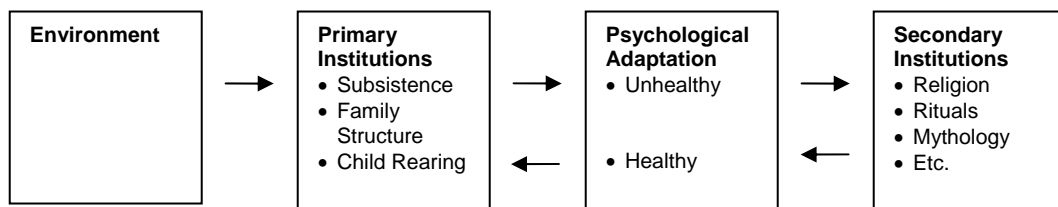


- I. Overview of the Anthropological Study of Religion
 - A. General
 1. Descriptive not prescriptive,
 2. One of Boas' the 5 elements of culture (or M. Harris, infrastructure, structure, superstructure)
 - B. Anthropological approaches to religion (not mutually exclusive)
 1. Cultural Ecological approach
 - a. Anthony Wallace
 - b. Religion is, "A system of rituals rationalized by myth which mobilizes supernatural power for the purpose of achieving or preventing transformations of state in [humans] and nature," (Wallace 1966:107).
 2. Interpretive Anthropology
 - a. Clifford Geertz 1973
 - b. "A religion is: (1) a system of symbols which acts to (2) establish powerful, pervasive, and long-lasting moods and motivations in men by (3) formulating conceptions of a general order of existence and (4) clothing these conceptions with such an aura of factuality that (5) the moods and motivations seem uniquely realistic. (Clifford Geertz Religion as Cultural Systems in The Interpretation of Cultures New York: Basic Books 1973:90)
 3. Conflict Resolution approach
 - a. Abram Kardiner, Cora Dubois (1930s):
 - b. Religion is a projective system where rituals and beliefs "more or less adequately" resolve cultural conflicts produced through unresolved child-rearing practices (neo-Freud) or from inherent contradictions in the culture.



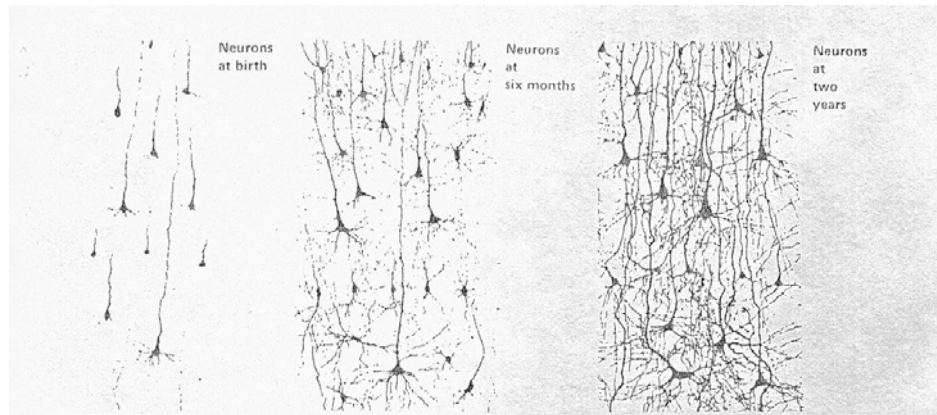
4. Symbolic Anthropology
 - a. Victor Turner
 - b. Structure(1)→ anti-structure→Structure(2)
 - c. Structure(1): cultural practices cause tensions, anxieties, frustrations etc. to build
 - i. Anti-Structure: Ritual *communitas*: feeling of oneness when all structure

is eliminated placing one in a *liminal* state (between structures); ritual may be formal or informal

- ii. Structure(2): structure is restored, cultural practices resume

5. *Habitas* of Pierre Bordieu

- a. *habitas*: cognitively imbedded connections that express "world view" as "human nature" Concept developed by Pierre Bordieu
 - i. human infant is born with 10 billion neurons, which lack connectivity; through "dendritic branching" environmental stimuli cause cerebral neurons to connect



- ii. this connectivity, in part, is culture specific because the environmental stimuli of various cultures are different, wiring the brain differently
- iii. The sum total of a cultures world view, or schema, is called *habitas*
- b. hegemony: concerted effort to exert one's own *habitas* onto others
- c. dox: conflicting *habitas* within a culture
 - i. orthodox
 - ii. heterodox
- d. *Habitas* encompasses both supernatural (i.e. religious) and natural (scientific, historic, etc) assumptions about how the world works and learned through language, mythology and elders teachings etc.

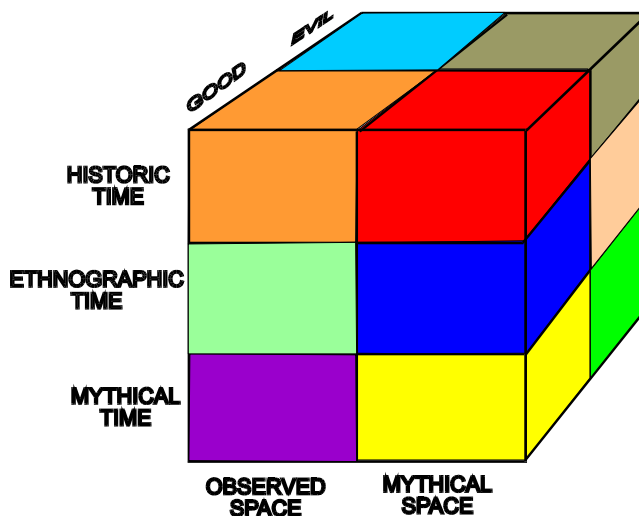
C. Types of Religions (any given religion embodies one or more of the following)

1. Theistic: concept of a supreme being(s) (polytheistic, monotheistic) with power and control over humans and nature; Major religions of today are theistic at least in part (Christianity, Islam, etc.)
2. Animistic: concept of the observable world (nature) animated by "souls" each with a will of its own.
3. Animatistic: concept of disembodied "spirits" sometimes with a form of their own, sometimes without a form, sometimes can change form, which have and can exert a will

II. Dena'ina *Habitas*

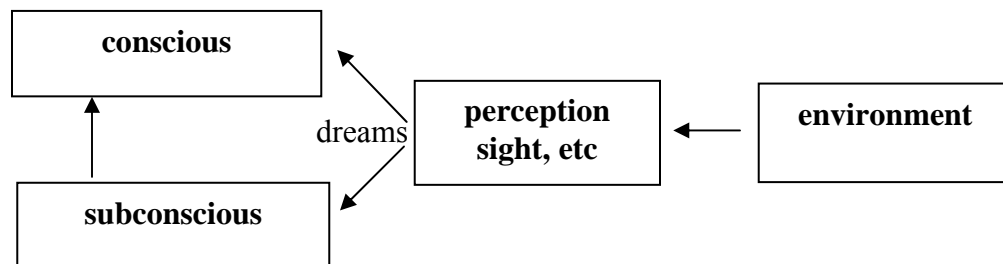
- A. The observable world consists of four more or less co-equal entities:

1. humans (Campfire People, with partners)
 2. animals (sensate, with partners)
 3. domesticated animal, the dog, neither animal or human
 4. plants (sensate, with partners)
 5. places
- B. Nature: animate (aware and willful); humans are never alone
- C. Space:
1. human space, observable by everyone
 2. mythical space, not directly observable by everyone
 - a. The non-observable world consists of spirits and dimensions
- D. Time: symmetrical within the context of three periods:
1. mythical time (the time the animals could talk);
 2. ethnographic time (the coming of the campfire people);
 3. historic time (post-European contact, after the Whites came)
- E. Self: body, breath, shadow-spirit
1. `body: corporal, physical self
 2. breath: the life-force of self, the part of self involved in health
 3. shadow-spirit:
 - a. like a Judeo-Christian soul,
 - b. but the shadow-spirit could leave a living body as during dreams,
 - c. upon death the shadow-spirit became reconstituted in a new self
- F. Transformations and rituals:
1. Reincarnation or regeneration symbolized by fire, water and perhaps other rituals
 2. potlatch: structure→antistructure(liminal state, communitas)→structure
- G. Causation: everything happens for a reason, no such thing as a random event;
1. attitudinal/behavioral determinism: every individual thought or action has consequences and can affect the behavior of animals or people
 2. historic time: evil shaman could cause evil events
- Order/disorder:
3. Order: is maintained by individual actions driven by attitudes (attitudinal determinism),
 4. Disorder occurs by improper attitudes and, hence, improper actions, or the will of an evil shaman
- H. Dimensions.
1. Observable human space/time is just one dimension.
 2. Other dimensions exist that are parallel to the observable human dimension in mythical space.



I. Dena'ina modes of thinking

1. Cognitive Thought
 - a. Observation
 - i. Cause and effect
 - ii. Structural/patterned
 - b. introspection
2. Clairvoyant Thought, considered natural not mystic
 - a. extrasensory perception: information that is not attributable to one of the senses prescient dreams: dreams about the future
 - b. precognition: awareness of something happening before it happens, related to dream mechanism
 - c. teleportation: shadow sprit moving into a different realm
 - d. telepathy: transporting thoughts over space
 - e. psycho kinesis (*beggesh*): moving objects through thought
 - f. psychometry (*beggesh*): detecting characteristics or attitudes of someone from things they handled
3. The subconscious had reality and is considered the intellectual equivalent of the conscious
4. Dreams and Precognition: a possible mechanism of communication from the sensate subconscious self to the conscious self



III. Elements Dena'ina Religion

A. Luck

1. It appears to have been conceived of as more of a force than a random event.
2. B. Lucky Stones
 1. Osgood, p. 175
 2. Kalifornsky p.47
3. When traveling Dena'ina would take a small pouch of soil from "home" for "luck"

B. Values

A. Values were reinforced through mythology. Mythical Dena'ina stories take place "in the time when the animals were talking," or the "distant time."

1. Lynx Story, Kalifornsky P. 120, 2. Stupid boy stories, 4. Hero stories, War stories 5. Mouse story, p.152

C. Divination

1. used a porcupine hip bone to determine future events
 2. frequently used by the Dreamer (see below)
- D. Dena'ina animism
1. Belief that all of nature is animated by the spirit/soul of the thing
 2. animal/plant soul is: sensate, willful
 3. Transformations:
 1. plant beliefs, P. Russell p. 19
 2. Belief in Things one Cannot See -- K'ech' Eltani
 3. Fire and Water Transformations Kalifornsky p.49
- E. Animitism -- Spirits
1. Human Spirits
 - a. Breath, *nilq'ech'* Kalifornsky p. 203 was the spirit of life
 - b. Shadow-spirit
 - i. after death became one an ancestor spirit, if unpropitiated it could "haunt" the living
 2. Non-Human spirits, with whom one could negotiate through ritual or thoughts (discourse)

	Name	Dena'ina Name	Reference
Powerful, Not inherently bad, potentially good	Mountain People, Giants	K'eluyesh Gujun good/evil changer	Kalifornsky p. 65, Kalifornsky, 157
	Mountain people, little	Dghili Dnayi	Kalifornsky
	Mother of Everything	Kunkda Jelen	Kalifornsky p. 327
	Fire Spirit, ancestor spirit		Kalifornsky, Osgood
	Household spirits	Yuh Ht'ana or Kin'i	Kalifornsky , p. 55 p. 372
	Steambath spirit	Neli Qelch'eha	Kalifornsky p. 49, 51
	spirit of the recent dead leaving his/her spirit	q'egh nutnughel'an	Kari 1994:246
Spirits of Place, generally good, potentially bad	Chinook wind people	chuł dnayi	Kari 1994:245
	glacier people	li dnayi	Kari 1994:246
	lake people	ven'at dnayi	Kari 1994:246
	north wind people	ezhi'i dnayi	Kari 1994:246
	rock people	tsayan dnayi	Kari 1994:246
	sky people	yuht'ana	Kari 1994:246
	sunshine people	n'uyi dnayi	Kari 1994:246
	marmot people	sq'uła dnayi	Kari 1994:246
Powerful, inherently bad	Evil spirits	Nantina	Osgood p. 170 Kalifornsky, p. 57
	dead that holler from the grave	nuqnujelen	Kari 1994:245
	detached hand	qujeza	Kari 1994:246

VII. Belief roles and Belief quest:

A. Naqeltani and K'ech' eltani

- a. Naqeltani
 - i. Literally “the spirit that passes through us” or “awareness of the spirit that passes through us”
 - ii. Today translated as “God”
 - iii. The pure animating life force, pure love
- b. K'ech' Eltani
 - i. a belief quest: *K'ech' eltani* = true belief;
 - ii. *K'ech eltanen* = true believer one who has achieved awareness of naqeltani
 - iii. pursued spiritual awareness if one had the “gift”
 - iv. psychologically difficult, torturous quest

B. Dena'ina Pantheon, Kalifornsky (1991) p. 9, 13, 19

- a. Individuals who sought k'ech'eltani and their roles
- b. *El'egen* shaman:
 - i. regular shaman,
 - ii. who responds to *k'elen il ch'qghe'uyi* `belief in things one can see'
- c. *Qatsitsexen* 'the dreamer'
 - i. who is clairvoyant
 - ii. foretells the future of the culture
- d. *Yuq' Hdnil'anen* `the sky reader'
 - i. foretells of natural events, animals movements etc.
- e. *Hkut' K'elanena* practical medical doctor,
 - i. lit `one who works on the insides, an internist'
 - ii. cures internal maladies
- f. *Behnaga Dnadrunen* `the prophet',
 - i. literally, `the one whose words come true'.
 - ii. Lived away from the village lest he/she say inadvertently something taken to be prophetic
- g. *Gashaq* a powerful medicine priest figure
 - i. Yup'ik word

IV. Mental Stress

A. Culture-Bound Psychosis: An anthropological view of mental illness

1. cultures place behavioral demands on individuals that are *generally* adaptive but never perfect and often stressful
2. when those demands are exacerbated by nutritional deficits, chemical imbalances, propensity toward extreme behavior, insufficient coping cultural mechanisms, or Colonial domination, mental illness can result
3. Mental illness is defined as a situation when internal reality does not match external reality

4. the same behavior in another culture may not result in psychosis (or neurosis) because the required behavioral demand is not there
 - a. classic example: Kayak angst
- B. Dena'ina culture bound psychosis
1. culture required control of thoughts and attitudes, toward animals or others,
 2. placed extreme pressure on individuals to "think properly"
 - a. some could not control thoughts and attitudes
 - b. and could not resolve them through ritual,
 - c. and became insane, "he was not himself anymore"
 3. sometimes this manifested itself in "hearing a barking dog" an individual would hear a dog and follow the sound aimlessly, the villagers would, of course go find the individual; probably a form of psychodrama
- V. Role of the Shaman
- A. Characteristics of the Shaman, from Osgood p. 177
1. healer
 2. magician
 3. storyteller
 4. sometimes a wealthy chief (qeshqa)
 5. male or female
 6. big and little (strong and weak)
 7. good or bad
- B. Shaman Equipment
1. special caribou parka with sewn-on rattles etc.
 2. special costume:
 3. brown bear head (mask)
 4. brown bear mittens
 5. belt of brown bear skin
 6. hand rattles
 7. spruce plank drum
 8. other carved masks through which the shaman could take on certain attributes
 9. "devil" stick, Osgood p. 179
 10. "devil" doll, Osgood p. 179
- C. Shamanic healing (from Osgood p. 179)
1. herbs, medicines, bone setting etc.
 2. psychosomatic healing
 3. payment
- D. hypnosis, telepathy, (Osgood, p. 180)
1. walking on coals, air travel, water "tricks"
 2. hypnosis
- E. Becoming a shaman
1. propensity to clairvoyance
 2. vision quest

- VI. Rituals and Rites of Passage, (liminal states)
 - A. Death (see social structure handout)
 - 1. Funeral, most prominent rite of passage
 - 2. Two phases: cremation ceremony and Big Potlatch
 - a. -carried out by opposite moiety
 - b. -body is washed, dressed in new clothes
 - c. -cremation takes place several miles from the village
 - d. -widow displays extreme grief: burn her hair, and skin in funeral pyre; skewer her body; may commit suicide; known to sleep on grave
 - e. relatives and friends grieve through all night singing, dancing and eulogizing which may go on a long time
 - f. ashes are gathered and either buried or placed in a birch bark box on a grave or in a tree
 - g. preparations are then made for a Big Potlatch which may be a year or so later; given by the opposite moiety
 - 3. Vision Quest, Puberty ceremony
 - a. Girl
 - b. Boy
 - 4. Potlatch
 - 5. Fire and Water Transformations
- VII. Changes during Russian Colonization
 - A. smallpox could not be healed by Shamans
 - a. Orthodox church undertook vaccination
 - B. traditional view of causation challenged--cosmological dissonance
 - a. if everything happens because of one's actions
 - b. and terrible, uncontrollable events occur
 - c. either 1) overwhelming guilt, "I caused it,"
 - d. or 2) cosmological dissonance "my internal reality does not match external reality"
 - C. Late 1700s Introduction of Russian fatalism, God's will, and Orthodox redemption
 - 1. Russian fatalism:
 - a. Perceived lack of control over one's destiny, particularly by serf class
 - b. a direct contradiction to attitudinal/behavioral determinism of the Dena'ina
 - 2. God's will:
 - a. Orthodox concept of a theistic God causing good or bad ("we don't know why _____ happened, it was God's will)
 - b. relieved the burden of guilt of individual causation
 - D. Syncretic, Dualistic, or Indigenized Syncretism
 - 1. Syncretism: certain indigenous beliefs accepted into Judeo-Christian religion
 - 2. Dualism: two cosmologies held in one's head for different situations
 - 3. indigenized syncretism: Indigenous religions accepting certain Judeo-Christian beliefs into the traditional structure

- VIII. Late 1800s Introduction of American cosmology
- A. individualism:
 - 1. individual as the minimal unit of identity
 - 2. not clan, not village, not family;
 - 3. emphasis on individual achieved status in the American model
 - B. nationalism: 2nd tier of identity,
 - 1. allegiance to the United States,
 - 2. with quasi-religious overtones (flag as religious symbol, patriotic hymns, duty to country)
 - C. materialism:
 - 1. individual achievement (achieved status) expressed through monetary and material wealth,
 - 2. work is an avenue to materialism
 - D. historicism:
 - 1. explanation of "how things came to be" through history (rather than through the Dreamer),
 - 2. stories become historical narratives with real people and mythopoic events
 - E. Protestantism:
 - 1. hard work, transformation of wilderness; manifest destiny
 - 2. literary analysis (hermeneutics) rather than ritual as the basis of belief