

Return to wirikuta

[Linguistics](#), [Language](#)



Return to Wirikuta Name: Course: Date: Return to Wirikuta Step 1

Mara'aka'me -This means the shaman priest. The priest guides the Huichols to hunt the peyote on their return to Wirikuta.

Wirikuta – is an elevated desert situated far from the Huichlos current habitat. Illud tempus – This means sacred. Wirikuta is considered to have existed even before God created the world. It is rendered a sacred place. At this place, every one is treated equally and unity is practiced. Hikuritamate- means the peyote pilgrims.

The Huichols change the meaning of everything at the Wirikuta. This is done because it is necessary to the peyote pilgrims Nunutsi- means little child Deer -signify the Huichols past life as nomadic hunters Maize- signifies their life as agriculturalists Peyote -signify every person's personal spiritual visions. Atole -means the maize broth. Step 2 The ritual reversal and symbolic continuity on the peyote hunt of the Huichol Indians is explored in this chapter. The shaman priest guides a small group of Huichols to Wirikuta, which is a spiritual place. At this place, they change everything with an aim to bring unity. The author argues the main purpose of the ritual reversals. They even practice humor by changing the name of the shaman priest's wife to ugly.

The normal existence is differentiated from the currently sacred one. These accrued changes make conversation difficult daily. They however remind each other of the daily changes to keep track and get used to them. These changes are made so that the Huichols are aware of the unusual nature of the actions they are involved. They do not take these changes for granted.

The peyote hunt opens Wirikuta to all the pilgrims but then they have to assume their names and become supernatural in order to enter the pilgrim. This is because they cannot enter in mortal form. These reversals also provide imagination for the Huichols. Step 3 Under the subheading peyote hunt for the Huichol Indians, the Huichols are led by a Sherman priest on the return to Wirikuta to hunt peyote. Their ancestors are the first people to inhabit Wirikuta and now they return to their ancestral home, which they consider *illud tempus*. Under the subheading Mythological and ritual aspect, they practice reversal of their behavior and conversations in order to differentiate their stay at Wirikuta and that of their normal habitat.

They help each other remember the changes they make. They consider Wirikuta sacred and respect every activity they conduct there. The peyote hunt opens Wirikuta to all the pilgrims but then they have to assume their names and become supernatural in order to enter the pilgrim. However, when they return to their usual homes, they change everything back to normal.

Step 4 The reversal theme The reversal theme is portrayed in this chapter. The reversal serves many purposes in Wirikuta. It reveals differentiation and continuity. The difference between the life in Wirikuta and life at their normal habitat is portrayed. At Wirikuta, they reverse everything but then when they go back to their homes, everything goes back to normal.

Some of the reversals practiced are saying good morning and meaning good evening, saying goodbye but meaning I am coming. They say everything backwards. The spiritual theme The spiritual theme is also portrayed when

they go all the way to Wirikuta guided by their priest. They render that place sacred and reverse their language and behavior in order to bring the difference between the Wirikuta and their home place. The peyote hunt opens Wirikuta to all the pilgrims but then just as the priest, they have to assume their names and become supernatural in order to enter the pilgrim. They take their activities in Wirikuta seriously and strive to remember the reversed languages. The theme of returning and rediscovering their homes. The third theme is the theme of returning and rediscovering their homes. Wirikuta is their original homeland.

Their ancestors were the first people to inhabit this place. They go back to a place once inhabited by their ancestors that is now their original home and spend time there. They rediscover their home and respect every activity they do there. Step 5 The reversal theme poses a question. Is there a true and correct meaning of the use of reversal? In the spiritual theme the question is, Is Wirikuta a paradise imagined in many creation myths and existed before the creation of the world? In the theme of returning and rediscovering their home, a question is posed. Why don't the Huichols stay in their ancestral home, Wirikuta? Return to Wirikuta Name: Course: Date:

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