

Mid-day stroll in the Valley of Death, Libya

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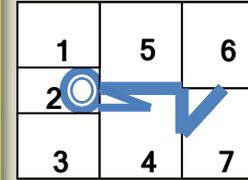
My project: Death is another country

My research examines the funerary behavior in the region of Fazzan, particularly trying to explain the variability and diversity in the Garamantian rituals related to death and burial and its relation to the creation and maintenance of cultural identity and social memory.



Memory, Identity and the Dead

Mortuary rituals are drawn on previous practices and memories are enacted through similarities. Cemeteries and funerary monuments act as physical memories; they become the focus of rituals and tie them to the social memory. The analysis of the cemeteries, place (structures) and burial rituals linked with death provides information on the cultural identity of contemporary communities in the Garamantian period with their own set of cultural and social values which may have been transmitted through the funerary record.



Materiality of Death

Death is universal and there is the need to deal with the emotional and physical aspects of death, including the disposal of the deceased. This means the place of the dead, the burial of the individual and the assemblages. All these can be understood in relation to **memory and identity**.

TAQALLIT



One of the best examples of the Garamantian landscape. The preservation of settlements, foggara and cemeteries have not suffered the damage seen in other areas of the valley. The landscape has been uninterruptedly in use from the Late Pastoral to the Late Garamantian period (AD400- AD700).

WATWAT



Shallow embayment with a great diversity of cemeteries and tombs. There are several nucleated cemeteries of variable density, mainly with shaft tombs. Chronologically, they belong to the Proto-Urban (c.500BC-c.1BC) and Classic Garamantian (c.AD1-c.AD400) period.



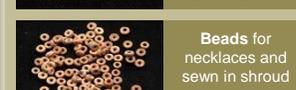
Labret (Sub-Saharan) symbol of identity of belonging to African tribe (?)



Beaded belt personal adornment - expression of identity



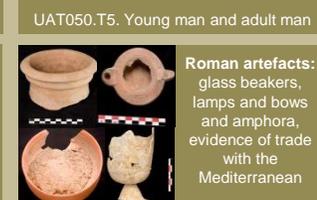
Unguentarium personal item green glass



Beads for necklaces and sewn in shroud



Shroud made of coloured textile. Then wrapped in matting



Roman artefacts: glass beakers, lamps and bows and amphora, evidence of trade with the Mediterranean