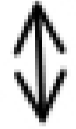


Vertical referral chains

Ancestor

Ancestor

Living
commemoration

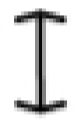


Horizontal referential chains

Living family

living family

living



- An Anthropological View of Death
 - Idea of life and death change over time and space
 - Cultural relativism
 - Not projecting our cultural categories
 - All cultures logical and rational in own terms
 - You want to understand the concept within the context it takes place
 - Death means something different in every context
 - Cultural context
 - Interpret something as part of larger cultural role (Metcalf 1978 pg.8)
 - Background
 - Context is a web of relations
 - A way of interpreting
 - Death= culture but you must state the context you are viewing it
 - You are talking about death in Africa you cannot look at it from an American point of view
 - Death: a biological fact, but also a culturally constructed category
- Physical Death does not equal social death

- “mate” (Pacific Islands)= not physically dead but they are so old they are socially dead
- Pharaohs/ emperors= physically dead but still celebrated
- Death not the only alternative to life (zombies)
- Death a process, not event (no clear moment of death)
- Death not the end (not “dead and gone”)
 - Kayapo (Brazil)= dead come back quickly as birds
- 1. Degrees of death
 - Example= Berawan (Borneo)
- 1. “good” versus “bad” death
- Connecting models (connecting what is found to beliefs)
 - Focus on deathways, not psychological reactions to death (how people treat the dead)
 - Based on study of many cultures (so useful cross-culturally)
 - Are general abstract frameworks
 - Good at explaining the “weird”
- Robert Hertz (1882-1915)
 - French sociologist
 - Observations:
 - Death is a Process
 - “intermediary period”= time when people are dying (individual neither alive nor fully dead)
 - Secondary burial= physical death and spiritual death (after initial mortuary treatment corpse recovered and burial)
 - HANDOUT: secondary burial often called “bundle burials”= collection of bones maybe wrapped in cloth not in anatomical position
 - Associated with the individual being truly dead
 - Example: Tiwah of Dayak people Borneo (Schiller 2007)
 - Secondary burial ceremony
 - All relatives attend
 - Soul of dead return to village (from heavenly waiting room)
 - Soul given food, sacrifices money
 - Priests chant to transport soul to family home in “prosperous village”
 - Relatives clean bones and put in sanding (krypt)
 - Condition of body linked to state of the spirit (must be clean bones to fully die)
 - “fate of the corpse model the fate of the soul” -Hertz
 - Example: until body reaches permanent state (dry bones), spirit of deceased cannot enter final world of the dead
 - As the corpse rots to dry bones, soul slowly transformed into final spirit form

- Intermediary period= length of time it takes body to fully decay
- [Berawan 8 months- 2 years]
- Spirit/ ghost of dead is dangerous in this transitional, intermediary period
 - Spirit sad, lonely, jealous in its painful limbo
 - Must be appeased
 - Must be fed (cannot yet sustain itself like spirits of the fully dead)
 - May burn food
- 1. Death a “tear” in the fabric of society
 - A loss to the social collective
 - Roles lost to society
 - Relationships severed by death
 - Reduce survivors too (social, psychological amputation to loved ones), transforms them to mourners, widows, survivors, etc.
 - Social, emotional, legal roles of dead need to be adjusted re-allocated to the living HOW?
 - The social-psychological function of deathways in any culture
 - How to deal with/ restore social order (period of adjustment for dead and loved ones)
 - Disaggregation: removal of deceased from society (physically and social)
 - Re-establishment of social order
 - Example: “king is dead, long live the king” secondary deathways (reading of the will)
- 1. Scale of Funerary ceremony reflect scale of “tear” in fabric of society
 - (extent of the loss to society)
 - Larger tear= more important person= larger ceremony
 - This explains why scale of funerals vary
 - Deathways express social standing
 - Different people of different statuses
 - Example: infants in refuse (trash) deposits
 - Example: Potter’s Field: Columbia
- 1. Funerary ceremonies resemble birth, initiation, marriage ceremonies
 - -----parallel structure-----
 - Exclusion□integration
 - Double change in status
 - Change in individual status
 - Change in social membership
 - Marriage
 - Exclusion period (not part of 1 social class but not quite yet apart of the other)