

family offers solidarity and security; it is also oppressive and controlling at times. In their reach for women's rights, Palestinian women are careful not to alienate a conservative mass base rooted in the refugee camps, for it is from this mass base and from the "sons of the camps" that Palestinian national consciousness is defended.

The result of Petee's work is a stunning ethnography in which an anthropologist—working literally under fire and in the midst of myriad ideologies—is able to use the rigors of her profession to contextualize the idea that Palestinian women are the "sisters of men."

***The Last Word: Women, Death, and Divination in Inner Mani.* C. NADIA SEREMETAKIS. Chicago and London: University of Chicago Press, 1991. ix + 275 pp., maps, photographs, notes, bibliography, index.**

MARGARET TRAWICK
Massey University, New Zealand

Through this eerie and spellbinding book, the reader enters a world of women who never part with their dead. In laments they define and strengthen their bond with the dead, in dreams and divination they learn hidden truths about deaths and lives of the future and past, and in caretaking of the corpse, the grave, and the exhumed remains of the dead, they maintain the bodily intimacy and the continuity of substance with the dead that church and reason would deny them. While the men in Seremetakis' book turn their faces away from both love and death, the women immerse themselves in, comprehend, and master both. While the men devalue women for their "superstitious" and "emotional" natures, the women subvert the money-and-guns social order of the men by learning and speaking the truth of death, thus earning their right to utter "the last word."

Seremetakis is an ethnographer trained in the United States who returns to her rural East European home to document the visions and thoughts of her kinsfolk. These visions and thoughts are already internal—native—to her, and her interpretation of them grows organically from them, crossing seas again to touch us. Perhaps for this reason, or perhaps because the site of the research is Greece—source of the civilization we call our own—or perhaps because the topic of the book is love reaching literally into the bones of the beloved, this volume resonates to a depth untouched by any other monograph I have seen.

The term archaeology (in the Foucauldian sense) occurs several times in this book and it is apt, for it indexes Maniat culture's core dimension. In Inner Mani, patricians build stone towers as monuments to their pride and to their military prowess. Inner Maniat men have for centuries kept up on the latest in military technology, Seremetakis tells us. Battle wounds and gunshot deaths among them as well as among their women are commonplace. Clans compete to see who can build the tallest and strongest towers. A tower endows its builders with visual superiority as well as with impenetrability—a high slit from which to fire upon outsiders. From such

fortified positions the men conduct their feuds and other business, including a coldly economic marriage-traffic in daughters. Meanwhile,

Maniat women . . . emerge from the low entrances and exits of their tower-houses, from underneath a heavy load of wood or water carried on their backs, only to bend again over a rocky terrain during agricultural work, over an open or covered grave in the cemetery, over the protected cistern at the bottom of their towers. When the "whisper" of death comes, these bent women, creatures of the back alleys, stand up. They stretch their upper body and throw the head back, pulling out their loosened hair. They raise fists against the sky, beating their chests in anger, scratching their faces, screaming. It is then that one sees Maniat women in their full height. [pp. 74–75]

"To examine death in Inner Mani is to look at Maniat society through female eyes," the author tells us (p. 15). With a great wealth of historical, textual, ethnographic, and linguistic detail, she makes her point—to my mind—irrefutably. Numerous laments and conversations with lamenters are quoted and translated verbatim and at length. From the space of death that they have made their refuge, Maniat women cry out against both God and man, unambiguously testifying to their experience that the claims of the dominant culture are lies. Against the classical Greek image of the perfect, incommutable male body, they the cynicism of "the veteran ex-humer" who is "condemned always to see the bones beneath the flesh of the living" (p. 227). Against the rhythmless, passionless monotone of liturgical chanting, they pose the polyphony and the screaming of their laments, turning each funeral ceremony into a contest with the priest and the men of their own houses over the meaning of life and death. Finally, against the authority of the male-owned written word, they pose the consciousness of the diviner, who, "as the light shadow person, always visualizes deep structures of temporal connection, of which the bounded time of society is but a symptom" (p. 227).

The shadows of the Inner Maniat landscape, one imagines, contrast sharply with the sunlight, and in the same fashion the line between women and men here seems almost too sharply drawn. Seremetakis notes this and suggests that it may not have been always so but that the cut between women and men in Inner Mani, already twice-deepened by Mediterranean codes of honor and by the relatively recent introduction of church culture, has been deepened again by the incursion of capitalist culture into the area. Where all production is quantified, women's labor is thrust into an invisible world.

However, *The Last Word* clearly does not just present another instantiation of a general global process, nor is it just a record of rural Greek women's mortuary ceremonies. Rather, it can be read as a fascinating distillation of the great Central Asian struggle between gods of the earth and gods of the sky, which is still going on today. If I were teaching a course on Greek roots to brilliant freshmen, I would have students read Seremetakis between Marija Gimbutas and Julia Kristeva. All three are Eastern European feminists and all three argue that

The Last Word Women Death And Divination In

Judd E. Hollander



The Last Word Women Death And Divination In:

The Last Word C. Nadia Seremetakis, 1991-10-08 Based on years of fieldwork in both rural and urban Greece *The Last Word* explores women's cultural resistance as they weave together diverse social practices improvised antiphonic laments divinatory dreaming the care and tending of olive trees and the dead and the inscription of emotions and the senses on a landscape of persons things and places These practices compose the empowering poetics of the cultural periphery C Nadia Seremetakis liberates the analysis of gender from reductive binary models and pioneers the alternative perspective of self reflexive native anthropology in European ethnography

Tears in the Graeco-Roman World Thorsten Fögen, 2009 This volume presents a wide range of contributions that analyse the cultural sociological and communicative significance of tears and crying in Graeco Roman antiquity The papers cover the time from the eighth century BCE until late antiquity and take into account a broad variety of literary genres such as epic tragedy historiography elegy philosophical texts epigram and the novel The collection also contains two papers from modern socio psychology

Lament Ann Suter, 2008-02-05 This collection of essays offers the first ever comparative approach to ancient Mediterranean and Near Eastern traditions of lament Beginning with the Sumerian and Hittite traditions the volume moves on to exam Bronze Age iconographic representations of lamentation Homeric lament depictions of lament in Greek tragedy and parodic comedy and finally lament in ancient Rome Contributors include such noted scholars as Richard Martin Ian Rutherford and Alison Keith

Daughter Zion Mark J. Boda, Carol J. Dempsey, LeAnn Snow Flesher, 2012-10-30 This volume showcases recent exploration of the portrait of Daughter Zion as she appears in biblical Hebrew poetry Using Carleen Mandolfo's *Daughter Zion Talks Back to the Prophets* Society of Biblical Literature 2007 as a point of departure the contributors to this volume explore the image of Daughter Zion in its many dimensions in various texts in the Hebrew Bible Approaches used range from poetic rhetorical and linguistic to sociological and ideological To bring the conversation full circle Carleen Mandolfo engages in a dialogic response with her interlocutors The contributors are Mark J Boda Mary L Conway Stephen L Cook Carol J Dempsey LeAnn Snow Flesher Michael H Floyd Barbara Green John F Hobbins Mignon R Jacobs Brittany Kim Cheryl A Kirk Duggan Christl M Maier Carleen Mandolfo Jill Middlemas Kim Lan Nguyen and Lena Sofia Tiemeyer

Children and Material Culture Joanna R. Sofaer, Joanna Sofaer Derevenski, 2000 This is the first book to focus entirely on children and material culture The international contributors from a wide range of disciplines skilfully integrate theory and data to illustrate fully the significance of studying children

Lamentation and Modernity in Literature, Philosophy, and Culture R. Saunders, 2007-10-01 Saunders analyzes the ideological uses of loss in literary philosophical and social texts from the late 19th and 20th centuries through the lens of women's lament traditions and includes philosophical texts by Nietzsche Heidegger and Derrida and literary works by William Faulkner Stéphane Mallarmé Dimitris Hatzis and Tahar Ben Jelloun

Maternal Grief in the Hebrew Bible Ekaterina E. Kozlova, 2017-05-26 Setting out from the observation made in the

social sciences that maternal grief can at times be a motor of societal change Ekaterina E Kozlova demonstrates that a similar mechanism operates also in the biblical world Kozlova argues that maternal grief is treated as a model or archetype of grief in biblical and Ancient Near Eastern literature The work considers three narratives and one poem that illustrate the transformative power of maternal grief in the biblical presentation Gen 21 Hagar and Ishmael in the desert 2 Sam 21 1 14 Rizpah versus King David 2 Sam 14 the speech of the Tekoite woman Jer 31 15 22 Rachel weeping for her children Although only one of the texts literally refers to a bereaved mother 2 Sam 21 on Rizpah all four passages draw on the motif of maternal grief and all four stage some form of societal transformation

The Senses Still C. Nadia Seremetakis, 1996-06-15 What has happened to regional experiences that identify and shape culture Regional foods are disappearing cultures are dissolving and homogeneity is spreading Anthropologist and award winning author of *The Last Word Women Death and Divination in Inner Mani* C Nadia Seremetakis brings together essays by five scholars concerned with the senses and the anthropology of everyday life Covering a wide range of topics from film to food from nationalism to the evening news the authors describe ways in which sensory memories have preserved cultures otherwise threatened by urbanism and modernity The contributors are Susan Buck Morss Allen Feldman Jonas Frykman C Nadia Seremetakis and Paul Stoller C Nadia Seremetakis is Advisor to the Minister of Public Health in Greece and visiting professor at the National School of Public Health in Athens She is the author of *The Last Word Women Death and Divination in Inner Mani* available from the University of Chicago Press

The Roman Mourner Valerie M. Hope, 2025-06-12 To date mourning has not featured prominently in studies of ancient Roman society and this book redresses this by presenting a comprehensive analysis of who mourners were and what mourners did as well as investigating the social cultural and ritual significance of mourning It brings together varied evidence ranging from literature and art to epigraphy which helps to illustrate the rituals of mourning Valerie M Hope addresses fundamental questions about how mourning was expressed displayed performed and experienced via the body and in turn what mourning can reveal about Roman society In previous literature on the topic roles played by mourners in funeral rituals and commemorative acts may be acknowledged but there has been little engagement with the varied emotional and physical behaviours of mourners When mourning has been considered the emphasis has predominantly fallen on gender and specific literary genres There have hitherto been few attempts to unite the diverse evidence for Roman mourning to consider different literary genres simultaneously or to evaluate how mourning was presented through material culture The evaluation of social expectations legal regulations and idealised roles across a diverse evidence base and time frame make this volume the first full and systematic study of mourning in the Roman world

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Gender and Power in the Pacific Katarina Ferro, Margit

Wolfsberger,2003 Women from the Pacific Islands are often perceived by Europeans as passive beauties dancing the hula with a flower in their hair as docile companions of European or local men or as naive personalities surrounded by an endangered environment But far from that male Western reception of women s status which can be found in documentaries motion pictures as well as travel and adventure literature women are active and resolute agents who self confidently shape their societies through their courageous and determined acting in public as well as in their communities The current volume of Novara Contributions to Research on the Pacific wants to deliver insights into the lives of women from the Pacific Islands and shows how they deal with shifting gender relations in changing societies Traditions and adjustment processes to changing living conditions of women and men in Papua New Guinea Palau and New Zealand present fascinating research fields which open up the view to new living models apart from Western gender concepts Rural Lives and Landscapes in Late Byzantium Sharon E. J. Gerstel,2015-07-15 This is the first book to examine the late Byzantine peasantry through written archaeological ethnographic and painted sources Investigations of the infrastructure and setting of the medieval village guide the reader into the consideration of specific populations The village becomes a micro society with its own social and economic hierarchies In addition to studying agricultural workers mothers and priests lesser known individuals such as the miller and witch are revealed through written and painted sources Placed at the center of a new scholarly landscape the study of the medieval villager engages a broad spectrum of theorists including economic historians creating predictive models for agrarian economies ethnoarchaeologists addressing historical continuities and disjunctions and scholars examining power and female agency Approaches to Genre in the Ancient World Michelle Borg,Graeme Miles,2014-07-18 No less than their modern counterparts ancient genres were contested hybrid and ambiguous This volume the result of a conference at the University of Sydney is a collection dealing with some of the many issues around ancient understandings of genre It presents a series of case studies some concerned with texts that have loomed large in discussions of ancient genre such as the works of Ovid and others in particular late antique works that have received less attention Ranging from Rome and Greece to Gaza and Syria Approaches to Genre in the Ancient World makes a unique contribution to the study of ancient genre and to the understanding of the specific texts discussed Music in Human Experience Jonathan L. Friedmann,2022-02-23 Music plays an integral role in many facets of human life from the biological and social to the spiritual and political This book brings together interdisciplinary and cross cultural studies on the functions purposes and meanings of music in human experience *Images and Empires* Paul Landau,Deborah D. Kaspin,2002-10-28 This volume considers the meaning and power of images in African history and culture It assembles a wide ranging collection of essays dealing with specific visual forms including monuments cinema cartoons domestic and professional photography body art world fairs and museum exhibits **Female Acts in Greek Tragedy** Helene P. Foley,2009-01-10 Although Classical Athenian ideology did not permit women to exercise legal economic and social autonomy the tragedies of Aeschylus Sophocles and Euripides often

represent them as influential social and moral forces in their own right. Scholars have struggled to explain this seeming contradiction. Helene Foley shows how Greek tragedy uses gender relations to explore specific issues in the development of the social, political, and intellectual life in the polis. She investigates three central and problematic areas in which tragic heroines act independently of men: death ritual and lamentation, marriage, and the making of significant ethical choices. Her anthropological approach together with her literary analysis allows for an unusually rich context in which to understand gender relations in ancient Greece. This book examines, for example, the tragic response to legislation regulating family life that may have begun as early as the sixth century. It also draws upon contemporary studies of virtue ethics and upon feminist reconsiderations of the Western ethical tradition. Foley maintains that by viewing public issues through the lens of the family, tragedy asks whether public and private morality can operate on the same terms. Moreover, the plays use women to represent significant moral alternatives. Tragedy thus exploits, reinforces, and questions cultural clichés about women and gender in a fashion that resonates with contemporary Athenian social and political issues.

The Scent of Ancient Magic Britta K. Ager, 2022-04-27. Magic was a fundamental part of the Greco-Roman world. Curses, erotic spells, healing charms, divination, and other supernatural methods of trying to change the universe were everyday methods of coping with the difficulties of life in antiquity. While ancient magic is most often studied through texts like surviving Greco-Egyptian spellbooks and artifacts like lead curse tablets, for a Greek or Roman magician, a ritual was a rich sensual experience full of unusual tastes, smells, textures, and sounds, bright colors, and sensations like fasting and sleeplessness. Greco-Roman magical rituals were particularly dominated by the sense of smell, both fragrant smells and foul odors. Ritual practitioners surrounded themselves with clouds of fragrant incense and perfume to create a sweet and inviting atmosphere for contact with the divine and to alter their own perceptions; they also used odors as an instrumental weapon to attack enemies and command the gods. Elsewhere, odiferous herbs were used equally as medical cures and magical ingredients. In literature, scent and magic became intertwined as metaphors, with fragrant spells representing the dangers of sensual perfumes and conversely, smells acting as a visceral way of envisioning the mysterious action of magic. *The Scent of Ancient Magic* explores the complex interconnection of scent and magic in the Greco-Roman world between 800 BCE and CE 600, drawing on ancient literature and the modern study of the senses to examine the sensory depth and richness of ancient magic. Author Britta K. Ager looks at how ancient magicians used scents as part of their spells to put themselves in the right mindset for an encounter with a god or to attack their enemies through scent. Ager also examines the magicians who appear in ancient fiction like Medea and Circe and the more metaphorical ways in which their spells are confused with perfumes and herbs. This book brings together recent scholarship on ancient magic from classical studies and on scent from the interdisciplinary field of sensory studies in order to examine how practicing ancient magicians used scents for ritual purposes, how scent and magic were conceptually related in ancient literature and culture, and how the assumption that strong scents convey powerful effects of various sorts was also found in

related areas like ancient medical practices and normative religious ritual Decolonial Mourning and the Caring Commons Encarnación Gutiérrez Rodríguez, 2023-08-15 This book is the product of an endless individual and collective process of mourning It departs from the author's mourning for her parents their histories and struggles in Germany as Gastarbeiter while it also engages with the political mourning of intersectional feminist movements against femicide in Central and South America the struggles against state and police misogynoir violence of SayHerName in the United States the resistance of refugees and migrantized people against the coloniality of migration in Germany and the intense political grief work of families relatives and friends who lost their loved ones in racist attacks from the 1980s until today in Germany Bearing witness to their stories and accounts this book explores how mourning is shaped both by its historical context and the political labor of caring commons while it also follows the building of a conviviality infrastructure of support against migration coloniality necropolitics dwelling toward transformative and reparative practices of common justice **Miracles and Extraordinary Experience in Northern Kenya** Bilinda Straight, 2013-05-31 The Samburu of northern Kenya struggle to maintain their pastoral way of life as drought and the side effects of globalization threaten both their livestock and their livelihood Mirroring this divide between survival and ruin are the lines between the self and the other the living and the dead this side and in a bata that side Cultural anthropologist Bilinda Straight who has lived with the Samburu for extended periods since the 1990s bears witness to Samburu life and death in *Miracles and Extraordinary Experience in Northern Kenya* Written mostly in the field *Miracles and Extraordinary Experience in Northern Kenya* is the first book length ethnography completely devoted to Samburu divinity and belief Here child prophets recount their travels to heaven and back Others report transformations between persons and inanimate objects Spirit turns into action and back again The miraculous is interwoven with the mundane as the Samburu continue their day to day twenty first century existence Straight describes these fantastic movements inside the cultural logic that makes them possible thus she calls into question how we experience how we feel and how anthropologists and their readers can best engage with the improbable In her detailed and precise accounts Straight writes beyond traditional ethnography exploring the limits of science and her own limits as a human being to convey the significance of her time with the Samburu as they recount their fantastic yet authentic experiences in the physical and metaphysical spaces of their culture *In a Different Place* Jill Dubisch, 2016-09-29 *In a Different Place* offers a richly textured account of a modern pilgrimage combining ethnographic detail theory and personal reflection Visited by thousands of pilgrims yearly the Church of the Madonna of the Annunciation on the Aegean island of Tinos is a site where different interests sacred and secular local and national personal and official all come together Exploring the shrine and its surrounding town Jill Dubisch shares her insights into the intersection of social religious and political life in Greece Along the way she develops the idea of pilgrimage journeying away from home in search of the miraculous as a metaphor for anthropological fieldwork This highly readable work offers us the opportunity to share one anthropologist's personal and

professional journey and to see in a different place the inadequacy of such conventional anthropological categories as theory versus data rationality versus emotion and the observer versus the observed Dubisch examines in detail the process of pilgrimage itself its relationship to Orthodox belief and practice the motivations and behavior of pilgrims the relationship between religion and Greek national identity and the gendered nature of religious roles Seeking to evoke rather than simply describe her book presents readers with a sense of the emotion color and power of pilgrimage at this Greek island shrine

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