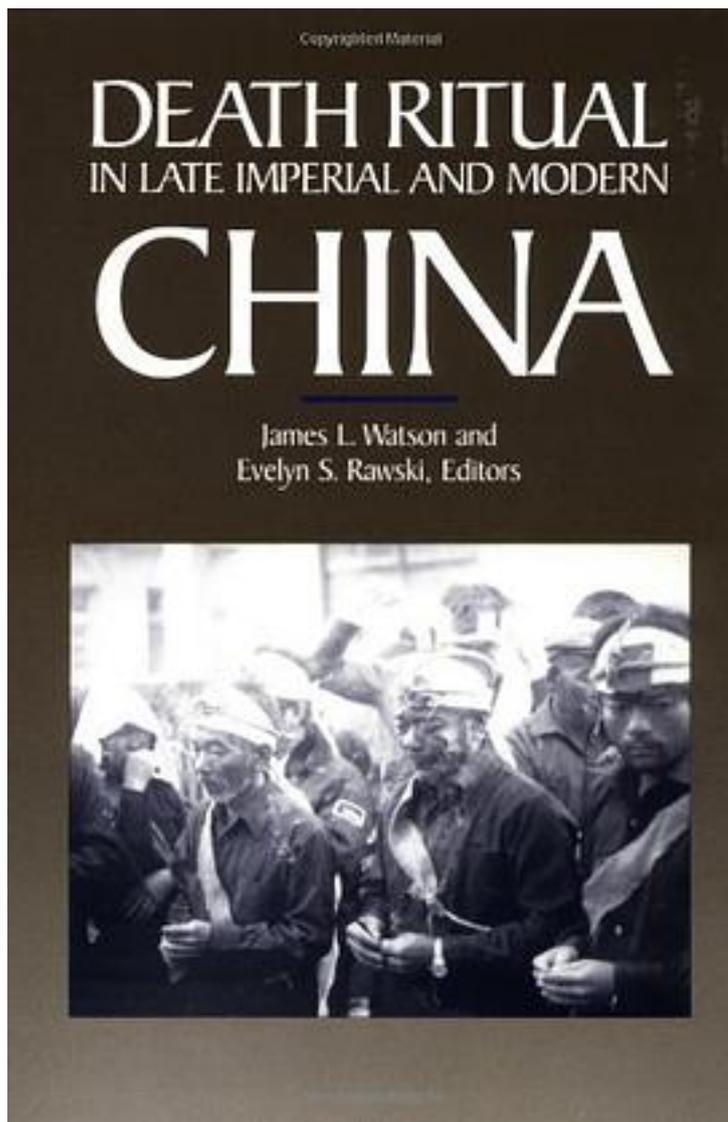


Death Ritual in Late Imperial and Modern China



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During the late imperial era (1500-1911), China, though divided by ethnic, linguistic, and regional differences at least as great as those prevailing in Europe, enjoyed a remarkable solidarity. What held Chinese society together for so many centuries? Some scholars have pointed to the institutional control over the written word as instrumental in promoting cultural homogenization; others, the manipulation of the performing arts. This volume, comprised of essays by both anthropologists and historians, furthers this important discussion by examining the role of death rituals in the unification of Chinese culture.

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目录: Funerals in North China: Uniformity and Variation Susan Naquin
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标签

人类学

海外中国研究

宗教

人類學

历史

社会学

葬礼

社会史

评论

华琛、罗友枝合编【虽然时过境迁，有些论述还是很有意思的，作者们本意不是讨论丧葬，而是国家—社会之间的文化聚合】

两位编者分别代表人类学与历史学发声，几乎针锋相对……

中国丧葬仪式研究classic，地域覆盖面较局限，不少篇目理论框架过时，依然inspiring

带着猎奇的视角无端深化一个寻常的事件，那是记叙文

一盆冷水

两位编者华琛和罗友枝之间的“根本分歧”（礼是practice高于belief，还是以practice建立belief）其实未必是人类学家和历史学家的分歧，也未必真的是个分歧。

硕士毕业论文，从图书馆借的，放在手里一年，Mark一下以纪念。

一点点（东南的丧葬习俗中真的有rebury这件事么？

Some ideas are quite outdated. But how we should interpret rituals is an eternal topic. And there are some interesting explanations about food and gender in Chinese funeral rituals.

必备文献。
细读了一遍，内容比想象的少，论证比想象的粗糙。十二篇中，倒有三篇在拿性别说事儿，两篇和政治搅在了一起。
第一部分的两篇很关键，虽则一些论述已经过时，但是人类学和历史学的视角都值得借鉴。孔迈隆的Souls and Salvation最细致，且贴地。
#终于看完了晚上不用怎么做噩梦了

清明前看完也算应景，导论两章引用最多，食物那章也不错，最感兴趣是最后一章殡仪改革，不过小失望。大部分章节看起来应该很有趣，不过变成了材料梳理，例如毛的遗体处理、仪式专家那两章。让我惊讶的是材料我都好陌生，变迁太快了……

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书评

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