

Leanna Wolfe
Anthropology 121

Quiz #8
Chapter 6 – Religious Specialists

1. T/F Amongst a small-scale society like the Ju/hoansi full time religious specialists do not exist.

T – no conditions for supporting full time priests/shamans (e.g. food productions)...everyone does other things, too. About half the men and a number of the women become healers.

2. Under what conditions might someone be a part-time religious specialist?

Tribal peoples, people who don't have congregations (e.g. rabbis on high holidays, curanderas. They earn their livings outside of being a priest/shaman (hunting, farming, law)

3. What's the difference between a priest and a shaman?

Not mutually exclusive...rather ends of a continuum. Shamans receive their powers directly from the spirit world via personal communication with the supernatural.. Priests may go to seminary- theological school.

4. T/F Priests are expected to live exemplary lives in regard to ethical and moral conduct.

T – expected to be models of ethics and morality – held to the highest standards of behavior. Child molestations by Catholic priests !!!

5. T/F Some people may enter the priesthood as the result of a divine call type experience.

T via dreams, visions...perhaps after being cured from an illness.

6. T/F Shamans typically receive their power directly from the spirit world.

T

7. T/F Like priests shamans are full time community specialists.

F

8. T/F Although Shamans are usually thought to be a feature of small scale religions, they are also found in many industrial societies.

T – neo shamans, e.g. Michael Harner, Carlos Casteneda

Also an immigrant people's shamans

9. T/F Shamans are often regarded with suspicion.

T – Access to manipulation of fate..bringing on illness and evil.

10. How do Shamans learn their craft?

Apprenticeship, tests, journeys, drugs that generate hallucinations

11. T/F In traditional societies sexually ambiguous people often became shamans.

T – access to both genders' worlds

12. T/F Korean shamans are mostly men.

F – females – more sensitive to spiritual forces... previously they were mostly men now more private and secretive activity

13. What are examples of things diviners might foretell?

Health, illness, death, marriage, children, wealth..the stuff that matters!

14. Who was Carlos Casteneda? What was the name of the shaman he worked with?

UCLA grad student in anthropology. Apprenticed to Don Juan Matus...a Yaqui Shaman in Northern Mexico. Wrote many other books. Questionable whether he was a story teller or if Don Juan in fact existed.

15. T/F A prophet is a mouthpiece of the gods.

T- Communicates the words and will of the gods to his or her community.

Can act as an intermediary between the gods and the people.

16. Who was Handsome Lake?

Seneca tribe prophet...revived after being near-death. Received revelations. a moral code that was eventually referred to as the Code of Handsome Lake.^[3] The Code outlawed drunkenness, witchcraft, sexual promiscuity, wife beating, quarreling. Handsome Lake presented his message along with a threat that fire would destroy the world if this Code were not obeyed

17. What are some of the ways that Ngundeng, a 19th c. Nuer prophet exhibited his power?

a. caused the death of a relative who denied him meat b. those who refused his demands soon died c. sacrificed an ox before a critical battle which is seen as the reason his side won d. caused women to lose their fertility e. brought on a plague of small pox

A, B, C, -- enabled women to become fertile and prevented the spread of disease

18. In what ways does a physician resemble a religious specialist?

Healer, minister to the sick...take responsibility for healing

Discovering the Way of the Shaman

1. When did Michael Harner do field work amongst the Conibo Indians? Who sponsored him? Where do they live?

1960-1961, American Museum of Natural History. Peruvian Amazon, Ucali River Region

2. How do the Conibo make the shaman's sacred drink?

Ayahuasca vines and leaves of the cava plant to fill a 15 gallon pot...boiled them down to a quart of dark liquid

3. Who took the drink with Harner?

No one. The village elder, Tomas who administered it decided in the end to not take it himself.

4. What things did Harner see while under the influence of the sacred drink?

a. people with the heads of blue jays b. mermaids c. the head of a crocodile d. a Viking ship e. carnivorous jaguars f. dragon-like creatures **ACDF**

5. T/F While under the influence of the sacred drink Harner feared he would die.

T – Tomas administered an antidote in that Harner really felt he was close to death

6. T/F When Harner shared his experience with some evangelist missionaries, they dismissed it as drug-induced craziness.

F – They saw references to the Book of Revelation...saw same holy materials.

7. T/F When Harner discussed his trance visions with a blind shaman he was told that being a Westerner he should stay away from shamanic substances in the future.

F- He reported that he did not know anyone who had encountered and learned so much on his first Ayahuasca journey

Shamans

1. How do Shamans dress?

T-shirts, jeans, baseball caps

2. T/F New Age groups have shown little interest in ayahuasca.

F – many organize journeys specifically for them.

3. What does ayahuasca taste like?

Bitter, unpleasant

4. T/F Amazonian youth of today are more interested in pop culture than they are in shamanism.

T – seen as yesteryear to them

5. T/F Ayahuasca journeys are typically relaxing and enjoyable.

F – can be uncomfortable, nausea, sweating, disorientation.

6. T/F Ayahuasca functions to free the soul from the body.

T

7. Ayahuasca has been used for: (select those that apply)

a. prophecy b. healing c. divination d. sorcery e. cooking

A,B, C,D

8. T/F Shamans endeavor to maintain a balance between the real world and the spirit world.

T

9. T/F Western medicine recognizes the therapeutic benefits of spirituality.

F – may give lip service, but truly different realm e.g. healing

10. T/F Nearly every plant species that has been adopted by Western medicine was originally discovered and utilized by indigenous cultures.

T – aspirin, etc.

11. T/F Different parts of the ayahuasca vine produce different kinds of visions.

T – leaves, vines, roots, flowers

12. T/F Western medicine has not found any use for ayahuasca.

T – doesn't traffic in visions and journeys

13. T/F Shamans have little information about plants that are not hallucinogens.

F – do all kinds of healing...not just visions

14. Should indigenous peoples hold intellectual property rights for the information they know about botanical substances?

Morality – indigenous rights...issues of ownership/invention.

15. T/F Often botanical substances used by shamans only work within a specific cultural context.

T very true.