

75-1-17
Anthropology 124
First exam
October 23, 1964

Comparative Religion

Dr. Crocombe

NAME _____

(last)

(first)

BRIEFLY ANSWER THE QUESTIONS BELOW. MOST OF THEM WILL NOT REQUIRE MORE THAN A FEW SENTENCES. A WELL ORGANIZED, RIGHT-TO-THE-POINT ANSWER IS FAR BETTER THAN A RAMBLING, LENGTHY ONE. ~~WHICH GETS IN "MORE FACTS"~~.

1. Define animism.

2. What role do dreams play in Tylor's theory of religion?

3. Distinguish between Tylor's concept of the soul and the concept of mana.

4. Distinguish between Tylor's and Durkheim's definitions of religion.

5. What is the role of the reform prophet in Pettazzoni's theory of monotheism?
6. How does Freud explain the existence of exogamy and totem abstinence in his analysis of totemism?
7. What does Durkheim mean by the term "Church"?
8. What is Goldenweiser's criticism of Durkheim's dichotomy between the sacred and the profane?
9. Malinowski claims that magic is an instrumental, utilitarian activity. Please explain what he means by this.

10. According to Malinowski, at what point does one reject the pragmatic and rational in favor of magical and supernatural means to achieve ends?
11. In what way did Calvinism contribute to the development of capitalism, according to Weber?
12. Probably you have developed an opinion as to the value of one or another of the theories presented so far. Perhaps one strikes you as being particularly plausible, or perhaps you strongly disagree with one of them. Please express your views as to any one of the theories which may interest you in this regard.

ANSWER EITHER ONE OF THE TWO ESSAY QUESTIONS BELOW. (PLEASE CIRCLE THE LETTER CORRESPONDING TO THE QUESTION YOU ANSWER.)

- A. Tylor's theory of religion attempts to derive religious phenomena from the individual human being, rather than from strictly social forces. This contrasts, for example, with Durkheim's sociological explanation of religion. Please explain these statements.
- B. Compare and contrast the functional approach to religion and magic (as illustrated, for example, by the work of Malinowski and Radcliffe-Brown) with the approach taken by the classical 19th century evolutionists, such as Tylor, Marett, and Lang.