



The Concept of Death in Katherine Anne Porter's *The Jilting of Granny Weatherall*

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Abstract

This article is concerned with the study of the concept of death in general and the major causes of death in particular. Death can be explained as an action or fact of dying or ending the life of a human being or a living organism. It focuses on the concept of death in some religions. Also, it highlights the theme of death in *The Jilting of Granny Weatherall*. The story is one of Katherine Anne Porter's short story collections titled *Flowering Judas*, which is published in 1930. Katherine Anne Porter was a celebrated American reporter; she is a person who was writing for newspapers and magazines. She wrote dissertations and long short stories. The writer describes the most recent dreams such as emotions and memories of an aged woman whose name is Granny Weatherall, the main character, and the descriptive personality in the tale is mostly standing on Porter's grandmother's life. The author uses her grandmother's surname Granny Weatherall for the title of the story. Granny was eighty years old, being around all of her relatives. Granny dies on her deathbed. Throughout her sickness, she remembers periods from her childhood to death. She suffers from a dangerous illness. Thus, Granny realizes that everything ends up, even the long-lasting relationship with her husband. She has been jilted first by her married man and the second husband by death. The story also deals with spiritual confidence and risky sickness. Finally, the story is semi-autobiographical, including events for Porter's own life and the main character Granny Weatherall because both had several unsuccessful marriages and they had intensely annoyed with bad health. The present research aims at reducing the impact of death in the community, especially among elders and adults who would be affected by the terror of one of their relative's death. The paper compares three religious thoughts about death which are Islam, Christianity, and Buddhism.

Keyword: *The Jilting of Granny Weatherall*, emotion, death, spiritual, and memories.

1. Introduction

Katherine Anne Porter is an American writer, novelist, dramatist, short story writer, and political activist. She was born on May 15th, 1890, in a place near Texas which is named Indian Creek. She has won a Pulitzer Prize in 1966, and she died in 1980, and her corpse was buried near her mother's grave in Texas.

In *The Jilting of Granny Weatherall*, Porter utilizes flashbacks a lot to show the damaged manner of the main character Granny Weatherall. She was eighty years old. Granny becomes mindful of series of incidents; while the whole of wealth, abilities, and interests come across into her brain, which is motivating. The writer of the story realizes this effect in component throughout utilizing of the flashbacks in which she narrates about happenings that have taken place ahead of the opening of the tales at "present" time when you take to pass through Granny's reminiscence. In *The Jilting of Granny Weatherall*, the writer informs the last time of an irritable elder woman (imagine Justice Judy at her worried) throwback during the time that she was suffering from a risky illness on her deathbed. She was not completely mindful of the gravity of her illness. Porter utilizes a particular method "stream of consciousness" for the narrative, which is a method that presses on readers immediately taken with the feelings of its hero. The tale streams the major events of the story. It schemes



through Granny's reactions according to the unrelated feelings replies and moods, more willingly than displays a rational description of actions. Also, it presents a group of tie associations with a single sense providing an increase to one more.

2. The Concept of Death

Death can be defined as a complement to life because if there were no death there would be no balance on the earth. Death is like a shadow that is always following us, and it is impossible to escape from it. Death is a process of life that never stops because if there were no lives there would be no deaths too.

While our real life starts when we are just in the belly of our mothers at the age of three to four months, the mother feels that the baby is moving in her abdomen. It is a moment when two or three souls exist in one body that is the mother's body. From this stage on, the struggles of life start, the moment when the baby keeps trying to come out from the mother's narrow body. Just after, the new baby comes out to this world, the process of inhaling and exhaling starts. This process can be a struggle between life and death or between soul and body; because when we exhale, this might be a sign that the soul is trying to leave the body, whereas when we inhale the air or the body is trying to push back the soul into the prison of the body. Such a competition continues until the moment of death, this means that the soul found its path and death becomes the winner. In other words, the soul will be free and the body remains dead. In a simple definition, this process is called life and death. J. BURNS (1886, p, 66).

2.1 Death according to the Selected Religions

Death is not only for humanity, but it is for all creatures and the living organisms on the earth. Besides, it is also for the Angels who are living in the skies. According to Islam especially in a verse of the Holy Quran, for example, Allah says "everyone suffers death, but will remain the Presence of your Lord, Full of dignity and majesty". (Al- Qur'an Al-Karim, Surah Ar- Rahman, 55:26-27, p, 532). It is crystal clear that sooner or later all of us will die: the only one who is immortal is Allah. In another verse of the Quran, Allah says "all spirits will have a taste of death and you will receive your recompense on the Day of Resurrection" (Al- Qur'an Al-Karim, Surah al- Imran 3:184, p, 186). All creatures will have a taste of death; our souls will separate and withdraw from our bodies. Also, we will take our rewards and punishments on the day of rebirth.

We possibly have some questions about the end of the world and ask when the earth is demolished? How does it end? How long life continues on this planet?

For answering these questions, we have some verses in the Holy Quran that further clarify them to us. Allah says "On that Day, We will leave them surging upon one another And the Trumpet will be blown, and we will gather them together" (Al- Qur'an Al-Karim, Surah Al Kahf 18:98, p, 304). It says before the end of the life in this world, an angel of Allah whose name is Israfil will come down to earth and blow the trumpet and everything in this world will end and smash, but the time of the ending of the existence is not mentioned in the Holy Quran. Also in another verse in the Holy Quran Allah says "death is for all nations when it arrives, it will not be delayed and not advanced to take our souls" (Al- Qur'an Al-Karim, Surah Al Aaraf 7:33, p, 154).

It declares to us the time of our age is limited by God, he knows how long you are living, and when you are dying.

In Christian religion fear of death is normal and deep sorrow for the doom of close friends is legal; and perhaps we cry for our death, even though it must be their gain. Christianity does not prevent, and simple elegance does not finish with our innate gentle feelings. Still, we should not be too much in our fears; this excessive such as those who have



no trust for having a perfect life. Although there are some verses in the Bible explaining death as seen “the Lord himself comes down from the sky with a sob of control, with the tone of voice of a Seraph and with the voice of the trumpet of God, and the lifeless in Jesus will go up first”. (Thessalonians 4:16-18). Walvoord (2011, p, 470). It’s crystal clear that this universe will end one day. The earth will end with a sob of the trumpet. We who are alive, and left, will be gathered together with them in the heavens to see the Lord in the skies, and therefore we will forever be with the Lord.

In Buddhism, existence does not come to an end, just it continues in other shapes that are the outcome of collected karma (good and bad actions). Buddhism is a faith that puts stress on the eternal life on the earth, as well as all those ahead of the present life. Buddhists attempt to find Nirvana or enlightenment, a land of superiority liberated from anguish, wishes, and the rotation of death and rebirth. Buddhism philosophy gives more attention to the cases of death and the afterlife. A thorough acknowledgement of impermanence, distress or hardship, and mortality is a major issue to the theology of Buddhism. Amitabha Buddha says “The pure land school of Buddhism plays a vital role in helping devotees cope with grief and suffering”. Paul T. P. Wong (2006, p, 85). Based on the teachings of Amitabha Buddha, who gained great knowledge and skillfulness from prehistoric Buddhist advisers as having formed his Western Pure Land, where a very religious person can have a rebirth after death in the Pure Land by the goodness of refined faith, a powerful will to be reborn there along with continual single-minded narration of the religious name of Amitabha Buddha.

But Buddha says we must not dread death because the soul will go ahead to rebirth. In agreement with Buddhists, considerations are the opinion that life goes on after death. Usually most uttered in the notion of rebirth in other persons or animal corpses. Buddha says there is no one to provide gifts or forfeits on a possibly Judgment Day. Finally, as we comprehend that we come temporarily to the earth and also we will leave this world as they departed before us.

It believes that if the heart dies, there will be no mercy; if the brain dies, there will no wisdom; if the conscience dies, there will be anything. Also as it thinks that death is not the meaning of separate because we will be gathered in the doomsday. So the real separation happens when one goes to paradise and another is doomed to hell. As it realizes that fatality is one of the most unpleasant processes of life and everyone contends with death for a moment or another. Perhaps we acknowledged awful reports from a media corporation and sometimes from a doctor. Otherwise, maybe you are under pressure to go ahead after the death of your parents, wife, relatives, etc.

Luqman al-Hakim was an Islamic philosopher. There is a chapter in the Holy Quran which is describing Luqman’s wisdom. On one occasion he advised his son. He believes that there are three parts to a human being, Ruh (Soul) returns to Allah. (Spirit) Nafs means the part of a human that includes their mind, feelings, and character rather than their body, and body is including (flesh and blood). He thinks that the soul is returning to the Lord of worlds, the Spirit is remaining for your deeds, and the corpse is burying under the earth for creepy-crawlies. Siddiqui (2007, p, 26,). It is to be noted that the corpse of creatures is classified into two segments: the body and the soul. Both are linked together and they both complete one another because neither can be alive without each other. Therefore, we must say Oh God may make excellent of our works in the end moment of our lives. As we sense death is a spiteful and unkind public antagonist. Perhaps, one of us likes death and also others don’t want to think about it just for a minute. Finally, do not lose the opportunity to be charitable with people around you because life is a short trip.

2.2 Main Causes of Death

It is doubtless that everyone has to believe that all creatures in this world will die and death is something inevitable. The major causes of death could be some of the following. We have many causes of death. This study aims at mentioning some causes of death; those are the



major factor in losing our lives. In general, the causes of death can be arranged into categories: a death caused by human beings and death by nature. The causes of humanity include wars, assassinations, car accidents, and the collapse of aeroplanes, suicides, drowning, fire, air pollution, and diseases. The death causes of nature include flood, earthquake, volcano, and storm and wind, etc. Finally, I would like to say that fear a daytime when you will have come back to Allah. Then all souls will be recompensed for what is gained, and they will not care for unfairly.

3. The Concept of Death in Katherine Anne Porter's *The Jilting of Granny Weatherall*

Death is a very significant theme in *The Jilting of Granny Weatherall* in which it is described as a hopeless, effective, and harsh act in life. Death is an abominable subject and it is impossible to keep away from it. In *The Jilting of Granny Weatherall*, it appears the main character Granny Weatherall spends much of her time in refutation about her death. As the story begins Granny is on death bed and ill. She is eighty years old. She is affected by Alzheimer's. Doctor Harry pays attention to Granny's health. Doctor Harry comes to see Granny; he was a man whom she thinks small more than a young man. Granny paradoxically demands the doctor to go away from her, she thinks that there is nothing mistaken. He talks in a patronizing accent to her, after that she suddenly snaps at him. Granny wants to remember him that she is remained alive with more dangerous diseases before he was born. She perceives the sound made by the doctor Harry and one of her daughters, Cornelia. They converse about Granny's sickness. It makes Granny irritated. The most prevalent sign of her mental illness is hardness in looking back on recent events. But on her death bed, she remembers many events that have happened in a particular period of her young life. Though Granny was in a state of being old, she repeatedly confirmed to her daughters and sons that she is never scared of dying. But deep in her psyche, there was a lot of fear, perhaps they are not aware.

While Granny unsystematic and untidy, the description of death as "unpleasantly damp and unknown" definitely pays attention to its fear, but this event gives knowledge to us, even she is eighty years old, Granny always thinks about death but it has not affected and consumed on her thoughts. No more is death strange and uncommon to her mind because death is an attractive passive. The writer depicts the death of an old woman who is the main character, her name is Granny Weatherall, and she is a woman in intense refutation about the fundamental reality of her existence and personality. Her denials to think that she is dying and losing her life, which she is not at all, overcome the man who ended his relationship with her and who jilted her at the altar. The tale turns on with her necessity that Doctor Harry must go away and end to expend carelessly his time on somebody who is not ill. As the tale advances, Granny informs herself continually that she had fantastic days with John. John was Granny's first husband. He died when he was a young man. Granny's recollections propose that he was a good-natured partner and he was a soft-hearted man with his children. Granny has a strong desire for her first husband, who died. She considers that if he were still alive he could perceive now his fully-grown kids and she supposes that he would appreciate her adroitness in caring for children.

George was the second couple who left Granny Weatherall. He suddenly left her alone at the altar when she was an adult woman. Granny still has a deep affectionate for George, whereas she has consumed much of her youth time attempting not to think about him. She has forgotten George. Her obsession with George composes it simply that she has never forgotten him, although she can't confess this necessary truth to her mind. Likewise, Granny doesn't notice that she takes care of her daughter Cornelia cruelly and will not confess that she regrets certain aspects of her life. Cornelia was Granny's daughter. She was a person who takes care of a sick old mother at home. Cornelia feels deep affection for her mother, and she is demolished by the expectation of her death.



Granny will not admit that her hesitation is the consequence of her disease and not the mistake of everybody around her, as well “While [Granny] was rummaging around she found dead in her mind and it felt clammy and unfamiliar” Bloom (2009, p, 128). Not only is death weird and unfamiliar to her, but it's also a cute inert, motionless vigour if it's just deceitful around in her head waiting to be originated. Granny's behaviour is not usual and may be harmful, worrying, or cause of illness. Granny's condition of refutation is both a physical abnormality and an essential fact. But self-awareness is a target value looking for; like this one that Granny unsuccessful in obtaining before her death. She wants to realize something about her life and how she has lived as clarified this way “[Granny] had spent so much time preparing for death there was no need for bringing it up again. Let it take care of itself now” Porter (1987a, p, 13). There is a way to take care of fear which is passing away: committing suicide on getting ready for death and dying will not give the impression almost that huge an agreement when it occurs. That doesn't appear to become the case for Granny. Granny says:

“She was so amazed her thoughts ran round and round. So, my dear Lord, this is my death and I wasn't even thinking about it. My children have come to see me die. But I can't, it's not time.”. Porter (1987b, p, 13).

Her thoughts about death are circling in her mind, Granny's thoughts don't truly look to concern whether she was thinking about it or not, attractive unassuming. She talked with the Lord that she does not want to die because her kids will visit her. She considers that time was not good for her death. She wants to live for a long time. Granny continuously reviled astonishments. The instructions also display Granny's anxiety about wasting life itself. She appears too nervous that she has squandered her personal life and doesn't need her kids to squander theirs by squandering what is most significant. Far along, Granny considers her marriage cake, which departed to squander after George raised her at the table. Her nervousness about this leftover food proposes her melancholy over squandering—losing—the gentleman whom she adored finest. Granny dreads that since she misplaced her factual darling, she believes that the life she continued to live was a frittering away.

When Granny was sixty years old, she had sensed senior, completed and went around making leaving journey to meet her children and grandchildren, with a clandestine in her brain. This was the end of your mother and children! After that, she made her determination and fell with an extended fever. All of this is merely an opinion like many other things. Otherwise, it was so lucky for everything she had once and for all overcome the thoughts of dying for a long time. Finally, Granny put down twisted within herself while she was astonished and attentive, she looked fixedly at the point of the lamp that was she; typically her large body of matter with full of swallow it up. My Lord gives a mark! But there was no mark. Once again there are no bridegroom and the pastor in the dwelling. She is not able to remember any other sadness because this sorrow is removed from them all missing. Oh, no, there's not anything further spiteful than this- I will not at all pardon it. In the end “she stretched herself with a deep breath and blew out the light”. Porter (1987, 13).

4. Conclusion

Based on the fundamental consequences of this paper, it can be concluded that death has a big effect on the life of human beings and in most cases it is very difficult to endure it, especially when we suddenly get information about dying one of our relatives. Furthermore, the reader of the present study reaches a point that the size of death caused by humans, particularly by war, is very larger than the death caused by natural disasters or natural death. If we just look at the casualties in the Second World War, more than 65 million people were killed, which the war made by the human. The topic of death opens many explanations and other topics that are related to death and it has a great relationship with life.



According to Islam and Christian religion, we all die, but Buddha says that death is not the end of life, but it is just the end of the body, but only the soul will reside in this life, and it will be continuing and remaining to search out during the connection and links to a new body and a new life. For this reason, the tenets of Buddha are saying that we must not fear death, as it will go ahead to rebirth. According to Buddhist thinking is the opinion that life goes on after death. Usually most uttered in the notion of rebirth in other persons or animal corpses. Besides, the present study is dealing with the shocking effects of death in public. As the research gets in the Holy Quran and Bible both are dealing with the ending of life on the earth and both books assert that after this short life, there would be eternal life for those people who go to paradise. The afterlife has been divided into paradise and hell in which those people who are worshipping the Lord are given peaceful, eternal life in paradise, while hell is for those who reject the decrees of Allah and do wrong. Finally, the research has got the result which is in Islam and Christian is similar both emphasized to end and smash the life on the earth. Both are saying life will end with a sob of a trumpet.

In *The Jilting of Granny Weatherall*, Katherine Anne Porter used stream of consciousness, which is a continuous flow of ideas, thoughts, and feelings, as they are experienced by Granny Weatherall a woman who was the main character in the short story. Stream of consciousness is a style of writing that expresses this without using the usual methods of description and conversation. Porter stresses the thoughts of the main character Granny, who was in her eighties and she is on a deathbed. According to the writer, death is a negative thing represented in the main character of the story and she indirectly explains the death of Granny's daughter Hapsy. Hapsy was Granny's best-loved daughter. Granny waited for her for a long time to come back home and see her, but she never returns home because she was dead in childbirth. Granny never affirms that she died in childbirth. Granny has a visual perception of Hapsy owned a child and say hello to her. In Granny's last moments of life, she considers her daughter gets ready to give birth. This was Granny's memory. It notices that this event has a great impact on the mother Granny when she is always waiting for her daughter to come back, but she never comes back home, because nobody can ever come back from the lands of the dead.

Human beings are in the middle of unmatched general health catastrophes, still, human beings also have an unusual lucky chance to come together within their families and societies to make better the apprehension of mental health. The research pays attention to health care and reduces the rate of mortality in modern communities. Granny Weatherall is the main character of *the jilting of Granny Weatherall*, she was eighty years old. She was affected by a mental illness, she was on death bed. The research has confidence in getting old is the main cause of mental illness. Also, the research gets these results, bad events and unlucky happens in the previous life of the main character who was Granny, those proceedings have a huge effect on her mind; it makes her have a mental illness. These immoral events always come across to her mind. Those events made her weak and ill. She is suffering from a mental illness and not feeling well. Death preoccupied her mind.

When she was sixty, she sensed very aged, ended, and visited around making goodbye journeys to meet her kids and grandchildren, with a clandestine in her brain; and to inform them that's the last time of your mother, after that she finished her determination. She thinks that she has a long mental illness, and she is in a situation in which she is not as important as before, or does not get as much respect from other people. That was the total conception like many other kinds of stuff. Nonetheless, it was very fortunate for she had formerly for all got overhead the conception of passing away for a long time. Finally, the present study is dealing with the shocking effects of death in *the jilting of Granny Weatherall*.

In conclusion, learning about the past can help us make superior judgments in the present and for plans. Therefore, human beings should respect their fellows; especially those



in need including the disabled, grandmothers and grandfathers, and so forth before death knocks at his very door.

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چهمكى مردن له كورته چيروكى كاترين ئان پورتر، جيهيشتنى گرانى ويزهرئول

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سەنتەرى رۇشنىرى و كۆمەلەيتى زانكۆ سەلاخەدىن-هەولير

پوختە

ئەو توڭزىنەو يە خوڭىندەو يەكە بۇ چەمكى مردن بە گشتى و ھۆكارەكانى مردن بەتابەتە. دەتوانىن مردن وا شى بکەينەو بە كەردارىكە ياخود مردن راستى يەكە ياخود كۆتايى ھاتى ژيانى مرؤفتيكە ياخود بونەو ھەريكى زىندوو. ئەو ليكۆلینەو يە سەرەنچ دەخاتە سەر بىرۆكەى مردن لە روانگەى ئايىنەكاندا. ھەرەو ھا تيشك دەخاتە سەر چەمكى مردن لە كورته چيروكى (جيهيشتنى گرانى ويزهرئول). ئەو چىرۆكە يەكەكە لە كۆكراو ھەكانى كورته چىرۆكەكانى كاترين ئان پورتر، كە بەناو نيشانى (flowering Judas) لە سالى 1930 بۆلاو كرايەو ھە.

كاترين ئان پورتر نووسەر و پەيامنيرىكى بەناوبانگى ئەمريكى يە، ئەو كەستىك بوو بۇ گۆفارهكان و رۆژنامەكان نووسىنى دەكرد. ئەو ليكۆلەر و رۆمان نووس بوو. نووسەرەكە باسى كۆتا خەونەكانى و ھەكو خۆشەويستى و يادگارەكانى ژىيىكى بە سالاچوو دەكات كە ناوى گرانى ويزهرئول كەردارى سەرەكى يە. گرانى ويزهرئول كەردارى سەرەكە و باسكردنى كەسايەتەكە لە چىرۆكەكە كە زياتر لەسەر ژيانى داپىرى پورترە. نووسەرەكە نازناوى داپىرى گرانى ويزهرئول بۇ ناو نيشانى چىرۆكەكە بەكار ھەيناو ھە. گرانى ھەشتا سال بوو، ھەموو كەسوكارى لە دەورى بوون. گرانى لەناو جىگا كەيدا دەمرىت. لە ماو ھەي نەخۆشەكەيدا ھەموو ساتەكانى مندالى و تا مردنى دېتەو ياد. گرانى بازار دەكيشىت بە دەست نەخۆشەكى كوشندەو ھە.

گپانى دە زانئيت كە ھەموو شتىك كۆتايى دېت، ھەتا پەيوەندىە دورودرژيەكەى لەگەل ھاوسەرەكەيدا. ئەو لە ناكو لەلەين ھاوسەرى يەكەمى بەجھيئەلدا، دوو ھە ھاوسەرىشى كۆچى دوابى كرد. ئەو چىرۆكە ئامازە بە متمانەى روحى و نەخۆشەكى مەتسىدار دەكات. لە كۆتايىدا، ئەو چىرۆكە نىو ھاوشىو ھەي ژيانامەى خودى نووسەرە، كە رووداو ھەكانى ژيانامەى پورتر دەگرىتە خۆى لەگەل كەردارى سەرەكى كە گرانى ويزهرئولە چونكە ھەردوو كيان چەند جارنىك ھاوسەرگىرى ناسەرەكە و توويان ئەنجامدا، ھەرەو ھا ھەردو كيان بە شىو ھەكى سەخت دەيان نالاند بە ھۆى تەندروستى خراپانەو ھە. ئامانجى ئەو ليكۆلینەو يە بۇ ئەو يە كارىگەرى مردن لەناو كۆمەلگا كەمبەكەينەو بەتابەت لەناو گەنجان و بە سالاچوان، لەوانەبە ئەوان كارىگەر بن بە تۆقىنى مردنى يەكەكە لە كەسە نزيكەكانيان. ئەو ليكۆلینەو يە بەراوردى لە ئىوان چەمك و مەھومى مردن دەكات لە ئىوان سى ئايىنى جىاواز كە برىتین لە ئايىنى ئىسلام و مەسىحى و بوزىم.

ووشە گرنەگان: جيهيشتنى گرانى ويزهرئول، ھەست و سۆز، مردن، روحى ياخود گيانى، وە يادگارەكان.

مفهوم الموت في كاترين ئان بورتير هجر الجدة غراني ويدرال

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ملخص

هذه المقالة عبارة عن دراسة لمفهوم الموت بشكل عام وأهم أسباب الوفاة بشكل خاص. يمكن تفسير الموت على أنه فعل أو حقيقة موت أو إنهاء حياة إنسان أو كائن حي. المقالة تدور حول مفهوم الموت في بعض الأديان. كما أنه يسلط الضوء على موضوع الموت في هجر الجدة غراني ويدرال. القصة هي واحدة من مجموعات القصص القصيرة لكاترين آن بورتير بعنوان Flowering Judas، والتي نُشرت في عام 1930. كانت كاترين آن بورتير مراسلة أمريكية شهيرة. هي إنسانة كانت تكتب في الصحف والمجلات. كتبت الأطروحات والقصص القصيرة الطويلة. يصفه الكاتب أحدث الأعلام مثل عواطف وذكريات امرأة عجوز اسمها غراني ويدرال، الشخصية الرئيسية، والشخصية الوصفية في الحكاية تقف في الغالب على حياة جدة بورتير. تستخدم المؤلفة لقب جدتها غراني ويدرال لعنوان القصة. كانت الجدة تبلغ من العمر ثمانين عاماً، وكانت بالقرب من جميع أقاربها. تموت الجدة على فراش الموت. طوال فترة مرضها، تتذكر فترات من طفولتها حتى الموت. الجدة تعاني من مرض خطير. وهكذا، تدرك الجدة أن كل شيء ينتهي، حتى العلاقة طويلة الأمد مع زوجها. وھجرھا رجليھا المتزوج أولاً ثم ھجرھا الزوج الثاني بالموت. تتعامل القصة أيضاً مع الثقة الروحية والمرض المحفوف بالمخاطر. أخيراً، القصة شبه سيرة ذاتية، بما في ذلك أحداث حياة بورتير الشخصية والشخصية الرئيسية غراني ويدرال لأن كلاهما كان لهما عدة زيجات غير ناجحة وكانا منزعجين بشدة من سوء الحالة الصحية. يهدف البحث الحالي إلى الحد من تأثير الموت في المجتمع، وخاصة بين كبار السن والبالغين الذين قد يتأثرون برعب وفاة أحد أقاربهم. تقارن الورقة ثلاثة أفكار دينية حول الموت وهي الإسلام والمسيحية والبوذية.

الكلمات المفتاحية: هجر الجدة غراني ويدرال، العاطفة، الموت، الروحانية، والتذكر.