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CENTRE FOR THE STUDY OF MANUSCRIPT CULTURES

The Cluster of Excellence
Understanding Written Artefacts
cordially invites you to the workshop

Inscribing Funerary Space(s)

Thursday, 30 March 2023, 9:30 am – 6:00 pm CEST
Friday, 31 March 2023, 9:00 am – 5:30 pm CEST
Saturday, 1 April 2023, 9:00 am – 1:15 pm CEST

Warburgstraße 26, 20354 Hamburg

Organised by Kaja Harter-Uibopuu, Leah Mascia, Peter Schmidt (Universität Hamburg)

Registration:
https://www.csmc.uni-hamburg.de/register-workshop37

CLUSTER OF EXCELLENCE
UNDERSTANDING
WRITTEN ARTEFACTS

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From antiquity to modern times, human beings have developed different attitudes toward death and different ways of performing mortuary practices and thus shaping privileged spaces. In almost every culture, written artefacts, which are extremely different in terms of materiality and function, are essential elements of structuring the funerary landscape.

From inscriptions carved or painted on the walls of funerary monuments to written artefacts accompanying the deceased in the long journey to the netherworld, they offer a glimpse not only into the lives of the individuals buried within these areas but also into how societies developed different cultural understandings of the mortuary space. In different ways, these written artefacts can be understood as valuable sources for understanding social and religious customs.

Various cultures over space and time perceive the necropoleis as intrinsically connected with the 'space of the living', a threshold between the world of mortals and the world of deities and spirits conceivable to the performance of a variety of ritual and social activities. On the other hand, other societies consider burial grounds as places of memory and sorrow that must necessarily be kept apart from the world of the living.

The variety of approaches to the social understanding of the mortuary landscape has already raised numerous questions regarding the cultural and religious response to death in different cultures and times. In this workshop, we will concentrate on the role of written artefacts and analyse how they framed and structured the 'cities of the dead'. We aim at opening an interdisciplinary dialogue meant to offer a cross-cultural perspective on the social understanding of the mortuary landscape as inscribed space.

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Programme

Thursday, 30 March, 9:30 am – 6:00 pm

8:30 – 9:30 Registration

9:30 – 10:00 Introduction

Chair: Kaja Harter-Uibopuu

10:00 – 10:45 Monika Zöller-Engelhardt (Johannes Gutenberg Universität Mainz)
Ancient Egyptian Inscribed Funerary Spaces in Middle Egypt – Affordances and Care Practices in Rock-Cut Tombs Around 2000 BCE

10:45 – 11:15 Coffee Break

11:15 – 12:15 Katja Lembke (Landesmuseum Hannover) and Stefan Pfeiffer (Martin-Luther-Universität Halle-Wittenberg)
Anonymous Burials? Tombs and Texts in Roman Egypt

12:15 – 1:00 Leah Mascia (Universität Hamburg)
How to Equip the Deceased for the Long Journey to the Underworld in the Transitional Phase: Inscribing Burial Spaces in Roman and Late Antique Egypt

1:00 – 2:30 Lunch Break

Chair: Leah Mascia

2:30 – 3:15 Tonio Sebastian Richter (Freie Universität Berlin)
Inscribing Funerary Space in a Monastic Landscape: The Case of the Epigraphic Corpus of the Monastery of Apa Hatre (Deir Anba Hadra) Near Aswan (Southern Egypt)

3:15 – 4:00 Stefan Heidemann (Universität Hamburg)
Serial Memory: Early Islamic Tombstones

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4:00 – 4:30 Coffee Break

4:30 – 5:15 Jochen Sokoly (Virginia Commonwealth University School of the Arts)
Burial Fabrics of Fatimid Egypt: Funerary Contexts of Early Islamic Tiraz Textiles

5:15 – 6:00 Martina Massullo (Bibliothèque universitaire des langues et civilisations, Paris)
Inscribed, Employed, Re-Employed: Written Marble Artefacts from Funerary Spaces in Medieval Afghanistan

6:30 Dinner

Friday, 31 March, 9:00 am – 5:30 pm

Chair: Christof Berns

9:00 – 9:45 Martin Seyer (Österreichische Akademie der Wissenschaften, Wien)
Tomb and Epitaph: Archaeological-Linguistic Research on Sepulchral Life in Lycia

9:45 – 10:30 John Bodel (Brown University)
Dialogues with the Dead: Reader Response in the Roman Graveyard

10:30 – 11:00 Coffee Break

11:00 – 11:45 Rubina Raja (Aarhus University)
Inscribed Funerary Spaces in Roman Palmyra

11:45 – 12:30 Rachel Nabulsi (Point University)
The Significance of Funerary Inscriptions from Iron Age Judah and its Neighbours

12:30 – 2:45 Lunch Break

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Chair: Peter Schmidt

2:45 – 3:30 Joseph Lee Rife (Vanderbilt University)
The Written Cemetery: Text and Context at Roman to Early Byzantine Kenchreai, Greece

3:30 – 4:00 Coffee Break

4:00 – 4:45 Andreas Zajic (Österreichische Akademie der Wissenschaften, Wien)
Talking Tombstone: Funerary Monuments and What They are Called in the Inscriptions They Bear. Observations on Examples from Pre-Modern Central Europe

4:45 – 5:30 Christine Magin (Akademie der Wissenschaften zu Göttingen, Arbeitsstelle Greifswald)
Old Wine in New Bottles? Post-Reformation Inscriptions on Funerary Monuments from Northern Germany

6:30 Dinner

Saturday, 1 April, 9:00 am – 1:15 pm

Chair: Elsa Clavé

9:00 – 10:00 Peera Panarut, Volker Grabowsky (Universität Hamburg)
Christian Funerary Inscriptions in Bangkok: A Comparative Case Study on Protestant and Catholic Cemeteries

10:00 – 10:45 Max Moerman (Barnard College, Columbia University)
Inscription and Mortality in Medieval Japanese Sutra Burials

10:45 – 11:15 Coffee Break

11:15 – 12:00 Javier Urcid (Brandeis University)
Inscribing Funerary Spaces in Ancient Oaxaca (350-750 ACE)

12:00 – 12:45 Adriana Corral Bustos (Colegio de San Luis)
Transformation of Attitudes Towards Death in Latin America: The Case of Mexico, XIX to XXI Centuries

12:45 – 1:15 Closing Remarks

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Abstracts and Contributors

Monika Zöller-Engelhardt (Johannes Gutenberg Universität Mainz)

Ancient Egyptian Inscribed Funerary Spaces in Middle Egypt: Affordances and Care Practices in Rock-Cut Tombs Around 2000 BCE

Thursday, 30 March, 10:00 am – 10:45 am

Ancient Egyptian tombs are highly complex social spaces, in which correlations between inscriptions, decorations, natural and architectural surroundings as well as the placement of objects allows various insights into the Egyptian conceptualization and use of funerary spheres.

Tombs of the elite thereby often offer a multitude of inscriptions that highlights their function not only as burial sites, but as places of social interaction and communication. Characteristic for Middle Egypt are rock-cut tombs, some of which invited visitors with long causeways visible from afar, followed by various sequences of rooms. Often, already the facades of these tombs were decorated with depictions of the tomb owner and accompanying texts. It is the inside of these funerary structures, however, that often preserved an abundance of epigraphic evidence. The tomb walls can display autobiographical and historical inscriptions, scene captions, visitors' graffiti or magico-religious funerary texts. But not only the architectural features bear texts: objects within the funerary space are often inscribed, as well, featuring e. g. the name of the deceased or offering formulae.

The presentation will introduce selected textual sources from rock-cut tombs, mostly from the necropolis of Asyut in Middle Egyptian, against the background of concepts of "care" and show correlations to care practices in the object spheres and re-use of the tombs. Combined with considerations in the theoretical framework of "affordance" some distinctive features of inscribed funerary spaces in Middle Egypt will be illustrated from different viewpoints.

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Katja Lembke (Landesmuseum Hannover) and Stefan Pfeiffer (Martin-Luther-Universität Halle-Wittenberg)
Anonymous Burials? Tombs and Texts in Roman Egypt
Thursday, 30 March, 11:15 am – 12:15 pm

In Ancient Egypt, it was believed that those lived on after death whose names were continuously pronounced. This idea found special expression in the autobiographies, which were written on the walls of the tombs or the back pillars of statues until the Ptolemaic period. All the more astonishing is the fact that in Roman times the fixation of the name in the tombs apparently lost its importance. Tombs in the oases of Siwa and Dakhla continue to name the deceased, but in the richly decorated tombs of Alexandria, such as in Kom al-Schoqafa or the Tigrane tomb, the burials are not named.

In addition to the tendency towards anonymisation, the lecture will analyse another development: From the Middle Egyptian necropolis of Tuna el-Gebel, one of the largest burial sites known from the Roman Imperial period in Egypt, numerous texts are known in which close relatives such as the father or brothers wrote the funerary inscriptions or had them written in their name. This form even led in isolated cases to the deceased no longer being named themselves, but only in the filiation.

Finally, it will be discussed whether the burials were actually anonymous or what other possibilities of individualisation were used. In particular, mummy portraits and masks played a decisive role.

Leah Mascia (Universität Hamburg)
"How to Equip the Deceased for the Long Journey to the Underworld in the Transitional Phase: Inscribing Burial Spaces in Roman and Late Antique Egypt"
Thursday, 30 March, 12:15 pm – 1:00 pm

According to Egyptian tradition, precise ritual practices need to be performed to assure the survival of the deceased in the afterlife. The Pharaonic funerary praxis included the production of numerous written artefacts different in terms of materiality and function (i.e. amulets, coffins, canopic chests, manuscripts) meant to accompany the deceased on

the long journey to the underworld. The burial space's walls often, embellished by complex decorative programmes, featured ritual formulae derived from funerary compositions, which found their origins in the early Dynastic phase.

Despite the transformations that occurred in the Greco-Roman period determined by the long and lively interaction between foreign and native inhabitants, funerary practices were still profoundly bound to their Pharaonic roots. Looking at recent archaeological investigations and examining artefacts and archival materials kept in various research institutions, we cannot fail, indeed, to note the endurance towards the Dynastic funerary tradition. Especially in the first centuries after the Roman conquest, the burial chamber was still organised as hundreds of years before, an inscribed space in which each element, from the decorated walls to the amulets deposited inside the coffin, concurred in assuring the rejuvenation of the deceased. While entering these funerary spaces we would have predominantly found elements of continuity towards the Dynastic tradition, others betrayed the influence of the contemporary multicultural panorama. Glimpses in the introduction or inspiration to foreign models might have been seen looking at the Latin and Greek inscriptions painted on the walls, the funerary stelae placed inside the funerary chamber, and the votive objects buried with the deceased. Nonetheless, these imported customs rarely appear as being out of place but instead perfectly integrated into the indigenous tradition.

Only at the beginning of the Late Antique phase, with the decline of the traditional funerary administration, the burial space began to significantly change; although in many aspects, funerary procedures continued to echo the ancient Pharaonic tradition.

The present contribution aims to offer an insight into the transformation of the burial space in the long transition to Christianity, highlighting both phenomena of continuity and endurance peculiar to this late stage of Egyptian history.

Tonio Sebastian Richter (Freie Universität Berlin)
Inscribing Funerary Space in a Monastic Landscape: The Case of the Epigraphic Corpus of the Monastery of Apa Hatre (Deir Anba Hadra) Near Aswan (Southern Egypt)
Thursday, 30 March, 2:30 pm – 3:15 pm

The monastery Apa Hatre (Deir Anba Hadra) is one of the best-preserved examples of late antique and early medieval monastic architecture and monastic living environment extant in Egypt. After excavations conducted in the 1920s (Monneret de Villard 1927), new campaigns centering around a mulitlingual epigraphic agenda have been running under the auspices of the German Archaeological Institute since 2013 (Richter 2015a/b & 2017; van Loon 2018). An epigraphic corpus of roughly 170 Coptic funerary stelae, their bulk unearthed during Monneret's excavations weirdly mingled in the debris of the collapsed roof of the monastic church, was first edited by Munier 1930/1 and is now being reedited (Krastel fc.). The monastic cemetery nearby the monastery can still be located but was never scientifically documented (van Loon 2020). It has entirely deteriorated and turned almost invisible since Monneret's day. The corpus of funerary inscriptions (mostly sandstone stelae, but also a few dipinti written on walls of the monastic church) with their concern about the memory of the dead is complemented by an even larger corpus of Coptic secondary inscriptions, graffiti as well as dipiniti, left by visitors and living inhabitants of the monastery in its liturgical, living, and working space, dedicated to the memory of the living (Krastel 2020). In the proposed paper I will analyze the two corpora, compare the epigraphic decorum of inscribed commemoration of the dead versus the living, and try to contextualize the funerary inscriptions within the monastic cemetery historically and conceptually.

Stefan Heidemann (Universität Hamburg)
Serial Memory: Early Islamic Tombstones
Thursday, 30 March, 3:15 pm – 4:00 pm

Markers of graves and funerary inscriptions are not customary in the Islamic Religion. Markers for graves and even the veneration of the deceased and care for their burial places are not part of the religiously sanctioned traditions. The veneration of the tomb

of Muhammad, Abū Bakr and ʿUmar and all the companions of the prophet is frowned upon by many Muslims. There are no monuments for the tombs of the early caliphs. However, the Early Muslims lived in a multi-religious society, and integrated regional traditions, and spread them over the Islamic Empire.

In the course of the 2nd c. A.H. / 8th c. C.E., Egypt the region with the strongest tradition of the veneration of the dead, became the birth place of an Islamic funerary tradition including wealthy Muslims. Surviving material evidence for these new practices are inscribed and often dated shrouds (ṭirāz-textiles) and dated tombstones. Only centuries later we have evidence for mausolea in Egypt. Looking at the inscriptions reveal an industrial production of stones, which were customized for the patrons.

Jochen Sokoly (Virginia Commonwealth University School of the Arts)
Burial Fabrics of Fatimid Egypt: Funerary Contexts of Early Islamic Tiraz Textiles
Thursday, 30 March, 4:30 pm – 5:15 pm

The proposed paper focuses on a group of inscribed textiles from Egypt and the Central Islamic lands commonly known as tiraz textiles that have largely survived in Islamic burials in Egypt. The term tiraz, although subject to some scholarly debate, refers to an inscription that contains historical content referring to an official commission by an Islamic ruler or one of his representatives. It usually lists the name of the ruler, and his titles, as well as administrative information relating to the object's manufacture. It is the historical content of these textile inscriptions that makes them a valuable resource for historical research into the caliphal administration of the early Islamic period, particularly that of the Abbasids and Fatimids. Apart from the content of the inscriptions this group of textiles is furthermore significant archaeologically, as they can offer a glimpse into the burial practices of the early Islamic period in Egypt.

The paper argues that caliphs were of sacral status and their names were a source of baraka ("benediction"). Consequently, their names inscribed on tiraz textiles were a source of baraka, as well. Caliphal baraka was transferred in two ways: by presenting used caliphal clothing to chosen courtiers of the caliph's intimate circle and by annual dispersal of textiles as part of the salaries payable to courtiers and court employees. This

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is significant in order to explain why tiraz textiles were used in Muslim burials of the Fatimid period, a subject little discussed in the relevant literature. This new reading expands the limited interpretation of the semiotics of tiraz inscriptions, assigning them a new trajectory of significance taking their archaeological context of preservation into account. I propose that tiraz textiles were used in burials because of the benedictory qualities (baraka) believed to emanate from the caliph's name in the inscription and the royal association of the textiles. Several literary accounts mention that Fatimid caliphs presented robes to chosen courtiers as burial clothing to bestow benediction on the recipient. In consequence, I suggest that tiraz textiles were given a prominent place in death by those who revered the caliphs' sacral status. As the Fatimid caliphs had intercessory powers on the day of judgment according to Isma'ili religious doctrine, caliphal baraka could help secure a place in Paradise for the believer.

Martina Massullo (Bibliothèque universitaire des langues et civilisations, Paris)
Inscribed, Employed, Re-Employed: Written Marble Artefacts from Funerary Spaces in Medieval Afghanistan
Thursday, 30 March, 5:15 pm – 6:00 pm

Despite a legal prohibition expressed in some hadiths, funerary architecture has been attested in the Islamic world since at the least the ninth century. From simple grave markers to monumental commemorative mausolea, these structures are often accompanied by a rich epigraphic apparatus which offer a glimpse not only into the past life of the deceased but also into the community that mourns his or her death. Such is the case in the city of Ghazni (present-day Afghanistan) where several cemeteries have been documented by the Italian Archaeological Mission (1957-1978) at a site known to have been the capital of the Ghaznavid empire (977-1186). Since the late medieval epoch, graveyards, shrines or mausolea have gradually occupied the historical sites of the city and its surroundings. The custom of visiting tombs (ziyāra) has kept these sites alive for centuries. Inscribed marble artefacts were associated to these funerary spaces, which they adorned responding to multiple functions. These written objects (tombstones, cenotaphs or panels) shed interesting light on the enduring devotional practices associated to the burial areas of the city. Employed in their original setting or displaced and reused

in later periods, they embody the multiple lives of these inscribed funerary spaces that reshaped Ghazni cityscape from a royal to a devotional city.

Martin Seyer (Österreichische Akademie der Wissenschaften, Wien)
Tomb and Epitaph: Archaeological-Linguistic Research in Lycia
Friday, 31 March, 9:00 am – 9:45 am

The peninsula of Lycia is characterised by its pittroesque rock necropoleis and the imposing number of its tomb buildings like hardly any other ancient cultural landscape in Asia Minor. The wide range of tomb types, some of which can be described as typically Lycian, is also a characteristic that has drawn scholarly interest to the sepulchral life of this landscape ever since the rediscovery of Lycia by European travellers in the late 18th century. The large number of funerary inscriptions is also remarkable: in addition to numerous Greek epitaphs, about 170 tombs from the 5th and 4th centuries BC also have inscriptions in the indigenous Lycian language.

Despite the intensive archaeological investigation of the sepulchral system, which has been going on for about two centuries and which has made Lycia a rather well-researched cultural landscape of Asia Minor in this respect, many questions on various topics of the Lycian burial system are still unresolved. The same situation arises for linguistics: although Lycian is considered a relatively well researched Anatolian language of the 1st millennium BC, especially longer passages away from the standardised formulas are still incomprehensible.

With an interdisciplinary project of the Austrian Academy of Sciences and the University of Vienna, an attempt was made to approach the Lycian sepulchral system within the framework of a renewed recording and documentation of all material evidence with Lycian inscriptions. In this workshop, the cooperation between archaeology and linguistics will be discussed on the basis of a concrete example.

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John Bodel (Brown University)
"Dialogues with the Dead: Reader Response in the Roman Graveyard"
Friday, 31 March, 9:45 am – 10:30 am

Characteristic of Roman mortuary landscapes in general and of the tomb-lined roads that emanated from the gates of Roman towns in particular are epitaphs and tomb inscriptions that address the reader directly and engage in imaginary dialogue with a viewer on a variety of topics. Within a densely lettered funerary landscape that bristled with verbal declarations of status or authority and legal protections and prohibitions related to tomb properties, certain of these imaginary dialogues, by addressing existential questions of post-mortem existence or the nature of life on earth, provide a more nuanced and humanistic view of the way Romans configured their funerary spaces and constructed a world where the living and dead met and interacted. Normally addressed to a general reader or anonymous passerby, these imagined exchanges acquire poignancy when seen in the context of the Roman ritual practice of regular annual visits by living relatives to the graves of deceased ancestors. My brief contribution will explore the implications of these intersecting behaviors, one rhetorical, the other ritualistic, for the Roman conception of a cemetery space shared by the living and the dead, known and unknown.

Rubina Raja (Aarhus University)
Inscribed Funerary Spaces in Roman Palmyra
Friday, 31 March, 11:00 am – 11:45 am

The more than 4,000 funerary portraits from Palmyra have over the last decade been collected and studied within the framework of the Palmyra Portrait Project. This now largest corpus of sculptural material from one place in the Roman world has brought with it the possibility to study not only the development of the portrait culture in the city's funerary spaces, but also to study the inscriptions, which accompany numerous of the portraits. This paper will focus on giving an overview of the funerary inscriptions, the patterns in contents and some surprising cases embedding the more than 1,000 funerary

inscriptions into the cultural framework of Palmyrene society across the three centuries from which these sculptures and their inscriptions stem.

Rachel Nabulsi (Point University)
The Significance of Funerary Inscriptions from Iron Age Judah and its Neighbours
Friday, 31 March, 11:45 am – 12:30 pm

Past excavations of carefully constructed cave tombs from the Iron Age Kingdom of Judah have yielded a set of fascinating inscriptions which served multiple functions in the context of their time and location. Dating from the period of the 9th to the 6th centuries BCE, and most notably inscriptions from the sites of Ketef Hinnom, Silwan, Khirbet el-Qom, and Khirbet Beit Lei, the writings show that the dead were remembered and cared for. Tombs were inscribed to identify their makers and owners, and to warn away those who might rob or desecrate the resting place of the dead. In both tomb inscriptions and engravings on objects within these tombs, YHWH, the God of Israel and Judah, was repeatedly invoked and his protection was sought. Funerary inscriptions from the neighbours of Israel and Judah, particularly Aram and Phoenicia, share similarities with the Israelite/Judean material in seeking to identify the owner of a tomb and to deter grave robbers, but the inscriptions from Judah are unique in their calling upon YHWH and their messages of faith which closely connect to the text of the Hebrew Bible.

Joseph L. Rife (Vanderbilt University)
The Written Cemetery: Text and Context at Roman to Early Byzantine Kenchreai, Greece
Friday, 31 March, 2:00 pm – 2:45 pm

Over the past two decades, intensive study of a well-preserved cemetery at Corinthian Kenchreai has revealed the funerary ritual and mortuary landscape of a thriving provincial community from the 1st to at least the 7th centuries C.E. This one burial ground reflects in many ways the practices of other communities in the Roman to Early Byzantine Greek world. Rather than attempting to compile a regional survey, and in recognition of the incomplete publication of many contemporary sites, this paper will focus on the

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cemetery at Kenchreai as one coherent and well documented body of evidence for more widespread patterns. In particular, we find so many words throughout the burial ground on the ridge north of the harbor that we can rightly call it a written cemetery. It was a place where lettered or symbolic expression—and the cognitive and oral engagement that it activated in viewers—was integral to the community's experience of death. At Kenchreai we find various contextualizations of writing that communicated meaning to local residents and visitors alike through the graphic, spatial, and material intersection of words and images with architecture, natural topography, behavior, food, and the buried corpse. These include: 1) Early-Middle Roman epitaphs on sepulchral naiskoi; 2) painted declarations to visitors inside operating tombs; 3) magical texts in ritual deposits inside tombs; 4) Late Roman-Early Byzantine tombstones on cist graves; 5) Christian crosses inscribed and painted inside derelict tombs; 6) prayers and invocations from the transient occupation of tombs during Byzantine times. In such contexts, this paper will consider the place of the written cemetery in a living community with its own social structure, solidarities and conflicts, and memories, and how it evolved in Late Antiquity, including the impact of Christianity.

Adrián Maldonado (National Museum Scotland)
Materializing the Ancestors: Inscribed Funerary Space in Late Iron Age to Early Medieval Scotland
Friday, 31 March, 2:45 pm – 3:30 pm

The fifth century AD saw a major change in mortuary practices in Scotland, part of a wider trend towards the adoption of burial in cemeteries. One innovation of this period was the inscribing of names on large, unworked stone pillars and reused prehistoric megaliths. These inscriptions could be rendered in Latin or ogham alphabets, or with the undeciphered graphic system known conventionally as 'Pictish Symbols'. Individual pillars marked ancestral burial grounds on the borders of kin land, articulating not just the funerary space, but also reframing the wider landscape through the materialised names of ancestors. The practice came to an end in the seventh century as the Church came to insist on burial in churchyards, where commemoration was collective rather than indi-

vidual. Thereafter, only at exceptional sites could a restricted elite gain an inscribed memorial. One such place was the island monastery of Iona, founded in 597, a significant centre of art and learning which became a sought-after burial place for saints and kings. As a result, Iona boasts one of the largest collections of stone sculpture from early medieval Britain and Ireland. Writing and the work of the scribe were central to the monastic community's identity, yet the use of inscriptions on these monuments is highly selective, occurring on less than 10% of the extant slabs. We examine the role of inscriptions in early Christian Scotland through the lens of Iona's multifocal burial landscape, alongside other memory technologies, including place names and oral stories.

Andreas Zajic (Österreichische Akademie der Wissenschaften, Wien)

Talking Tombstone: Funerary Monuments and What They are Called in the Inscriptions They Bear. Observations on Examples from Pre-Modern Central Europe

Friday, 31 March, 4:00 pm – 4:45 pm

Roughly two decades ago, a seminal study on a small village churchyard in rural Carinthia suggested that cemeteries would in fact reproduce the social networks (and sometimes even the topographic relations) between the living: According to the author, the deliberate placing of the tombstones (drawing on strategies of more or less visible spots in the cemetery) would basically mirror the very social hierarchy of villagers that was expressed by the distribution of houses throughout the village.

Hence, if burial sites as a whole could be regarded as an extension or mirror of the settlement of the living, the association with the ancient concept of the cemetery as a necropolis is obvious. Quite a few ancient funerary monuments also understand the grave as a resting place or specifically as the house of the dead. Medieval and early modern funerary inscriptions from Christianity, on the other hand, offer much less explicit information about the function of the grave or the funerary monument. Analysing concrete examples, the paper examines concepts of grave and burial place and reflections on cultic actions in the broadest sense, as reflected by the inscriptions themselves.

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Christine Magin (Akademie der Wissenschaften zu Göttingen, Arbeitsstelle Greifswald)
Old Wine in New Bottles? Post-Reformation Inscriptions on Funerary Monuments from Northern Germany
Friday, 31 March, 4:45 pm – 5:30 pm

As is well known, Martin Luther's teachings and theology was to have considerable impact on post-Reformation religious practice. This was a gradual process which ultimately resulted in a specific Protestant confessional culture (Konfessionskultur, Thomas Kaufmann). Funerary monuments and their inscriptions were affected by this process in many ways. While some changes and innovations are easy to make out (e. g. the frequent use of Bible quotes and certain key mottoes), others are less clear-cut and therefore difficult to describe and evaluate. What is more, the conception of funerary monuments (that is, their site, layout, pictorial components, and inscriptions) was not only determined by religion and the specific otherworldly context of death and resurrection, but also by a strong secular will to represent and highlight the social position of the deceased and his/her family ('self-fashioning'). Other factors, such as the education of the deceased (e. g. university and/or clerical background), their gender, local and regional artistic traditions as well as intellectual movements, such as Humanism, also need to be taken into account when examining these monuments. In my paper, I will assess a number of German funerary monuments (grave slabs, epitaphs, and coffins). My aim is to identify and define significant elements of Protestant confessional culture with a special focus on their Latin and German inscriptions.

Peera Panarut (Universität Hamburg) and Volker Grabowsky (Universität Hamburg)
Christian Funerary Inscriptions in Bangkok: A Comparative Case Study of Protestant and Catholic Cemeteries
Saturday, 1 April, 9:00 am – 10:00 am

The paper explores the funerary epigraphic tradition of two Christian cemeteries in Bangkok, which were established in the nineteenth century and are considered important cemeteries in the capital of a predominantly Buddhist country. One is the most famous Protestant graveyard known as Bangkok Protestant Cemetery founded in 1853.

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The other is the Catholic cemetery of Immaculate Conception Church, founded since the early 19th century. To examine the similarities and differences of the epigraphic features of the two different Christian denominations in Siam since the mid-nineteenth century, funerary inscriptions from these two cemeteries are compared with regards to epitaphs, languages and scripts, graphic elements, as well as forms of graves and tombstones. It is argued that the case study of the two Christian cemeteries, surrounded by Buddhist monasteries, confirm that Christian funerary inscriptions have not only thrived in Bangkok but even influenced funerary inscriptions of Thai Buddhists. Christian funerary inscriptions in Thailand, thus should be considered an indispensable part of Thai epigraphic corpus, which deserves more scholarly attention.

Max Moerman (Barnard College, Columbia University)
Inscription and Mortality in Medieval Japanese Sutra Burials
Saturday, 1 April, 10:00 am – 10:45 am

This paper examines the materiality and function of Buddhist scriptures, prayers, and images inscribed on paper, silk, metal, clay, and stone and buried underground at temples, shrines, and sacred mountains throughout the Japanese archipelago in the eleventh and twelfth centuries. Following strict ritual protocols and including a wide variety of written artifacts these complex memorial deposits textually and formally coarticulated fears about the postmortem fate of donors and their family members as well as the incipient demise of Buddhist teachings. Combing an anticipation of the death of the Dharma, and of its revival some five billion years in the future, with concerns for the death and afterlife of themselves and their loved ones, lay and monastic donors alike inscribed and interred a vast library of Buddhist literature to assure the salvation and protection of themselves, their families, and their scriptural tradition. Accompanying, housing, and protecting the sacred texts were other inscribed objects: reliquaries formed of copper, clay, and stone; bronze mirrors incised with images of deities and scriptural scenes of the afterlife; mandalas cast of bronze and gilded, painted on paper and hemp, carved into stone, or drawn into wet clay; icons of buddhas and bodhisattvas engraved with vows; and imported luxuries from the Chinese continent, of the sort found in Chi-

nese households and tombs, but in Japan repurposed for religious use. The paper considers such sites, objects, and modes of inscription as alternative funerary spaces and alternative funerary practices, in which the body of the deceased is replaced by the body of the teachings (dharmakāya 法身), as cultural and religious responses to the death of individual Buddhists and of Buddhist institutions in early medieval Japan.

Javier Urcid (Brandeis University)
Inscribing Funerary Spaces in Ancient Oaxaca (350-750 ACE)
Saturday, 1 April, 11:15 am – 12:00 pm

Between the 4th and 8th centuries ACE, the Zapotec script of southwestern Mesoamerica was used by high-ranking corporate groups to inscribe in the collective memory genealogical records that traced descent of lineage members from prestigious founders as a legitimating strategy to perpetuate or to contest their privileged social standing. The hub of those high-ranking corporate groups included the residences of core members, a funerary structure for venerating the ancestors, and a ballcourt to stage lineage-sponsored rituals, and the inscribing practices involved a wide variety of portable and non-portable media. Claims to landed estates and specialized offices, like those of paramount rainmakers, sacrificers, courtiers, and retinues, were materialized and framed within an ideology that highlights a preoccupation with agricultural production and the biological reproduction of the corporate groups.

Adriana Corral Bustos (Colegio de San Luis)
Transformation of Attitudes Towards Death in Latin America: The Case of Mexico, XIX to XXI Centuries
Saturday, 1 April, 12:00 pm – 12:45 pm

The studies I have carried out in cemeteries (Latin American and Mexican) have allowed me to know first-hand the attitudes that are manifested in societies since XIX century until today. It has also made evident the paradigm shift of thought, of civilizational

transformations, of the incorporation of new iconographies or the resignification of ancient symbols and allegories in funerary monuments. Another part of the results is that one of the main ideas that has prevailed in society is the certainty of a spiritual well-being of the deceased in the afterlife. This belief is firm regardless of the religion and/or rite that survivors practice in the burial space. The need to preserve the memory of the deceased in the memory of the living is also frequent. Therefore, the establishment of references that architecture and iconography, learn to build and produce their own message to give an individual and unique expression through the monument.

In this context, the idea that guides this proposal is that, with an interdisciplinary perspective, and taking funerary monuments as a source of information indicate the place where the remains of the deceased have been deposited continues to be carried out. In this sense, the funerary monument can be reinterpreted, assuming that every member of the community can learn to decode the graphic message, and that it can also, through materials, design, It is explained that the idea that societies have about death has been transformed, and becomes less and less sacred since the funeral rite and death itself. This transformation of thought is being reflected in the iconography that is used in funerary monuments and / or plaques of niches and graves. In such a way that, in the monuments erected in the, at last 50 years from now, the change in the iconographic evocations that are represented in them is observed. And all this, explained in a Latin American context.