

20th
American Indian Workshop

Native American Religions

Lund University, Kulturen, April 26-28, 1999

*20th American Indian Workshop
Monday April 26th, 1999*

Hornsberg

Auditorium

9.00 am	Registration / Coffee		
10.00 am	Official opening: Vice-Chancellor Boel Flodgren Professor Jonathan Friedman Associate Professor Christer Lindberg		
10.30 am	Plenary lecture Professor Åke Hultkrantz: <i>The Specific Character of North American Shamanism</i>		
11.30 am	Session 1 Chair: Herbert Kraft Written, visual and material documentation	Session 2 Chair: Thomas Malm Myths, prophecies, storytelling	
12.30 pm	Lunch	Lunch	
1.30 pm	Session 3 Chair: Mikael Salomonsson Worldview	Session 4 Chair: Bodil Liljefors-Persson Ritual and symbolism	
3.00 pm	Coffee	Coffee	
3.30 pm	Session 5 Chair: Cath Oberholtzer Tradition and continuity	Session 6 Chair: Jan-Åke Alvarsson Current research	

*20th American Indian Workshop
Tuesday, April 27th, 1999*

Auditorium

9.00 am **Session 7** Chair: Simone Pellerin
Religion in Native belles-lettres

10.00 am Coffee

10.30 am **Session 9**
Current research

noon Lunch

1.00 pm **Session 12** Chair: William Sturtevant
Written, material and visual doc.

2.30 pm Coffee

3.00 pm **Session 15** Chair: Alf Hornborg
Tradition and continuity /
Religious confrontations

Hornsberg

Session 8
Religious confrontations

Coffee

Session 10
Current research

Lunch

Session 13 Chair: Lisbet Bengtsson
Theoretical and methodological
approaches / Current research

Coffee

Session 16 Chair: Gunlög Fur
Religion in Native belles-lettres /
Written, visual and material doc.

Samarkand

Session 11 Chair: Nicole Beaudry
Current research

Lunch

Session 14
Myths, prophecies, storytelling /
Religion in Native belles-lettres

Coffee

Session 17
Myths, prophecies, storytelling /
Tradition and continuity

*20th American Indian Workshop
Wednesday, April 28th, 1999*

Auditorium

Hornsberg

9.00 am	Workshop meeting: Chair: Christian Feest	
10.00 am	Coffee	
10.30 am	Session 18 Chair: Per Bauhn Theoretical and methodological approaches / Tradition and continuity	Session 19 Religious confrontations
noon	Lunch	Lunch
1.00 pm	Session 20 Chair: Thomas Malm Worldview	Session 21 Chair: Sergei Kan Religious confrontations
2.30 pm	Coffee	Coffee
3.00 pm	Session 22 Chair: Thomas Malm Tradition and continuity / Written, visual and material documentation	Session 23 Chair: Mikael Salomonsson Myths, prophecies and storytelling / Written, visual and material documentation
4.30 pm	Closing of the 20th Amer. Ind. Workshop: Associate Professor Christer Lindberg	

Session 1 990426 Auditorium

Written, visual, material document

11.30 Helen Rountree, *Problems with the records of Powhatan Religion*

12.00 John Strong & Zsuzsanna Torok, *Bringing the New Light to the heathen in the forest: Algonquian responses to the Reverend Azariah Horton's Mission on Long Island (1741-44)*

Session 2, 990426, Hornsberg

Myths, prophecies and storytelling

11.30 V. E. Baglay, *The nature, gods and person in the tarascan's mythology and religion*

12.00 Sonja Ross, *Mythology Indicates Cultural Change*

Session 3, 990426, Auditorium

Worldview

1.30 Marie Perruchon, *The Power of Tsunki: Shamans and the Myth of the Water Spirit Among the Shuar*

2.00 Marin Trenk, *Drunkenness and Dreams*

2.30 Imry Nagy, *The Cosmic Turtle: A Unique Representation of Cheyenne Indian Cosmological Beliefs*

Session 4, 990426, Hornsberg

Ritual and Symbolism

1.30 Enrico Comba, *A Comparative Analysis of Plains Sun Dance Rituals*

2.00 Katerina Klápstová, *Symbolism in the Náprstek Museum Collections*

2.30 Mats Rydinger, *A Lakota-Christian Ritual in San José*

Session 5, 990426, Auditorium

Tradition and Continuity

3.30 Francesco Spagna, *Midewiwin: The Shamanic Academy of the Anishinaabeg*

4.00 Alfred Young Man, *Native American Spirituality versus the idea of Religion in the Art of Contemporary Native Artists*

4.30 Isabelle Schulte-Tenckhoff, *Ritual and Aboriginal Title in British Columbia (Canada)*

Session 6, 990426, Hornsberg

Current Research

3.30 Ilona Salomaa, *Transition from belief to unbelief: a retrospective study of the spiritual development of Rafael Karsten*

4.00 Barbara Saunders, *New Perspectives on Boas on the Kwakiutl*

4.30 Vladimir Klyaus, *The Spoken-spells tradition of American Indians and east Slaves: the problem of images typology and evolutions*

Session 7, 990427, Auditorium

Religion in Native belles-lettres

9.00 Lee Schweninger, *Deloria, Religion, and the Land: The Red Earth is God is Red*

9.30 Kathryn Shanley, *Lady Luck or Mother Earth?: Gaming as a Trope in Native American Literary and Cultural Traditions*

Session 8, 990427, Hornsberg

Religious Confrontations

9.00 Henry Kammler, *"The Rez": residential schooling as a strategy of missionary work among the Nuuchah-nulth (Nootka) on Vancouver Island, BC.*

9.30 Meldan Tarrisal, *Changing times, changing beliefs*

Session 9, 990427, Auditorium

Current Research

10.30 Todd Tubutis, *Filming a Makah Village for Jim Jarnusch's "Dead Man"*

11.00 Arni Brownstone, *Blackfoot pictorial paintings*

11.30 Riku Hämäläinen, *Powerful Equipment: Shields in the Plains Indians' Traditional Culture and Religion*

Session 10, 990427, Hornsberg

Current Research

10.30 Mikael Salomonsson, *Reversibility in Navajo Culture*

11.00 Eike de Vries, *Images and Indigenous Newspapers*

11.30 Delores Huff, *The Indian Casino Wars*

Session 11, 990427, Samarkand
Current Research

- 10.30 Jörgen Persson, *Mohawk relationship with nature*
11.00 Thomas Foor, *Sacajawea's People: The Re-emergence of the Lemhi Shoshoni*
11.30 Sian Upton, *Be Like a Fan and Bransch Out - Approaching an Understanding of Contemporary Healing in the Sto:lo Community of the Pacific Northwest*

Session 12, 990427, Auditorium
Written, visual and material doc.

- 1.00 Herbert Kraft, *Effigy Faces in Lenape Archaeology and Ethnography*
1.30 Anthony Shelton, *The Hopi Collections in the Horniman Museum, London*
2.00 Laura Peers, *Sacred Encounters: Father De Smet and the Indians of the Rocky Mountain West - the Making of an Exhibition*

Session 13, 990427, Hornsberg
Theoretical and Methodological Appr
/Current Research

- 1.00 Anna Secco, *Tradition and Survivance in Native American Culture*
1.30 Dennis McPherson & Douglas Rabb, *The Lakehead University Native Philosophy Project*
2.00 Gunlög Fur, *Women and Religion - conversion or opposition as two strategies for cultural survival*

Session 14, 990427, Samarkand
Myths, prophecies and storytelling/
Religion in Native belles-lettres

- 1.30 Kelly Walter Carney, *Recreating the Storytelling Circle: N. Scott Momaday and Mario Vargas Llosa*
2.00 Simone Pellerin, *Religions and religion in Leslie Silko's Almanach of the Dead*
2.30 Maria Moss, *The Mythic Survival Pattern (as Storytelling Event) in Native American Literature*

Session 15, 990427, Auditorium
Tradition and continuity/Religious
Confrontations

- 3.00 Armin Geertz, *Theory and Ethics in the Study of Hopi Indian Religion*
3.30 Ingo Schröder, *Ritualizing Resistance: The Dramatization of Western Apache Nativism, 1880s-1990s*
4.00 Marla Powers, *Cyberspirituality: Lakota On Line*
4.30 William Powers, *No Whites Allowed: Religion and Rebellion at Pine Ridge*

Session 16, 990427, Hornsberg
Religion in Native belles-lettres
/Written, visual and material doc.

- 3.00 Roberta Jackson, *Trauma and Healing in Leslie Marmon Silko's Ceremony*
3.30 Claire Farrer, *The Anthropologist and the Shaman*
4.00 Sally McLendon, *Authenticity, Creativity and Translation: William Benson's Creation Myth*
4.30 Bodil Liljefors Persson, *Past Voices Speaking to the Future - A Contextual Reading of the Yucatec Maya Book of Chilam Balam*

Session 17, 990427, Samarkand
Myths, prophecies and storytelling
/Tradition and Continuity

- 3.00 Anne-Christin Hornborg, *Kluskap - as local culture hero and global green warrior: Types of narrative among the Mi'kmaq Indians of eastern Canada*
3.30 Nina Reuther, *Telling, Singing and Dancing; three main features of passing on oral traditions*
4.00 Michael Schlottner, *Religion in musical texts of Native Americans: Models for spiritual contextualization*
4.30 Molly Lee, *Spirits into Seabirds: The Covenant Christian Church and the Secularization of Nunivak Island Masks*

Session 18, 990428, Auditorium

Theoretical and methodological
approach/Tradition and Continuity.

10.30 Gregory Campbell, *The Big
Horn Medicine Wheel: A Sacred
Space with Multiple Meanings*

11.00 Georg Schiller, *Mystic
Experience in the Work of William
James and John Dewey*

11.30 Andrei Znamenski, *Dena'ina
orthodox chapels as a native
institution*

Session 19, 990428, Hornsberg

Religious Confrontations

10.30 Michael Friedrichs, *Tecumseh
and the Prophet: A Tale of Two
Brothers*

11.00 Renate Bartl, *The Importance
of the "Indian Church" for Native
American Survival in the Eastern
United States*

11.30 Joanna Scherer, *To Use or Not
to Use: That is the Question - W. H.
Boorne's Photos of the Medicine
Lodge Ceremony*

Session 20, 990428, Auditorium

Worldview

1.00 Jan-Åke Alvarsson, *Amerindian
Anthroponymy*

1.30 Nicole Beaudry, *Some thoughts
on the confluence of the playful and
the shamanic: An example from the
Northern Athapascan Indians from
the Northwest Territories (Canada)*

2.00 Patricia O'Brien, *Birds and
Pawnee Cosmology*

Session 21, 990428, Hornsberg

Religious Confrontations

1.00 Steve Wilmer, *Religious Ritual
as Political Theatre*

1.30 Patricia Vervoort, *Art and
Identity*

2.00 Colin Taylor, *Taku Wakan:
Parallel Worlds? Sitting Bull and the
Catholic Religion*

Session 22, 990428, Auditorium

Written, visual and material doc./
Tradition and Continuity

3.00 Charles Gehring, *Dutch Sources
concerning Amerindian religions*

3.30 Nelson Graburn, *Religion in
Canadian Inuit Art*

4.00 Aldona Jonaitis, *The Mowachah
Whalers' Shrine: A Record of 200
Years of Nuu-chah-nulth Religious
Ritualism*

Session 23, 990428, Hornsberg

Written, visual and material doc./
Myths, prophecies and storytelling

3.00 Gulriz Buken, *Spirituality and
Religion: Key to an Understanding of
Contemporary Native American Art*

3.30 Cath Oberholtzer, *James Bay
Cree: Material Culture, Community
Ties, and Religious Expressions*

4.00 Gudrun Bucher & Ulrich
Dornsiepen, *Volcano-myths of the
peoples around the North Pacific*

/Presentations (including the
projections of slides, films or videos)
should NOT exceed 25 minutes.
Discussion at the end of session/

Special lectures:

Professor Åke Hultkrantz, *The
Specific Character of North American
Shamanism. Auditorium, 990426.*

Curator Staffan Brunius, *Facts,
Problems and Possibilities
Concerning the Anthropomorphic
Ballheaded Clubs at Skokloster
Castle and in Stockholm and Copen-
hagen: Some Personal Comments.
Copenhagen National Museum,
990429.*

Tours at the National Museum of
Copenhagen: Curators Berete Due
and Rolf Gilberg.

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Session 20/Wednesday/Auditorium
Panel no 1: Worldview: time, space
and place in Amerindian religion

Amerindian Anthroponymy

This work attempts to display and discuss the anthroponymy of Amerindian peoples in a comparative perspective — using ample data from peoples of North as well as South America. The main argument is that one cannot identify a single principle that determines this usage. Instead, the complexity of the Amerindian nominal system can only be described and understood by a rendering of the often contradictory principles at work — and by considering the subsistence (and thus kinship) system of a particular group.

Amerindian ideas of names and naming differ a great deal from those prevalent in the Western world. The basic difference consists in the apparent relationship between name and soul, rather than between name and identity, as in our society. The sacred character of the name is exposed in its divine origin, in the supernatural way it is revealed to the name-giver (or, in some cases, to the bearer), in the delayed bestowal upon the child, in the restricted use of it and in the danger if the name is unintentionally or carelessly revealed.

The use of multiple names is another characteristic. The personal name is the innermost layer of the symbolic clothing of an individual. To protect it, other names are taken or achieved through deeds or initiation rituals. These names may be nicknames (much more important among Amerindians than in the Western world), teknonyms, names acquired through deeds, names associated with incidents at birth (contextonyms) or related to a particular office. They may also reflect the social group of the bearer, either the sib, the clan or the lineage or a particular warrior or secret society. The moderation between social belonging and individual characteristics is sometimes achieved through a combination of names, through the use of several different names, or through the alteration between the use of personal names and kinship terms.

Thus, we find several foci of tension in Amerindian name use; between personal and social identity; secret vis-a-vis public names; inherited status vis-a-vis achieved status; as well as the distinction between true names and given names; or honorary names.

Peoples like the Maidu of California in North America, as well as the Weenhayek of the Gran Chaco in distant South America represent most of these tendencies, as do other foraging peoples in the extreme points of the continent, the Arctic as well as Tierra del Fuego. This indicates that these peoples may feature traits of an ancient Amerindian substratum that may have much in common with that in use among the first Americans. Studying these peoples — and contrasting them with horticulturalist of North and South America — may present us with particular clues to the past of Amerindian anthroponymy, as well as an understanding of some of the variations in name-practices in societies now structured in clans and lineages.

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Session 2/Monday/Hornsberg
Panel no 3: Myths, prophecies and
storytelling

The nature, gods and person in the tarascan's mythology and religion

The lecture examines the most important ideas of the indian people of Western Mexico. The analysis of data preserved by European and Indian authors of the early colonial period allows to mark the presence both the original feature of the religious and mythological tradition (for example, the cult of fire) and the ideas which been general for the peoples of precolumbian Mexico (the cult of the fertility, heaven, etc.).

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Session 19/Wednesday/Hornsberg
Panel no 5: Religious confrontations

The Importance of the "Indian Church" for Native American Survival in the Eastern United States

If we talk about religious encounters in Eastern North America, we cannot see European - Native American contacts apart from Native American - African and European - African contacts in this area. A big part of the religious efforts and missionary work took place in a tri-racial setting, in which European colonial powers tried to christianize, and by this "civilize", two pagan races - Native Americans and Africans.

Since earliest colonial times, Europeans in Eastern North America conceived themselves as being surrounded by "heathen" Indians (and Africans) who not only endangered their lives, but also their souls. Therefore one of their main targets in life was to christianize these people - thus bringing "civilization" to them - and to extinct traditional religions. The missionary efforts of the Europeans - as we know today - were rather destructive to the social and religious institutions of the Native Americans in the East, not to speak of the devastating population loss the tribes suffered from contact with Europeans. Furthermore this destruction caused a widespread racial intermixture of Eastern Indians with Europeans and African Americans.

In the East, Europeans started to build up a binary society that only differed between "Whites" (= European Americans) and "Non-Whites" (= Native Americans, African Americans and racially mixed people). Successively Native Americans were forbidden to attend "white" churches and were expected to join "non-white" churches. In this situation many Native American groups decided to establish their own "Indian Church" apart from the "white" and the "non-white" church.

This act of building up an "Indian Church" can be interpreted as an active manifestation of their own racial and ethnic identity on the side of the Indians and helped them to conserve an independent racial and ethnic "Indian" identity throughout the centuries.

Today the founding of "Praying Towns" by missionaries and "Indian Churches" by Native American groups seems to be one of the major reasons for Native American survival in the Eastern USA. The attribute of being "christianized" (and "civilized") saved many groups from total extinction - although it didn't save a large number of them from deportation to the west after the passing of the Indian Removal Act of 1830.

Present day developments and field data indicate that the presence of an (active) "Indian Church" helped many Native American groups in the East to survive as a social unit and - among other things - enabled them to document their existence historically by means of their church records. Nowadays religious activities of Eastern Native American tribes additionally tend to reactivate "traditional religion" by reviving orally traded or historically documented religious ceremonies or by introducing religious traditions from other tribes.

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Session 20/Wednesday/Auditorium
Panel no 1: Worldview: time, space
and place in Amerindian religions

Some thoughts on the confluence of the playful and the shamanic: An example from the Northern Athapaskan Indians from the Northwest Territories (Canada)

In this presentation, I wish to examine two facets of human life - the playful and the religious - which are not often associated, or when associated, are treated as juxtaposition, addition, decoration. It is my belief that both partake of the same symbolic system wherein humans organize their relationship with surrounding universe (cosmic forces).

This idea was developed after examining two so-called "games" which were played in the past by Athapaskan Indians from the Northwest Territories (Canada). In these games, participants revolve around a central figure who is at the same time playful and powerful, helpful and threatening. Neither activity could be sustained without both the playful and the magic but neither could be subsumed simply under labels such as "games" or "divination", etc. On the contrary, these notions are so intricately enmeshed that it is impossible to separate one from the other. Although our language and conceptualization system lacks a usable category for labelling and analysis, it is important to understand this confluence as further proof of the pervasiveness of "religious" thought through all aspects of Native American Life.

This example also adds to the understanding of the numerous Native American rituals in which formal games (ball games, contests, races, etc.), informal jesting (joking, clowning, role reversal, etc.), singing and dancing and many other activities, in their conjunction, fulfill important functions.

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Session 9/Tuesday/Auditorium
Panel no 9: Current research

Blackfoot pictural paintings

The present study focusses on seventeen war exploit paintings executed by Blackfoot Indians between 1830 and 1920. The emphasis is on the formal aspects of these works. Computer graphic technology is used extensively, and innovatively, in exploring dominant stylistic features as they evolved over time and under changing social conditions. Inter-tribal raiding and warfare were central to Plains Indian life in the 19th century. Not suprisingly, these activities were almost always the subject of Blackfoot pictorial paintings. These works consistently tended to represent the war exploits of individuals. However, the influence of raiding and warfare pervaded the whole of Blackfoot society and consequently this study is broadly informed by the ethnographic record. This paper represents a work in progress which will eventually encompass an additional number of Blackfoot paintings.

/slides/

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The National Museum, Copenhagen,
April 29th.

Special lecture:

**Facts, Problems and Possibilities Concerning the Anthropomorphic Ballheaded Clubs
at Skokloster Castle and in Stockholm and Copenhagen: Some Personal Comments**

Gudrun Bucher & Ulrich Dornsiepen
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Session 23/Wednesday/Hornsberg
Panel no 3: Myth, prophecies and
storytelling

Volcano-myths of the peoples around the North Pacific

Almost the whole Pacific is surrounded by the so called CircumPacific Fire Girdle, more or less continuous chains of active volcanoes having their origin in the subduction of the Pacific ocean floor underneath the adjacent areas. Around the North Pacific there are the following volcano regions and inhabiting peoples:

- The Cascade Range in NW-USA (Oregon, Washington) inhabited by Plateau Indians
- The Alaska Range with the Athabascan Tanaina and Pacific Yupik in its neighbourhood
- The Aleutian Arc occupied by Aleuts
- the E-Kamchatka Range with Itelmens
- The Kurile Arc and the N-Japanese Hokkaido volcanoes originally inhabited by the Ainus.

Nearly all peoples mentioned have myths about volcanic eruptions, mostly etiological. We will present some of these myths and will show the similarities among them and will compare it to the volcanolores from Hawaii.

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Session 23/Wednesday/Hornsberg
Panel no 7: Written, visual and
material documentation concerning
Amerindian religions

Spirituality and Religion: Key to an Understanding of Contemporary Native American Art

The marriage of religion and art, an unquestionable and very natural assumption in Native American Cultures, is integral to Native American artistic expression for it is often difficult to sever the creative and artistic productions of Native Americans from their “buried roots”. Thus, to voice the universal needs of the human spirit finds expression in the dramatization of harmony, closeness to nature, balance and simplicity that lie in the core of Native American religiosity. From rock art to the more sophisticated artistic expressions of the contemporary artists, religion and holistic vision have always been the major source of inspiration and the guiding spirit.

While expressing themselves coexisting in two cultures, contemporary Amerindian artists simultaneously preserve key elements of their unique cultural traditions. Therefore, appreciating their art requires a conscious effort to understand Native American religious and spiritual, if not political, social, and psychological experiences. While the government was forcefully implementing policies aimed at eradicating native cultures and religions, Native American artists portrayed the Indian as an “Earth Knower”, a pious devotee of the spiritual world that distinguished him as a cultural loyalist who is proud of his Indianness; they watered the “indestructable seeds” buried in their religious and spiritual legacy by reviving the Creation Myths, the Shamans/Medicine men, Kokopellis, Kachinas, Koshares, Chi bi yei, Peyote, Kivas, Ceremonial dances and rituals, sand painting in their artistic creations, employing at the same time special symbols, materials or styles that convey powerful messages to those who share the artists’ culture. Hence, the spirituality informing the art become increasingly apparent when an understanding of their cultural heritage is accomplished. This also enables the dominant culture to develop a kind of self-cognizance. By emphasizing simplicity and harmony, Native American artists often pass a critical judgment on the point where the dominant culture within the global village have brought the world to: for world out of balance.

In this paper I would like to argue that, the desire to revive native American cultural heritage by emphasizing spirituality and religion in their artistic creations, supercedes other motives in contemporary Native American artists’ self-conscious, self-affirmative and self-definitive art. In this lecture-slide presentation, illustrative of this argument, the works of art by Native American artists - paintings, sculptures, jewelry, pottery, mixed media installations - will be used.

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Session 18/Wednesday/Auditorium
Panel no 4: Tradition and continuity

The Big Horn Medicine Wheel: A Sacred Space with Multiple Meanings

Resting on the western shoulder of Medicine Mountain in the Big Horns of Wyoming is the Big Horn Medicine Wheel. Since its discovery by Euro-Americans, there has been a great deal of scholarly and popular speculation as to who constructed the "wheel" and its religious significance. This debate extended beyond simple academic interest in the early 1990's after the U. S. Forest Service proposed to develop the site into a major tourist attraction. This created a number of conflicts between Native American religious leaders and local non-Indians. These conflicts stimulated the collection of anthropological information which, in turn, led to new interpretations of this site's significance to contemporary indigenous religious leaders. These recent findings shed light on the relationship between present-day belief systems and past uses for Northern Plains Indian Nations.

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Session 14/Tuesday/Samarkand
Panel no 3: Myths, prophecies and
storytelling

Recreating the Storytelling Circle: N. Scott Momaday and Mario Vargas Llosa

This paper approaches Native American literature from an InterAmerican, comparative perspective, considering how both Mario Vargas Llosa and N. Scott Momaday prompt their reader by including an implied reader, functioning as an audience, in their works. In *El hablador* (1987), the chapters alternate between those of the narrator and the Storyteller, the *hablador* of the title. Similarly, in *The Way to Rainy Mountain* (1966), Momaday alternates between traditional stories, anthropological/historical information, and his own personal reflections on these stories. Both works create an open system of storytelling and response which invites the reader to join the circle and become involved, by reading and "listening," in the process of storytelling, in the imaginative, creative process itself. This produces a text which is the combined product of several parties -- the author, the reader, and the narrators -- and is shared among them. As these books share a theme of linguistically driven metamorphosis and transfiguration, they are structures that demand something similar from their readers, and create their readers the same way they create their narrators and authors: by requiring them to sort through the words, assimilate them, and make their own stories, to join their voices with the other narrators of the works. Mario Vargas Llosa's *El hablador* and N. Scott Momaday's *The Way to Rainy Mountain* are both works which call on the reader to work with an apparently fragmented surface to create the deeper unities that are paramount to these works. The reader is not alone in this task, as even the characters of both works carry out the same quest, which is a quest for a unified identity, achieved through imagination and language.

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Session 4/Monday/Hornsberg
Panel no 2: Ritual and symbolism

A Comparative Analysis of Plains Sun Dance Rituals

Recent years have witnessed a great movement of Native peoples toward renewal and revival of traditional rituals and ceremonies, among which the Sun Dance did have a prominent place. Though many features have changed in the course of time and the cultural significance of the ceremony has changed too, due to the different conditions of reservation life, one can observe a remarkable continuity in the pattern of symbolical connections both during a long period of time and in a variety of differing geographical and cultural contexts. Such a continuity is still more astonishing if we analyse the ethnographic documentary evidence regarding the XIX century Sun Dance of the Plains.

The number of shared features in the ceremony of most of the Plains peoples justify the interpretation of the ritual complex as a whole. The different variants being only the result of the historic divergent development from a single primary nucleus. Though many scholars have emphasized the complexity and heterogeneous variability of the ideological and symbolical aspects of the ritual, in contrast with a more fixed ceremonial performance, a study of the mythology connected with the Sun Dance reveal an unexpected uniformity of implications. All the myth stories show a similar pattern of cosmological and astronomical meanings, which can be enquired only through a careful cross-cultural investigation. Such an undertaking can shed some light on the ancient ideology on which the Sun Dance complex has been built, and on a world view shared by the most ancient native peoples of the Plains, which reveals many aspect of a wider shamanic universe, common to many native traditions of the New World.

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Session 16/Tuesday/Hornsberg
Panel no 7: Written, visual and
material documentation concerning
Amerindian religions

The Anthropologist and the Shaman

Recently, while preparing to teach a course entitled "Representational Authenticity" to graduate students, I reached the painful realization that I was not always authentic in my representations of the shaman with whom I worked from 1975 until his death in 1988. Many of the things he taught me or that I observed were, and are, not amenable to scholarly discourse with its insistence on phenomena that can be apprehended through one theoretical model or another. How can I speak of prophecy when Euroamerican scholars, those with whom I am in most contact, usually place prophecy in the realm of religion? How can I speak of shamanistic encounters when these are fraught with New Age connotations, and thereby lose credence? How can I speak of communication without words over vast distances without the mediation of technology? How can I speak of the numinous that is not recognizable as such in Western modes of presentation and representation? And, perhaps most important to me for a time, How can I speak of that which has no vocabulary in English without my colleagues thinking me crazy or at least a part of the laid-back California culture?

Rather than answer such questions, for quite some time I did not engage such data. Yet, if I am to represent authentically what I learned from the late Bernard Second and if I am to present him in his own full dimensionality, then I must include much data that will be challenged by some of my colleagues.

Bernard Second is the shaman (a term he despised) and I the anthropologist in this paper. Through the use of theoretical constructs developed from the data, I locate and analyze a prophecy that was shared with two populations: me (by Bernard Second and, obviously, to an N of 1) and the late Rabbi Von Praag of the Netherlands (who shared it with several of his students). The initial reception of the prophecy, its unfolding, its fulfillment, and its analysis in terms of what I term "chiasm" are the burden of the paper.

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Session 11/Tuesday/Samarkand
Panel no 9: Current research

Sacajawea's People: The Re-emergence of the Lemhi Shoshoni

In this paper we address the question: "How do you establish past occupancy of an area by an extant society?" This question takes on significance at a time when many disenfranchised tribal-nations are seeking formal recognition by the United States Government and has numerous social, political, economic, and religious implications for indigenous peoples. Our answer lies in careful analysis and critical blending of archaeological and ethnohistoric data sets. The material correlates of social and cultural identity found in the archaeological record are well suited for identifying broad patterns of social alliance and cooperation by members of different societies. While these broad patterns are useful for interpreting cultural traditions of land use, the ethnohistoric record provides the "first hand" accounts needed to identify the existence of individual societies. We use the Lemhi Shoshoni as a case study in establishing traditions of land use in southwestern Montana and eastern Idaho.

The Lemhi were placed in administrative relationship with the Bannock by the Department of Interior in 1907. The government's rationale at time was mainly economic. However, the ethnohistoric record of ideology, social interaction, and economy suggest that a particular social identity was applied to the Lemhi both by themselves and their neighbors. In particular we support our arguments with data from two sources: 1. Documents from Northwest archives; and, 2. materials recently excavated from the "Tree Frog Site," a protohistoric campsite in Montana's Centennial Valley. These data suggest that the Lemhi and their ancestors occupied this area as a separate and distinct society for at least 200 years.

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Session 19/Wednesday/Hornsberg
Panel no 5: Religious confrontations

Tecumseh and the Prophet: A Tale of Two Brothers

As one of two famous Shawnee brothers, Tecumseh has long been much more popular among American writers than his brother (twin? co-triplet?) the Prophet. Which of the two has been the driving force behind the trans-tribal revivalist movement at the beginning of the 19th century is still being debated.

While Tecumseh is usually depicted as good-looking and a military genius, politician and orator, his brother has often been described as a mean-looking coward, sinister, ambitious and treacherous. However, there are several contemporary accounts that point to his enormous spiritual influence among native Americans.

We do have several accounts based on interviews with the Prophet, but the origin of his vision and the relationship between the two brothers has remained largely conjectural. James Mooney interpreted the emergence of the Prophet as a fore-runner of the Ghost Dance movement.

This paper will concentrate on early source texts and some more fanciful interpretations. The focus will be on an eclipse of the sun that occurred in 1806. Challenged by Governor Harrison to prove his supernatural powers, the Prophet made use of this eclipse and was so successful that huge crowds gathered at Greenville and later at Prophetstown, Tippeca-noe.

Was Tecumseh the mastermind behind this? Was he a believer into his brother's teachings? Was he ruthless enough to utilize superstitions he did not share in order to further the cause of native American unity? Various answers to these questions have been provided. However, Euro-American assessment of Native American revivalism, between 1806 and 1996, has not developed on a linear scale from narrow- to openmindedness.

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Session 13/Tuesday/Hornsberg
Panel no 9: Current Research

Women and religion - conversion or opposition as two strategies for cultural survival.

Lenape - or Delaware - Indians encountered several European colonizers from the 17th century and on. Their forced westward removal took them from the shores of the Delaware River to Ontario, Canada, and as far west as Oklahoma. During the 18th century they were increasingly connected with the Moravian missionaries of Bethlehem, Pennsylvania, while also figuring prominently in anti-American confrontations. This paper is an attempt to understand the intersections of gender and colonization as evident in religious approaches to life. While some women seemingly embraced the Moravian teaching others argued forcefully for a return to a "traditional" manner of life. Both attitudes are here seen as strategies for cultural survival emanating from the connection between women, peace and the continuation of life within Delaware culture. The source material for the study consists of Moravian records as well as oral material from Oklahoma.

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Session 15/Tuesday/Auditorium
Panel no 4: Tradition and continuity

Theory and Ethics in the Study of Hopi Indian Religion

Faced with numerous theoretical, epistemological, political and ethical problems involved in cultural research which have been brought out by philosophers, feminists, orientalism critics, discourse analysts and indigenous scholars, this paper will promote a theoretical approach that attempts to incorporate the most important criticisms and to take on the most impossible ones. The approach promoted here is termed ethnohermeneutics, which takes its point of departure in the ethnosciences but broadens its perspective by incorporating the hermeneutical activities of the people whose culture is under study.

The paper will illustrate how the ethnohermeneutic approach localizes both researcher and human subjects in each their net of texts, traditions, meanings and social and intellectual circumstances. Together with a methodological pluralism, this approach produces a third perspective which transcends scholar and human subject, a perspective rightly called an agnostic pluralism by the Sudanese orientalism critic Abdelwahab El-Affendi.

Using Hopi religion as an example, this paper will illustrate how ethnohermeneutics functions in four different ways: 1) as a taxonomic tool, 2) as a hermeneutic tool in dialogue with indigenous hermeneutics, 3) as a tool in a hermeneutical confrontation and 4) as a tool for dialogue. Ethnohermeneutics does not solve everything. In fact, the paper will address several cases where the hoped for dialogue didn't materialize.

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Session 22/Wednesday/Auditorium
Panel no 7: Written, visual and
material documentation concerning
Amerindian religions

Dutch sources concerning Amerindian religions

Although the Dutch administered a colony in North America for only 60 years, their colony ranged from the Connecticut River to Delaware Bay. During these years various reports, journals, diaries etc were kept concerning contact with Amerindians. My paper will give an overview of those documentary sources which describe or make observations about Amerindian religions. It will include a discussion of the writings of Johannes de Laet, and Nicolaes van Wassenaer; the correspondence of Isaack de Rasiere and Johannes Michaelius; the journal of Harmen Meyndertsz van den Bogaert; and the descriptions of Johannes Megapolensis, David Pietersz de Vries, Adriaen van der Donck, and Jasper Danckaerts. The intention is to inform the audience about the information concerning Amerindian religion contained in these sources and how the material can be accessed in either original or translated form.

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Session 22/Wednesday/Auditorium
Panel 4: Tradition and continuity

Religion in Canadian Inuit Art

Canadian Inuit religion has had a complex and changing relationship with their artistic expressions. Archaeological petroglyphs and ivory talismans reflected the traditional animistic and shamanistic belief systems. Starting early in this century visiting Protestant missionaries discouraged these beliefs. In this early period when the church was run mainly by strict local Native catechists, the visual arts included secular souvenir carvings for traders and sailors as well as a few Christian symbols such as the cross. With the advent of commercial export arts, i.e. stone carvings from 1948 and graphic prints since 1958, some white buyers encouraged expressions of traditional spiritual beliefs, but the vast majority of these successful export products appealed to urban western man's nostalgic desire for the exotic, with secular scenes of unacculturated Inuit people and the natural fauna of the Arctic. Where religion was expressed the arts it resulted in occasional portrayals of Christian personages such as angels or the Pope or of Christian actions such as going to church, praying and singing hymns. In the past twenty years or so the demands of the buying public have changed. Increasingly discouraged are scenes of killing animals (hunting and trapping) or of interpersonal violence common in pre-contact life. On the contrary, buyers have stimulated ever more heroic portrayals of now long past and sometimes forgotten religious traditions, such as drum-dancing, curing and divination, and of "spiritual" beings in transformation, traditions which the Inuit themselves are sometimes reenacting as they learn to play their role on the international stage.

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Session 17/Tuesday/Samarkand
Panel no 3: Myths, prophecies and
storytelling

Kluskap - as local culture hero and global green warrior: Types of narrative among the Mi'kmaq Indians of eastern Canada

The first stories about Kluskap, the culture hero of the Mi'kmaq in northeastern Canada, were written down at the end of the 19th century. Almost 400 years of cultural contacts between Europe and the eastern provinces of Canada had put the Mi'kmaq under hard pressure. They had lost their land, and hard efforts of the English government during the 19th century had finally managed to put different bands and families into small reserves. Most of the Mi'kmaq had mixed their former tradition with Catholicism. Their oral tradition was and still is an important part of everyday life and the settings for the stories were embedded in a local environment.

The romantic epoch and the environmental failures of industrialism have generated a growing interest for the "Indian", who seemed to inherit the continent's authentic "poetry of the *Volk*" and harbour deep wisdom about nature. The first written literature about Kluskap must be read against this background: as romantic stories about a culture which soon will disappear. Early ethnographers tried to be more "scientific" than their predecessors, but modern anthropologist and historians have successfully deconstructed the White men's stories about Kluskap. Yet there is still a narrative voice in them that is Mi'kmaq, which shows a *local* effort to handle the loss of the land, the new life in the reserves, and the conflation of Kluskap with Christ. This voice was gradually silenced when the children were put in schools and the reserves participated in the modernization of Canadian society. Kluskap left Mi'kmaq country but promised to return.

Panindianism and ethnicity brought Kluskap back again. The setting for his return is another than the one he left. Environmental and social justice movements created a new interest for indigenous people. Mi'kmaq could suddenly read stories in school, watch television productions or travelling plays about their old culture hero, all produced by the White society. They can still listen to their Elders, who are now familiar with the modern versions, but also use Internet as a "storyteller". In 1990 Kluskap does "return" to help his people prevent a quarry on top of his sacred cave.

The story of Kluskap has shifted from a local, oral setting to a modern, global one, but it is still useful to the Mi'kmaqs. As a "little" story, it has been evaluated from the "great narrative view" and the modern version miscredited for not being their "true tradition". But little stories have power: Kluskap rescued the mountain from environmental destruction.

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Session 10/Tuesday/Hornsberg
Panel no 9: Current research

THE INDIAN CASINO WARS

In the 1980's the California Indians were desperate. Their reservations were so small (some less than 50 acres, although some had 40,000 acres) that any form of economic development to support tribal members was virtually impossible. Then too, many of California's towns and cities had spread up to the reservations, which meant that even low level jobs went to the non-Indians in the area. But one tribe recognized an advantage of having huge non-Indian populations at their boundary lines, the Cabazon, and opened up a bingo hall, awarding prizes far and above the limits set by the state of California. The state moved to shut them down under the provisions of P.L. 280, a Congressional law passed in 1953 permitting the state to bring the California tribes under state penal code. However, the law stated that California cannot violate tribal sovereignty or treaty rights.

The state contended that permission to run Bingo applies only to charitable organizations, with prizes not exceeding 250.00. The tribes sued. The case was finalized in the Supreme Court, and the tribe won because as the courts noted: "We conclude that the State's interest in preventing the infiltration of the tribal bingo enterprises by organized crime does not justify state regulation of the tribal bingo enterprises in light of the compelling federal and tribal interests supporting them. State regulation would impermissibly infringe on tribal government, and this conclusion applies equally to the county's attempted regulation of the Cabazon card game."

The Indian Casino Wars began in earnest with the winning of the Cabazon case. Reservations too small to support farming, ranching or any other economic activity now turned to opening up gambling casinos. The public gravitated towards these casinos and instead of traveling five or six hours to Nevada to gamble, they began frequenting the Indian casinos, many as little as 20 minutes away from their home town. There are 17 reservations with gambling casinos, and virtually all of them have prospered.

Tribes in other states opened up casinos and the states petitioned the Bureau of Indian Affairs to exercise some control over the casinos, and bring them into line with state penal codes. As a compromise, the federal government passed the National Indian Gaming Regulatory Act, which authorized the tribes to enter into compacts with the states.

The actors in this drama are the stuff dreams are made of. Once destitute tribes are now richer beyond their wildest dreams. A Governor has pitted all of his powers to shut down these casinos, buttressed by 100 million dollars supplied by Nevada gambling interests in an ad campaign rivaling any election campaign ever seen in California, and the tribes have spent 30 million to date in rebutting this television campaign and in getting the California public to

pass a referendum to allow them to continue operating their Las Vegas type slot machines without the Governor's permission. The vote will be finalized November 3rd.

My research and presentation will focus on the California politics and the aftermath surrounding the Indian casino wars. There are some questions that puzzle and intrigue me. Will prosperity (given that tribal revenues derived from Indian casinos will at least remain the same, if not increase) permitting Indians to enter the middle-class accomplish what two centuries of federal-Indian policy has been unable to accomplish, i.e. assimilate tribal people into a non-tribal ethos? At this point, virtually all of the gaming tribes are using their revenue to build homes for tribal members, operate schools, social services and health clinics. But there will be a time in the next century when these needs have been met, at least to a reasonable degree.

Are the better educated young more likely to go into college and carve out a profession for themselves, or less likely because of their monthly annuity? These and other questions will be examined and presented at the American Indian Workshop.

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Plenary speaker/Monday/Auditorium
Plenary session

The Specific Character of North American Shamanism

As we know shamanism is from the beginning a Russian concept designed to cover the ecstatic forms of healing and divination that have been common in Siberia and parts of European Russia. Similar phenomena, although less frequently of the same depth and intensity, have been found in other parts of the world, and in particular in aboriginal America. The Eskimo counterparts have long been diagnosed as true shamanism, even by Russian scholars (who have otherwise been critical to the universalization of the concept of shamanism.) However, there are so many examples of shamanism among the American Indians that also part of some American cultures deserve to be called implicitly shamanistic.

It is my intention here to present the particular characteristics of North American shamanism (South and Central America will only be mentioned in passing). As we could expect, North American shamanism deviates in several respects from the North Eurasian Siberian pattern. It will be shown that historical, social and ecological factors loom behind this difference. This circumstance caused American scholars to understand and define shamanism in a different way from that of the scholars in the Old World who based their ideas of shamanism on the Russian - Siberian evidence. The split between the two conceptions which will be illustrated in my lecture is even today quite prevalent in the scientific debate.

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Session 9/Tuesday/Auditorium
Panel no 9: Current research

Powerful Equipment: Shields in the Plains Indians' Traditional Culture and Religion

In the traditional culture of the Plains Indians, shields were essential equipment for the Plains men. They were both religious objects, medicine bundles, and physical armour. Usually, the shields have been studied merely as spiritual artifacts. Though the shields were believed to give supernatural protection to the bearer, they were made tough enough to be physical protection, too. Thus, these two aspects of the shields do not exclude each other but can be examined abreast. This paper will briefly describe the Plains Indians' shields as a part of their traditional culture and religion. On my own researches on the Plains shields I have taken some notes of defects in the previous studies concerning the structure of the shields, the spiritual legacy of the symbolism of the shields, and historical perspective on the studying of the shields. Those aspects which need particular attention in the studies on the shields in the future will be deliberated.

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Session 16/Tuesday/Hornsberg
Panel no 6: Religion in Native belles-
lettres

Trauma and Healing in Leslie Marmon Silko's *Ceremony*

Although Leslie Marmon Silko's novel *Ceremony* has steadily attracted critical attention since its publication in 1977, and although much of this critical discussion focusses on the illness and ceremonial healing of its war-veteran protagonist, Tayo, no critic has yet identified Tayo's illness as post-traumatic stress disorder. Defined as a type of anxiety disorder, this condition results from the experience of an overwhelmingly threatening event that is beyond prior conceptions of knowledge. Since no prior cognitive schemata exist that can explain it, the event becomes a "pathology of history" in Cathy Caruth's phrase. Personal history is narrative, and narrative memory, as Pierre Janet calls it, consists of the mental constructs that we use to make sense of our past. Since the traumatic event is not assimilated as it occurs, it cannot become a narrative memory, integrated into a coherent story of the past. As Bessel A. van der Kolk and Onno van der Hart point out, the inability to organize the memory verbally leaves it to be stored as somatic sensations, flashbacks, nightmares, and behavioural re-enactments.

These are the symptoms that motivate Tayo's family to seek out a traditional Pueblo medicine man, Ku'oosh. However, Ku'oosh's performance of the scalp ceremony traditionally used to purify a warrior who had touched the dead body of an enemy is ineffective because Tayo's trauma was caused by events beyond the narrative scope of this ceremony. Not until an unconventional Navajo medicine man, Betonie, adapts another traditional ceremony, the Red Antway, can Tayo's healing begin. Betonie's ceremony is effective for Tayo because it requires him to re-enact mythic narratives from his own culture, narratives that make sense of the destruction caused by the war. In *Ceremony* then, Native religious beliefs are adapted to combat new modes of warfare, thereby re-integrating a traumatized man back into his community.

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Session 22/Wednesday/Auditorium
Panel no 7: Written, visual and
material documentation concerning
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The Mowachaht Whalers' Shrine: A Record of 200 Years of Nuu-chah-nulth Religious Ritualism

On the west coast of Vancouver Island is the Nuu-chah-nulth community of Yuquot, largest village of the Mowachaht band. For centuries, Mowachaht chiefs have engaged in an elaborate ritualism intended to facilitate the hunting of whales. Part of that ritualism was conducted by the highest ranking chiefs of Yuquot at a unique shrine that stood less than a kilometer away from the village on an island in a small fresh water lake. This shrine, an open-air shed of 3 by 4 meters, included 88 anthropomorphic carvings, 4 whale figures, and 16 human skulls. By studying the individual carvings which date from approximately 1750 to 1880, and analyzing unpublished narratives about the shrine collected by George Hunt, we can reconstruct the changing nature of Mowachaht whaling ritualism as it responded to social and economic changes brought about by interactions with Euro-Americans.

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Session 8/Tuesday/Hornsberg
Panel no 5: Religious confrontations

"The Rez": residential schooling as a strategy of missionary work among the Nuu-chah-nulth (Nootka) on Vancouver Island, BC.

From 1879 on, the churches and the Canadian government had joined forces in their struggle to "kill the Indian & save the man" by means of the residential school system. Financed by the government, these schools were entirely run by the leading denominations in the country and presented the missionaries with a unique field for proselytizing the children that were at their mercy. The paper focuses on the residential schools in the Nuu-chah-nulth (Nootka) area on Vancouver Island as a ground of forcible religious encounters. Some light will be shed on the clash between indigenous values and the new concepts introduced by the missionaries of both the Roman Catholic and the Presbyterian churches. Historical sources and individual memories give some insight into the very entrails of an institution that has long been done away with but whose depressing outcome is still being felt as a heavy burden on contemporary Nuu-chah-nulth communities. Today the two churches in question have to cope with their native members who sarcastically state that they are lucky to have "survived the benevolence".

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Session 4/Monday/Hornsberg
Panel no 2: Ritual and symbolism

Symbolism in the Nprstek Museum collections

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Session 6/Monday/Hornsberg
Panel no 9: Current research

The spoken-spells tradition of American Indians and east Slavs: the problem of images typology and evolutions

Comparative analysis of the spoken-spells folklore of folks, belonging to different language groups and having different history ways of the development, in spite of the whole its difficulty and hypothetically, can give interesting results and will allow take a new look at evolution of this genre. Particularly this concerns traditions, which can be describe as different stages. The American Indians spells traditions are such as and in typology attitude obviously more late spells east Slavs traditions (Russian, Ukrainian and Belorussians). This can be seemed paradoxically, but available publications of American Indians spells allow representing a nature of the evolution the east Slavs spells otherwise, than this was hitherto. The semantic, figurative, motifs and functional coincidences between texts of traditions removed by the time, space and languages can not be casual. They point to typological resemblance of evolution processes in form- and genre creating texts of spoken-spells folklore. Cherokee amorous spells texts and spells texts beside east Slavs, called to agitate a love, respect and fear on the part of other people, find a generality in the development of the motif of the identification of the person with the beast. Consideration of this motif only on the Slavonic material points its book headwaters to. Attraction non-Slavs sources (American Indians, native Siberians) shows, that it, more probable the whole, beside east Slavs has more archaic origin.

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Session 12/Tuesday/Auditorium
Panel no 7: Written, visual and
material documentation concerning
Amerindian religions

Effigy Faces in Lenape Archaeology and Ethnography

Human and animal effigy faces and masks have played a significant role in the religion of prehistoric people at least since Upper Paleolithic times. They were likewise important to the prehistoric and historic Lenape (later Delaware) Indians in their traditional homeland, and were still in ritual use as late as 1927 in the *Gamwing* or Big House ceremony, and in other rites practiced in eastern Oklahoma and Ontario by these displaced people. The majority of effigy faces made from perishable materials (*e.g.*, wood, corn husk, bone, and antler) have disintegrated, in part, because it was customary to bury sacred objects when their use was ended, when they broke, or were replaced by newer effigies. However, significant numbers of effigy faces have survived in archaeological contexts. Some were impressed or incised into the collars of pottery vessels; others were pecked or carved on cobblestones, pendants, tobacco pipes, and objects of ceremonial use. The discovery of effigy faces in datable archaeological contexts helps to confirm and enhance traditional beliefs and early documentary evidence, thus providing scholars with valuable insights into ancient religious practices.

In this paper I will focus on the several kinds of effigy faces and masks found on prehistoric and historic sites in the Lenape (Delaware) Indians' eastern homeland, and will attempt to explain the probable function of such effigies in Lenape/Delaware rituals. Ethnographic accounts have been used when appropriate, and comparisons have been made with similar objects that have survived, or that were known to have been used in historic times.

/slides/

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Session 17/Tuesday/Samarkand
Panel no 4: Tradition and continuity

SPIRITS INTO SEABIRDS: The Covenant Christian Church and the Secularization of Nunivak Island Masks

The Cu'pik-speaking Yup'ik Eskimos of Nunivak Island, like those of other localities in the Yukon-Kuskokwim Delta of southwestern Alaska, have a masking tradition dating back to prehistoric times. Fieldwork with Nunivak Island maskmakers, archival research, and the analysis of a collection of 25 Nunivak masks at the University of Alaska Museum attests to a dramatic change in masks between the 1940's and the 1980's. Whereas the earlier masks depicted a variety of spirit beings and were designed to cover the face or forehead, later varieties represent seabirds (cormorants, loons, puffins or composites of these). Larger, more dramatic, and more complex than the earlier masks, the modern type are made to be hung on the wall, not worn or danced. This paper will trace these stylistic and functional changes and will suggest that they can be correlated to the introduction of Christianity to the Island. In 1936-7, a branch of the Evangelical Covenant Christian Church was founded at Mekoryuk, then the largest - now the only - village on the island, by an Inupiaq Eskimo minister. I will suggest that altering the form and iconography of the masks is a strategy that has allowed the islanders to embrace a conservative brand of Christianity while continuing to produce an art form that had proved one of their most reliable commodities to turn into money for the purchase of commercial goods. The paper will also consider the role of arts and crafts in the perpetuation of the subsistence lifestyle which unites today's Nunivagmiut with their forbears.

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Session 16/Tuesday/Hornsberg
Panel no 7: Written, visual and
material documentation concerning
Amerindian religions

Past Voices Speaking to the Future - a Presentation of the Yucatec Maya Books of Chilam Balam

This paper present an overview of the content in the different Books of Chilam Balam and places them in their historical context. Another intention is to present a new reading of the myth of creation found in the Book of Chilam Balam of Chumayel. Questions that will be discussed are among others: What is the function of these Books today? Are they considered valuable in present day Yucatan – and in that case, for whome? The Books of Chilam Balam are interesting and must be considered important to researchers for several reasons, not the least that they present to us the voice of the Other. Through these texts we can outline the Yucatec Maya perspective on the conquest and colonization, as well as they tell us about Yucatec Maya cosmovision, mythology, rituals, prophecies and historiography. The Books of Chilam Balam form an important part of Native American traditional legacy and it is the aim of this paper to emphasize their value as sources for our knowledge about the Yucatec Maya religion and history.

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Session 16/Tuesday/Hornsberg
Panel no 7: Written, visual and
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Authenticity, Creativity and Translation: William Benson's Creation Myth

The native peoples of north central California are known for telling autochthonous creation myths, but few complete, full narratives of creation have been recorded, and fewer still in the native language of traditional telling. One of the most elaborate and beautiful of these is "Marum'da and Kuksu Make the World" recorded by William Benson in Eastern Pomo and translated into English with the assistance of Jaime deAngulo (1932 and 1935).

Benson's creation myth is unique among collected Eastern Pomo myths. Long, full and highly symmetrical, it features characters, props, episodes, and motivations unlike those found in myth performances by other speakers of Eastern Pomo or by speakers of any of the other six Pomoan languages and its authenticity was challenged as soon as it was published (Barrett 1933).

This charge can be evaluated through several types of comparison. Comparison of the English translation with the Eastern Pomo original reveals the interpolation of subtly distorting details in the translation which are absent in Eastern Pomo. Examination of the Eastern Pomo text, especially the use of evidentials (which are not translated into English), show Benson frequently distancing himself from the text, as Eastern Pomo speakers typically do with traditional material they have been told, but now find hard to believe - an odd behavior if one is fabricating. Comparative evidence of several sorts, when combined with this structural evidence, suggests rather restrained creativity on Benson's part implying a traditional, probably ritual, source.

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Session 13/Tuesday/Hornsberg
Panel no 9: Current Research in Native
American Studies

The Lakehead University Native Philosophy Project

The Lakehead University Native Philosophy Project is a cross-cultural, international, interdisciplinary research program committed to further understanding of the manner in which the world is viewed by the Aboriginal peoples of the Americas. Scholars with the Project are encouraged to explore many aspects of Native philosophy including such concepts as 'person,' 'self,' 'individual,' 'community,' 'self-government,' 'environment,' 'value,' and 'spirit,' as well as possible interrelationships between such concepts, and methodological issues arising from this unique interdisciplinary area of research. In 1992 and again in 1997 the Project was honoured to receive international recognition in the form of a Rockefeller Foundation Institutional Grant which allows Visiting Humanities Research Fellows to join the Project on an annual basis. This coming year, in order to encourage a North-South dialogue on Native philosophy we are seeking Indigenous Visiting Fellows from Central and South America, as well as the U.S, Canada and other parts of the world. Besides issuing an invitation to conference participants to participate in the Project, and apply for Visiting Humanities Research Fellowships, we will describe some of the research that has been accomplished thus far.

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Session 14/Tuesday/Samarkand
Panel No 3: Myths, Prophecies and
Storytelling

The Mythic Survival Pattern (as Storytelling Event) in Native American Literature

The lasting appeal of Native American literature can only inadequately be explained by its emphasis on the “magical”, the “numinous” or its multitude of rituals and ceremonies. By examining “the mythic behavior and survival strategy” (a feature the German philosopher Hans Blumenberg calls “Weltbewältigung”), this paper will shed light on the features responsible for the continuous appeal of Native American literature. As the individual’s reaction to terror, the mythic pattern offers a ritualized way of dealing with our terrified selves and our terrifying world. The mythic pattern embodies four interdependent elements: a) the numinous, b) terror (the initial “demonic awe”), c) the ritual, and d) the sublime. The distance achieved by the game element initiates the experience of the sublime which eventually develops into the mythic resolution phase. Since this phase strives to weaken, possibly even dissolve, existing incompatibilities, once entirely completed the mythic resolution phase constitutes the ultimate liberation from terror. The mythic pattern will be traced in the writings of N. Scott Momaday, Leslie Marmon Silko, James Welch, and Louise Erdrich.

Open for speculation and discussion is the question as to what extent the mythic pattern has been adopted by contemporary “mainstream” novelists. Endless discussions take place about the way postmodern literature has influenced and continues to influence Native American literature (most noticeable in the novels of Gerald Vizenor); yet, hardly anybody seems to consider the possibility of this influence moving into the opposite direction. There is reason to believe that more than 30 years of Native American storytelling at the fore of American literature is responsible for the burst of the “neo-realistic storytelling” by a new generation of contemporary “mainstream” authors (i.e. Paul Auster, E. Annie Proulx, Stewart O’Nan).

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Session 3/Monday/Auditorium
Panel no 1: Worldview: time, space
and place in Amerindian religions

The Cosmic Turtle: A Unique Representation of Cheyenne Indian Cosmological Beliefs

Albert S. Gatschet, the ethnographer of the Bureau of American Ethnology collected thirteen ethnological objects in Oklahoma for the World's Columbian Exposition in 1893. All these pieces were collected among the Southern Cheyenne Indians on the North Canadian River but none of them was provided with accession information, nor description. They are now preserved in the collection of the National Museum of the Natural History, Smithsonian Institution, Washington, D.C..

Among them we find a painted cowhide (E 166.553) which presents a number of questions and puzzles. Although the painting contains numerous figural elements, their combination with the "abstract motifs" do not offer an easy access to their complete meaning.

The geometric perimeter design is related stylistically to a number of other painted robes (generally identified as 'Sioux') - and reinforces their Cheyenne origin. This way, the Gatschet-robe helps to clarify an undocumented style in Cheyenne robe paintings, for the first time.

The central design combination and the figural elements around it constitute the primary "message" of the complete composition. In our stylistic and iconographic analysis we shall follow a comparative methodology, while enumerating other visual documents of Cheyenne material culture. In this analysis, the testimony of Cheyenne painted shields provide the primary evidences that our robe is a special cosmogram. We can positively identify the central design as the Cosmic Turtle, while comparing the other motifs with the paintings of Cheyenne rawhide cases we recognize other cosmic deities and phenomena also. In the final conclusion we will point out that the Gatschet-robe is a unique representation of Cheyenne theological and cosmological concepts; namely, the creation of the universe.

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Session 23/Wednesday/Hornsberg
Panel no 7: Written, visual and
material documentation concerning
Amerindian religions

James Bay Cree: Material Culture, Community Ties, and Religious Expressions

For the James Bay Cree, material culture serves as a tangible religious expression tying together the Cree community of animal-persons, human-persons, and non-human persons. Hunting, as a sacred endeavour, was governed by the desire to please the animals so that pleased animals would then `give themselves' to the hunter. Towards this end, the hunter's wife played a complementary role by ensuring that all clothing and hunting paraphernalia were beautifully decorated and well-maintained. Thereby, the visual imagery on these items, given to the hunter (a human-person) by his Dream Visitors (non-human persons), translated into visible form by his wife, and ultimately perceived by the hunted (an animal-person), functions as the connecting device for religious performance. While overtly attired in this venerated regalia, the hunter, as ritual performer, also wears next to his skin a neck piece specific to the species being hunted. It is this `neck tie' which more closely ties the various realms of community members to each other on a deeper level physically, symbolically and spiritually. Public display pleases the animal-persons, the private veneration ensures continued associations with the non-human persons of the community, and both are essential for the survival of the human-persons.

/slides/

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Session 20/Wednesday/Auditorium
Panel no 1: Worldview: time, space
and place in Amerindian religions

Birds and Pawnee Cosmology

To many Indian knowledge of nature is axiomatic. The Pawnee created a nature-oriented religion where many creatures played significant symbolic roles. Having a fundamental earth-sky dualism birds are particularly important because they link earth and sky. Hyde says the important Hako ceremony, is a bird rite where different avians represent the gods and the people. Thus, the question, "which birds are the gods and which gods, and which are the people?" will be explored.

The Central Plains has four categories of birds: waterfowl, tree and ground nesting, and sky (high flyers). Additionally, a number of birds lay four blue eggs, and blue is the color of the sky and adobe of Tirawa (the great expanse of the universe), and the number four, a dualism of a dualism, is sacred.

In the Hako Fletcher reports that hawks symbolize Morning Star (the male power) with the bluejay being his messenger, owls the Four Powers of the West (wind, clouds, thunder, and lightning), and the meadowlark is Evening Star's messenger. The duck is the Chief of Water, woodpecker the Chief of Trees, eagle the Chief of Day, and owl the Chief of Night. The oriole's nest is the Hako nest and equal to the Pawnee's earthlodge home.

Using archaeological and ethnographical evidence it is argued here that the turkey represents Evening Star (the female power and mother of the Pawnee), the Prairie chicken Mother Corn, the horned lark Bison and Brewer's blackbird its messenger, the swallow, the messenger of the Powers of the West while the magpie and buzzard are messengers from Animal Lodges (animals being major sources of power). The male marsh hawk symbolizes Tirawa, and the great blue heron is his messenger. Finally, bobwhite quail are the Pawnee.

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Session 12/Tuesday/Auditorium
Panel no 7: Written, visual and
material documentation concerning
Amerindian religions

Sacred Encounters: Father De Smet and the Indians of the Rocky Mountain West--the Making of an Exhibition

"Sacred Encounters" was a museum exhibition which opened in 1992 and toured North America for several years; it examined De Smet's missions to the Salish and Coeur d'Alene of Montana and Idaho. The project was collaboratively organized between Native American, Jesuit, and academic consultants, and looked at the differences and similarities between European Catholic and Plateau religion; the hopes and expectations of Native people and Jesuits; the initial "honeymoon" phase of the mission, and the syncretism which emerged; and the later, more difficult period of relations between Native people and the Church. The exhibition was based on spectacular collections of drawings of the early missions, of maps of the region drawn and annotated by Native people and European traders and missionaries, and early Plateau material culture, including items sent by De Smet as souvenirs and presents to patrons in Europe. This presentation will walk the viewer through the exhibition and discuss the politics of the exhibition's creation and relations with Native peoples at each venue.

Laura Peers, Ph.D., was associate curator of "Sacred Encounters"; she is now curator at the Pitt Rivers Museum, University of Oxford.

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Session 14/Tuesday/Samarkand
Panel no 6: Religion in Native belles-
lettres

Religions and Religion in Leslie Silko's *Almanach of the Dead*

In *Almanach of the Dead*, Leslie Silko aims at a panoramic presentation of the Southwest and of its history over the past five centuries. She explores the various components that have made out the people in the area, with a view to showing their general evolution as tending towards a kind of unicity and specificity that sets them apart from their neighbours. Of course, religion, or rather, religions are essential to the building up of their identity, presented as the result of a long and complex process. This paper proposes to explore the author's vision of religions in this historical context and to define the syncretism she asserts as specific to the area. Meanwhile taking into account her own political commitment, the study will focus on the the relation worked out in the novel between religion and other social and cultural factors.

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Session 3/Monday/Auditorium
Panel no 1: Worldview: time, space
and place in Amerindian religions

The Power of Tsunki: Shamans and the Myth of the Water Spirit Among the Shuar

In this presentation I discuss the myth of Tsunki - the water spirit and master of shamanism among the Shuar of eastern Ecuador. Thereby I intend to show how the myth is used by contemporary Shuar shamans to give legitimacy to their choice of becoming uwishín, traditional Shuar spirit specialists. To revive the core events of the myth indicate one's prospects and suitability to become a shaman, but other factors also influence their decision. Moreover, how Tsunki is conceived and which sex this spiritual being has, as well as the relation between Tsunki and tsentsak, the "spiritual darts" used by shamans for curing and sorcery, are some of the questions posed here.

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Session 11/Tuesday/Samarkand
Panel no 9: Current research

Mohawk relationship with nature

My current research is focusing on Mohawk relationship with nature. As the Mohawks of Quebec, Canada, for centuries been in a situation similar to an occupation by the Euro-Canadian society, their relationship with Nature are of a different kind than other Natives of Canada. I find it highly possible that the Mohawks relationship with Nature is focused on physical entities while, for example the Crees, focuses on abstract phenomena in Nature. This probably due to the fact that they are included in the modern Euro-Canadian society, while they are not included in the Multicultural Canada. Standing as the Mohawks with one foot in the Modern Society and the other in traditionalism creates a vacuum of definition of Self. (The general Westernworld perception of the Mohawks as fierce warriors, and the current perception of the American Indians as environmentalists.) By accepting, and include those exo-defined of Self, that the Westernworld makes, into the cultural complex of the Mohawks, the Mohawks are 'set-up' for acting as Eco-warriors and thereby manifest and justify the Westernworld perception of them as violent environmentalists.

The theoretical framework for the discussion is collected from Christer Lindberg (1998), and phenomenology as interpreted by Pernille Gooch (1998), but also from various psychological theories of human interactions, identity and extremist actions (for example, Fromm). The method used is 'Grounded Theory' as described by Mats Alvesson & Kaj Sköldbberg (1994).

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Session 15/Tuesday/Auditorium
Panel no 5: Religious Confrontations

Cyberspirituality: Lakota On Line

In the past few years Lakota spirituality has found a new sacred arena: cyberspace. Today, a simple click on the mouse can put you in immediate touch with more than 70.000 entries named Lakota (obviously, not all relevant to American Indians!). Among the more interesting web sites is the Lakota Home Page where modern-day Lakota spiritual leaders confront the general public with their views on proper respect for Lakota tradition, the true meaning of the pipe, and the relationship of Lakota religion to the non-Lakota world.

Of particular importance is the lakota's disdain for new Age and "neo-pagan" participation in what Lakota spiritual leaders regard as a mockery of Lakota religion. They chide non-Lakotas for contaminating, desecrating, and abusing Lakota spirituality.

This paper explores what Lakota spiritual leaders call a declaration of war against all indignities created by non-Lakotas using the internet as the latest means of counting technological coup.

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Session 15/Tuesday/Auditorium
Panel no 5: Religious Confrontations

No Whites Allowed: Religion and Rebellion at Pine Ridge

In the summer of 1996, the traditional Lakota Sun Dance held at Three Mile Creek on the Pine Ridge reservation came to a screeching halt when a woman entered the sacred arbor brandishing a revolver. She demanded that all non-Indians immediately leave. As astonished dancers disbanded and hurried to their cars, the reservation police arrived to support the woman's demands. Thus for the first time in history, a Sun dance was curtailed before its ritual conclusion.

Subsequently, some religious factions on the reservation have become engaged in a program to forbid all non-Indians from participating in any sacred ritual including Sweat Lodges, Vision Quests, Naming Ceremonies, and most importantly, Sun Dances. Other Lakota spiritual leaders argue that all people who believe in Lakota religion should be allowed to participate.

This paper traces the history of the recent religious rebellion at Pine Ridge as well as its cause and effect on Lakota and non-Indian religious practitioners.

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Session 17/Tuesday/Samarkand
Panel no 3: Myths, prophecies &
storytelling

Telling, Singing and Dancing; three main features of passing on oral tradition

In Native American tradition, each one of these three ways of communicating knowledge is linked to singing and often also to dancing in two different ways: either the person who tells the myth or the story includes song and dance while he is telling, or the characters of the myth or the story themselves sing and dance during the development of the action. It appears that a myth or a story told without their musical part is not considered as to have developed its full meaning. Similarly, prophecies are often emphasized through song and dance, as it is shown by the Prophet dance and later by the Ghost Dance. This paper proposes a brief analysis of these two patterns of combining spoken and sung word on one side, and of the importance of body-movement within the story and in the telling of it on the other side.

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Session 2/Monday/Hornsberg
Panel no 3: Myths, prophecies and
storytelling

Mythology Indicates Cultural Change

Cultural Change is influencing all areas of human life. For people to cope individually and socially with changes that threaten the security of their belief systems and the structure of life, these changes have to be brought into a form that makes them comprehensible.

In oral cultures myth carry the belief and value systems. They represent a significant part of the essential expressions of life of peoples. Cultural Change, therefore can be read from mythological material. Its mythological characters, the kind of relationships these characters exhibit and the stage on which they act allow one to infer changes in the material world.

In some areas of North America the geographical conditions and the historic development permitted both life as hunters and as agriculturalists. World views and belief systems tell us about the economical basis of life. They provide us with information about its importance in people's lives and they demonstrate that this importance can change.

In this paper we will therefore examine myths and demonstrate how these forms of subsistence, hunting and agriculture, are referred to in sets of beliefs, how the meanings of the myths have been formed and are expressed and how their stabilisation of their change is supported ideologically.

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Session 1/Monday/Auditorium
Panel no 7: Written, visual and
material documentation concerning
Amerindian religions

Problems with the records of Powhatan religion

The religion of the Powhatan people of eastern Virginia is known to us entirely from written documents. Powhatan religious sites were either unmarked in a tangible way or else were the locations of above-ground temples which have not left archaeological remains. No Virginia colonist seems to have left drawings or paintings of the Virginia natives, as John White did in the Carolina Sounds region; and we have to be cautious in applying White's work to the related Powhatans. So only writings are left.

The surviving writings, unfortunately, were made by 17th-century Englishmen who were not trying to "do anthropology". Even the best recorders were operating under far-from-ideal conditions. In the early 17th century the native people were willing to discuss their beliefs and practices. But the English observers were hampered first by a lack of adequate interpreters and then by a limited array of informants to interview. Later in the century there were several Englishmen interested in recording the Powhatan religion, but by then the native people were sick of dealing with evangelists, so that their reluctance to talk had to be circumvented. The resulting documents, written across a century of questioning and observation, leave a number of serious gaps in the picture of Powhatan religion, gaps which could best be filled in by the discovery of "new" documents in either North America or Europe.

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Session 4/Monday/Hornsberg
Panel no 2: Ritual and symbolism

A Lakota-christian ritual in San José

In what way can Lakota rituals survive when facing both urbanization (the reality of 2/3 of all native americans) and the Christian heritage that today is a part of most of the Lakotas identity.

The native american group that I studied for three months this last summer, have one thing in common. They are all struggling with coming to terms with two religious traditions, the Episcopalian and the Lakota. What makes the group rather unique is that it's neither an attempt to build a new congregation, nor a dialogue project from a "mother congregation". It is rather connected to the traditional Lakota custom of family ceremonies, centered around a leader and a ceremonial family drum. Since the two leaders, who are respected and known in most of the area, and the majority of the group, were Lakotas they make a point of just using Lakota traditions. That also include keeping their connections with elders and medicine people on Standing Rock, Cheyenne River and Pine Ridge reservations. The knowledge of the christian traditions comes both from participation in episcopalian congregations (on and off the reservation) and through theological studies.

My intention during the research was to focus on how the native americans experienced the ritual differences of the two traditions they practiced. Since most of the research in this area tend to focus on belief system, I am convinced that there is more to learn from focusing on the individuals need for "complementary" rituals. I ended up studying a new kind of ceremony where Lakota elements and christian elements were combined. Instead of trying to say that "it's all the same", the Lakota group were very explicit about what Lakota and christian elements could be used, and what could not be used in such a ceremony. For some of them, the ceremony allowed them to work with the christian traditions, for others it was the other way round. It allowed them to confirm the Lakota heritage that they for different reasons had put aside.

All in all the group attempts consciously to connect two different traditions through ritual, without trying to oversimplify one or the other. At the same time a new, more integrated way of going on in the two worlds opens up to them that encourages them to face both the reality in urban life and christian heritage.

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Session 6/Monday/Hornsberg
Panel no 9: Current research

Transition from belief to unbelief: a retrospective study of the spiritual development of Rafael Karsten

The purpose of my study is to analyse the spiritual development of an individual in retrospective. I aim to explain why hermeneutical personal narrative theory is essential for my historical and biographical study. I will describe the difficulties that I have encountered during my research. The hermeneutic-psychological study of belief and unbelief is complex, and thus the views of researchers on the comprehensive nature of existent concepts of spirituality (belief and unbelief) have been contradictory and indistinct.

In my current research (doctoral thesis) I examine Finnish scholar of religion Rafael Karsten in terms of reference of comparative religion. My intention is to study him as a representative of Finnish comparative religion. One focus of my study is to analyse Karsten's personal belief and scholarly conviction (psychological tools which emeritus professor Åke Hultkrantz once introduced to me). However, in the course of the study the concepts of personal belief and scholarly conviction have aroused many questions. At first I was sceptical about studying someone's belief retrospectively. One problem was that autobiographical material, written by the research subject was non-existent. The second problem was how to define "belief" and "conviction" on a conceptual level. The problems of belief and unbelief surfaced.

My first solution was to analyse personal belief and scientific conviction in terms of reference of worldview research. But, since worldview research is a subject-field within which a variety of even arbitrarily assembled definitions are employed I abandoned the endeavour.

The second solution I found from the branch of psychology of religion. In this area of knowledge the hermeneutical method of Dutch theologian Ruand Reinder Ganzevoort offered me new viewpoints to the study of spiritual development. I gave my preference to Ganzevoort's hermeneutical personal narrative theory, because his psychological thinking pattern was the most transparent. Ganzevoort's religion psychological model includes the basic research units, belief, crisis, conversion and unbelief, but he gives them a hermeneutical nature which allows free interpretation. Since Ganzevoort's method is hermeneutical, other researchers who adopt his theory are able to make their own interpretations, explanations (*erklären*) and understandings (*verstehen*).

Although it is sometimes wearying and even senseless in a scholarly world to lean vigorously on conclusions of other researchers (since I always have to suspect others' theories) I decided to take a risk. I was ascertained that R.R. Ganzevoort's theory was valid since it improved my understanding of belief and unbelief. It distinctly clarifies and outlines the difficult

psychological problems of spirituality and of its expressions. Thus, the theory of psychology of religion replaced my former attempts to explain Rafael Karsten's personal belief from the viewpoint of worldview research. With the assistance of Ganzevoort's psychological reasoning I am able to use the concepts "personal belief and scientific conviction", now in terms of reference of hermeneutical research.

My adapted method is to analyse Rafael Karsten's spiritual development by examining his transition from belief (the piety and obedience of childhood home), through personal crisis (generated by liberal and cosmopolitan thoughts) and conversion (interpretation of Christianity and the place of God changes significantly), to unbelief (interpretations of belief substituted by explanations of unbelief - "Christian faith has nothing to do with my life!").

Assumptions of hermeneutical personal narrative theory facilitate my historical, retrospective analysis of Rafael Karsten's spiritual development, since its methodological and psychological clarity gives more room for interpretations and imagination in the context of past events. My endeavour is naturally to improve and complete Ganzevoort's hypotheses (for instance to reduce his theological determinism) in order to develop a model suitable for my study. Although my analysis will emphasise a personal narrative theory, I will also adapt perspectives from other standpoints of psychology of spirituality (William James, Gustav Theodor Fechner, George Gordh, Nathan Söderblom, V.A. Demant, Hjalmar Sunden, Geraldo Jose de Paiva, and E.W. Scobie).

The questions interesting me are why do some people in the middle of a personal crisis turn to religion, while others turn away? How is it possible to describe religious belief and unbelief? Is belief a personal defence against non-religiousness? And is unbelief essentially belief or a form of denial? Ganzevoort's personal narrative theory is not an absolute conclusion, but it offers a consequential matrix also to these complex questions.

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Session 10/Tuesday/Hornsberg
Panel no 9: Current research

Reversibility in Navajo culture

How should we understand the concept of reversibility in Navajo culture? There are two ways of comprehending it and how Coyote is its foremost exponent. First, in some contexts reversibility is regarded as something that is beneficial at the same time as it is connected to danger. I am referring to war and hunting primarily, but also ritual inversion, or rather clown rituals, belong to this context. Clowns seem to break every rule, however, it is done in an ordered ritual, that it does not extend beyond. On the contrary, it is brought under control through the ceremonial order. Coyote as related to hunting and warfare, and the similarities between clowns and coyote in behaviour has been discussed. This form of reversibility is similar to what Lincoln defines as anomalies that exposes the inadequacies in the taxonomic system, that is, disorder exists simultaneously with order and can, through ritual, be used in positive ways. The other way of understanding reversibility is similar to Lincoln's other definition, that anomaly is opposed to the taxonomy. Witchcraft is definitely an anomaly that is contrary to the social order. Everything that is related to witches is associated with reversible action. Night time activities, incest, killing of siblings, transformation into were-animals, striving for immortality, are all examples of antisocial behaviour. Coyote has in this context an even more destructive quality. Nothing good can come out of this, and it is to be completely avoided. But, someone might object, witchcraft is also found as an etiological reason for diseases and may then be dealt with ritually. But is it really brought under control, or is it rather vanquished and thereby disappears from everyday life? I would suggest the latter, because it is commonly stated that if a witch is exposed, he or she will die shortly thereafter.

What is important in defining Coyote is to place him properly within the context of Navajo thinking. His philosophical thinking has had profound effect on human life, but it is also connected to his way of living, that is, to belong nowhere, to be unable to classify. He moves from one side to another. He creates an extra month that can be both winter and summer; he tosses up stars in the sky to create disorder among perfectly made star constellations; when he entered a hogan during a meeting he sat down between two sides, and so on. Maybe I can sum up what I am trying to say by this quotation: "Besides, is this the only thing? Look! You have made this one which is called day and one which is night. Therefore some who travel in daytime only are pleased. But to others, travelling at night time is agreeable, you can see that it is so," he said. "As for me I will not side with one nor the other, because my thoughts concern conditions as they should be, [and] presently I am thinking of this."(Wyman, 1987:372)

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Session 6/Monday/Hornsberg
Panel no 9: Current Research

New Perspectives on Boas on the Kwakiutl

Franz Boas, most widely known for his ethnographies of 'the Kwakiutl', set the scene not only for American ethnography but also for future claims to ethnic-national sovereignty. Girded with the methodological tools of *Elementargedanken*, *Verstehen*, and *Geisten*, and the concept tool of nation, language and culture, Boas inscribed the Kwakiutl from the late 1880's until his death in the 1940's. He collected myths and genealogies, codified the dialects of Northern Vancouver Island into a grammar and dictionary and searched burial grounds for material and physical culture to anchor the uniqueness of 'the people' in cranial measurements and mytho-religious artistic productions.

Yet after the smallpox epidemics of the 1780's, the distinctive Northwest coast form of life encountered scepticism about its own authority, and attempts at self-reassurance, through intensified Potlatching, served to undermine itself more. Because the Kwakiutl escaped the worst of the smallpox, when Boas arrived in 1886, they appeared an 'exception of the laws of assimilation'. Rather, the temporal and spatial co-locations generated by his method allowed Boas to distill and retroactively constitute an eternal and archetypal tribal people equivalent only to Malinowski's Trobrianders and Evans Pritchard's Nuer.

In this paper I will introduce three new perspectives on the historical predicament of the Kwakiutl: i. concerning their relations to the once more powerful Salish; ii. concerning the introduction of European technology, economy and bureaucracy; iii. concerning ethnic nationalism which elevates the scientist's model (Boas' ethnographics) to the level of 'reality'.

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Session 19/Wednesday/Hornsberg
Panel no 5: Religious Confrontations

To Use or Not to Use: That is the Question
- W. H. Boorne's Photos of the Medicine Lodge Ceremony -

This paper will discuss the responsible use of North American Indian historical photographs of sensitive subjects. The problem is often that one picture, used out of context, becomes an icon of either a noble savage or barbaric heathen. This paper will present slides of an 1887 Blackfoot Medicine Lodge ceremony. It will show how the use of one image, of the self-torture, was sensationalized and used out of context. A study of the whole series of images, however, allows us to see the event in a more balanced context. Ethnohistorical evidence will be used to give insight into the original photographer's intent and the contemporary viewers responses. Current North American Indian responses will also be examined.

Political correctness should not be the criteria that guides our research. The attempt today to censor and remove certain Native American historical images as "too sacred" for viewing or research is counterproductive to intellectual inquiry. Censorship, which is happening in archives and museums throughout North America is not the answer. The more voices that are heard in the study and analysis of historical photographs the better.

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Session 18/Wednesday/Auditorium
Panel no 8: Theoretical and
methodological approaches to the study
of religious experiences

Mystic Experience in the Work of William James and John Dewey

The two most influential figures in American philosophy in the first half of this century - the Pragmatist thinkers William James and John Dewey - both regard the mystic experience as playing a vital role in the acquisition or transformation of values. For them, the opening up of the boundaries of the self, or, in other words, the surrender of the self to a surrounding otherness, is most often loaded with high emotional and cognitive meaning. Yet, at the same time, they describe self-transcendence as not exclusively occurring in a religious mode.

To William James, for example, who looked upon reality as a plurality of experiences without fixed centers, the so-called splits between "'subject' and 'object,' 'represented' and 'representative,' 'thing' and 'thought' mean ... a practical distinction of the utmost importance, but a distinction which is of a functional order only, and not at all ontological, as understood by classical dualism." Hence, the experience of transcendence may occur as soon as the merely functional borderline between the "me" and the "not-me" begins to blur.

This is why Pragmatist approaches to the phenomenon of self-surrender may trigger an interesting dialogue with contemporary Native American literature, which yields impressive descriptions of events of self-transcendence, and, at the same time, no longer necessarily presents them as closely embedded in religious frameworks. Hence, the paper closes with a suggestion of how such a dialogue may look like.

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Session 17/Tuesday/Samarkand
Panel no 4: Tradition and continuity

Religion in musical texts of Native Americans: Models for spiritual contextualization

During the twentieth century the musical culture of Native Americans was variously the subject of changes regarding structure, genres, performance, lyrics and other accompanying texts. Early scientific approaches placed a particular emphasis upon such texts as rich ethnographic data for cultural analysis (cf. Densmore) and as sources preserving knowledge of indigenous people condemned to decline. Though such risk of decline seems less dramatic today, musical texts nevertheless continue to be of academic interest as reflectors of spiritual and religious beliefs and other cultural perceptions.

Two distinctive developments brought modification during the 1960s and the following decades that finally opened the gate to a wider public - including Westerners; the so-called "Indian Renaissance" prepared the ground for new identities among the natives, and their growing interest in popular musical elements (i.e. electronic means and the mass media). Since this broadening process, the examination of musical texts operates on two distinctive, complementary spheres: performances in situations of personal or direct communication (e.g. powwows) and performances relying on indirect communication via the media (e.g. radio). Neither of the two spheres can be associated with specific texts or styles. Therefore, their contextualization is open, flexible and fluid. Thus, neither of these spheres correlates exclusively with what is referred to as tradition, modernity, or even globalization.

This is the point from where the paper embarks upon an examination of how musical texts about religious topics model contexts reflecting tradition and continuity. Three presumable dichotomies will be examined: 1) differences of modern and traditional performances, 2) the political dimension when the texts refer either to local or meta-local perspectives, and 3) relationships of decentralized and collective beliefs and strategies.

/tape recorder/

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Session 15/Tuesday/Auditorium
Panel no 4: Tradition and continuity

Ritualizing Resistance: The Dramatization of Western Apache Nativism, 1880s-1990s

The importance of ritual for social cohesion has been stressed in anthropology since Durkheim. A closer look usually reveals, however, that ritual does not simply legitimate social relations, but that there exists a dialectical relationship between ritual and social action. Especially any form of social innovation or challenging of existing conditions generates and relies upon ceremonies in which formal structures and cultural ideas of the past are actualized in combination with novel forms, contents, or media of representation. Thus the dramatization of continuity in change is accomplished.

This can be demonstrated with reference to Western Apache nativism, i.e. the assertion of cultural continuity and local identity under colonial conditions. Western Apache nativism has taken various forms ranging from nativistic movements of the classic type (as defined by Linton or Wallace), to more accommodative forms of collective action which strive for passive resistance to cultural transformation by creating “new traditionalist” rituals for a familial context, to the religious ideology behind present-day legal resistance, and it may even be found in a specific Apache perspective on Christian rituals.

I propose to analyze the ceremonies of the four known nativistic movements among the Western Apache (*Naa'ilde'*, 1880-1881; *Daagodigha'*, 1903-1907; *Aagode'*, 1916-1917; Silas John Movement, 1920s-1970s) as dramatizations of resistance and compare them with current forms of ritual demonstration of cultural continuity. Special emphasis will be placed here on the “Mount Graham Controversy”, whose social and religious construction among the San Carlos Apache shows striking similarities to the older nativistic movements.

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Session 5/Monday/Auditorium
Panel no 4: Tradition and continuity

Ritual and Aboriginal Title in British Columbia (Canada)

In Canada, the court system plays a crucial role in defining Aboriginal title. For the (legal) anthropologist, the interest of recent key decisions lies in the clash of legal cultures they have given rise to. An important aspect of this conflict pertains to ritual, especially with regard to the possession and use of territory. For example, in the highly controversial Delgamuukw land claims court case, the Gitksan and Wit'suwit'in plaintiffs argued that they and their ancestors have, since time immemorial, lived in the territory under dispute, harvested, managed and conserved its resources, governed themselves and their territory according to their laws, spiritual beliefs and practices, maintained their institutions, and expressed their ownership of the territory through their regalia, sacred stories and songs, and totem poles. To make their point, the plaintiffs brought their traditional chiefs and elders to court to recount the oral histories. This has since made legal history in Canada. While the lower jurisdiction—the Supreme Court of British Columbia—saw fit to question the relevance of oral traditions and corresponding social rituals for arguing territorial rights, the Supreme Court of Canada decided in 1997 that the B.C. court would have reached a different verdict, had it assessed correctly the significance of the oral histories. The question remains: can the (group) rights of Indigenous peoples be adjudicated adequately by domestic courts and upon the still widespread assumption that sacred songs, crests, totem poles and feasts (or potlatches) are insufficient to discharge the Indigenous plaintiffs' burden of proof? The purpose of the paper is to explore this question from the perspective of legal anthropology.

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Session 7/Tuesday/Auditorium
Panel no 6: Religion in Native belles-
lettres

Deloria, Religion, and the Land: The Red Earth is God is Red

The purpose of this paper is to trace the way Vine Deloria Jr. conceives of the physical landscape (place) as a part of native religious beliefs and to set that conception in a larger context: the development of a specific Native American land ethic. Both Robert Warrior and Rosemary Reuther discuss the connection between land and religion in Deloria's theology, but neither pursues or develops this connection.

In several short articles on religion, Deloria notes the importance of place, and in this context he adds an important chapter in his revised edition of *God is Red* (1973, 1994), "Sacred Places and Moral Responsibility." In this chapter Deloria develops his religious philosophy, stated succinctly in the introduction: "At the bottom of everything . . . is a religious view of the world that seeks to locate our species within the fabric of life that constitutes the natural world, the land and all its various forms of life" (1). The "Sacred Places" chapter responds to a 1988 Supreme Court decision denying three Indian tribes religious access to the Chimney Rock area in northern California.

Implicit in Deloria's theology is that in denying contemporary, living Native American religions, mainstream America (represented in this instance by a Supreme Court decision) denies ethnicity, denies--for any practical purpose--in fact, the existence of contemporary Native America. This denial is reflected in non-Indians' treatment of and attitude toward Native American tribes, individuals, the land, and nonhuman nature.

In this context, then, Deloria's land ethic is not only religious but quintessentially political as well. Like Louis Owens and Paula Gunn Allen, Deloria demands a pro-active stance, and he announces the inextricable links between place, non-human nature, human beings, and spirit. Appreciation of the sacredness of lands, he argues, is an essential part both of religion and of being.

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Session 13/Tuesday/Hornsberg
Panel no 8: Theoretical and
methodological approaches to the study
of religious experiences

Tradition and Survivance in Native American Culture

My paper will focus on the postmodern research into Native American Studies, which calls into question the various methods and interpretative strategies developed by Euroamericans to penetrate and recreate the sacred and visionary atmosphere of the mystical universe of the Indian. Postindian theorists reject the scientific approach of traditional anthropologists and ethnographers which tended to produce clumsily literal or foreign versions of native oral expression. The literary approach of Euroamericans writers is equally rejected, as it merely led to poetic reconstructions which reflected the literary background of its authors.

Postindians see the concept of the Indian delivered through western eyes as an imitation of white man, a humanistic rather than a native invention. They maintain that the Indian is an absence, not a presence, a stimulation of the tribal real. An introduction to postmodernism is thus centred around the stimulation of survivance. This implies an act of imagination, the recovery of the mythical voice of the storyteller, a journey of the mind back across culture and language towards the mysterious landscape of the sacred past. Survivance is also rooted in social science, ethno-historical knowledge gleaned from transcripts of oral testimony and other archival material. It is expressed through the personal lyric voice of the postindian warrior, whose all-embraced humanism recreates the eternal essence of origin, the survivance of tribal reality.

I will attempt to demonstrate how misleading traditional western interpretations of many aspects of Indian myth and religion have been, and how postindian stories of survivance have succeeded in countering this misrepresentation. To do so, i will use such literary and anthropological approaches as Longfellow's *Song of Hiawatha* and Theodora Kroeber's *Ishi in Two Worlds: A Biography of the Last Wild Indian in North America*.

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Session 7/Tuesday/Auditorium
Panel no 6: Religion in Native belles-
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Lady Luck or Mother Earth?: Gaming as a Trope in Native American Literary and Cultural Traditions.

A belief in luck, bad or good, is integral to many Native American tribal traditions, but many Indians and non-Indians find it difficult to reconcile traditional beliefs about gambling, luck, and chance with current tribal gaming enterprises. While many effectively argue that gaming falls within the purview of tribal sovereignty and that some form or other of gambling has always been a part of many tribal cultures, others worry about the profound effects gambling can have upon their communities, particularly upon the religious foundations of their lives. In this paper I examine depictions of gaming in contemporary Native American literature and discuss the gambling tropes from nineteenth century sources specific to those traditions. Most notable among contemporary writings are *Bingo Palace* by Louise Erdrich (Turtle Mountain Chippewa) and *Heirs of Columbus* by Gerald Vizenor (White Earth Anishinabe), but in earlier works by Erdrich, such as *Tracks*, characters' lives are powerfully changed by the interventions of supernatural forces during human games of chance. Other contemporary writers deal with the notion of luck implicitly. James Welch (*Blackfeet/Gros Ventre*) presents a relatively closed world in *Fools Crow*, one inhabited by a young man, White Man's Dog, who has had bad luck in both his questing for visions and his pursuit of women. In Blackfeet oral tradition, death came into the world when Old Man Napi and Old Woman decided on a game of "chance" to determine whether humans should live forever. They first agreed that if a buffalo chip thrown upon the waters floated humans would live forever; revising the rules, Old Woman decided a stone would suffice better than a buffalo chip. The result we all know. In Welch's novel, proper ritualistic behavior does and does not affect luck--the characters continually attempt to read the signs in order to determine how they should behave. Trickster discourse itself--the movement spawned by Vizenor--locates chance in the vital center of life-forces, no less than a sign of vibrant life, in fact. In this paper I draw from Vizenor, Blaeser, Erdrich, Welch, and others to illustrate cultural continuity as well innovation in their depictions of tribal gaming.

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Session 12/Tuesday/Auditorium
Panel no 7: Written, visual and
material documentation concerning
Amerindian religions

The Hopi Collections in the Horniman Museum, London

Southwest collections in U. K. museums are few and far apart. Nevertheless, there are interesting single pieces scattered in provincial museums, and archaeological examples to be found in the British Museum, the Pitt-Rivers Museum and Cambridge's Museum of Anthropology and Archaeology.

Over the past three years the Horniman Museum has embarked on building a collection of Hopi katsinas and related material which will be used in a new exhibition on the religious similarities between the Hopi and other Uto-Aztecan groups in northern and central Mexico.

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Session 5/Monday/Auditorium
Panel no 4: tradition and continuity

Midewiwin: The Shamanic Academy of the Anishinaabeg

In the last decade many scholars brought new contributions to the debate about the origins of the shamanistic Medicine Society *Midewiwin* of Anishinaabe people (mostly Ojibwa, Ottawa, Potawatomy and Oji-Cree) in the Great Lakes area of North America.

The former anthropological theory viewed this initiation and curing complex as a response to the cultural crisis due to contact with European newcomers. The *Midewiwin* has been viewed as a sort of “cargo cult”; a structured (thus syncretic) religious institution, discordant with the dispersion and the presumptive lack of sociological unity of the Ojibwa bands who migrated along the Canadian shield.

Archeological evidences (as radiocarbon dates on *Mide* objects, or Laurel rock paintings compared with *Midewiwin* birch bark scrolls) are challenging this anthropological paradigm. On the other side, they are confirming the Anishinaabe oral tradition and the scholars who are describing the *Midewiwin* as aboriginal. Following this new interpretations we can consider now the *Midewiwin* as a “wandering” institution, rooted in native spiritual heritage and in traditional circumboreal shamanism. Also, as a sociological system for the unity of the Anishinaabe bands.

The ceremony, that has been persecuted and secretly practised till the seventies, at present times is carried on by Anishinaabe traditionalists and spiritual leaders, in a wide area in Canada and United States. It organizes seasonal year-round meetings, involving hundreds of people, for the acceptance of new members and the progression into initiation degrees. Sometimes special curing and group therapies are tried. During these sessions, the core of Anishinaabe cultural heritage is enacted and the origin myths and ancient birch bark codes are interpreted.

Some of these present *Mide* initiates are both teachers at Departments of Native American Studies of Canadian Universities. This overlapping of oral tradition and academic knowledge is bringing new horizons of research.

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Session 1/Monday/Auditorium
Panel no 7: Written, visual and
material documentation concerning
Amerindian religions

“Bringing the New Light to the heathen in the forest:” Algonquian responses to the Reverend Azariah Horton’s mission on Long Island (1741-44)

The first missionary to do extensive missionary work on Long Island was Azariah Horton, a “New Light” Presbyterian missionary. Fortunately Horton kept a journal of his experiences. Although the journal is tightly focused on his mission to “awaken and convert” the Indians, a careful reading of his account reveals some important insights into the changes taking place in the Indian communities during this period. In 1741, Horton was commissioned by the Society in Scotland for the Propagating of the Christian Knowledge to bring the Christian message to the Indian communities on Long Island. For the next three years Horton traveled from one end of the island to the other preaching to small groups of Indians who came from nearby English towns where they worked as laborers and domestics. He also visited stable, permanent, Indian communities at Poospatuck, Shinnecock and Montauk. Two of these communities, the Shinnecock and the Poospatuck, live today on state recognized reservations.

Although the Indians here had been interacting with the English for a century, most still spoke their own language and few had converted to Christianity. Horton used an interpreter for most of his sermons. One striking pattern revealed in the journal was the difference between male and female responses to the Christian message. The women were much more receptive to Horton’s mission. A second insight is the continuing vitality of the Indian’s traditional religion. Horton’s journals also document the disastrous impact of alcohol on the Indian communities.

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Session 8/Tuesday/Hornsberg
Panel no 5: Religious confrontations

Changing times, changing beliefs

Ever since the first white man set foot on the North American continent, he has viewed the indigenous peoples as primitive and considered himself ordained to civilize these people, and thus, to change their way of life drastically. The Europeans believed that they had discovered a New World; yet their religious bigotry, cultural bias and materialistic world view kept them from appreciating or comprehending the people who occupied this world. The Spanish conquistadores wanted the natives as a source of labor. The Christian missionaries viewed them as potential converts. While French traders and trappers used the Indians to obtain pelts. The hero of the reconquest of New Mexico, Don Diego de Vargas, who was said to have been one of the most humane conquerors in the history of American colonization, stated his attitude toward the Indians in a letter to his viceroy, "I have two aims and purposes in view, the first being the idea...to see if I can win them (the Indians) to our holy faith and, if so, have them as friends as in the case of the Taos tribe; and if unsuccessful in my purpose, and theirs is such that they persist rebellious and contumacious, then I will have them all destroyed and annihilated at once...."(Margot Astrov, *THE WINGED SERPENT*, 1994, p.61) By concentrating on the Pueblo Indians of the Southwest, this paper will examine the adaptation and impact of changing circumstances on the religion of these people. It will attempt to answer questions such as: How has Pueblo religion responded to white society, first the Catholic Spanish and later the Protestant Americans; What is the conversion rate among the Pueblo; How much native religion do the converts carry over to the new faith and what Christian influences have penetrated traditional religion?

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Session 21/Wednesday/Hornsberg
Panel no 5: Religious confrontations

Taku Wakan: Parallel Worlds? Sitting Bull and the Catholic Religion

Unlike the powerful Wampanoag, Naraganset and Mohegan who, in the 1650s, rejected all missionary advances - Metacom* scornfully telling the Reverend John Eliot that he 'cared no more for his gospel than for a button upon his coat' - the Plains tribes took considerable interest in the teachings of the white man's gospel, albeit with caution.

Without question, the Plains Indians were very emotionally suited to the white man's religious ceremonies, particularly those of the Roman Catholics. Not only were they curious about the priests' lengthy prayers, but they clearly enjoyed the combination of pomp, ceremony and theatre with religious learning and saw much in common with their own concepts of higher powers. As one Dakota observed, 'The catholics are strange; their religion is like the old Dakota religion. The priest has water in his rattle; our medicine men use beads and stones. They mumble something called Latin. Medicine men mumble and yell'.

This paper, using the case of the Lakota spiritual leader, *Tatanka-iyo-tanke*, 'Sitting Bull'** as an example, examines the interesting parallels between the religion of the Plains tribes and that of the missionaries who sought so earnestly to convert them - or was it?

* Known to the English as 'King Philip'.

** In the 1880s, Sitting Bull sent a painted buffalo robe to the Pope, which made reference to the positive influence of Catholicism on his people.

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Session 3/Monday/Auditorium
Panel no 1: Worldview: time, space
and place in Amerindian religions

Drunkenness and Dreams

Is the well-known Indian suggestibility to drunkenness somehow connected to the equally well-known importance attached to dreams and visions in most Native American religions? There is hardly a more controversial thesis on so-called Indian drinking. Three positions may be distinguished: It is widely believed, that alcoholic intoxication *might* have been so attractive to the Indians (especially in the early periods of European expansion) because it was "a painless shortcut to the dream state". At the same time it has been pointed out, that there is a lack of direct evidence for this "much-cited connection" (Axtell). According to some scholars already the Jesuit missionaries of New France had considered "drunkenness and dreams" as the chief obstacle to Indian conversion. However, more recently it has been argued, that modern medicine casts doubts on such interpretations, since drunkenness does not cause hallucinations and that therefore it might be "unwise to presume that Indians drank to induce visions" (Mancall).

This paper will try to show that there is indeed a lack of evidence that early missionaries opposed drinking because they considered it a pagan means to establish communication with the spirit world. In a second step, however, three different kinds of evidence are explored in support of the dream-theory: 1.) Indian explanations of the state of drunkenness, 2.) Indian oral traditions, 3.) Statements by individual Indians and other findings scattered in historical documents and early ethnographic writings.

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Session 9/Tuesday/Auditorium
Panel no 9: Current Research

Filming a Makah Village for Jim Jarmusch's "Dead Man"

In his 1996 feature film, "Dead Man," filmmaker Jim Jarmusch skillfully reflects the imagery created by turn-of-the-century photographers of Native Americans, such as Edward S. Curtis. The narrative of "Dead Man" depicts the moment of Contact: the exact historical moment when Curtis himself was traversing the frontier salvaging the "Vanishing Race" on film. In light of the critical work given to Curtis's photography and filmmaking efforts--and using it as a starting point--I will look at Jarmusch's "Dead Man" in a similar fashion.

Much as Curtis had hired Kwakiutl actors for his 1914 film, "In the Land of the Head-Hunters," Jarmusch hired a team of Makah actors from Neah Bay, Washington, to perform as Northwest Coast natives of a century ago for the penultimate scene of "Dead Man." The production of this scene provides a setting where mainstream American culture, represented by a Hollywood film crew, comes into contact with Makah culture in a collaborative filmmaking effort, making "Dead Man" a site of cultural mediation and negotiation. Certain questions arise from this particular dynamic: how was the "Dead Man" set made to be a Makah village? Of what use is such a film to the Makah community today? In early 1998, I interviewed seven Makah participants in the film, both artists and actors. By contextualizing "Dead Man" with earlier films from the Northwest Coast, by examining the film's production through the words of the participants, and by incorporating theoretical notions of contact zones, authenticity, and experience, I hope to glean an understanding of the contemporary Makah experience of "Dead Man."

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Session 11/Tuesday/Samarkand
Panel no 9: Current Research

BE LIKE A FAN AND BRANCH OUT" - APPROACHING AN UNDERSTANDING OF CONTEMPORARY HEALING IN THE STÓ:LO COMMUNITY OF THE PACIFIC NORTHWEST

My presentation concerns anthropological conceptualizations of healing on the Pacific Northwest Coast in terms of religious ritual practices. I will draw on the ethnographic research I conducted in the Stó:lo (Central Coast Salish) community in British Columbia, Canada, in 1997-98.

In attempting to come to grips with Stó:lo notions of healing, ethnographers have concentrated on what they take to be "traditional" religious events: shamanic activities and longhouse spirit dancing. This has resulted in an ethnographic picture of Stó:lo healing that, while detailed in terms of shamanic / ritual activity, is limited to the point of distortion. Ethnographers' tendencies to concentrate on ritual action as "the only significance dense enough to study, abstract enough to discuss and explicate, and artful enough...to dismantle and then 'reintegrate' with [their] explications (Keesing 1987)" means that they have missed the bigger picture. For "healing" is an oft-mentioned and loaded term in the Stó:lo community; and when considered in the context of everyday life, it appears as a continuum that encompasses a diverse network of healers and health workers, and involves a dynamic notion of healing. By employing a bewildering array of healing practices (learned both within and beyond the Stó:lo community), healers display their simultaneous concern for mental, physical, emotional and spiritual wellbeing, at both the individual and the communal levels.

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Session 21/Wednesday/Hornsberg
Panel no 5: Religious confrontations

Art and Identity

Contemporary Native Canadian artists are exploring "history from within" in the quest to discover their roots and their own versions of the past. Eschewing traditional tribal art forms they favour installation and collage which allows the simultaneous use of disparate images, texts and materials, confronting past attempts at religious assimilation with contemporary versions of a tradition in tact. As this paper demonstrates these constructed "histories" in art straddle the boundaries of historic, artistic, geographic and tribal divisions to encompass the world. These highly biographical works reveal artists who function as explorers and recognize no borders.

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Session 10/Tuesday/Hornsberg
Panel no 9: Current research

Images and Indigenous Newspapers

Still today, the Native Americans are depicted as savages in the American mainstream media. The quality of those stereotypes as part of an Anglo-American myth about savagism and civilization makes them important for the images the Native Americans present of themselves. Taking a close look at the "Navajo Times" it is asked for the self-image of the Navajo represented in their newspaper, and for its relation to the Anglo-American stereotypes.

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Session 21/Wednesday/Hornsberg
Panel no 5: Religious confrontations

Religious Ritual as Political Theatre

For centuries, the indigenous people of North America have used their religious and performance traditions to help construct an image of themselves and their place in the world. When the advent of the white settlers began to affect their lifestyles, the American Indian devised numerous strategies to cope with their new circumstances. In this paper, I will concentrate on the Ghost Dance religion, which spread across the United States in the late nineteenth century and I will look especially at how the Sioux practiced it. Like some of the more conventional plays and theatre production in the eighteenth and nineteenth century, the performance of the Ghost Dance reconfigured the nation, but from an Indian perspective and in an Indian idiom.

Although the Ghost Dance was a religious ritual, it was also a political performance, especially for the Sioux. The ideology that permeated the dance called for a new nation to be created, a nation that would bring back the buffalo, that would reunite the Indians, and that would make the whites disappear. Religious leaders such as Sitting Bull used the occasion to foment a rebellious spirit. Like the plays of Mercy Otis Warren that encouraged American patriots to rebel against British colonial authority, the Ghost Dance encouraged Indian patriots to resist assimilation and return to pre-Columbian existence.

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Session 5/Monday/Auditorium
Panel No 4: Tradition and Continuity

Native American Spirituality versus the idea of Religion in the Art of Contemporary Native Artists

The two concepts, spirituality and religion, are not the same thing and are often confused when Western peoples talk about these subjects in relation to Native art. The latter presupposes that there is something call "religion" which Native peoples practise, much as the Christian peoples practise their many organized religions which are defined by The New Collins Concise English Dictionary as; religion - n.1) belief in, worship of, or obedience to a supernatural power or powers considered to be devine or to have control of human destiny. 2) any formal or institutionalized expression of such belief: the Christian religion. 3) the attitude and feeling of one who believes in a transcendent controlling power or powers. 4) Chiefly R.C. Church, the way of life entered upon by monks and nuns: to enter religion. 5) something of overwhelming importance to a person: football is his religion. Fear of the supernatural, piety, prob.

By contrast, the same dictionary defines: spirituality - n.1) relating to the spirit or soul and not to physical nature or matter; intangible. 2) of or relating to sacred things, the Church, religion, etc. 3) standing in a relationship based on communication between souls or minds: a spiritual father. 4) having a mind or emotions of a high and delicately refined quality.

Neither definition does Native art or spirituality real justice and the idea that there may be something called a general Native religion is simply unprovable. Native artists incorporate much that may be consider as Native spirituality into their contemporary art expressions which is often misunderstood as assimilationist rhetoric by critics and writers alike, whether they be anthropologists, art historians, and sometimes by misguided Native themselves. As a Native art professor, I utilize Native American philosophy as the determinative factor here, inasmuch as anthropology has commandeered the cutting edge on Native art criticism and theory for more than a century. It is time to listen to what Native artists have to say about the reality of their creations and how they fit into the contemporary Native psyche, as spirituality and as art. In the final analysis, it is the spiritual and not the religious which Native peoples seek, for the latter would seem to be the provenance of Mother Earth's hybrid peoples.

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Session 18/Wednesday/Auditorium
Panel No 8: Theoretical and
methodological approaches to the
study of religious experiences

Dena'ina orthodox chapels as a native institution

In 1892 Alexander Iaroshevich, a Russian Orthodox missionary to the Dena'ina (Tanaina) in Alaska, stressed in his report that these Indians were involved into building Christian chapels in their villages "upon their own inspiration."

This paper examines causes that prompted this Native American group to show such interest in Russian Christianity. Specifically, the paper addresses the history of Orthodox chapels (prayer houses) from the turn of the century, when they became centers of village life for Dena'ina in the wake of epidemics and social/economic, to their present spiritual role.

The analysis is also concentrated on how traditional native headmen and shamans rethought their social and spiritual role as applied to the chapel activities. In this connection, attention is given to the social and ethnic origin of the people who accepted the role of local lay leaders (church wardens, readers, and brotherhood heads). These persons provided their own reinterpretation of Christianity and adjusted it to their native tradition to the point it became indigenous popular religion, whose representatives claimed in 1910 that Dena'ina had received the Bible before the Russians came to Alaska.

In present-day Dena'ina country Orthodox chapels continue to evolve as a native institution. This paper does not seek to separate so-called shamanistic beliefs from the Christian elements and treats instead Dena'ina Orthodoxy as a popular native religion, that profited both from sources in order to provide a response to specific social and spiritual needs. Moreover, the author believes that to view relationships between Native Americans and missionaries through only the glasses of conflict and resistance is to simplify the whole picture.

The research is based on archival documents (missionary letters/reports) from Alaska Russian Orthodox Church Collection (Library of Congress), oral Dena'ina stories and own field experiences of the author in the Dena'ina country.

20TH AMERICAN INDIAN WORKSHOP, APRIL 26-28, 1999

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