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Bereavement And Commemoration An Archaeology

In this book, Sarah Tarlow provides an innovative archaeology of bereavement, mortality and memory in the early modern and modern period. She draws on literary and historical sources as well as on material evidence to examine the evolution of attitudes towards death and commemoration over four centuries.

Bereavement and Commemoration: An Archaeology of Mortality ...

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Bereavement and commemoration: an archaeology of mortality ...

An Archaeology of Remembering: Death, Bereavement and the First World War Sarah Tarlow Archaeological approaches to death and commemoration which privilege the negotiation of power relationships can underestimate the importance of personal and emotional re-sponses to bereavement and mortality.

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Tarlow, S. (1999) Bereavement and Commemoration: an Archaeology of Mortality, Oxford: Blackwell. Verdery, K. (1999) The Political Lives of Dead Bodies: Reburial and Post-socialist Change, Chichester: Columbia University Press. Walter, T. (1999) On Bereavement: The Culture of Grief, Buckingham: Open University Press. 1998

This book provides an historical archaeology of death, burial and bereavement from the Reformation to the present.

This volume offers a range of case studies and reflections on aspects of death and burial in post-medieval Europe.

Drawing on archaeological, historical, theological, scientific and folkloric sources, Sarah Tarlow's interdisciplinary study examines belief as it relates to the dead body in early modern Britain and Ireland. From the theological discussion of bodily resurrection to the folkloric use of body parts as remedies, and from the judicial punishment of the corpse to the ceremonial interment of the social elite, this book discusses how seemingly incompatible beliefs about the dead body existed in parallel through this tumultuous period. This study, which is the first to incorporate archaeological evidence of early modern death and burial from across Britain and Ireland, addresses new questions about the materiality of death: what the dead body means, and how its physical substance could be attributed with sentience and even agency. It provides a sophisticated original interpretive framework for the growing quantities of archaeological and historical evidence about mortuary beliefs and practices in early modernity.

Historical burial grounds are an enormous archaeological resource and have the potential to inform studies not only of demography or the history of disease and mortality, but also histories of the body, of religious and other beliefs about death, of changing social relationships, values and aspirations. In the last decades, the intensive urban development and a widespread legal requirement to undertake archaeological excavation of historical sites has led to a massive increase in the number of post-medieval graveyards and burial places that have been subjected to archaeological investigation. The archaeology of the more recent periods, which are comparatively well documented, is no less interesting and important an area of study than prehistoric periods. This volume offers a range of case studies and reflections on aspects of death and burial in post-medieval Europe. Looking at burial goods, the spatial aspects of cemetery organisation and the way that the living interact with the dead, contributors who have worked on sites from Central, North and West Europe present some of their evidence and ideas. The coherence of the volume is maintained by a substantial integrative introduction by the editor, Professor Sarah Tarlow.

“ This book is a ‘ first ’ and a necessary one. It is an exciting and far-ranging collection of studies on post-medieval burial practice across Europe that will most certainly be used extensively ” Professor Howard Williams

This book is the first detailed examination of death in early modern Ireland. It deals with the process of dying, the conduct of funerals, the arrangement of burials, the private and public commemoration of the dead, and ideas about the afterlife. It further considers ways in which the living fashioned ceremonies of death and the reputations of the dead to support their own ends. It will be of interest to those concerned with Irish history and death studies generally.

The Oxford Handbook of the Archaeology of Death and Burial reviews the current state of mortuary archaeology and its practice, highlighting its often contentious place in the modern socio-politics of archaeology. It contains forty-four chapters which focus on the history of the discipline and its current scientific techniques and methods. Written by leading, international scholars in the field, it derives its examples and case studies from a wide range of time periods, such as the middle palaeolithic to the twentieth century, and geographical areas which include Europe, North and South America, Africa, and Asia. Combining up-to-date knowledge of relevant archaeological research with critical assessments of the theme and an evaluation of future research trajectories, it draws attention to the social, symbolic, and theoretical aspects of interpreting mortuary archaeology. The volume is well-illustrated with maps, plans, photographs, and illustrations and is ideally suited for students and researchers.

Death, dying and burial produce artefacts and occur in spatial contexts. The interplay between such materiality and the bereaved who commemorate the dead yields interpretations and creates meanings that can change over time. Materiality is more than simple matter, void of meaning or relevance. The apparent inanimate has meaning. It is charged with significance, has symbolic and interpretative value—perhaps a form of selfhood, which originates from the interaction with the animate. In our case, gravestones, bodily remains and the spatial order of the cemetery are explored for their material agency and relational constellations with human perceptions and actions. Consciously and unconsciously, by interacting with such materiality, one is creating meaning, while materiality retroactively provides a form of agency. Spatiality provides more than a mere context: it permits and shapes such interaction. Thus, artefacts, mementos and memorials are exteriorised, materialised, and spatialized forms of human activity: they can be understood as cultural forms, the function of which is to sustain social life. However, they are also the medium through which values, ideas and criteria of social distinction are reproduced, legitimised, or transformed. This book will explore this interplay by going beyond the consideration of simple grave artefacts on the one hand and graveyards as a space on the other hand, to examine the specific interrelationships between materiality, spatiality, the living, and the dead. The chapters in this book were originally published as a special issue of the journal *Mortality*.

This volume investigates the archaeology of death and commemoration through thematically linked case studies drawn from the Classical world. These investigations stress the processes of burial and commemoration as inherently social and designed for an audience, and they explore the meaning and importance attached to preserving memory. While previous investigations of Greek and Roman death and burial have tended to concentrate on period- or regionally-specific sets of data, this volume instead focuses on a series of topical connections that highlight important facets of death and commemoration significant to the larger Classical world. Living through the dead investigates the subject of death and commemoration from a diverse set of archaeologically informed approaches, including visual reception, detailed analysis of excavated remains, landscape, and post-classical reflections and draws on artefactual, documentary and pictorial evidence. The nine papers present recent research by some of the leading voices on the subject, as well as some fresh

perspectives. Case studies come from Thermopylae, the Bosporan kingdom, Athens, Republican Rome, Pompeii and Egypt. As a collected volume, they provide thematically linked investigations of key issues in ritual, memory and (self)presentation associated with death and burial in the Classical period. As such, this volume will be of particular interest to postgraduate students and academics with specialist interests in the archaeology of the Classical world and also more broadly, as a source of comparative material, to people working on issues related to the archaeology of death and commemoration.

The essays in *Archaeology and History in Roman, Medieval and Post-Medieval Greece* honor the contributions of Timothy E. Gregory to our understanding of Greece from the Roman period to modern times. Evoking Gregory's diverse interests, the volume brings together anthropologists, art historians, archaeologists, historians, and philologists to address such contested topics as the end of Antiquity, the so-called Byzantine Dark Ages, the contours of the emerging Byzantine civilization, and identity in post-Medieval Greece. These papers demonstrate the continued vitality of both traditional and innovative approaches to the study of material culture and emphasise that historical interpretation should be the product of methodological self-awareness. In particular, this volume shows how the study of the material culture of post-Classical Greece over the last 30 years has made significant contributions to both the larger archaeological and historical discourse. The essays in this volume are organized under three headings - *Archaeology and Method*, *the Archaeology of Identity*, and *the Changing Landscape* - which highlight three main focuses of Gregory's research. Each essay interlaces new analyses with the contributions Gregory has made to our understanding of Medieval and Post-Medieval Greece. Read together these essays not only make a significant contribution to how we understand the post-Classical Greek world, but also to how we study the material culture of the Mediterranean world more broadly.

The archaeology of death is a central aspect of our attempts to understand vanished societies. Through funeral remains we learn of the attitudes of prehistoric peoples to death and the afterlife, and also of their social organisation.

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