MORTUARY ARCHAEOLOGY TODAY
Approaches, methods and ethics
Symposium and Workshop
University of Groningen
April 19-20, 2018

Programme & Abstracts
If your badge, conference bag or (parts of) its content are at risk of ending up in a bottom drawer to be never looked at again – please consider handing them back to us, so we can reuse them, or find new owners for them. Thank you!
Word of welcome

The Mortuary Archaeology today Committee wants to wish you a warm welcome in the Dutch town of Groningen. For several of you this will be the first time visiting this northern Dutch city but hopefully you will soon agree with us: “Er gaat niets boven Groningen” (“Nothing above/better than Groningen”).

In the coming days we will look at mortuary archaeology from many angles. Over the last few decades there have been huge advances in the techniques that can be applied in the analysis of mortuary remains. We can learn more and more from the grave contexts and the bones themselves. Bones can help us to reconstruct diet and health of the deceased during life, diseases people suffered from or even if people originated from regions other than where they found their final resting place. At the same time developments in our thinking have altered the way we look at graves and how they should be interpreted by archaeologists. Mortuary rituals, attitudes to death, identities, emotions and even political motives play a role in their creation, but make their interpretation difficult. Nevertheless the mortuary remains are perhaps as close as an archaeologist can come to the people they study and offer a glimpse into how a society saw itself and the ideals people lived and died by.

One of the main aims of organizing this event was to open a dialogue between the different disciplines concerning themselves with the study of burials. During the next two days we encourage everybody to listen to, learn from and discuss as much as possible with each other about the approaches to mortuary remains and hopefully become inspired of the potential of mortuary studies. Finally, we of course hope you will enjoy the event and keep the dialogue between disciplines going in the future!

Kind Regards,
The Mortuary Archaeology Today Committee

Eveline Altena,
Elizabeth Lawton-Matthews,
Karla de Roest,
Iris Rom
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<td>Joanna Dębowska-Ludwin, Jagiellonian University, Krakow.</td>
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<td>Sylviane Déderix, University of Heidelberg &amp; Aurore Schmitt, CNRS</td>
<td>Double funerals in Minoan Crete? The evidence from the cemetery of Sissi (Zone 9)</td>
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<td>Burials and everyday life in pre-Hispanic Nicaragua, AD 300-1250.</td>
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<td>Prof. Howard Williams</td>
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**PROGRAMME Workshop 20-4-2018**

*Harmonie Building, Oude Kijk in ’t Jatstraat 26*

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The archaeological study of cremation practices is a vibrant strand of archaeological research that challenges both representational approaches to mortuary variability and change, but also queries the parameters, processes and scales by which we work as bioarchaeologists and mortuary archaeologists. This presentation will attempt to sketch the range of ways in which the archaeology of cremation has, in recent years, facilitated new perspectives about death and society. I offer some case studies from my own research in early medieval archaeology, contemporary archaeology, and the public archaeology of death, that have sought to connect the archaeological investigation of cremation with broader interdisciplinary questions regarding mortality and identity in the past and present.
Session 1A

*New methods in funerary archaeology*


Leiden University Medical Center (LUMC)

**A stable story: insights in the development of a (post)medieval population in the east of the Netherlands**

Recent excavations in the historic cemetery of the eastern Dutch town of Oldenzaal yielded 2750 skeletons, of which 200 were selected for detailed analysis. We applied a combination of different bioarchaeological methods to create a detailed picture of the population of Oldenzaal and surroundings and its development over time between the early middle ages and early 19th century.

Research questions concerned the themes demography, socio-economic position, health, diet and migration and mobility, with a focus on diachronic changes. The following methods were applied on all 200 skeletons: physical anthropology, palaeopathology, DNA analysis (autosomal and Y-chromosomal STR’s and mitochondrial and Y-chromosomal haplogroups) and isotope analysis (strontium, oxygen and carbon and nitrogen).

Overall we see proof of a stable population. There are no significant changes over time in the level and type of genetic diversity or amount of migrants and diet based on isotopes. Although several migrants from outside of the Netherlands could be identified, the results of the DNA and isotope analysis indicate that this population was not so much influenced by large distance migration, but rather by mobility on a regional level. The temporal changes that are observed are mainly related to changes in life conditions and daily activities over time.

*Key words* Methodology, DNA-Analysis, aDNA, Mobility
Death in High Definition. Current use and future development of archaeothanatology to understand funerary practices

An important aim of archaeology is to understand how people in the past dealt with death and the dead. In order to understand the social and cultural aspects of burial, it is important to be able to distinguish the effects of a multitude of taphonomic processes on assemblage patterning from human funerary practices.

This presentation examines how the French-developed methodological approach archaeothanatology is used to reconstruct the original mode of burial and subsequent taphonomic processes in the grave. Particular attention is given to body position, body treatment and timing of deposition (i.e. stage of body decomposition upon burial), since these are intimately associated with concepts of death and decay, the afterlife, and agency of the deceased. Important limitations of the methodological approach are highlighted, and the potential of interdisciplinary actualistic experimental research at human decomposition research facilities to improve our understanding of past funerary practices is discussed.

Key words Methodology, Archaeothanatology; taphonomy; experimental research.
Signatures of archaeological burials contained in grave soils

The InterArChive project, a collaborative venture involving the Departments of Archaeology and Chemistry of the University of York, and the School of Biological and Environmental Sciences of the University of Stirling, aimed to reveal a hidden archive contained within the soils of archaeological burials. The project involved a unique combination of soil micromorphology, inorganic geochemistry and trace organic chemical analysis to characterise sediments surrounding the skeletal remains in archaeological burial contexts. The project, funded by an ERC Advanced Researcher Grant, was led by Brothwell (archaeology) and Keely (organic chemistry) assisted by Usai (micromorphology) and Wilson (inorganic elemental analysis).

The presentation will detail micromorphological and organic analyses of soils from a selection of archaeological sites, highlighting several key features relating to the impact of the burials on the soil structure and the extent and nature of organic matter preservation. A specific example will be highlighted from which the analyses reveal signatures derived from the human remains and where they evidence conditions within the burial environment. The presentation will demonstrate how the complementary nature of the results from micromorphology and inorganic geochemistry enable deeper insights into the factors influencing organic preservation as well as revealing further insights into burial practices and soil processes that are potentially indicative of burial environments. Intriguingly, the studies reveal unprecedented aspects of burial practice as well as distinctive changes to the soil structure and chemistry that can be indicative of buried organic matter even in situations where organic matter decomposition is extensive or even complete.

Key words Methodology; Soil micromorphology; Organic chemical analysis

The InterArChive project, a collaborative venture involving the Departments of Archaeology and Chemistry of the University of York, and the School of Biological and Environmental Sciences of the University of Stirling, aimed to reveal a hidden archive contained within the soils of archaeological burials. The project involved a unique combination of soil micromorphology, inorganic geochemistry and trace organic chemical analysis to characterise sediments
When analysing human skeletal remains it is essential to record all data in a systematic way that allows later comparison of the obtained results with other sites. Unfortunately, this basic issue has long been neglected in the past.

Using the Merovingian Period as an illustrative example, this presentation will focus on the systematic, biocultural analysis of a large cemetery from Mannheim, Germany. This almost completely excavated cemetery contained about 900 graves and is therefore an ideal sample to identify patterns concerning the interrelation of funerary features and the human remains contained therein. The large sample size enables comparative analyses based on internal subdivisions by sex, age, body height, presumed social status etc. Selected results will be presented that exemplify such biocultural interrelations, e.g. between cranial injuries and social status in male individuals.

In addition to this population-based approach, analysis may also focus on individuals that deviate from the established burial norm of the site. These graves often provide very specific insight by reflecting the actions of the surviving community under special circumstances. The combination of these specific spotlights on specific individuals and statistically sound population-wide patterns within the same cemeteries allows to reconstruct a fine-grained and informative “holistic funerary archaeology”.

Key words: Biocultural analysis; Population patterns; deviant burials; Holistic approach.

Christian Meyer is an osteoarchaeologist and analyses mostly human skeletal remains from archaeological sites and to a lesser degree also animal remains from a variety of contexts. When analyzing graves, he tries to interrelate the human remains and their specific burial context, as both contain valuable information for the reconstruction of a holistic funerary archaeology.
Bioarchaeological interpretations of vitamin D deficiency prevalence in two 17th – 19th century populations from Beemster and Hattem, the Netherlands

One of the most important functions of vitamin D is the mineralisation of newly formed bone tissue, ensuring the skeletal durability to withstand gravity and muscular tension. The most effective way of obtaining vitamin D is via dermal synthesis under the influence of UVB radiation from sunlight. A small amount of vitamin D can also be obtained by consuming certain foods, such as oily fish, beef liver, and egg yolk. Insufficient sunlight exposure and a diet low in vitamin D will lead to a deficiency. After a prolonged period of time, skeletal manifestations will become visible, including mostly bending deformities of the long bones. Skeletal evidence of vitamin D deficiency provides essential information on activities related to sunlight exposure and diet, and can aid in the reconstruction of past lifeways. Two Dutch populations from the Netherlands were assessed for this paper: Beemster, a rural population (N = 295) in the province of North Holland and Hattem, an urban population (N = 133) in the province of Gelderland. Recent research on the Beemster population showed that 9.5% (9/95) of the nonadults suffered from rickets (non adult vitamin D deficiency) while 14.5% (29/200) of the adults showed residual rickets (childhood bending deformities that persist in the adult skeleton). The prevalence of rickets in Hattem was 25.0% (4/16) and 20.0% (21/105) of the adult individuals displayed residual rickets. Beemster was a cattle farming community and Hattem a small town involved mainly in agriculture whereby the availability of sunlight is thought to have been adequate. Yet, in both populations a high number of nonadults suffered from vitamin D deficiency. Research on the Beemster adults showed that the majority of affected individuals are females (21/29) and postulated that a traditional gender related division in activities increased the risk of developing rickets in girls. In Hattem slightly more of the affected adults are female (12/21), but this difference is not statistically significant (p = 0.450). This suggests that gendered behaviours may have been less important in contributing to vitamin D deficiencies. However, macroscopic methods alone cannot provide information on the age of onset of the disease nor assess whether an individual experienced more than one period of vitamin D deficiency. This information would improve our knowledge of vitamin D deficiency development within a population and enhance our understanding of differences between populations. A recently developed method, uses
micro-CT scanning of the teeth to detect poorly mineralised patches of dentine indicative of vitamin D deficiency. This way, macroscopically visible vitamin D deficiency in the skeleton can be confirmed radiographically in the teeth. In addition, the age of onset can be determined and the frequency of vitamin D deficient periods within an individual can be assessed.

Therefore, the aim of this paper is to combine the results of the macroscopic analyses of the Beemster and Hattem skeletons with the analyses of micro-CT scans of the teeth of the affected individuals to enhance our understanding of the impact of vitamin D deficiency on Dutch populations in the past.

**Key words**  Bioarchaeology; Health; vitamin D; Micro-CT scanning.

_Barbara Veselka works as a physical anthropologist on commercial projects and as a PhD researcher at Leiden University. Her research is on the impact of vitamin D deficiency in the 17th to 19th centuries on Dutch populations. It is believed this disease is from the cities and related to industrialisation. Veselka’s research shows that rural populations and small urban centers also experienced a high prevalence of vitamin D deficiency. Moreover, the prevalence of vitamin D deficiency can provide valuable information on past activities and diets from especially women and children that often lack in historical records._
**Medieval Malaria. New ways for studying a neglected disease in The Netherlands**

Malaria is known to have had—and still has—a massive impact on health. The disease is associated with debilitating symptoms such as fevers, muscle pains, and severe anaemia, incapacitating entire populations. Although currently absent in the Netherlands, written records indicate that the disease was endemic here from the 17th to the mid-20th century, mainly in the coastal regions. Unfortunately, very little is known about malaria in the medieval period, hampering complete and nuanced interpretations of health. Gaining a better understanding of malaria in the medieval period is therefore essential. This paper will discuss a new approach to studying this disease and its potential impact on medieval societies by exploring the relationship between cribra orbitalia, a marker of anaemia and potential malarial areas in the medieval period in the Netherlands. The findings demonstrate that cribra orbitalia was significantly more common in regions identified as malarial, suggesting that the disease potentially was an important illness in the medieval period in certain areas. The results of this study show that it is crucial that malaria is included in discussions of medieval health to forward our interpretation of past society.

**Key words** Bioarchaeology; Health; Malaria; cribra orbitalia.

Rachel Schats studied archaeology with a specialisation in osteoarchaeology at Leiden University and University College London. Her PhD (defended November 2016) aimed at gaining a better understanding of the physical consequences of medieval developments, such as urbanisation and commercialisation, by comparing rural and urban skeletal populations. Her current research interests focuses on addressing the distribution and impact of malaria in the medieval Netherlands.
**SESSION 2A**

*Interpreting burial practices: variability, transformation and continuity*

Joanna Dębowska-Ludwin, PhD

Assistant Professor in the department of Egyptian and Near Eastern Archaeology, Jagiellonian University in Krakow, Poland.

*The dead and alive in the early Egyptian funerary practices - the case of cemeteries in Tell el-Farkha, Egypt*

Graves give us a unique opportunity to look inside the minds of ancient people preparing to the afterlife or, at least, what they thought they should take with them in their last journey. The reality we find in burials is a combination of facts (construction details, number of objects, measurements, etc.) and creations (the deceased social and economic status, rituals and religion, etc.) which can tell us a part of the ancient people life story, both of individuals and whole civilizations. In the Early Dynastic Egyptian case, the picture will never be complete, as we lack not reliable but almost any written sources and with them we miss also contemporary explanations of diversified phenomena we can discuss only on the basis of their randomly preserved elements. However, some of them that allow us to reconstruct a piece of Predynastic Egyptian funerary rituals and with them attitudes of the living ones to death and mourning.

The site of Tell el-Farkha is located in the eastern Nile Delta, Egypt, and preserved remains of Proto- and Early Dynastic burial rituals, dated in absolute dates to the 4th millennium BC. Traces of special mud and ochre deposits, grave goods composed of diversified objects and a particular importance of food offerings used by the dead and the living ones creates a complex environment in which we can reach out from the basic object analysis to interpretation of the ancient life and death. In the presentation I am going to discuss archaeological evidence collected at the site against a wider background of the region and period, with a special focus on transformations that lead to creation of the mature ancient Egyptian civilization.
Graves are a special kind of archaeological evidence, each of them tells a different story, but taken together they picture whole societies. Burial customs, even today, touch a very sensitive part of our life being practiced in moments of grief and reflection, and so they are very innovation-proof. It means that if something changes in the funeral sphere it was already adopted by the living people. That is why sepulchral data, especially that supplemented with related settlement evidence, are a great tool for explaining some difficult social issues, the only limitations being the preservation state of original materials and the quality of recorded information.

**Key words** Contextual analysis; social structure; mourning

Joanna Dębowska-Ludwin has been a participant in numerous archaeological expeditions in Poland, France, Ukraine, the Sudan, Egypt and Israel. From 2001 she has been the chief archeologist at the cemetery of Tell el-Farkha, a site from the Nile Delta, Egypt, dated to the 4th and 3rd millennia BC. In 2013 she became co-director of the Polish-Israeli expedition to Tel Erani, Israel, which focused on fortifications and Egyptian presence in the Levant during the 4th millennium BC.
Absence of the Grave Goods: Transformation of Funerary Rituals in Early Bronze Age Egypt

Ancient Egypt was well-known for its elaborate funerary ritual and abundant grave goods. However, grave goods were almost absent from the burials during the Early Bronze Age Egypt (3000-2000 BC). Such phenomenon seems to be contradicting to our common impression of the ancient Egyptian culture.

This research looks into one of the largest cemeteries during this period, Tarkhan-Kafr Ammar, and explores the reasons behind the disappearance of the grave goods. By seeking for reasons behind this phenomenon, it also aims to explore the transformation of commemoration during this time. It argues that the visibility of the grave goods in the funerary ritual encouraged or discourage people to deposit them. And the absence of the grave goods in the burial was the result of the impaired visibility of them. This was caused by changes in the grave structure and the purpose of the interment. An altered visibility of the grave goods also made Egyptian to change their strategy in commemoration. The centre of the funeral gravitated from the interment to the procession. Objects found in the beginning of the 3000 BC disappeared from the underground part of the burial, but they probably exist on the ground. This transformation is consonant with the rise of the over-ground structure such as mastaba during this period; it also illustrates the emergence of the painted coffin, a focus in Egyptian funeral procession that thrived from the end of the 3rd millennium BC.

The paper for this symposium is of three parts. The first part covers the geographical and chronological background of the site. The second part explores methods to approach the grave goods from the perspective of visibility. The third part offers several case studies to show the transformation of the funerary ritual and the grave goods. The discussion in this part also offered evidence beyond archaeology.

Key words
Grave goods; funerary ritual; commemoration
South of Egypt, ancient Nubia thrived as an independent and complex civilization from the Third to First millennium BCE. Stretching from the First Cataract to the Sixth Cataract of the Nile River, the Nubian state extended for more than 1,200km. Throughout the process of state formation, expansion, and consolidation, Nubian burial practices remained remarkably constant. With very few exceptions, individuals were buried in a flexed burial position (head in the East, facing North). Oftentimes, Nubian-style ceramic vessels, animal sacrifices, bronze swords, and jewelry were buried with the dead. Some elements of funerary ritual seem to have been flexible. For example, the deceased could be placed on either an animal hide or a burial bed; burial pit size and shape is also known to have varied chronologically. Despite this, one component of Nubian burial tradition seems to have stayed constant: burial position. While we cannot speak to the motivation behind this funerary uniformity, we can surmise that it played an important role in Nubian social identity and mortuary ritual. What is particularly interesting about burial position continuity is that (1) it speaks to the cultural unification of Nubia, and (2) it persisted through thousands of years across a large geographic area. This presentation will use mortuary data from the archaeological sites of Abu Fatima and Hannek (Third Cataract region) to illustrate broader trends in Nubian burial practices through time. These interpretations will be framed within applicable anthropological concepts of remembrance and practice, and will serve as an example of how archaeologists can tease apart stringent customs from more fluid conventions.

*Key words*  
Contextual analysis; Funerary uniformity; remembrance and practice.

*Dr. Sarah Schrader is an Assistant Professor at the Faculty of Archaeology at Leiden University. She specializes in human osteoarchaeology and co-directs ongoing excavations at Abu Fatima (Sudan). Most recently, she has completed a book entitled “Activity, Diet, and Social Practice: Addressing Everyday Life in Human Skeletal Remains.”*
Past emotions and the study of Greek funerary epigrams

One place where we can get a unique insight into the feelings of people burying their deceased is in funerary inscriptions, and especially in the epigrams. In the Hellenistic and Roman periods, these texts are beginning to be found on the gravestones of people more than just society’s elite, making them interesting material for studying the motives and values of a broader part of society than literary texts usually do.

In this paper, I will show how these texts can contribute to our understanding of the ways past peoples dealt with their deceased. My case study will consist of Greek funerary epigrams from Ephesus, Miletus, and Smyrna. We will take a look at the ways in which ritual aspects of death come forward (e.g. in references to gods) and if and how they are interwoven with personal emotions. It will become clear that there often seems to be a special treatment for children in the monuments – something recognized in differences in burial practices in various times and places as well.

I am looking forward to discussing this source material and the difficulties of interpreting such semi-literary texts with an audience of archaeologists.

Key words Epigraphy; emotion; interdisciplinary approach

Caroline van Toor has a BA and RMA in Classical languages from the University of Groningen. Her interest in funerary inscriptions has led her to also take an Research Master in Archaeology, which she plans to finish this spring. In her research she tries to combine literary and archaeological approaches to funerary material. Thus, the findings of the paper described above are part of her first master’s thesis on literary and material aspects of funerary verse inscriptions from Ephesus, Miletus, and Smyrna.
Funerary beliefs and the afterlife in Roman Syria: an archaeological perspective

The study of afterlife beliefs in the archaeological record of mortuary practices is hindered in several ways. A direct link between religion and funerary beliefs often lacks. Recorded notions, for instance, about journeys by the deceased to an underworld ruled by chthonic deities, rarely left material traces in or around the grave. Even when these existed, in the form of coins placed in the mouth of the deceased or decoration of so-called underworld scenes on the tomb walls, their occurrences were rare and too diverse to reconstruct a coherent set of afterlife beliefs.

This paper offers a different approach to studying afterlife beliefs by reconstructing the biography of a tomb, and by broadening the approach to and definition of ‘afterlife’. The material remains of tombs, which include architecture, receptacles, gravegoods, and human remains, inform us about what people thought happened during and after death. From Roman Syria between the 1st and the 3rd c. CE, the focus of this paper, there is ample evidence from these sources. Directly after death, the integrity of the body was a great concern, and the deceased (or some) were thought to stay at or close to the burial site. The tomb, thus, was a place for continuous interaction with the deceased, and offered a portal, so to speak, to the afterlife. Evidence for magic practices highlights that the dead could be summoned to aid the living. At the same time, spirits of the dead were greatly feared, and actions were taken to keep them satisfied, friendly, and locked-away.

Key words Afterlife; religion; gravegoods
Double funerals in Minoan Crete? The evidence from the cemetery of Sissi (Zone 9)

The mortuary record of Pre- and Protopalatial Crete consists mostly of collective tombs and commingled assemblages that are traditionally interpreted as illustrating the practice of secondary burial, and by extension, of double funerals. The reconstruction of double funerals has major implications for our understanding of mortuary behaviour, funerary beliefs, mourning processes, but also social organization. Until recently, however, the reconstruction of Minoan funerary practices relied on data collected in the first half of the 20th century, during excavations that were often conducted hastily and which encountered masses of bones and grave goods that were later interpreted de facto as the result of secondary burial. Yet, multiple anthropogenic and natural taphonomic processes other than secondary burial can account for commingled deposits. Only meticulous excavation methods involving physical anthropologists working in the field have the potential to discriminate the various processes – both intentional and accidental – affecting burial deposits and, based on these, reconstruct funerary gestures and rituals. This paper will discuss recent archaeothanatological work in the house tomb cemetery of Sissi (Zone 9) with a view to assessing the evidence regarding the practice of double funerals at the site.

Key words  Collective burial; Funerary interpretation; mourning

Dr. Aurore Schmitt and Dr. Sylviane Déderix are in charge of the excavation, study and publication of the south-western terrace (Zone 9) of the cemetery of Sissi (dir. Prof. J. Driessen, EBSA). Dr. Sylviane Déderix specializes in Minoan burial practices, landscape studies, and archaeological GIS. She is currently a postdoctoral research fellow of the Alexander von Humboldt foundation in the Institute of Classical Archaeology of the University of Heidelberg (Germany). Dr. Aurore Schmitt is Research Fellow of the CNRS (UMR 7268 – ADèS) in Marseille (France). Her research focuses on the archaeology of death and biological features of Mediterranean Neolithic and Bronze Age populations. She also teaches archeothanatology
Burials are some of the most prevalent and remarkable features of the archaeology of Nicaragua. Not only because they are some of the most encountered pre-Hispanic remains in the country, there is also a large variety of mortuary practices present. While a few foreign archaeology projects have included the analysis of human remains in their research, local archaeological initiatives have mainly focused on prevention of destruction of archaeological remains. Therefore, detailed studies into pre-Hispanic mortuary practices are scarce until now. Poor preservation of the skeletons and a small sample size further complicate detailed osteological analysis. Subsequently, interpretations of mortuary practices in Nicaragua are often limited to the social status or ideological affiliation of the deceased.

During my PhD research at the site of La Pachona in central Nicaragua, human remains were encountered. In a relatively compact area both both primary and secondary depositions, placed both directly into the soil as well as in ceramic vessels were documented, indicating a variety of mortuary practices. The remains pertained to both adults and sub-adults, male and female, grave goods were sparsely ascertained. The archaeological context indicated that the site was not exclusively a funerary area, as evidence for domestic practices was present across the entire site and also directly associated to the burials.

In this paper, I examine how studying mortuary practices as part of everyday life practices (sensu Robin 2013) can inform and change the study and interpretation of burials in pre-Hispanic Nicaragua. As the findings from the site of La Pachona suggest that mortuary practices in this part of Nicaragua should not be interpreted solely as an expression of social status or ideological affiliation of the deceased, instead treatment of, and interaction with the dead was part of everyday life practices.

Key words Mortuary variability; Attitudes towards death; death in everyday life.

I have been involved in the study of mounded site in central Nicaragua since 2012. For the past three years this has included excavations at the site of la Pachona as part of my PhD research. The focus of the study is to investigate the variety of use and construction practices found during the mound excavations. After four fieldwork seasons I am currently in the writing stage of my research, refining my theoretical framework and analyzing the data.
Excursion on Friday 20 April to the Zuiderbegraafplaats (cemetery Groningen)

Information: Annika Kropp; Municipality Groningen

The Zuiderbegraafplaats was founded in 1827 and is the oldest still existing cemetery of the city. The graveyard contains graves from ordinary people, nobility and a few Commonwealth war graves. Originally, the cemetery was divided in classes.

Layout of the Zuiderbegraafplaats. The large plot in the western part is formed by the former fourth and fifth class (Google Maps).

Entrance of the cemetery (Photo Karla de Roest)
Ontdek oude beschavingen

Het Allard Pierson Museum is het archeologiemuseum van de Universiteit van Amsterdam. Het toont de betekenis van oude beschavingen voor de hedendaagse Europese cultuur op een actuele en uitdagende manier. Dat doen we voor een zo groot mogelijk geïnteresseerd publiek, aan de hand van een archeologische topcollectie en in samenwerking met collega-instellingen, talentvolle studenten en excellente onderzoekers.

Transitiejaar


Photo: Monique Kooijmans
Route to the Zuiderbegraafplaats (cemetery)
Route from the station to the university and venue buildings