

THE RHETORIC OF DEATH: Parts II and III

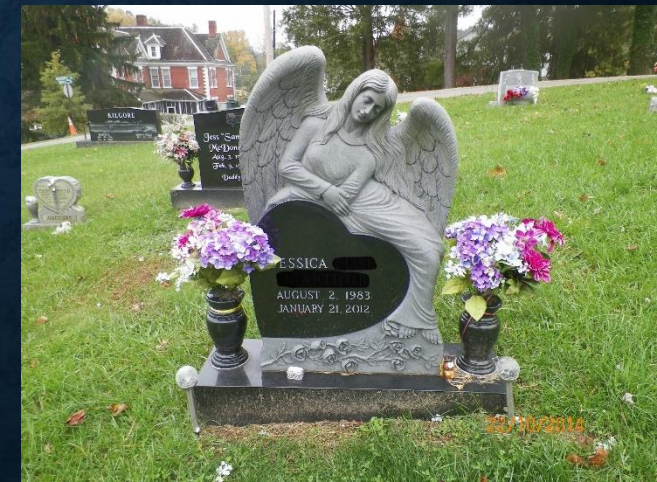
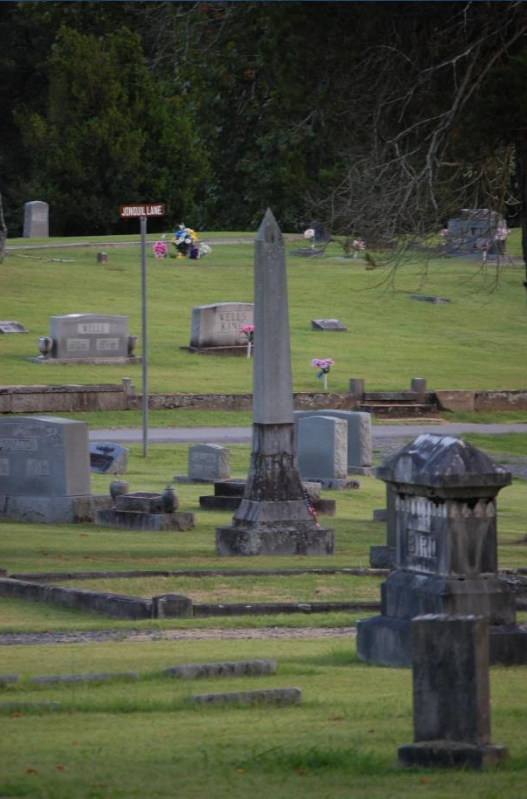
Amy Clark, PhD

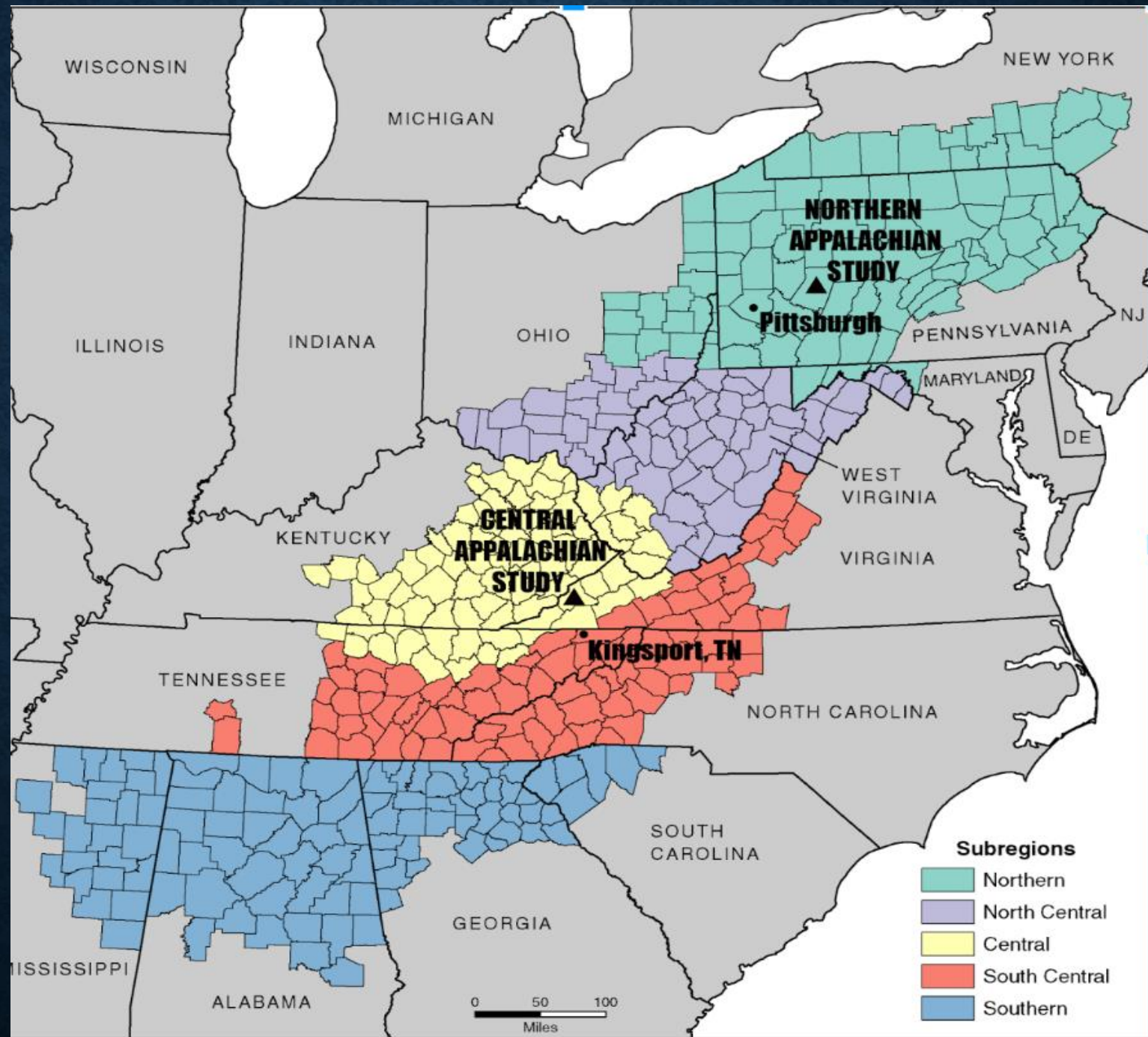
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THE GRAVESTONE AS RHETORICAL ARTIFACT





NORTHERN APPALACHIA SITE

- Analyzed 498 stones
- Mortality patterns
- Names



	1790-189 9 (N=273)	1900-200 5 (N=225)
Male	101	47
Female	110	45
Children	62	19
Male/Female together on stone	0	100
Entire family represented on one stone	0	11

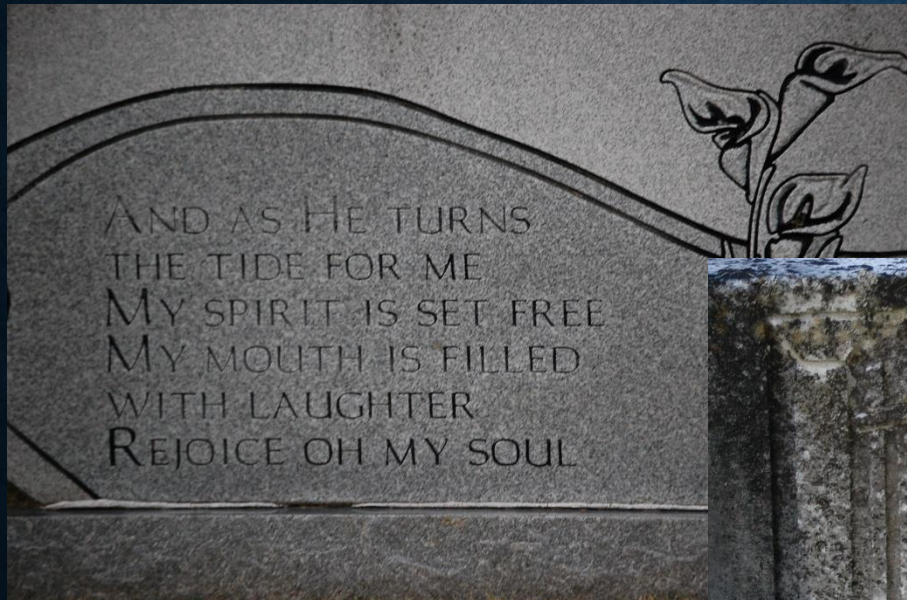
NA STUDY

- Familial representation
- Occupation



Lexical item	1790-1899	1900-2002
Wife	38%	1%
Husband	1%	0
Mother	14%	49%
Father	9%	26%

EPITAPH AND ICONOGRAPHY



THE CENTRAL APPALACHIAN SITE

- Mortality patterns
- Familial roles
- Occupational affiliation
- Epitaph/iconography



	1870-1950 (N=122)	1951-2014 (N=167)
Male	63	52
Female	51	59
Children	62	19
Male/Female together on stone	8	56



Pulpit



Die-in-Socket

SUMMARY

- Symbolic constructs align with trends in different time periods
- Architecture trends toward a standard stone, then back to differentiation
- Iconography and epitaphs correlate with religious patterns in Appalachia
- Women have more agency in how they are represented
- Titles of “mother” and “wife” continue to be privileged



Clark, A., Johnson, A., & Mathews, D. (2017). “The Gendered Language of Gravestones: A Comparison of Northern and Central Appalachian Cemeteries.”

In (Brunn, S., Gilbreath, D. & Kehrhin R., Eds.) *A Changing World Language Map*. NYC: Springer, 2020.