

1. The anthropologist Bronislaw Malinowski explained myth
 - A. as a symbolic expression of innate human psychological tensions.
 - B. as a social "charter," or model, for behavior that validates social norms.
 - C. as a means of resolving fundamental binary oppositions, like those between life and death, male and female.
 - D. as a universal construction with only minor differences in the mode of cultural expression.
2. While a symbol is minimally something that represents something else, symbols are a very important area of study because
 - A. the very development of culture is dependent upon the symbolic meaning ascribed to words, otherwise known as language.
 - B. they deal with thoughts and values that are taboo in everyday life.
 - C. they provide people with a way of expressing the abstract.
3. Durkheim explained that the use of symbols is universal because they are essential in
 - A. the expression and maintenance of a revered system of values in a society.
 - B. the process of myth making.
 - C. the practice of religion.
 - D. the ability to differentiate binary oppositions.
4. Myth, symbolism, and worldview are the focus of this chapter because
 - A. they are usually ignored in the systematic study of religion.
 - B. although they stand outside of religion, they indirectly affect our experience of it.
 - C. they are all "informal" religious expressions.
 - D. they are imperative to the comparative study of religion.
5. Geertz describes Worldview as:
 - A. Synonymous with Ethos
 - B. The global perspective of persons based on their geographic location
 - C. People's view of the way things, in sheer actuality are, their concept of nature, of self, of society
 - D. The dichotomy between "is" "ought" that occurs in religions reflection
6. Beattie utilizes a functionalist analysis according to which myth
 - A. provides an accurate account of Nyoro history.
 - B. underscores the legitimacy of sociopolitical arrangements.
 - C. relates to an era of social relations that no longer exist.
 - D. describe an idealized societal reality that the Nyoro should try to attain.
7. The hierarchy of the Nyoro first family mirrors existing social relations in that
 - A. the youngest son assumes the role of inheritor and ruler.
 - B. the oldest son becomes a trusted advisor to the youngest.
 - C. the status of each son is based solely on personal merit.
 - D. at birth, all siblings are considered equal.
8. According to Beattie, the status of the Nyoro rulers is validated by
 - A. their real historical line of descent from the first family.
 - B. the reification of youth in Nyoro society.
 - C. ancestral narratives that explain how such status was established.
 - D. their membership in one of the three ruling families.
 - E. the demarcation of the Bito dynasty as socially superior to all other Nyoro.

9. The function of the relationships between the three Nyoro dynasties is to
- show how each dynasty is part of the same ruling family.
 - differentiate each dynasty as completely unrelated to the others.
 - emphasize the superiority of the current dynasty.
 - enable the present ruling line to claim respect, prestige, and authority.
10. The Nyoro use the "cautionary tale" to
- validate the infallibility of young sons as leaders.
 - show that while it is appropriate for the young to lead, they must respect the advice of their elders.
 - show that young sons are not qualified to lead.
 - show how elders always make the best leaders.
11. In Narayan's retelling, a boon is synonymous with:
- Marriage
 - Son
 - Blessing
 - Acknowledgement
12. In Narayan's article the primary difference between the myth and the story that Urmilaji tells is:
- The first myth is traditionally told during ritual worship to the Pipal tree during the dark moon Monday, and the other story with the same moral lesson is told anecdotally.
 - The first myth is told only to woman, the other is told freely to anyone who asks to hear it.
 - The first myth is told to personal like Narayan, who have visited Urmilaji more than once and have garnered her trust, the other story is told freely.
 - The first myth was passed on to Urmilaji from oral tradition, the other story was not.
13. In the myth told by Urmilaji and recorded by Narayan, why does the old washer woman Sunna not help the village person carry her basket of grass?
- Because she is tired
 - Because the baskets are taboo
 - Because she must worship before performing other duties
 - Because she must resurrect the husband of the girl who performed tribute to God.
14. For what reasons, discussed by Urmilaji and Narayan, is the washer woman, Sunna, gifted with the power to resurrect?
- She is from the Satyung period of light and long life
 - She possesses droplets of immortality
 - She, as a washer woman washes out the dirt of bad karma
 - All of the Above
15. In the myth told by Urmilaji and recorded by Narayan and continuing ritual/worship practices, the Pipal tree represents which Hindi deity?
- Shiva
 - Brahma
 - Vishnu
 - Ganesha
16. How does the anecdotal story relate to the mythical told by Urmilaji and recorded by Narayan?
- Both the story and the myth are centered around the same theme of death.
 - The story looks at the positive side of death as a release and the myth looks at the negative side of death as tragic and a problem to be solved.
 - Both stories depict the importance of worship as a means of solving problems or a release from problems.
 - All of the Above.

17. To Wolf, the symbol of the Guadalupe is particularly interesting to study because
- A. it stands for a large variety of meanings and interpretations.
 - B. it plays a significant role in a wide range of social relationships in Mexican society.
 - C. it shows a rich history of evolution from its traditional meanings.
 - D. it distinguishes traditional Indian beliefs from new teachings brought to Mexico by the Spanish.
18. The Guadalupe myth allowed which groups of marginalized peoples a place in the social order after the Spanish Conquest?
- A. Indian men, Spanish women and the disabled.
 - B. Indians and recently freed slaves.
 - C. Indians, illegitimate children of Spanish fathers and Indian mothers, and the disabled.
 - D. Indians, illegitimate children of Spanish fathers and Indian mothers, and people who had lost their status within the Indian or Spanish community.
19. Wolf describes a "master symbol" as
- A. a symbol that is relevant to all members of a society.
 - B. a seemingly insignificant object or idea which, when studied, is one of the most important symbols to members of a society.
 - C. a material object that stands for something that is not material.
 - D. a symbol which seems to embody the major hopes and aspirations of a society.
20. According to Geertz, symbols do all of the following for religion, EXCEPT:
- A. Relate ontology and cosmology to aesthetics and morality.
 - B. Sum up the way the world is and the way one ought to behave while in it.
 - C. Provide false prophets to worship.
 - D. Give tangibility to an autonomous value system.
21. Greetz asserts that evil in Javanese culture is derived from _____ and is manifested in the form of _____:
- A. unbridled passion and lack of self-control; witchcraft against others
 - B. lack of understanding of religion; not worshiping
 - C. not watching wajang puppet theatre; hermitic behaviors
 - D. participating in trance dancing, possession
22. The Wajang Shadow puppet plays are mostly depictions from what major religion?
- A. Buddhism
 - B. Islam
 - C. Paganism
 - D. Hinduism
23. Greetz explains that the unified meaning of "feeling" and "meaning" in the word "rasa" allows for all of the following EXCEPT:
- A. A perceived fusion of Subjective experience and religions truths to be taken subjectively.
 - B. Increasing predominance of atheism do to skepticism.
 - C. Development of a sophisticated analysis of subjective experience.
 - D. Metaphysical analysis of outward reality.
24. The religious/moral lesson taught in the example Wajang Geertz discusses is primarily:
- A. Religion is necessary
 - B. Passionate/emotional religions belief is important
 - C. Emotional detachment and tranquility reflect true nobility and religious enlightenment
 - D. The quest for clear water is fruitless
25. Geertz would argue that Anthropology does all the following to/for philosophical investigation EXCEPT:
- A. Replace it
 - B. Intellectually exhaust it
 - C. Make it relevant
 - D. Provide an empirical basis for it

26. The "ethos" or a religion of religions group is _____, while the "worldview" of a religion or religious group is _____.
- Ethics and reasoning of a culture; based upon geographic location.
 - Moral and aesthetic aspects of a culture; the cognitive and existential aspects of a culture.
 - Composed of sacred texts, intangible or unspoken rules of a culture.
 - Moral and aesthetic aspects of a culture, economic principles dictated by the religion of a culture.
27. Daugherty suggests early on in her article that serpent handling among West Virginia mountain people is
- a tradition that has died out since the practice was made illegal in the 1930s.
 - an act of faith that reflects the geographic and economic harshness of the region.
 - gaining widespread popularity among youth culture in urban regions.
 - an act of faith that reflects the low level of education among believers.
28. Serpent handlers in holiness-type churches look to the "long conclusion" of the Gospel of Mark because
- it assures them that serpents have no power to harm in ritual practice.
 - it assures them that snakes are natural creatures of sacrifice.
 - it suggests that salvation can be reached through symbolic defeat of the serpent.
 - it suggests that the handling of serpents can be a physical sign of the presence and power of the Holy Ghost.
29. Daugherty hypothesizes that, in the future, serpent-handling will
- Die out as a tradition because it is in conflict with other Christian traditions that they embrace.
 - Gain increased popularity among youth culture groups.
 - Be maintained as a tradition among some West Virginia mountain people because it is at the center of their Christian faith.
 - Die out as a tradition among current practitioners in West Virginia as they experience economic improvement and decreased cultural isolation.
30. Daugherty refers to the Holy Ghost as the "great equalizer" because
- The ritual of serpent-handling assures worth and creates a sense of power for the "undesirable poor."
 - Holiness-type churches ask that only the "true believers" be rewarded—thus setting the scales straight.
 - The concept of the Holy Ghost that holiness-type churches work with is identical to other figures in mainstream Christian traditions.
 - Because the Holy Ghost is expected to mete out justice by showing non-believers the error of their ways.
31. The symbolism of the serpent
- Is a universal symbol of evil and dangerous knowledge.
 - Is found in almost all cultures and all religions in the world, and is characterized in the same way.
 - Suggests the ambiguity of good and evil, sickness and health, life and death, chaos and wisdom, etc., and the notion of transcendence for serpent-handlers.
 - As portrayed in the book of Genesis is the model for the serpent handlers approach to snakes.
32. Myths are unique cultural artifacts because they can be objectively analyzed outside of their cultural context for comparative purposes.
True False
33. It doesn't matter to the anthropologist or the folklorist whether a myth is objectively or scientifically true.
True False
34. Symbols have a multivocalic nature.
True False
35. The incest taboo is unique because it is a universal restriction.
True False

36. Nyoro leaders utilize ancestral narratives to show how all three dynasties originate from a common ancestor, and are thus made of a single ruling family.
True False
37. Myths are used by the Nyoro to validate existing sociopolitical stratification.
True False
38. The Nyoro myths should be understood as an attempt to reconstruct a lost history.
True False
39. The weather is said to be controlled by twins in every Native American culture.
True False
40. In the myth told by Urmilaji and recorded by Narayan about auspicious marriages all five daughters-in-law and the one daughter approach the man to receive blessings and positive wishes,
True False
41. In the story told by Urmilaji and recorded by Narayan, the daughters-in-law do NOT perform the duties of the washer woman Sunna as tributes to God.
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42. The two geese in the myth told by Urmilaji and recorded by Narayan represent both a marriage and the bonds of brother and sister.
True False
43. The myth and the anecdotal story told by Urmilaji and recorded by Narayan do NOT teach the same lesson.
True False
44. In the myth told by Urmilaji and recorded by Narayan, somavar is associated with the power of regeneration.
True False
45. Indigenous Mexicans disguised their adoration of Tonantzin, revered goddess in traditional religious beliefs, to escape persecution by Spanish leaders.
True False
46. The Guadalupe is important because she validates the Indian's place in the religious and political spheres of Mexican society.
True False
47. Some Mexicans claim that the Spanish conquest was unnecessary because Indians had already been converted to Christianity long before.
True False
48. According to Geertz, religious belief and ritual comfort do NOT fit into the "is" "ought" dichotomy.
True False
49. According to Geertz, a religious system is made up of a cluster of sacred symbols woven into some sort of ordered whole.
True False
50. The serpent-handlers of West Virginia developed their religion from the diverse cultural exposure of the area.
True False
51. In the rituals discussed by Daugherty, the snakes are always handled with love and fear, and there is never any attempt to kill them.
True False

52. Daugherty notes that West Virginians of other Christian denominations are markedly more psychologically and emotionally healthy than their serpent-handling neighbors.
True False
53. According to Daugherty, group support features prominently in holiness-type churches, even though activities in the larger community and other social programs are avoided.
True False

2 Key

1. The anthropologist Bronislaw Malinowski explained myth
 - A. as a symbolic expression of innate human psychological tensions.
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 - D. at birth, all siblings are considered equal.

Moro - Chapter 02 #1

Moro - Chapter 02 #2

Moro - Chapter 02 #3

Moro - Chapter 02 #4

Moro - Chapter 02 #5

Moro - Chapter 02 #6

Moro - Chapter 02 #7

8. According to Beattie, the status of the Nyoro rulers is validated by
A. their real historical line of descent from the first family.
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Moro - Chapter 02 #8

9. The function of the relationships between the three Nyoro dynasties is to
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Moro - Chapter 02 #9

10. The Nyoro use the "cautionary tale" to
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C. show that young sons are not qualified to lead.
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Moro - Chapter 02 #10

11. In Narayan's retelling, a boon is synonymous with:
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Moro - Chapter 02 #11

12. In Narayan's article the primary difference between the myth and the story that Urmilaji tells is:
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Moro - Chapter 02 #12

13. In the myth told by Urmilaji and recorded by Narayan, why does the old washer woman Sunna not help the village person carry her basket of grass?
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Moro - Chapter 02 #13

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Moro - Chapter 02 #14

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Moro - Chapter 02 #15

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Moro - Chapter 02 #16

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 - B. it plays a significant role in a wide range of social relationships in Mexican society.**
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Moro - Chapter 02 #17

18. The Guadalupe myth allowed which groups of marginalized peoples a place in the social order after the Spanish Conquest?
- A. Indian men, Spanish women and the disabled.
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Moro - Chapter 02 #18

19. Wolf describes a "master symbol" as
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 - C. a material object that stands for something that is not material.
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Moro - Chapter 02 #19

20. According to Geertz, symbols do all of the following for religion, EXCEPT:
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Moro - Chapter 02 #20

21. Greetz asserts that evil in Javanese culture is derived from _____ and is manifested in the form of _____:
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 - C. not watching wajang puppet theatre; hermitic behaviors
 - D. participating in trance dancing, possession

Moro - Chapter 02 #21

22. The Wajang Shadow puppet plays are mostly depictions from what major religion?
- A. Buddhism
 - B. Islam
 - C. Paganism
 - D. Hinduism**

Moro - Chapter 02 #22

23. Greetz explains that the unified meaning of "feeling" and "meaning" in the word "rasa" allows for all of the following EXCEPT:
- A. A perceived fusion of Subjective experience and religions truths to be taken subjectively.
 - B. Increasing predominance of atheism do to skepticism.**
 - C. Development of a sophisticated analysis of subjective experience.
 - D. Metaphysical analysis of outward reality.

Moro - Chapter 02 #23

24. The religious/moral lesson taught in the example Wajang Geertz discusses is primarily:
- A. Religion is necessary
 - B. Passionate/emotional religions belief is important
 - C. Emotional detachment and tranquility reflect true nobility and religious enlightenment**
 - D. The quest for clear water is fruitless

Moro - Chapter 02 #24

25. Geertz would argue that Anthropology does all the following to/for philosophical investigation EXCEPT:
- A. Replace it**
 - B. Intellectually exhaust it
 - C. Make it relevant
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Moro - Chapter 02 #25

26. The "ethos" or a religion of religions group is _____, while the "worldview" of a religion or religious group is _____.
- A. Ethics and reasoning of a culture; based upon geographic location.
 - B. Moral and aesthetic aspects of a culture; the cognitive and existential aspects of a culture.**
 - C. Composed of sacred texts, intangible or unspoken rules of a culture.
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Moro - Chapter 02 #26

27. Daugherty suggests early on in her article that serpent handling among West Virginia mountain people is
- A. a tradition that has died out since the practice was made illegal in the 1930s.
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 - C. gaining widespread popularity among youth culture in urban regions.
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Moro - Chapter 02 #27

28. Serpent handlers in holiness-type churches look to the "long conclusion" of the Gospel of Mark because
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 - C. it suggests that salvation can be reached through symbolic defeat of the serpent.
 - D. it suggests that the handling of serpents can be a physical sign of the presence and power of the Holy Ghost.**

Moro - Chapter 02 #28

29. Daugherty hypothesizes that, in the future, serpent-handling will
- A. Die out as a tradition because it is in conflict with other Christian traditions that they embrace.
 - B. Gain increased popularity among youth culture groups.
 - C. Be maintained as a tradition among some West Virginia mountain people because it is at the center of their Christian faith.**
 - D Die out as a tradition among current practitioners in West Virginia as they experience economic . improvement and decreased cultural isolation.

Moro - Chapter 02 #29

30. Daugherty refers to the Holy Ghost as the "great equalizer" because
A. The ritual of serpent-handling assures worth and creates a sense of power for the "undesirable poor."
B. Holiness-type churches ask that only the "true believers" be rewarded—thus setting the scales straight.
C. The concept of the Holy Ghost that holiness-type churches work with is identical to other figures in mainstream Christian traditions.
D. Because the Holy Ghost is expected to mete out justice by showing non-believers the error of their ways.

Moro - Chapter 02 #30

31. The symbolism of the serpent
A. Is a universal symbol of evil and dangerous knowledge.
B. Is found in almost all cultures and all religions in the world, and is characterized in the same way.
C. Suggests the ambiguity of good and evil, sickness and health, life and death, chaos and wisdom, etc., and the notion of transcendence for serpent-handlers.
D. As portrayed in the book of Genesis is the model for the serpent handlers approach to snakes.

Moro - Chapter 02 #31

32. Myths are unique cultural artifacts because they can be objectively analyzed outside of their cultural context for comparative purposes.
FALSE

Moro - Chapter 02 #32

33. It doesn't matter to the anthropologist or the folklorist whether a myth is objectively or scientifically true.
TRUE

Moro - Chapter 02 #33

34. Symbols have a multivocalic nature.
TRUE

Moro - Chapter 02 #34

35. The incest taboo is unique because it is a universal restriction.
TRUE

Moro - Chapter 02 #35

36. Nyoro leaders utilize ancestral narratives to show how all three dynasties originate from a common ancestor, and are thus made of a single ruling family.
FALSE

Moro - Chapter 02 #36

37. Myths are used by the Nyoro to validate existing sociopolitical stratification.
TRUE

Moro - Chapter 02 #37

38. The Nyoro myths should be understood as an attempt to reconstruct a lost history.
FALSE

Moro - Chapter 02 #38

39. The weather is said to be controlled by twins in every Native American culture.
TRUE

Moro - Chapter 02 #39

40. In the myth told by Urmilaji and recorded by Narayan about auspicious marriages all five daughters-in-law and the one daughter approach the man to receive blessings and positive wishes,
FALSE

Moro - Chapter 02 #40

41. In the story told by Urmilaji and recorded by Narayan, the daughters-in-law do NOT perform the duties of the washer woman Sunna as tributes to God.
TRUE

Moro - Chapter 02 #41

42. The two geese in the myth told by Urmilaji and recorded by Narayan represent both a marriage and the bonds of brother and sister.
TRUE
43. The myth and the anecdotal story told by Urmilaji and recorded by Narayan do NOT teach the same lesson.
FALSE
44. In the myth told by Urmilaji and recorded by Narayan, somavar is associated with the power of regeneration.
TRUE
45. Indigenous Mexicans disguised their adoration of Tonantzin, revered goddess in traditional religious beliefs, to escape persecution by Spanish leaders.
FALSE
46. The Guadalupe is important because she validates the Indian's place in the religious and political spheres of Mexican society.
TRUE
47. Some Mexicans claim that the Spanish conquest was unnecessary because Indians had already been converted to Christianity long before.
TRUE
48. According to Geertz, religious belief and ritual comfort do NOT fit into the "is" "ought" dichotomy.
FALSE
49. According to Geertz, a religious system is made up of a cluster of sacred symbols woven into some sort of ordered whole.
TRUE
50. The serpent-handlers of West Virginia developed their religion from the diverse cultural exposure of the area.
FALSE
51. In the rituals discussed by Daugherty, the snakes are always handled with love and fear, and there is never any attempt to kill them.
TRUE
52. Daugherty notes that West Virginians of other Christian denominations are markedly more psychologically and emotionally healthy than their serpent-handling neighbors.
FALSE
53. According to Daugherty, group support features prominently in holiness-type churches, even though activities in the larger community and other social programs are avoided.
TRUE

Moro - Chapter 02 #42

Moro - Chapter 02 #43

Moro - Chapter 02 #44

Moro - Chapter 02 #45

Moro - Chapter 02 #46

Moro - Chapter 02 #47

Moro - Chapter 02 #48

Moro - Chapter 02 #49

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2 Summary

<u>Category</u>	<u># of Questions</u>
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