**The Nacirema** ( extract from original article by Horace Miner in American Anthropologist 1956)

Professor Linton first brought the ritual of the Nacirema to the attention of anthropologists twenty years ago, but the culture of this people is still very poorly understood. They are a North American group living in the territory between the Canadian Creel the Yaqui and Tarahumare of Mexico, and the Carib and Arawak of the Antilles. Little is known of their origin, although tradition states that they came from the east.

Nacirema culture is characterized by a highly developed market economy which has evolved in a rich natural habitat. While much of the people's time is devoted to economic pursuits, a large part of the fruits of these labours and a considerable portion of the day are spent in ritual activity. The focus of this activity is the human body, the appearance and health of which loom as a dominant concern in the character of the people. While such a concern is certainly not unusual, its ceremonial aspects and associated philosophy are unique.

 The fundamental belief underlying the whole system appears to be that the human body is ugly and that its natural tendency is to weakness and disease. Trapped in such a body, man's only hope is to avert these characteristics through the use of the powerful influences of ritual and ceremony. Every household has one or more shrines devoted to this purpose. The more powerful individuals in the society have several shrines in their houses and, in fact, the opulence of a house is often referred to in terms of the number of such ritual centres it possesses.

The daily body ritual performed by everyone includes a mouth-rite. Despite the fact that these people are so careful about care of the mouth, this rite involves a practice which strikes the stranger as revolting. It was reported to me that the ritual consists of inserting a small bundle of hog hairs into the mouth, along with certain magical powders, and then moving the bundle in a highly formalized series of gestures.

 In addition to the private mouth-rite, the people seek out a holy-mouth-man once or twice a year. These practitioners have an impressive set of tools, consisting of a variety of augers, awls, probes, and prods. The use of these objects in the exorcism of the evils of the mouth involves almost unbelievable ritual torture of the client. The holy-mouth-man open the client’s mouth and, using the above mentioned tools, enlarges any holes which decay may have created in the teeth. Magical materials are put into these holes. If there are no naturally occurring holes in the teeth, large sections of one or more teeth are gouged out so that the supernatural substance can be applied. In the client's view, the purpose of these ministrations is to arrest decay and to draw friends. The extremely sacred and traditional character of the rite is evident in the fact that the natives return to the holy--mouth-men year after year, despite the fact that their teeth continue to decay.

There remains one other kind of practitioner, known as a "listener." This witchdoctor has the power to exorcise the devils that lodge in the heads of people who have been bewitched. The Nacirema believe that parents bewitch their own children. Mothers are particularly suspected of putting a curse on children while teaching them the secret body rituals. The counter-magic of the witchdoctor is unusual in its lack of ritual. The patient simply tells the "listener" all his troubles and fears, beginning with the earliest difficulties he can remember. The memory displayed by the Nacirema in these exorcism sessions is truly remarkable. It is not uncommon for the patient to bemoan the rejection he felt upon being weaned as a babe, and a few individuals even see their troubles going back to the traumatic effects of their own birth.