Particular etiquette is expected between certain individuals of different/same ages.

Time is literally based on the (aging) trajectory of the social body. This view of lived social time is often overlooked but is deeply relevant to any study of the anthropology of time because of its cross-cultural pervasiveness.

- **Suitability of actions within certain times**
  - Etiquette of time: punctuality
  - Appropriate ‘time of day’ for activities, e.g. meal times, recreation etc.

- **Identity**
  - One identifies with one’s age almost first and foremost.
  - The stage that one is at in one’s life dictates what is expected of them and again which rights are granted to them.
  - Time as an isolated measurement holds little meaning, but initiation etc. changes the identity and responsibility of a person.

**ETHNOGRAPHIES**

**Nuer Time**
Did not have a single word for time and did not use clocks when Evans-Pritchard conducted his ethnography.

- **Ecological**
  - The Nuer use natural indicators to conceptualise time that reflects the environment.
  - Time for the Nuer is a relation between activities, not a separate entity that governs daily life. Qualitative understanding, rather than quantitative.
  - The year (*ruon*) is comprised of the alternation between wet (*tot*) and dry (*mai*) seasons. The movement of people is governed by this cycle: villages in the rainy season, camps in the season of drought.
  - Alternating nature of the year creates an illusion of stability and repetition that is supported by climatic change.
  - The calendar is a relation between a cycle of activities. Conceptual cycle derives its meaning and function from annual activities relating to ecological circumstance.