



Entry Title

Author

Entry Description

Date Range

Region Title

Region Description

Status of Participants:

Elite Religious Specialists Non-elite (common people, general populace)

General

Is this entry coded from eHRAF?

— Yes / No

Comments / Sources:

Status of Participants: Elite Religious Specialists Non-elite (common people, general populace)

Date range: _____ Region: _____

↳ *If Yes:*

Society

— Specify _____

Comments / Sources:

Status of Participants: Elite Religious Specialists Non-elite (common people, general populace)

Date range: _____ Region: _____

Region

— Specify _____

Comments / Sources:

Status of Participants: Elite Religious Specialists Non-elite (common people, general populace)

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Subregion

— Specify _____

Comments / Sources:

Status of Participants: Elite Religious Specialists Non-elite (common people, general populace)

Date range: _____ Region: _____

How many paragraphs of ethnographic text were reviewed for this entry?

— Specify _____

Comments / Sources:

Status of Participants: Elite Religious Specialists Non-elite (common people, general populace)

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What is the indigenous term of this practitioner class?

— Specify _____ / Field doesn't know / I don't know

Comments / Sources:

Status of Participants: Elite Religious Specialists Non-elite (common people, general populace)

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↳ *If Specify:*

What is the translation provided of the indigenous term?

— Specify _____ / Field doesn't know / I don't know

Comments / Sources:

Status of Participants: Elite Religious Specialists Non-elite (common people, general populace)

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What is the term for this practitioner class that the ethnographer uses?

– Specify _____ / Field doesn't know / I don't know

Comments / Sources:

Status of Participants: Elite Religious Specialists Non-elite (common people, general populace)

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Sources

References

– Specify _____

Comments / Sources:

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Identity

Are the abilities are hereditary?

– (0) No / (1) passed down through passive means (e.g., blood) /
(2) passed down through active means [e.g., teaching, feeding, etc.]

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Are the practitioners born with the abilities or are their abilities otherwise said to be inherent (e.g., the practitioner doesn't have to do something to procure them)?

– Yes / No

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Do the practitioners learn these abilities? (or is it otherwise implied that to perform malicious magic, one has to procure knowledge, secrets, etc.)

— Yes / No

Comments / Sources:

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Do the practitioners consume something to gain abilities or transform?

— Yes / No

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Do the practitioners need to kill someone to get abilities, membership, continue powers, or otherwise start?

— Yes / No

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Do the practitioners gain their skills through alliances with spirits or other agentic forces?

— Yes / No

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Do the practitioners observe costly prohibitions, such as on sex, food, or social contact, in order to gain their powers?

— Yes / No

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Do the practitioners have substances in their bodies or physiological differences compared to normal humans?

— Yes / No

Comments / Sources:

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↳ If Yes:

Name substances or differences.

— Specify _____

Comments / Sources:

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Do substances or differences give special powers?

— Yes / No

Comments / Sources:

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Are the practitioners possessed by a spirit or entity?

— Yes / No

Comments / Sources:

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Do the practitioners undergo other physical transformations?

— Yes / No

Comments / Sources:

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↳ If Yes:

Name the physical transformation.

— Specify _____

Comments / Sources:

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Ability

Can practitioners fly (including transforming into flying entities)?

— Yes / No

Comments / Sources:

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Can practitioners become invisible?

— Yes / No

Comments / Sources:

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Can the soul or animate substance of a practitioner leave their body to cause the desired malicious effect?

— Yes / No

Comments / Sources:

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Can practitioners (or their spirits) transform into or take possession of animals or other animal entities?
(includes the practitioner's soul entering an animal)

— Yes / No

Comments / Sources:

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↳ If Yes:

Name the animals or entities.

— Specify _____

Comments / Sources:

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Behavior

Does the ethnographer state that anyone can do it (including when you have to gain knowledge to do it)?

— Yes / No

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Does the ethnographer mention practices but never state who can do them?

— Yes / No

Comments / Sources:

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Does the practitioner kill people?

— Yes / No

Comments / Sources:

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Does the practitioner cause illness? (including abortions, insanity, paralysis)

— Yes / No

Comments / Sources:

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Does the practitioner cause sterility or impotence?

— Yes / No

Comments / Sources:

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Does the practitioner cause people to fall in or out of love?

— Yes / No

Comments / Sources:

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Does the practitioner cause economic harm (e.g., destroy resources)?

— Yes / No

Comments / Sources:

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Does the practitioner (or groups of them) cause widespread catastrophes (e.g., droughts, epidemics)?

— Yes / No

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Does the practitioner attack people of other groups?

— Yes / No

Comments / Sources:

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Does the practitioner cause other calamities or misfortunes?

— Yes / No

Comments / Sources:

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↳ *If Yes:*

What are the calamities caused by the practitioner? (includes bad luck, but not words like 'harm' or 'trouble' or 'misfortune')

— Specify _____

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Method of Harm

Does the practitioner unintentionally and unknowingly cause harm? (1: always unintentional; 2: sometimes unintentional) (0 if people knowingly cause harm but a possessing force or spirit urges them to do it)

— (0) No / (1) always unintentional / (2) sometimes unintentional

Comments / Sources:

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Does the practitioner cause harm with stares or words?

– Yes / No

Comments / Sources:

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Does the practitioner use spells, charms, or other material magic?

– Yes / No

Comments / Sources:

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Is the practitioner paid or patronized for their malicious services?

– Yes / No

Comments / Sources:

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Does the practitioner intentionally harm with their thoughts? (distinct from stares and words)

– Yes / No

Comments / Sources:

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Type of Harm

Do the practitioners eat humans or their innards?

– (0) No / (1) consumes flesh (can include souls + flesh) / (2) consumes souls only

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Do the practitioners desecrate dead bodies or otherwise make use of human remains, such as for decoration, magic, fun, etc.?

– Yes / No

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Do the practitioners do anything that is the opposite of normal activities?

– Yes / No

Comments / Sources:

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↳ *If Yes:*

Name the activities.

– Specify _____

Comments / Sources:

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Do practitioners commit incest?

– Yes / No

Comments / Sources:

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Do practitioners have sex with dead bodies?

— Yes / No

Comments / Sources:

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Are practitioners known for excessive sexual behavior (including nighttime orgies with each other or evil spirits)?

— Yes / No

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Is sexual obscenity (such as referred to in the three preceding question) is involved in becoming a practitioner?

— Yes / No

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Are practitioners nude under some circumstances?

— Yes / No

Comments / Sources:

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Do practitioners have bad hygiene?

— Yes / No

Comments / Sources:

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Are practitioners involved in activities that involve human excrement or urination? (does not apply to magic that uses excretion!)

— Yes / No

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Do practitioners congregate in groups or are members of a larger collective or society (e.g., conspiracy, league, organization)?

— Yes / No

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Do practitioners hold secret meetings?

— Yes / No

Comments / Sources:

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Do practitioners harm their close kin?

— (0) No / (1) obligate / (2) enjoyment / (3) consequence of magic [e.g., bounces back] / (4) stated but unknown or doesn't fall into above categories)

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Do practitioners commit their atrocities at a particular time?

— (0) No / (1) night / (2) day

Comments / Sources:

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Do practitioners associate with animals?

— Yes / No

Comments / Sources:

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Date range: _____ Region: _____

↳ *If Yes:*

Name the animals.

— Specify _____

Comments / Sources:

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Do practitioners have professional or specialized roles in society?

— (0) No / (1) yes / (2) some practitioners have these roles, but not all

Comments / Sources:

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↳ *If (1) yes:*

Do the other roles include magicians or clerics who provide helpful services (e.g., shamans, prophets, healers, monks)?

— Yes / No

Comments / Sources:

Status of Participants: Elite Religious Specialists Non-elite (common people, general populace)

Date range: _____ Region: _____

Are the other roles a defined political leader?

– (0) No / (1) political leader / (2) household head, generation leader

Comments / Sources:

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Date range: _____ Region: _____

↳ *If (2) some practitioners have these roles, but not all:*

Do the other roles include magicians or clerics who provide helpful services (e.g., shamans, prophets, healers, monks)?

– Yes / No

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Date range: _____ Region: _____

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– (0) No / (1) political leader / (2) household head, generation leader

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