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DEATH EMBODIED. ARCHAEOLOGICAL APPROACHES TO THE TREATMENT OF THE CORPSE. Edited by ZOË L. DEVLIN and EMMA-JAYNE GRAHAM. Pp. 174, Illus 29. Oxbow Books (Studies in Funerary Archaeology), 2015. Price: £38.00. ISBN 978 178297 943 2.

Death Embodied draws together eight papers about the body in archaeology, exploring how people interacted with bodies, and how the body - as opposed to the skeleton we more commonly excavate - is central to burial practice. The volume is broad in geographical and chronological scope, and utilises a variety of different standpoints.

The book opens with an introduction by Emma-Jayne Graham, who uses two antiquarian discoveries of Roman remains to set the scene and to address the broad theoretical themes running through the book. The chapter draws upon a wide range of literature to emphasise the diversity in our approaches to understanding funerary practice and the body itself. Both normative and deviant burials are considered (and the fine line between these categories explored), placing the body at the centre of the discussion.

Arguing against the duality of inhumation and cremation, Katharina Rebay-Salisbury explores the range of burial rites collectively described as 'partial cremation'. The paper focuses on archaeological examples from European prehistory and the classical world, which are placed within a global theoretical framework, providing a good basis from which to explore the continuum that lies between inhumation and cremation. In chapter three, Emma-Jane Graham returns, discussing the large scale abandonment of the cremation rite in favour of inhumation in the late first and early second century AD. The paper discusses the way the body was treated in the inhumations of Roman Italy, exploring what this can reveal about changing attitudes to funerary rites. She argues that the materiality of the corpse itself will have affected the mourners; emotionally, physically through the senses, and through their actions and identities within the rites, so much so that different levels of interaction with the corpse may be linked to changes in perceptions of the material body and what was deemed appropriate in terms of funerary rites.

The next two chapters focus on Anglo-Saxon England. Zoë Devlin opens by contrasting the post-mortem treatment of St Æthelthryth, whose uncorrupted body was translated in Ely in 695 AD, and the execution, display, decomposition, and final deposition of a 30-40 year old female in Anglo-Saxon Northamptonshire. These two extreme examples reveal unexpected commonalities in how the physical appearance of the body were thought to reveal the individuals' natures: a pious virgin and an executed criminal. The paper then explores the probable reasons behind, and experiences of, deliberately opening or disturbing graves at other later Anglo-Saxon cemeteries. Edeltraud Aspöck uses a contextual approach to evaluate the dichotomy of normative (positive) and deviant

(negative) burial, arguing for greater variety of practice and the existence of positive deviant burials. Her argument is illustrated with an engaging exploration of grave opening and post-depositional treatment of the body at the Winnall II cemetery in Hampshire.

Daniella Hoffman continues the critique of the normative/deviant burial dichotomy, through her examination of funerary variability in Neolithic central Europe, arguing for a more positive interpretation of atypical burials. Elisa Perego and colleagues explore marginalisation in late prehistoric Veneto, Italy. They propose a framework for exploring social marginality from funerary archaeology and apply it to Bronze Age and early Iron Age northern Italy, revealing a complex pattern of normative and atypical funerary rites which may relate to different 'shades' of individual marginality. The final chapter by Simon Stoddart and Caroline Malone focuses on levels of participation at elaborate prehistoric monuments in Malta, considering to what extent communities and individuals participated in the rituals of body manipulation. They surmise that only a small proportion of the living population were interred in the monuments and explore different models of participation for the funerary rituals.

Throughout the volume, the body is central to interpretation, considering the body as lived and its treatment, manipulation and, in some cases, transformation through fire (both accidental and deliberate) as parts of extended funerary rites and ongoing processes. It reminds us that the remains we excavate reflect a snapshot in time, one that is perhaps different to the final tableau seen by the mourners, and which may have then been manipulated repeatedly. Overall, this book is a valuable addition to the funerary archaeology literature.

Jo Buckberry