

The Devils Book Of Culture History Mushrooms And Caves In Southern Mexico

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Benjamin Feinberg. Since the 1950s, the Sierra Mazateca of Oaxaca, Mexico, has drawn a strange assortment of visitors and pilgrims- schoolteachers and government workers, North American and European spelunkers exploring the region's vast cave system, and counterculturalists from hippies (John Lennon and other celebrities supposedly among them) to New Age seekers, all chasing a firsthand experience of transcendence and otherness through the ingestion. Of psychedelic mushrooms "in context" with a Mazatec shaman. Over time, this steady incursion of the outside world has significantl

Mushrooms, culture, experts, and drugs. (pp. 126-190). This ethnography focuses on the particular webs of politics and poetics that infuse three different discursive spaces with a kind of meaning that comments upon culture and identity. The first of these spaces—history, the past, the movement of time, chronotope—only refers to an actual geographical space through the Einsteinian identity between space and time. The last of these spaces—the underground—refers more directly to a physical location that stores and emits another kind of geographical/cultural knowledge. The space that I deal with in *The Devil's Book of Culture: History, Mushrooms, and Caves in Southern Mexico*. ISBN 9780292782068. ^ Letcher, Andy (2006). *Shroom: A Cultural History of the Magic Mushroom*. England: Faber and Faber Ltd. pp. 97–98. ISBN 0-571-22770-8. ^ Estrada, Álvaro, (1976) *Vida de MarÃa Sabina: la sabia de los hongos*. (ISBN 968-23-0513-6). ^ Rothenberg, Jerome. 2003. "Editor's Preface" in *MarÃa Sabina: Selections*. As the story goes, after Eve fell for the Devil's conniving ways, she and Adam were banished from the Garden of Eden and doomed to mortality. Many Christians believe the Devil was once a beautiful angel named Lucifer who defied God and fell from grace. This assumption is often based on the book of Isaiah in the Bible which says, "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations." The book of Ezekiel includes another Biblical passage Christians refer to as proof of the Devil's existence. It admonishes the greedy King of Tyre but also refers to the king as a cherub who was once in the Garden of Eden. As a result, some Bible translators believe the King of Tyre was a personification of the Devil.

of psychedelic mushrooms "in context" with a Mazatec shaman. Over time, this steady incursion of the outside world has significantly influenced the Mazatec sense of identity, giving rise to an ongoing discourse about what it means to be "us" and "them." Specifically, he traces how these groups express their sense of culture and identity through narratives about three nearby yet strange discursive "worlds"—the "magic world" of psychedelic mushrooms and shamanic practices, the underground world of caves and its associated folklore of supernatural beings and magical wealth, and the world of the past or the past/present relationship. Benjamin Feinberg. Since the 1950s, the Sierra Mazateca of Oaxaca, Mexico, has drawn a strange assortment of visitors and pilgrims—schoolteachers and government workers, North American and European spelunkers exploring the region's vast cave system, and counterculturalists from hippies (John Lennon and other celebrities supposedly among them) to New Age seekers, all chasing a firsthand experience of transcendence and otherness through the ingestion. Of psychedelic mushrooms "in context" with a Mazatec shaman. Over time, this steady incursion of the outside world has significantly Feinberg locates cultural production not only in the interstices of the psychedelic realm of mushrooms; Mazatec identity also pivots around the symbolically charged caves, an underworld where supernatural phenomena abound, and a scripted Mazatec past that continually haunts the present. Using the metaphor of travel, he illustrates how various groups discursively move between local structures of power and global networks of exchange. He suggests that social and economic "power, in the Sierra Mazateca, lies in the space of the intermediary, in the practice of coming and going" (p. 18).