

Almost Eating the Ancestors

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Overview

- Focuses on the Merina people of Madagascar
- Looks at the Symbolology eating withing Mythology and funeral practice
- Two myths in relation to ideas of eating
- First part is in response to earlier book
- Second part expands on ideas put forward

Le Bain royal a Madagascar – L. Molet

- Looks at 2 Myths as evidence an historical feasting on flesh of ancestors
- ‘Morden’ Anglican speeches (by Rev. Maurice Rasamuel)
- Focuses on the phrase “The dead has eaten the bones of others and so it is right that we should eat his bones...”

The speech – ‘Kabary’

- Translates planly to “formal speech making”
- Much more complicated
- Always highly metaphorical
- Metaphorically defines ansesortos as a substance for later generations

Myth 1

- Views two deaths
- First of someone elderly
- Secondly of a child
- Substitution of cattle for eating corpses
- Eating a child's corpse is bad due to breaking cycle

Myth 2

- King Ralambo took cattle from the Vazimba
- When one died a slave cooked it instead of burying it
- Importance of beef
- Waste to allow cattle to rot in the ground, similar to ideas of ancestors

Discussion Points

- Too much to cover
- Authors goals
- Grounds for further research
- Careful on word choice

Refrances

Bloch, Maurice E. F.. “*Almost Eating the Ancestors.*” (1985).

Callet, R. P. *Tantara ny Andriana et o Madagasca* (1908)

Levi-Strauss, C. “*Le cru et le cuit*” (1964)

Molet, L. *Le bain royal d Madagascar.* (1956)

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