Such a find reminds us of the power of the dead body to evoke in the minds of living people, be they contemporary (survivors or mourners) or distanced from the remains by time, a range of emotions and physical responses, ranging from fascination to fear, and from curiosity to disgust. Archaeological interpretations of burial remains can often suggest that the skeletons which we uncover, and therefore usually associate with past funerary practices, were what was actually deposited in graves, rather than articulated corpses. The choices made by past communities or individuals about how to cope with a dead body in all of its dynamic and constituent forms, and whether there was reason to treat it in a manner that singled it out (positively or negatively) as different from other human corpses, provide the stimulus for this volume. The nine papers provide a series of theoretically informed, but not constrained, case studies which focus predominantly on the corporeal body in death. The aims are to take account of the active presence of dynamic material bodies at the heart of funerary events and to explore the questions that might be asked about their treatment; to explore ways of putting fleshed bodies back into our discussions of burials and mortuary treatment, as well as interpreting the meaning of these activities in relation to the bodies

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of both deceased and survivors; and to combine the insights that body-centered analysis can produce to contribute to a more nuanced understanding of the role of the body, living and dead, in past cultures.

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Archaeologists excavating burials often find that they are not the first to disturb the remains of the dead. Graves from many periods frequently show signs that others have been digging and have moved or taken away parts of the original funerary assemblage. Displaced bones and artefacts, traces of pits, and damage to tombs or coffins can all provide clues about post-burial activities. The last two decades have seen a rapid rise in interest in the study of post-depositional practices in graves, which has now developed into a new subfield within mortuary archaeology. This follows a long tradition of neglect, with disturbed graves previously regarded as interesting only to the degree they revealed evidence of the original funerary deposit. This book explores past human interactions with mortuary deposits, delving into the different ways graves and human remains were approached by people in the past and the reasons that led to such encounters. The primary focus of the volume is on cases of unexpected interference with individual graves soon after burial: re-encounters with human remains not anticipated by those who performed the funerary rites and constructed the tombs. However, a first step is always to distinguish these from natural and accidental processes, and methodological approaches are a major theme of discussion. Interactions with the remains of the dead are explored in eleven chapters ranging from the New Kingdom of Egypt to Viking Age Norway and from Bronze Age Slovakia to the ancient Maya. Each discusses cases of re-entries into graves, including desecration, tomb re-use, destruction of grave contents, as well as the removal of artefacts and human remains for reasons from material gain to commemoration, symbolic appropriation, ancestral rites, political chicanery, and retrieval of relics. The introduction presents many of the methodological issues which recur throughout the contributions, as this is a developing area with new approaches being applied to analyze post-depositional processes in graves.

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In the present-day world order, political disintegration, the faltering of economic systems, the controversial yet dramatic consequences of global warming and pollution, and the spread of poverty and social disruption in Western countries have rendered 'collapse' one of the hottest topics in the humanities and social sciences. In the frenetic run for identifying the global causes and large-scale consequences of collapse, however, instances of crisis taking place at the micro-scale are not always explored by scholars addressing these issues in present and past societies, while the 'voices' of the marginal/non-élite subjects that might be the main victims of collapse are often silenced in ancient history and archaeology. Within this framework *Collapse or Survival* explores localized phenomena of crisis, unrest, and survival in the ancient Mediterranean with a focus on the first millennium BC. In a time span characterized by unprecedented high levels of dynamism, mobility, and social change throughout that region, the area selected for analysis represents a unique convergence point where states rise and fall, long-distance trade networks develop and disintegrate, and patterns of human mobility catalyze cultural change at different rates. The central Mediterranean also comprises a wealth of recently excavated and highly contextualized material evidence, casting new light on the agency of individuals and groups who endeavored to cope with crisis situations in different geographical and temporal settings. Contributors provide novel definitions of 'collapse' and reconsider notions of crisis and social change by taking a broader perspective that is not necessarily centred on élites. Individual chapters analyze how both high-status and non-élite social agents responded to socio-political rupture, unrest, depopulation, economic crisis, the disintegration of kinship systems, interruption in long-term trade networks, and destruction in war.

Taking cues from current theoretical perspectives and capitalizing on the strengths of new and sophisticated methods of analysis, this book showcases the vibrancy of bioarchaeological research and its

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potential for bringing 'new life' to the field of mortuary archaeology and the study of human remains.

Over the years, impairment has been discussed in bioarchaeology, with some scholars providing carefully contextualized explanations for their causes and consequences. Such investigations typically take a case study approach and focus on the functional aspects of impairments. However, these interpretations are disconnected from disability theory discourse. Other social sciences and the humanities have far surpassed most of anthropology (with the exception of medical anthropology) in their integration of social theories of disability. This volume has three goals: The first goal of this edited volume is to present theoretical and methodological discussions on impairment and disability. The second goal of this volume is to emphasize the necessity of interdisciplinarity in discussions of impairment and disability within bioarchaeology. The third goal of the volume is to present various methodological approaches to quantifying impairment in skeletonized and mummified remains. This volume serves to engage scholars from many disciplines in our exploration of disability in the past, with particular emphasis on the bioarchaeological context.

Scholars of religion have long assumed that ritual and belief constitute the fundamental building blocks of religious traditions and that these two components of religion are interrelated and interdependent in significant ways. Generations of New Testament and Early Christian scholars have produced detailed analyses of the belief systems of nascent Christian communities, including their ideological and political dimensions, but have by and large ignored ritual as an important element of early Christian religion and as a factor contributing to the rise and the organization of the movement. In recent years, however, scholars of early Christianity have begun to use ritual as an analytical tool for describing and explaining Christian origins and the early history of the movement. Such a

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development has created a momentum toward producing a more comprehensive volume on the ritual world of Early Christianity employing advances made in the field of ritual studies. The Oxford Handbook of Early Christian Ritual gives a manifold account of the ritual world of early Christianity from the beginning of the movement up to the end of the fifth century. The volume introduces relevant theories and approaches; central topics of ritual life in the cultural world of early Christianity; and important Christian ritual themes and practices in emerging Christian groups and factions.

The chronological disjuncture, LBK longhouses have widely been considered to provide ancestral influence for both rectangular and trapezoidal long barrows and cairns, but with the discovery and excavation of more houses in recent times is it possible to observe evidence of more contemporary inspiration. What do the features found beneath long mounds tell us about this and to what extent do they represent domestic structures. Indeed, how can we distinguish between domestic houses or halls and those that may have been constructed for ritual purposes or ended up beneath mounds? Do so called 'mortuary enclosures' reflect ritual or domestic architecture and did side ditches always provide material for a mound or for building construction? This collection of papers seeks to explore the interface between structures often considered to be those of the living with those for the dead.

Brings together archaeologists, art historians, sociologists, and classicists to explore the origins and development of unequal relationships in ancient societies. The Archaeology of Inequality explores the different aspects of social boundaries and articulation by comparing several interdisciplinary approaches for the analysis of the archaeological data, as well as actual case studies from the Prehistory to the Classical world. The book explores slavery, gender, ethnicity and economy as intersecting areas of study within the larger framework of inequality and exemplifies to what degree

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archaeologists can identify and analyze different patterns of inequality. Orlando Cerasuolo is Adjunct Professor of Etruscan and Pre-Roman Archaeology at the Eastern University of Naples.

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