

to their lives” in cases of archaeological remains (p. 183).

A limitation of the volume is that domestic casework is mostly missing from the discussion (Chapter 7 by Walsh-Haney and Boys is an exception, but it focuses on the difficulties of ancestry assessment rather than on casework per se). This omission may be attributable to the conventional perception of forensic anthropology as laboratory based, osteology focused, and lacking public engagement, a view partially supported by the definition on the American Board of Forensic Anthropology (ABFA) website. As discussed in Chapter 1, the ABFA definition highlights methodology and fails to reference forensic anthropology’s relevance to “wider publics or ... interactions with relatives and survivors of violence” (p. 18). This oversight is unfortunate.

The differences between domestic casework and the investigation of international human rights violations are expounded in this volume and are undeniable. Yet, domestic casework also regularly requires collaboration with the public and a holistic approach beyond that of using archaeological techniques at crime scenes. Consider, for example, forensic anthropologists’ interactions with family members of identified decedents and missing persons; their work identifying victims of mass disasters, undocumented migrants, or remains from cemeteries disrupted after natural disasters; or the potential for vicarious trauma associated with continuously confronting human violence and mortality. Regarding international work, Fondebrider (Chapter 2) emphasizes that “before being a forensic anthropologist, one is an anthropologist with the benefit of a holistic, more comprehensive approach than the one held by other scientific disciplines” (p. 38). While perhaps more conspicuous for anthropologists working abroad, this fact also is true for those working domestically, and the inclusion of this perspective would have strengthened the editors’ claim that this volume “looks toward a more integrated anthropology of the dead body” (p. 7).

Nonetheless, *Disturbing Bodies* is an exceptional start to a conversation about anthropological work with human remains. Intradisciplinary and introspective, it challenges anthropologists to (re)consider how, why, and the ultimate professional and personal consequences of this work. Echoing and expanding Martin (Chapter 9, p. 168), this volume is “essential reading” for anthropologists and would generate important discussion in forensic anthropology, bioarchaeology, and mortuary archaeology courses or any advanced anthropology seminar.

The Public Archaeology of Death. HOWARD WILLIAMS, BENEDICT WILLS-EVE, and JENNIFER OSBORNE, editors. 2019. Equinox Publishing, Bristol, Connecticut. xii + 197 pp. \$100.00 (cloth), ISBN 978-1-78179-593-4.

Reviewed by Katina T. Lillios, University of Iowa

As Katherine Verdery (*The Political Lives of Dead Bodies*, 1999) and others have demonstrated, the dead can have social and political lives, particularly if they were once powerful leaders. *The Public Archaeology of Death*, drawing primarily on case studies from the United Kingdom, explores another dimension of the biographies of the dead by providing insights into how engagements with the ancient dead through participation in excavations, museum visits, and consumption of popular media can shape the lives of the public in complex webs of interactions. This volume is also innovative pedagogically, as some of the chapters were written by final-year undergraduates at the University of Chester and presented at a student-run conference.

In Chapter 1, Williams, who taught the module that formed the basis for the conference and volume, outlines the historical antecedents of and arguments for a public archaeology of death. In Chapter 2, Shiner, Hemer, and Comeau recount the experience of involving the public in excavations of the cemetery at St. Patrick’s Chapel, on the coast of southwest Wales. Rescue excavations were initiated because the cemetery and associated human remains were eroding onto a beach. The authors describe how they negotiated conflicting desires: to make the site open to the public for viewing and excavation, to respect visitors’ feelings about seeing and handling the remains of the dead (which included nonadults), and to ensure the site was excavated in a respectful and careful manner. Despite a few negative experiences, public response was overwhelmingly positive. The authors argue that such opportunities for public involvement are critical to ensuring the future of archaeology in Wales and promoting the idea of “our shared humanity rather than culturally constructed differences” (p. 33).

The remaining chapters examine public engagements with the dead in museums and through representational media. Evans and Williams (Chapter 3) analyze the complex multitemporal juxtapositions of material from the prehistoric past through the twentieth century in the Llangollen Museum in Wales. They note that the Bronze Age cremated remains have not elicited much visitor commentary or critique, perhaps because,

unlike most of the material on display, the remains cannot be linked to identifiable individuals from the past or present. Walsh and Williams (Chapter 4) discuss the 39 execution graves (preserved as sand stains) at Sutton Hoo and the ways they have been de-emphasized, homogenized, or omitted from educational materials in contrast to the famous wealthy graves (the “kings and bling”). These decisions, the authors argue, “serve to displace and sublimate the emotive and mnemonic dimensions of ritualized execution, the pain and violence involved, and thus the personhood of the victims” (p. 57). Mui (Chapter 5) demonstrates how the Christian practice of supine burials has permeated representations of past dead even when a body’s orientation is not known. Bolchini (Chapter 6) analyzes the frequency and nature of imagery in popular archaeology magazines, showing how many of these images sensationalize death rather than support the information in the text. Gardela (Chapter 7) discusses representations of Viking funerals and burials—including the lavish nineteenth-century painting by Polish artist Henryk Siemiradzki—and describes his experiences in commissioning paintings of Viking graves. He outlines the challenges in working with artist Miroslav Kužma to create images that are accurate and help the viewer engage with the past in new ways. Watson and Williams (Chapter 8) critically consider visualizations of Anglo-Saxon cremations, focusing on a series of photorealistic images created by Watson. These arresting images illustrate rituals not often depicted, such as the burning of a fleshed body and sifting through the ashes. Munsch (Chapter 9) interrogates the practices and ethics of conflict archaeology, noting some problems surrounding popular media portrayals of World War I excavations. Nicholson (Chapter 10) analyzes the fascinating world of online games and the complex ways they intersect with death and the material culture of death. Finally, Williams (Chapter 11) discusses representations of death in the popular television series *Vikings*. Importantly, the program provides the public with an opportunity to engage with a range of mortuary behaviors not likely familiar to most viewers.

Although the cultural embeddedness of mortuary practices and the ethics of mortuary archaeology were noted by many of the authors, the cultural background of the authors and the beliefs they brought to their studies were not discussed, leaving the reader to wonder how their history or religious beliefs influence their engagements with the ancient dead, and how their research shapes their feelings about mortality. It is, nonetheless, a fascinating book and an

important contribution to the literature of mortuary archaeology.

Unearthing Childhood: Young Lives in Prehistory. ROBIN DERRICOURT. 2018. University of Manchester Press, Manchester. xxvi + 276 pp. \$115.00 (cloth), ISBN 978-1-5261-2893-5.

Reviewed by Jane Eva Baxter, DePaul University

Unearthing Childhood is a recent publication that presents different avenues archaeologists may pursue to find the missing children of the deep past. The book begins with a chapter that identifies children as a missing population in prehistory, presents the selected mechanisms for finding children in the past, and provides an overview of hominin prehistory as a guiding framework. Subsequent chapters are designed to illuminate pathways to accessing childhood in the deep past, including chapters on birth, motherhood, and infancy; children in family life; weaning, eating, and health; clothing, adornment, and bodily shaping; knowledge and skills; fun, games, toys, and culture; conflict and violence; and aspects of death, dying, and commemoration.

Derricourt is very careful and deliberate in setting up the parameters, frameworks, and limitations of this work. He uses a very particular definition of prehistory; namely, “societies that preceded the emergence of civilization” (p. xii). This definition of prehistory invokes an evolutionary framework that has largely fallen out of favor at a time when the very concept of prehistory is being questioned. This definition also allows a large body of work related to children and childhood in the past to be omitted from this study because the author feels that historical, urban, and modern childhoods are not useful for understanding childhood in the distant prehistoric past. He argues that civilization has transformed childhood in fundamental ways, that studies including iconographic and literary sources are biased toward elite children, and that modern understandings of childhood are inherently ethnocentric.

Derricourt argues that the missing children deep in the human past can be best understood through the careful application of ethnographic analogy and comparisons with our closest primate relatives. Interestingly, he notes the challenges of using ethnographic analogy for this purpose due to the inclinations of past ethnographers to focus their interests away from children, while acknowledging that studies of our