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***Death And
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**Sets out to investigate the idea
of 'the armed woman' in the**

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Viking Age through a comprehensive and cross-cultural approach and weaves a nuanced picture of women's lives in the Viking world. The Viking Age (c. AD 750–1050) is conventionally portrayed as a

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**tumultuous time when hordes
of fierce warriors from
Scandinavia wreaked havoc
across the European continent
and when Norse merchants
traveled to distant corners of
the world in pursuit of slaves,**

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silver and exotic commodities. Until fairly recently, Norse society during this pivotal period in world history has been characterized as male-dominated, with women's roles dismissed or

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substantially downplayed.
There is, however, ample textual and archaeological evidence to suggest that many of the most spectacular achievements of Viking Age Scandinavians – in

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**craftsmanship, exploration,
cross-cultural trade, warfare
and other spheres of life –
would not have been possible
without the active involvement
of women, and that both within
the walls of the household and**

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**in the wider public arena
women's voices were heard,
respected and followed.**

**Lavishly illustrated, this
pioneering book explores the
stories of the female warrior
and women's links with the**

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martial sphere of life in the Viking Age, using literature and archaeological evidence from Scandinavia and the wider Viking world to examine the motivations and circumstances that led women

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**to engage in armed conflict.
The Roman Empire was home
to a fascinating variety of
different cults and religions.
Its enormous extent, the
absence of a precisely
definable state religion and**

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**constant exchanges with the
religions and cults of
conquered peoples and of
neighbouring cultures resulted
in a multifaceted diversity of
religious convictions and
practices. This volume**

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provides a compelling view of central aspects of cult and religion in the Roman Empire, among them the distinction between public and private cult, the complex interrelations between

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different religious traditions, their mutually entangled developments and expansions, and the diversity of regional differences, rituals, religious texts and artefacts. Cups are the least studied of

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all Bronze Age funerary ceramics and their interpretations are still based on antiquarian speculation. This book presents the first study of these often highly decorated items including a

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**fully referenced and illustrated
national corpus that will form
the basis for future studies.**

**Deep in the heart of North
Yorkshire, at a place called
Walkington Wold, there lies a
rather unusual burial ground,**

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**an Anglo-Saxon execution
cemetery. Twelve skeletons
were unearthed by
archaeologists, ten without
skulls, later examination of the
skeletons revealed that their
owners were all subjected to**

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**judicial execution by
decapitation, one of which
required several blows. Similar
fates have befallen other
wretched souls, the
undignified burial of suicides -
in the Middle Ages, the most**

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profound of sins - and the desecration of their bodies, go largely unrecorded. While plague pits, vast cemeteries where victims of the Black Death were tossed into the ground, their bodies festering

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one on top of another, are only today betraying their secrets.

Although unpalatable to some, these burial grounds are an important part of our social heritage. They have been fashioned as much by the

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people who founded and used them, as by the buildings, gravestones and other features which they contain. They are records of social change; the symbols engraved upon individual memorials

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convey a sense of inherent belief systems, as they were constructed, adapted or abandoned depending on people's needs. Burying the Dead explores how these attitudes, practices and beliefs

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about death have undergone continual change. By studying the development of society's funerary spaces, the author reveals how we continue to reinforce our relationships with the dead, in a constant

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**and ongoing effort to maintain
a bond with them.**

**Perspectives from Across the
Mediterranean and Beyond
Religion in the Roman Empire
A Relational Realist
Archaeology of Early Bronze**

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Age Mortuary Practices
Mourning Animals
Death Rituals and Social Order
in the Ancient World
Encyclopedia of Death &
Human Experience
Writing History from a Female

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Perspective
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Art and religion are both well-attested and much-studied aspects of ancient Greek life, yet their relationship is not perfectly understood.

Religion in the Art of

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*Archaic and Classical Greece
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Archaeology*
presents an important
rethinking of these two
categories. The book
examines not only how and
where religious activity is
presented visually at
particular moments and in

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certain forms, but also what objects and images can tell us about the experiences and impressions of Greek religion. Through an exploration of portable or relatively small-scale art forms--vases, figurines,

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*gems, plaques--Tyler Jo
Smith focuses on the visual
and material evidence for
religious life and customs
in Archaic and Classical
Greece (sixth to fourth
centuries BC). The book
introduces its readers to*

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categories of religious practice (e.g., sacrifices, votive offerings, funerals), to the pertinent artistic evidence for them, and to a range of scholarly approaches. Smith combines the study of iconography and

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the examination of material objects with theoretical perspectives on ritual and performance. When given visual form, religion holds much in common with other ancient Greek modes of artistic expression,

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including dance and drama. Religion is viewed here as a dynamic performative act, as an expression of connectivity, and as a mechanism of communication. While the complexities of Greek religion cannot be

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*discerned through the visual
or material record alone,
Religion in the Art of
Archaic and Classical Greece
frames a more nuanced
reading of the artistic
evidence than has been
previously available. Richly*

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*illustrated with 245
halftones and seventeen
color plates of mostly small-
scale objects, the book is
much more than a gathering
of images and information in
a single place. Taken as a
whole, it argues for a*

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*visual and material
tradition that is intended
to express the ritualized
practices and shared
attitudes of religious life,
a story that large public
works alone are simply never
going to tell.*

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*16 papers presented from an
EAA session held at Krakow
in 2006, exploring various
aspects of the archaeology
of death. Contents: Chapter
1. The Materiality of Death:
Bodies, Burials, Beliefs
(Fredrik Fahlander & Terje*

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Oestigaard); Chapter 2. More
than Metaphor: Approaching

the Human Cadaver in

Archaeology (*Liv Nilsson*

Stutz); Chapter 3. A Piece
of the Mesolithic.

*Horizontal Stratigraphy and
Bodily Manipulations at*

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*Skateholm (Fredrik
Fahlander); Chapter 4.*

Excavating the Kings

Bones: The Materiality of

Death in Practice and Ethics

Today (Anders Kaliff & Terje

Oestigaard); Chapter 5. From

Corpse to Ancestor: The Role

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*of Tombside Dining in the
Transformation of the Body
in Ancient Rome (Regina
Gee); Chapter 6. Cremations,
Conjecture and Contextual
Taphonomies: Material
Strategies during the 4th to
2nd Millennia BC in Scotland*

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*(Paul R J Duffy and Gavin
MacGregor); Chapter 7.*

*Ritual and Remembrance at
Archaic Crustumium. The
Transformations of Past and
Modern Materialities in the
Cemetery of Cisterna Grande
(Rome, Italy) (Ulla Rajala);*

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*Chapter 8. Reuse in Finnish
Cremation Cemeteries under
Level Ground - Examples of
Collective Memory (Anna
Wickholm); Chapter 9. Life
and Death in the Bronze Age
of the NW of Iberian
Peninsula (Ana M. S.*

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Bettencourt); Chapter 10.

Norwegian Face-Urns: Local

Context and Interregional

Contacts (Malin Aasbe);

Chapter 11. The Use of Ochre

in Stone Age Burials of the

East Baltic (Ilga Zagorska);

Chapter 12. oDeath Mythso:

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*Performing of Rituals and
Variation in Corpse
Treatment during the
Migration Period in Norway
(Siv Kristoffersen and Terje
Oestigaard); Chapter 13.
Reproduction and Relocation
of Death in Iron Age*

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*Scandinavia (Terje Gansum);
Chapter 14. A Road for the
VikingAes Soul (Ake
Johansson); Chapter 15. A
Road to the Other Side
(Camilla Gr); Chapter 16.
Stones and Bones: The Myth
of Ymer and Mortuary*

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Practises with an Example
from the Migration Period in
Archaeology
Uppland, Central Sweden
(Christina Lindgren).

We live more intimately with
nonhuman animals than ever
before in history. The
change in the way we

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cohabitante with animals can be seen in the way we treat them when they die. There is an almost infinite variety of ways to help us cope with the loss of our nonhuman friends—from burial, cremation, and taxidermy; to

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wearing or displaying the
remains (ashes, fur, or
other parts) of our deceased
animals in jewelry, tattoos,
or other artwork; to
counselors who specialize in
helping people mourn pets;
to classes for

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veterinarians; to tips to help the surviving animals who are grieving their animal friends; to pet psychics and memorial websites. But the reality is that these practices, and related beliefs about animal

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souls or animal afterlife, generally only extend, with very few exceptions, to certain kinds of animals—pets. Most animals, in most cultures, are not mourned, and the question of an animal afterlife is not

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contemplated at all.

Mourning Animals

*investigates how we mourn
animal deaths, which animals
are grievable, and what the
implications are for all
animals.*

**Winner of the AFS Elli*

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*Köngäs-Maranda Prize 2016**
Multidisciplinary or post-
disciplinary research is
what is needed when dealing
with such complex subjects
as ritual behaviour. This
research, therefore,
combines ethnography with

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historical sources to examine the relationship between modern Greek death rituals and ancient written and visual sources on the subject of death and gender. The central theme of this work is women's role in

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connection with the cult of the dead in ancient and modern Greece. The research is based on studies in ancient history combined with the author's fieldwork and anthropological analysis of today's Mediterranean

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societies. Since death rituals have a focal and lasting importance, and reflect the gender relations within a society, the institutions surrounding death may function as a critical vantage point from

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which to view society. The comparison is based on certain religious festivals that are dedicated to deceased persons and on other death rituals. Using laments, burials and the ensuing memorial rituals,

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the relationship between the cult dedicated to deceased mediators in both ancient and modern society is analysed. The research shows how the official ideological rituals are influenced by the domestic rituals people

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perform for their own dead, and vice versa, that the modern domestic rituals simultaneously reflect the public performances. As this cult has many parallels with the ancient official cult, the following questions are

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central: Can an analysis of modern public and domestic rituals in combination with ancient sources tell the reader more about the ancient death cult as a whole? What does such an analysis suggest about the

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relationship between the domestic death cult and the official? Since the practical performance of the domestic rituals was - and still remains - in the hands of women, it is crucial to discover the extent of their

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*influence to elucidate the
real power relations between
women and men. This research
represents a new
contribution to earlier
presentations of the Greek
"reality", but mainly from
the female perspective,*

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which is highly significant since men produced most of the ancient sources. This means that the principal objective for this endeavour is to question the ways in which history has been written through the ages, to

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*supplement the male with a
female perspective, perhaps
complementing an Olympian
Zeus with a Chthonic Mother
Earth. The research brings
both ancient and modern
worlds into mutual
illumination; its relevance*

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Archaeology
therefore transcends the
Greek context both in time
and space.

*Rituals and Practices
Surrounding Animal Death
1-*

*Life and Death in Asia Minor
in Hellenistic, Roman and*

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Byzantine Times

An Archaeological History of

Burial Grounds, Graveyards

and Cemeteries

A Companion to Religion in

Late Antiquity

Function and Meaning in

Ancient Funerary Practices

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*The Material Culture of
Death in Medieval Japan*

Music is often our companion when dealing with the incomprehensibility of loss. This edited collection speaks to the multifarious and complex ways in which music accompanies, supplements, and complements

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aspects of death and dying, whether this is the death of a loved one, or a celebrity from popular culture.

A crucial text for any university course on the interaction of archaeology and the Bible The world of early Christians was not a world lived in texts; it was a world saturated with material reality

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and concerns: what, where and when to eat or drink; how to present oneself in the space of bodily life and that of death; how to move from one place to another; what impacted status or the adjudication of legal charges. All these and more controlled so much of life in the

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ancient world. The Christians were not immune from the impact of these realities. Sometimes they absorbed their surrounds; sometimes they quite explicitly rejected the material practices bearing in on them; frequently they modified the practice and the rationale to create a

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significant Christian alternative. The collection of essays in this volume come from a range of international scholars who, for all their different interests and critical commitments, are yet united in treasuring research into the Greek and Roman worlds in which Christians sought to make their

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way. They offer these essays in honor of one who has made a lifetime's work in mining ancient material culture to extract nuggets of insight into early Christian dining practices: Dennis E. Smith. Features Rich examples of method in the utilization of ancient material culture for biblical

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interpretation. Thirteen essays with a response from Dennis E. Smith Maps, diagrams, and plates

Death in the Victorian Family explores family experiences of dying, death, grieving, and mourning in the years between 1830 and 1920. The author examines the experiences of 55

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families, including the Gladstones,
the Lytteltons, and the Royal Family.

Juxtaposing and interlacing
similarities and differences across and
beyond the pre-modern
Mediterranean world, Christian,
Islamic and Jewish healing traditions,
the collection highlights and nuances

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some of the recent critical advances
in scholarship on death and disease.

Burying the Dead

Do Funerals Matter?

Dying to Eat

Bodies, Burials, Beliefs

Death rituals, ideology, and the
development of early Mesopotamian

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kingship
Rituals of Death and Dying in Modern
and Ancient Greece

A Companion to Death, Burial, and
Remembrance in Late Medieval and
Early Modern Europe, c.1300-1700

**In the present as in the past, the
dead have been deployed to**

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promote visions of identity, as well as ostensibly wider human values. Through a series of case studies from ancient Egypt through prehistoric, historic, and present-day Europe, this book discusses what is constant and what is locally and historically

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specific in our ways of interacting with the remains of the dead, their objects, and monuments. Postmortem interaction encompasses not only funerary rituals and intergenerational engagement with forebears, but also concerns encounters with

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the dead who died centuries and millennia ago. Drawing from a variety of disciplines such as archaeology, bioarchaeology, literary studies, ancient Egyptian philology, and sociocultural anthropology, this volume provides an interdisciplinary

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account of the ways in which the dead are able to transcend temporal distances and engender social relationships. Until quite recently, literary sciences and archaeology were generally regarded as incommensurable in their aims, methodologies, and

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source material. Although archaeologists and literary critics have been increasingly willing to borrow concepts and terminology from the other discipline, this book is one examples of a genuinely collaborative endeavor. This is an open access book.

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"The book is well organized, well detailed, and well referenced; it is an invaluable sourcebook for researchers and clinicians working in the area of bereavement. For those with limited knowledge about bereavement, this volume

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provides an excellent introduction to the field and should be of use to students as well as to professionals," states Contemporary Psychology. The Lancet comments that this book "makes good and compelling reading. . . . It was mandated to

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address three questions: what is known about the health consequences of bereavement; what further research would be important and promising; and whether there are preventive interventions that should either be widely adopted or further

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tested to evaluate their efficacy. The writers have fulfilled this mandate well."

Food has played a major role in funerary and memorial practices since the dawn of the human race. In the ancient Roman world, for example, it was common

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practice to build channels from the tops of graves into the crypts themselves, and mourners would regularly pour offerings of food and drink into these conduits to nourish the dead while they waited for the afterlife. Funeral cookies wrapped with printed

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prayers and poems meant to comfort mourners became popular in Victorian England; while in China, Japan, and Korea, it is customary to offer food not only to the bereaved, but to the deceased, with ritual dishes prepared and served to the dead.

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Dying to Eat is the first interdisciplinary book to examine the role of food in death, bereavement, and the afterlife. The contributors explore the phenomenon across cultures and religions, investigating topics including tombstone rituals in

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Buddhism, Catholicism, and Shamanism; the role of death in the Moroccan approach to food; and the role of funeral casseroles and church cookbooks in the Southern United States. This innovative collection not only offers food for thought regarding

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the theories and methods behind these practices but also provides recipes that allow the reader to connect to the argument through material experience. Illuminating how cooking and corpses both transform and construct social rituals, Dying to Eat serves as a

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Archaeology/
**fascinating exploration of the
foodways of death and
bereavement.**

**This study is the first in the
English language to explore the
ways medieval Japanese sought to
overcome their sense of
powerlessness over death. By**

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attending to both religious practice and ritual objects used in funerals in the fourteenth and fifteenth centuries, it seeks to provide a new understanding of the relationship between the two. Karen Gerhart looks at how these special objects and rituals

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functioned by analyzing case studies culled from written records, diaries, and illustrated handscrolls, and by examining surviving funerary structures and painted and sculpted images. The work is divided into two parts, beginning with compelling

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depictions of funerary and memorial rites of several members of the aristocracy and military elite. The second part addresses the material culture of death and analyzes objects meant to sequester the dead from the living: screens, shrouds, coffins,

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carriages, wooden fences. This is followed by an examination of implements (banners, canopies, censers, musical instruments, offering vessels) used in memorial rituals. The final chapter discusses the various types of and uses for portraits of

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the deceased, focusing on the manner of their display, the patrons who commissioned them, and the types of rituals performed in front of them. Gerhart delineates the distinction between objects created for a single funeral and meant for use

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in close proximity to the body, such as coffins and those, such as banners, intended for use in multiple funerals and other Buddhist services. Richly detailed and generously illustrated, Gerhart introduces a new perspective on objects typically

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either overlooked by scholars or valued primarily for their artistic qualities. By placing them in the context of ritual, visual, and material culture, she reveals how rituals and ritual objects together helped to comfort the living and improve the deceased's situation

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in the afterlife as well as to guide and cement societal norms of class and gender. Not only does her book make a significant contribution in the impressive amount of new information that it introduces, it also makes an important theoretical

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contribution as well in its interweaving of the interests and approaches of the art historian and the historian of religion. By directly engaging and challenging methodologies relevant to ritual studies, material culture, and art history,

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**it changes once and for all our
way of thinking about the visual
and religious culture of
premodern Japan. "**

**Grave Disturbances
Dead Bodies, Funerary Objects,
and Burial Spaces Through Texts
and Time**

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**This volume, with essays by
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prehistoric humans attempted to
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conceptualise death.

**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**

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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

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**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**

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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

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**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**

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**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**

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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.**

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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

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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

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approaches being applied to analyze post-depositional processes in graves.

This companion volume seeks to trace the development of ideas relating to death, burial, and the remembrance of the dead in

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**Europe from ca.1300-1700.
In Christian Symbol and Ritual,
Bernard Cooke and Gary Macy
offer an accessible and engaging
introduction to the topic written
from a non-denominational
perspective. Cooke and Macy**

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**demonstrate that celebration,
ritual, and symbol are already
central to our lives, even though
most do not see their actions as
symbolic or ritualistic. They
connect central Christian symbols
to the symbols and rituals already**

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present in everyday life and place Christian theology in a familiar context. After discussing the characteristics and functions of rituals, they explore different kinds of ritual, including those of friendship, worship, and healing.

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The authors also examine such questions as how rituals establish and maintain power relationships, how "official" rituals are different from "popular" Christian rituals and devotions, and how Christian rituals

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**function in the process of human
salvation. Christian Symbol and
Ritual is an invaluable resource
for students, teachers, and lay
readers.**

**Death Ritual and the
Reproduction of Moral**

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This book brings together
sources translated from a wide
variety of ancient languages to
showcase the rich history of
pre-Roman Italy, including its

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cultures, politics, trade,
languages, writing systems,
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practices, and conflicts. This
book allows readers to access
diverse sources relating to the
history and cultures of pre-

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thematic organisation of this sourcebook helps readers to make connections across languages and communities, and showcases the interconnectedness of ancient Italy. This book includes

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maps, a timeline, and guides to further reading, making it accessible to students and other readers who are new to this subject. Italy Before Rome is aimed at undergraduate and graduate students, including

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those who have not studied
the ancient world before. It is
also intended to be useful to
researchers approaching this
material for the first time, and
to university and
schoolteachers looking for an

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overview of early Italian sources.

Jewish customs and traditions about death, burial and mourning are numerous, diverse and intriguing. They are considered by many to

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have a respectable pedigree
that goes back to the earliest
rabbinic period. In order to
examine the accurate
historical origins of many of
them, an international
conference was held at Tel

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Aviv University in 2010 and
experts dealt with many
aspects of the topic. This
volume includes most of the
papers given then, as well as a
few added later. What emerges
are a wealth of fresh material

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and perspectives, as well as the realization that the high Middle Ages saw a set of exceptional innovations, some of which later became central to traditional Judaism while others were gradually

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abandoned. Were these innovations influenced by Christian practice? Which prayers and poems reflect these innovations? What do the sources tell us about changing attitudes to death

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convey the emotional power of
the death rituals of a small
Greek village--the funeral, the
singing of laments, the
distribution of food, the daily
visits to the graves, and
especially the rite of

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exhumation. These rituals help Greek villagers face the universal paradox of mourning: how can the living sustain relationships with the dead and at the same time bring them to an end, in order

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to continue to live
meaningfully as members of a
community? That is the
villagers' dilemma, and our
own. Thirty-one moving
photographs (reproduced in
duotone to do justice to their

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great beauty) combine with
vivid descriptions of the
bereaved women of "Potamia"
and with the words of the
funeral laments to allow the
reader an unusual emotional
identification with the people

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of rural Greece as they
struggle to integrate the
experience of death into their
daily lives. Loring M.
Danforth's sensitive use of
symbolic and structural
analysis complements his

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discussion of the social
context in which these rituals
occur. He explores important
themes in rural Greek life,
such as the position of
women, patterns of reciprocity
and obligation, and the nature

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authors examine the theories and methods used in the study of religion during this period, consider the most notable historical developments, and reveal how religions spread geographically. The authors also review the major religious traditions

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that emerged in Late Antiquity and include reflections on the interaction of these religions within their particular societies and cultures. This important Companion: Brings together in one volume the work of a notable team of international

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scholars Explores the principal
geographical divisions of the late
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Antiquity includes information on the current trends in late-antique scholarship on religion. Written for scholars and students of religion, *A Companion to Religion in Late Antiquity* offers a comprehensive survey of religion and the influence

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religion played in the culture,
politics, and social change during
the late antique period.

At the beginning of Mesopotamia's
Early Dynastic period, the political
landscape was dominated by temple
administrators, but by the end of the

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practices. In this period, rulers whose titles we translate as king assumed control.

This book argues that the ritual process of mourning, burying, and venerating dead elites contributed to this change. Part one introduces the rationale for seeing rituals as a

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means of giving material form to ideology and, hence, structuring overall power relations. Part two presents archaeological and textual evidence for the death rituals. Part three interprets symbolic objects found in the Royal Cemetery of Ur,

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showing they reflect ideological doctrines promoting the office of kingship. This book will be particularly useful for scholars of Mesopotamian archaeology and history.

This book seeks to revitalise the

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somewhat stagnant scholarly debate on Germanic rulership in the first millennium AD. A series of comprehensive chapters combines literary evidence on Scandinavia's polities, kings, and other rulers with archaeological, documentary,

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toponymical, and linguistic evidence. The picture that emerges is one of surprisingly stable rulership institutions, sites, and myths, while control of them was contested between individuals, dynasties, and polities. While in the

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early centuries, Scandinavia was
integrated in Germanic Europe,
profound societal and cultural
changes in 6th-century Scandinavia
and the Christianisation of
Continental and English kingdoms
set northern kingship on a different

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path. The pagan heroic warrior ethos, essential to kingship, was developed and refined; only to recur overseas embodied in 9th–10th-century Vikings. Three chapters on a hitherto unknown masonry royal manor at Avaldsnes in western

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Norway, excavated 2017, concludes this volume with discussions of the late-medieval peak of Norwegian kingship and its eventual downfall in the late 14th century. This book's discussions and results are relevant to all scholars and students of 1st-

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**This volume represents a
collection of contributions
presented by the authors**

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**during the Second Annual
University of Chicago Oriental
Institute Seminar Performing
Death: Social Analyses of
Funerary Traditions in the
Ancient Mediterranean, held at
the Oriental Institute,**

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February 17-18, 2006. The principal aim of the two-day seminar was to interpret the social relevance resulting from the enactment of funerary rituals within the broad-reaching Mediterranean basin

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from prehistoric periods to the Roman Age. Efforts were concentrated on creating a panel composed of scholars with diverse backgrounds - anthropologists, historians, archaeologists, art historians,

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**and philologists - and the
knowledge and expertise to
enrich the discussion through
the presentation of case-
studies linked to both textual
and archaeological evidence
from the Mediterranean**

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region. Fundamental to the successful realisation of this research process was the active dialogue between scholars of different backgrounds. These communicative exchanges

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provided the opportunity to integrate different approaches and interpretations concerning the role played by the performance of ancient funerary rituals within a given society and, as a result,

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helped in defining a coherent outcome towards the interpretation of ancient communities' behaviours. Mortuary Dialogues presents fresh perspectives on death and mourning across the

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modernity and its enormous transformations. The book's key concept, "mortuary dialogue," describes the different genres of talk and expressive culture through which people struggle to

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**restore individual and
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many manifestations of the paranormal in the Middle Ages. The guiding principle of the collection is to depart from symbolic or reductionist readings of the subject matter in favor of focusing on the

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paranormal as human experience and, essentially, on how these experiences are defined by the sources. The authors work with a variety of medieval Icelandic textual sources, including family

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**sagas, legendary sagas,
romances, poetry,
hagiography and miracles,
exploring the diversity of
paranormal activity in the
medieval North. This volume
questions all previous**

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definitions of the subject matter, most decisively the idea of saga realism, and opens up new avenues in saga research.

Life and Death in Asia Minor combines contributions in both

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archaeology and bioarchaeology in Asia Minor in the period ca. 200 BC - AD 1300 for the first time. The archaeology topics are wide-ranging including death and territory, death and landscape

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perception, death and urban transformations from pagan to Christian topography, changing tomb typologies, funerary costs, family organization, funerary rights, rituals and practices among

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pagans, Jews, and Christians, inhumation and Early Byzantine cremations and use and reuse of tombs. The bioarchaeology chapters use DNA, isotope and osteological analyses to discuss, both

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**include the sites of Hierapolis,
Laodikeia, Aphrodisias, Tlos,
Ephesos, Priene, Kyme,
Pergamon, Amorion, Gordion,
Boğazkale, and Arslantepe.
The theoretical and
methodological approaches**

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used make it highly relevant for people working in other geographical areas and time periods. Many of the articles could be used as case studies in teaching at schools and universities. An important

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objective of the publication has been to see how the different types of results emerging from archaeological and natural science studies respectively could be integrated with each other and

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pose new questions on ancient societies, which were far more complex than historical and social studies of the past often manage to transmit.

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**Europe during the 6th and 7th
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sociocultural, and research-based
perspectives on death rituals,
drawing from myriad sources to**

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create a picture of what death rituals have been; and where, especially in the Western world, they are going. Death educators, researchers, counselors, clergy, funeral-service professionals, and others will appreciate the book's theory- and

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research-based approach to the ways in which different cultural groups memorialize their dead. They will also find clear clinical and practical applications in the author's exploration of the five ritual anchors of death-related ceremonial practice

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and help for professionals counseling the bereaved surrounding funerals. Based on nearly three decades of research and teaching on funeral rites, this volume promises to fill an important gap in the cross-cultural literature on bereavement, while

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answering an important question for our generation: Do funerals matter? The forms by which a deceased person may be brought to rest are as many as there are causes of death. In most societies the disposal of the corpse is accompanied by some form

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of celebration or ritual which may range from a simple act of deportment in solitude to the engagement of large masses of people in laborious and creative festivities. In a funerary context the term ritual may be taken to represent a process

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that incorporates all the actions performed and thoughts expressed in connection with a dying and dead person, from the preparatory pre-death stages to the final deposition of the corpse and the post-mortem stages of grief and commemoration.

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The contributions presented here are focused not on the examination of different funerary practices, their function and meaning, but on the changes of such rituals _ how and when they occurred and how they may be explained. Based on case

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studies from a range of geographical regions and from different prehistoric and historical periods, a range of key themes are examined concerning belief and ritual, body and deposition, place, performance and commemoration, exploring a

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complex web of practices.

**The Emergent Past approaches
archaeological research as an
engagement within an assemblage - a
particular configuration of
materials, things, places, humans,
animals, plants, techniques,**

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technologies, forces, and ideas. Fowler develops a new interpretative method for that engagement, exploring how archaeological research can, and does, reconfigure each assemblage. Recognising the successive relationships that give rise

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to and reshaped assemblages overtime, he proposes a relational realist understanding of archaeological evidence based on a reading of relational and non-representational theories. The volume explores this new approach

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through the first ever synthesis of Chalcolithic and Early Bronze Age mortuary practices in Northeast England (c.2500-1500 BC). His study moves from analyses of changing types of mortuary practices and associated things and places, to a

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**vivid discussion of how past
relationships unfolded over time and
gave rise to specific patterns in the
material remains we have today.**

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Death in the Victorian Family

**Dying is a social as well as
physiological phenomenon.**

**Each society characterizes
and, consequently, treats
death and dying in its own**

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individual ways—ways that differ markedly. These particular patterns of death and dying engender modal cultural responses, and such institutionalized behavior has familiar, economical, educational, religious, and

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political implications. The Handbook of Death and Dying takes stock of the vast literature in the field of thanatology, arranging and synthesizing what has been an unwieldy body of knowledge into a concise,

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yet comprehensive reference work. This two-volume handbook will provide direction and momentum to the study of death-related behavior for many years to come. Key Features More than 100 contributors

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dimension of death-related
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