

1: Margaret Lantis - Wikipedia

*The religion of the Eskimos [Margaret Lantis] on www.enganchecubano.com *FREE* shipping on qualifying offers.*

Anirniit[edit] The Inuit believed that all things have a form of spirit or soul in Inuktitut: These spirits are held to persist after deathâ€”a common belief present in most human societies. However, the belief in the pervasiveness of spiritsâ€”the root of Inuit worldviewâ€”has consequences. According to a customary Inuit saying, "The great peril of our existence lies in the fact that our diet consists entirely of souls. Once the anirniq of the dead animal or human is liberated, it is free to take revenge. The spirit of the dead can only be placated by obedience to custom, avoiding taboos, and performing the right rituals. The harshness and randomness of life in the Arctic ensured that Inuit lived constantly in fear of unseen forces. A run of bad luck could end an entire community and begging potentially angry and vengeful but unseen powers for the necessities of day-to-day survival is a common consequence of a precarious existence. For the Inuit, to offend an anirniq was to risk extinction. The principal role of the angakkuq in Inuit society was to advise and remind people of the rituals and taboos they needed to obey to placate the spirits, since he was held to be able to see and contact them. The anirniit are seen to be a part of the sila â€” the sky or air around them â€” and are merely borrowed from it. This enabled Inuit to borrow the powers or characteristics of an anirniq by taking its name. Furthermore, the spirits of a single class of thing â€” be it sea mammals , polar bears , or plants â€” are in some sense held to be the same and can be invoked through a keeper or master who is connected with that class of thing. In some cases, it is the anirniq of a human or animal who becomes a figure of respect or influence over animals things through some action, recounted in a traditional tale. In other cases, it is a tuurngaq, as described below. Since the arrival of Christianity among the Inuit, anirniq has become the accepted word for a soul in the Christian sense. This is the root word for other Christian terms: Humans were a complex of three main parts: These are called tuurngait also tornait, tornat, tornrait, singular tuurngaq, torngak, tornrak, tarngek. Helpful spirits can be called upon in times of need. Some tuurngait are evil, monstrous, and responsible for bad hunts and broken tools. They can possess humans, as recounted in the story of Atanarjuat. An angakkuq with good intentions can use them to heal sickness and find animals to hunt and feed the community. He or she can fight or exorcise bad tuurngait, or they can be held at bay by rituals; However, an angakkuq with harmful intentions can also use tuurngait for their own personal gain, or to attack other people and their tuurngait. Though once Tuurngaq simply meant "killing spirit", it has, with Christianisation , taken on the meaning of a demon in the Christian belief system. Angakkuq[edit] An angakkuq Inuktitut [39] is a spiritual healer and ceremonial person in traditional Alaskan Native religion. Angakuit is the plural of angakkuq. The angakkuq has largely disappeared in Christianised Inuit society, but has traditionally functioned as a mediator with or defender against the spirits, as well as a healer and counselor. Angakkug are held to be born with their gifts and not trained, although they have employed traditional ceremonies that involve drumming, singing, and dancing. Deities[edit] Below is an incomplete list of Inuit deities believed to hold power over some specific part of the Inuit world: Nanuq or Nanuk in the modern spelling the master of polar bears Pinga: Qailertetang is the companion of Sedna. Sedna Sanna in modern Inuktitut spelling is known under many names, including Nerrivik , Arnapakfaaluk , Arnakuagsak , and Nulijuk. Qalupalik are human-like creatures with long hair, green skin, and long finger nails that live in the sea. They wear amautiit , in which they carry away babies and children who disobey their parents or wander off alone. They take the children underwater, where they adopt them as their own. Qalupaliks have a distinctive humming sound, and the elders have said you can hear the Qalupaliks humming when they are near. The myth was adapted as a stop motion animation short, Qalupalik, by Ame Papatsie. Tizheruk are snake-like monsters.

2: Inuit religion - Wikipedia

*The best survey of Inuit religion is Margaret Lantis's article "The Religion of the Eskimos," in *Forgotten Religions*, edited by Vergilius Ferm (New York,), pp. - Lantis is also the author of *Alaskan Eskimo Ceremonialism* (New York,). This well-documented book is based primarily on literary sources, but it also contains Lantis's field notes from Nunivak.*

The Pacific Eskimos slender shaft to which a float consisting of an inflated seal stomach was attached. Sea otter were hunted either with light barbed harpoons and a throwing board, or with harpoon arrows and bow. The arrows were kept in a wooden quiver. A lance with a blade of polished slate and a wooden club belonged to the outfit of the baidarka. The club was also used for killing seals on the rocks; for this purpose they had a decoy made of a stuffed seal skin. The common method of whaling was carried out from the two-man baidarkas by means of lances with slate heads, but the Chugach also knew another method where the open skin boats and heavy toggle harpoons were employed as among the Arctic Eskimos. The whalers were highly esteemed, and during the whaling season they were strictly taboo. Their implements were hidden away until the proper season, and the weapon points were poisoned with aconite root or with an extract made of human fat and body juices, for which reason whalers were supposed to kill other people or steal the bodies of their deceased colleagues. The summer fisheries played a very important part. Halibut were taken with a composite and cod with a simple hook; the line was made of kelp. Herâ€” ring were speared with a three-pronged spear, and salmon, of which five differâ€” ent species occur, were taken with barbed harpoons and gaff-hooks. Salmon weirs were built in the rivers. Fishing nets except dip nets were unknown. Brown and black bears and, among the Chugach, mountain goats were the only land animals of economic importance. Bows and arrows were used in land huntâ€” ing. The bow as a rule lacked sinew backing. On land, arrows were carried in a skin quiver. Several kinds of traps and snares were known, but pitfalls were not in use. Birds were caught with a gorge or killed with stones thrown by a special kind of throwing board. In the villages the houses were arranged in a row along the beach.

3: Beliefs & Ceremonies of Eskimos | Synonym

Religious Beliefs. The traditional religion was animistic. Everything was believed to be imbued with a spirit. There was, in addition, an array of spirits that were not associated with any specific material form.

The Inuit Eskimo live in the vast Arctic and sub-Arctic area that stretches from the eastern point of Siberia to eastern Greenland. Of the approximately , Inuit, 43, live in Greenland, 25, in Arctic Canada, 35, plus 2, Aleut in Alaska, and 1, plus a small number of Aleut in Russia. Language has been used as the basic criterion for defining the Inuit as an ethnic group. The "Eskimo languages" as they are invariably referred to are divided into two main branches, Inuit and Yupik. Inuit is spoken from northern Alaska to eastern Greenland, forming a continuum of dialects with mutual comprehension between adjacent dialects. The word Eskimo seems to be of Montagnais origin and has been erroneously believed to mean "eater of raw meat. Yupik means "a real person," just as Inupiat, which is the self-designation in northern Alaska, means "real people. Traditionally the Inuit are divided into many geographic groups. The members of each group, or band, were connected through kinship ties, but the band was without formal leadership. The nuclear family was the most important social unit, but the extended family often cohabited and worked cooperatively. Dyadic relationships, such as wife-exchange partners and joking partners, were also common. The Inuit were hunters who adapted to the seasonal availability of various mammals, birds, and fish. Hunting sea mammals with harpoons was characteristic, but hunting inland during the summer was also part of the subsistence pattern of many Inuit. A few groups in northern Alaska and in Canada have spent the entire year inland, hunting caribou and fishing for arctic char. In southern Alaska, the wooded valleys along the long rivers were inhabited by Inuit who relied upon the great run of the fish as well as the migrations of sea mammals and birds. Most Inuit in Canada lived in snow houses during the winter; others settled in winter houses built of stone and sod or wood. Stone lamps that burned blubber were used for heating, lighting, and cooking. Skin boats and, except in southern Greenland and Alaska, dog sledges were used for transportation; kayaks were used for seal hunting and large, open umiaks for whale hunting. Money economy has replaced subsistence economy; modern technology and education have been introduced; television plays an important role; and so on. Except for the small population in Siberia, the Inuit have become Christians, and even the Inuit in Siberia no longer observe their religious traditions. Historically, the Inuit held many observances to insure good hunting, and in the small and scattered hunting and fishing communities many local religious practices were observed. Generally, ritual life was more elaborate in Alaska than in Canada and Greenland. In Canada, the Inuit built temporary festival snow houses, but no eyewitness accounts exist of festival houses in Greenland. Relations between Men and Animals According to eastern Inuit religious tradition, each animal had its own inua its "man," "owner," or "spirit" and also its own "soul. The idea of inua was applied to animals and implements as well as to concepts and conditions such as sleep. Lakes, currents, mountains, and stars all had their own inua, but only the inua of the moon, air, and sea were integral to the religious life of the Inuit. Since the Inuit believed that the animals they hunted possessed souls, they treated their game with respect. Seals and whales were commonly offered a drink of fresh water after they had been dragged ashore. Having received such a pleasant welcome as guests in the human world, their souls, according to Inuit belief, would return to the sea and soon become ready to be caught again, and they would also let their fellow animals know that they should not object to being caught. This practice divided the responsibility for the kill among the entire community and increased the possibility of good hunting. Inuit rituals in connection with the polar bear are part of an ancient bear ceremonialism of the circumpolar regions of Eurasia and North America. During the five days that the soul was believed to require to reach its destination the bear was honored: Whaling was of great social, economic, and ritual importance, especially among the North Alaska Inuit. In the spring, all hunting gear was carefully cleaned, and the women made new clothes for the men. The whales would not be approached until everything was cleaned. During the days before the whaling party set out, the men slept in the festival house and observed sexual and food taboos. The whaling season terminated with a great feast to entertain the whales. Taboos, Amulets, and Songs Unlike cultic practices in connection with the deities, which had relatively minor significance, taboos, amulets, and

songs were fundamentally important to the Inuit. Most taboos were imposed to separate the game from a person who was tabooed because of birth, menstruation, or death. A separation between land and sea animals was also important in many localities, reflecting the seasonal changes in hunting adaptation. An infringement of a taboo might result in individual hardship for example, the loss of good fortune in hunting, sickness, or even death, but often, it was feared, the whole community would suffer. Usually a public confession under the guidance of the shaman was believed sufficient to reduce the effect of the transgression of a taboo. Amulets, which dispensed their powers only to the first owner, were used primarily to secure success in hunting and good health and, to a lesser degree, to ward off negative influences. Parents and grandparents would usually buy amulets for children from a shaman. Amulets were usually made up of parts of animals and birds, but a wide variety of objects could be used. They were sewn on clothing or placed in boats and houses. One way to increase the effect of the amulets was through the use of food totems and secret songs. Used primarily to increase success in hunting, secret songs and formulas were also used to control other activities and were often associated with food taboos. Songs were either inherited or bought. If a song was passed on from one generation to the next, all members of the family were free to use it, but once it was sold it became useless to its former owners. Rites of Passage In many localities in Canada and Alaska, women had to give birth alone, isolated in a small hut or tent. For a specified period after the birth, the woman was subjected to food and work taboos. Children were usually named after a person who had recently died. The name was regarded as a vital part of the individual, and, in a way, the deceased lived on in the child. The relationship resulted in a close social bond between the relatives of the deceased and the child. For example, when a boy killed his first seal, the meat was distributed to all the inhabitants of the settlement, and for each new important species a hunter killed, there was a celebration and ritual distribution. Death was considered to be a passage to a new existence. There were two lands of the dead: The Inuit in Greenland considered the land in the sea more attractive because people living there enjoyed perpetual success in whale hunting; those in the sky, on the other hand, led dull existences. It was not the moral behavior of the deceased that determined the location of his afterlife, but rather the way in which he died. For example, men who died while whaling or women who died in childbirth were assured of an afterlife in the sea. Conceptions of the afterlife, however, differed among the Inuit. The Canadian and Alaskan Inuit believed the most attractive afterlife was found in the sky. Some Inuit had either poorly conceptualized beliefs in an afterlife or no beliefs at all. While death rituals usually included only the nearest family members and neighbors, the Great Feast of the Dead, celebrated in the Alaskan mainland from the Kuskokwim River to the Kotzebue Sound, attracted participants even from neighboring villages. At this feast, the bladders of all the seals that had been caught during the previous year were returned to the sea in order that their souls might come back in new bodies and let themselves be caught again. The skins of all the small birds and animals that the boys had caught were displayed in the festival house, and gifts were given to human souls, to the souls of the seals, and to those who were present. Shamans In Greenland and Canada, the shaman angakkoq played a central role in religion. In Alaska, however, where it was common for an individual to become a shaman as the result of a calling, many rites did not demand the expertise of the shaman. Prospective shamans often learned from skilled shamans how to acquire spirits and to use techniques such as ecstatic trances. In Greenland and Labrador, the apprentice was initiated by being "devoured" by a polar bear or a big dog while being in trance alone in the wilderness. After having revived, he was ready to become master of various spirits. Shamans in Greenland always used a drum to enter a trance. Masks were also instrumental, especially in Alaska, both in secular and religious connections. The Canadian shaman might, for example, go down to the inua of the sea, that is, the Sea Woman, to get seals. In Alaska, a shaman on Nunivak Island would go to the villages of the various species of animals in the sea. In the Norton Sound area he would go to the moon to obtain animals for the settlement. Although shamans were the principal revealers of unknown things, some other people could also acquire information from the spirits by using a simple technique called qilaneq. It required that an individual lift an object and then pose questions, which were answered affirmatively or negatively according to whether the object felt heavy or not. Shamans also functioned as doctors. For example, they would suck the sick spot where a foreign object had been introduced or try to retrieve a stolen soul. Sorcerers—often believed to be old, revengeful women—were

also common, and shamans were sometimes called to reveal them. There were instances, however, in which the shaman himself was accused of having used his power to harm someone; in such cases the shaman could be killed. The Deities The Inuit of Canada and Greenland believed that the inua of the sea, the Sea Woman, controlled the sea animals and would withhold them to punish people when they had broken a taboo. Franz Boas transcribed the name given to her by the Inuit on Baffin Island as Sedna, which probably means "the one down there. The Sedna ceremony included, inter alia, a ritual spouse exchange and a tug-of-war, the result of which predicted the weather for the coming winter. While Sedna represented the female principle of the world, the inua of the moon, Aningaaq, represented the male principle. An origin myth tells how he was once a man who committed incest with his sister. She became the sun, he the moon. Otherwise the sun played no part in the religion of the Inuit, but the moon was associated with the fertility of women. He was recognized as a great hunter, and some Alaskan Inuit believed that the moon controlled the game. The air was called Sila, which also means "universe" and "intellect. The Raven appeared, primarily in Alaska, as a creator, culture hero, and trickster in a cycle of myths that included those of the earth diver and the origin of the light. The Raven, however, played a negligible role in religious practices. The differences between and sometimes vagueness in Inuit religious ideas may be related not only to their wide and scattered distribution but also to the fact that their societies had a loose social organization and were without a written language before contact with the Europeans. For all Inuit, however, a close and good relationship with the animals on which they depended for their survival was believed to be of vital importance. Bibliography An excellent survey of Inuit culture from prehistoric to modern times is given in the Handbook of North American Indians, vol. A review of the religion of the Inuit in Canada and Greenland has been written by Birgitte Sonne and myself as an introduction to a collection of plates that illustrate the religious life of these people in Eskimos: Greenland and Canada Leiden, , vol.

4: The Pacific Eskimo : Encyclopedia Arctica 8: Anthropology and Archeology

Eskimos comprise of the indigenous people who inhabit Alaska, north Canada, east Siberia and Greenland and hold a number of beliefs and ceremonies that have been practiced for hundreds of years. Although the word "Eskimo" is commonly used in America without so much as batting an eye, in Canada the.

Angakkuq Most Alaskan Native cultures traditionally have some form of spiritual healer or ceremonial person who mediate between the spirits and humans of the community. Among the Inuit this person is known as an angakkuq. Traditional spiritual beliefs among the Alaskan Native peoples exhibit some characteristic features not universal in cultures based in animism, such as soul dualism a dualistic or pluralistic concept of the soul in certain groups, and specific links between the living, the souls of hunted animals and dead people. In Greenland, the transgression of this "death taboo" could turn the soul of the dead into a tupilaq , a restless ghost who scared game away. Animals were thought to flee hunters who violated taboos. Some writers have treated both phenomena as a language for communication with "alien" beings mothers sometimes used similar language in a socialization ritual, in which the newborn is regarded as a little "alien" – just like spirits or animal souls. Probably, are you spirits? He smeared himself with the blood of a seal or reindeer, telling people that he had a battle with spirits. Rasmussen conjectured that he could honestly believe in this spirit battle experience which he mimicked with smearing blood. The personal impression of Rasmussen about this man was that he believed in the forces and spirits. As Rasmussen asked him to draw some pictures about his experiences, even his visions about spirits, Arnaqaoq was first unwilling to do so having fear of the spirits. Later he accepted the task, and he spent hours to re-experience his visions, sometimes so lucidly that he had to stop drawing when his whole body began to quiver. Non-angakkuq could experience hallucinations , [37] [38] and almost every Alaskan Native can report memories of ghosts, animals in human form, or little people living in remote places. In one extreme instance a Netsilingmiut child had 80 amulets for protection. These seemingly unrelated functions can be understood through the soul concept which, with some variation, underlies them. It takes a spiritual healer to retrieve the stolen soul. According to another variant among Ammassalik in East Greenland, the joints of the body have their own small souls, the loss of which causes pain. If the angakkuq pleases her, she releases the animal souls thus ending the scarcity of game. The details have variations according to the culture. In several cases, a "free" soul and a "body" soul are distinguished: In several Alaskan Native cultures, it is the "free soul" of the angakkuq that undertakes these spirit journeys to places such as the land of dead, the home of the Sea Woman, or the moon whilst his body remains alive. There are also transformation masks reflecting the mentioned unity between human and animal. This concept of inheriting name-souls amounts to a sort of reincarnation among some groups, such as the Caribou Alaskan Natives. After specific preparations following her death, a newborn baby will be named after her. Even before the birth of the baby, careful investigations took place: The name was important: In case of sickness, it was hoped that giving additional names could result in healing. For example, a Chugach man experienced a sea otter swimming around, singing a song, a magic formula. He knew it is a help in hunting, whose efficiency will be lost for him if anybody else learns it. The cause of illness was usually believed to be soul theft or a breach of some taboo such as miscarriage. Public confession led by the shaman during a public seance could bring relief to the patient. Similar public rituals were used in the cases of taboo breaches that endangered the whole community bringing the wrath of mythical beings causing calamities. A creation myth attributes such power to newly created words, that they became instantly true by their mere utterance. The alignalghi received presents for the shamanizing. It can be noted that there were many words for "presents" in the language spoken by Ungazighmiit, depending on the nature and occasion such as a marriage. Among these many kinds of presents, the one given to the shaman was called.

5: Central Yup'ik Eskimos

Bibliography Fienup-Riordan, Ann (). The Nelson Island Eskimo. Anchorage: Alaska Pacific University Press. Lantis, Margaret ().

They include almost all trickster or culture-hero stories. Most scholars have noted their similarities to European animal fables and classified the narratives as folktales. Hultkrantz has emphasized, however, that the commonly accepted classification of oral narratives as myths, legends, or folktales limits folktales to stories that are believed fictional. Hultkrantz consequently refers to animal tales as "myths of entertainment, or mythological tales. Or, to put the question methodologically, to what ends may mythological tales be employed as evidence in the study of native North American religions? I venture to suggest that the animals that figure as characters in mythological tales also function cultically as the spirits of medicine pouches, medicine bundles, and amulets⁵ The tales speak of the natures of the powers that the animals are held to possess. Like the medicine pouches and bundles of North American Indians, the amulets of the Inuit are efficacious not in their own right but through their associations with spirits. In most Inuit cases, the spirits are the ghosts of the animals from which the amulets have been made. Conversely, ethnographers and folklorists have collected large numbers of animal tales⁵ There is an important exception to this rule. However, for some Amerindian tribes the trickster himself represents Everyman—more precisely, the free-soul as such—and animals of his species are not employed in medicine pouches, bundles, etc. Alaska Eskimo Tales, trans. University of Washington Press, , pp. No one else has even said so much. McGill-Queens University Press, , p. Government Printing Bureau, ; New York: Johnson Reprint Corporation, , pp. As Described in the Posthumous Notes of Dr. Ostermann, Report of the Fifth Thule Expedition, , vol. A by-product of the ethnocentricities of data collection, the disjunction of amulets and mythological tales is, I suggest, more apparent than real. In keeping with the ideology of animal ceremonialism, a number of Alaskan tales depict eagles abducting people. Eagle spirits were thought to have specific powers. At Point Barrow, on the northern Alaskan coast, the skin of a golden eagle was considered an excellent whaling amulet.¹² When the hunt was successful, the eagle skin was stuck in the stern on the voyage back to shore. Their Environment and Folkways ; reprint, Hamden, Conn.: Archon Books, , pp. Curtis, The North American Indian, 20 vols. Johnson Reprint Corporation, , Batchworth Press, , pp. Folktales from Noatak, Alaska Knoxville: University of Tennessee Press, , pp. Acland, , pp. Brower, Fifty Years below Zero: ¹⁵ Corresponding motifs occur in Alaskan Inuit folklore. At Nunivak Island and Hooper Bay, on the southern Bering Sea, eagles are portrayed as doing the hunting on behalf of the protagonists of stories. The eagles fly off and later return with animals in their talons: ¹⁶ A Chugach motif, from southern Alaska, is only slightly more realistic. A man transforms into an eagle and flies off to do his hunting, bringing back whales as well as smaller game. In the meantime, he acquires an eagle skin. When he puts it on, he is able to fly. Nationalmuseets Publikationsfond, , p. Archaic Techniques of Ecstasj, trans. Bollingen Foundation, Pantheon Books, , pp. Shamanism and Initiation among the Inuit Stockholm: Johnson Reprint Corporation, , p. Ostermann, Meddelelser om Grvlnland , pt. Eagle spirits were consistent with animal spirits quite generally. Maltreated ghosts turned malevolent, but amulets and shamans were able to employ eagle spirits as helpers. Seven variants of the myth are extant. Six attribute the introduction of a ceremonial to Eagle. The King Island and Nunamiut Colville River variants are origin myths of the Exchange east," but the Kotzebue and Noatak variants are origin myths of the Messenger east. Spencer, The North Alaskan Eskimo: Dover Publications, , p. Greenwood Press, , pp. Christopher Publishing House, ; reprint, New York: AMS Press, , pp. Hurtig Publishers, , p. Lantis makes the distinction, however, in "The Nunivak Eskimo" n. A second major distinction is the prominence at the Messenger Feast of wooden masks of a type related to the masks of the Indians of the Northwest Pacific Coast. Whether, as is commonly held, both feasts are variants of the Northwest Coast potlach, it is clear that the Messenger Feast contains features derived from the potlach that are lacking in the Exchange Feast. Some sources specify that the festival was held at the time of a full moon. A staff of wood was prepared and painted with red stripes. Eagle feathers were generally fastened to its top. Depending on how many villages were to be visited and invited, there might be

more than one staff and messenger. On King Island, the messenger was regarded as a sacred person, "who ran the errands of the mythical eagle. As the people danced, the principal hosts approached them and, selecting one man, 34 Lantis, "The Nunivak Eskimo," p. University of Alaska, , p. He was led about the central pole in a sunwise direction several times. He was then taken into the karigi and seated across from the door at the side of the box drum which was used especially for this festival. He was thus selected as the drummer for the dances to follow. His was a special post of honor. Metaphysical Dualism in Inuit Religion," Temenos 21 Philosophical Library, , p. The motif is defective in Inuit shamanism north of the tree line. Payot, , p. The guest villagers would give him a new staff, which he brought with him when he returned to his own village. Again, there might be more than one. Each was given a feathered staff or an eagle-feathered headband, together with soot to cover his face. Each ran at top speed to greet the approaching guests. An informant referred to "a long pole out there sticking up, with Eagle carved on top-a pole like a schooner mast-no slivers-they plane it, and oil it, and have a wooden eagle on top. At the very beginning of the feast, everyone went inside except the two messengers. A skin hung over the door, and the messengers stuck their 49 Curtis, I shall pass over the many weeks of feasting, gift giving, athletic competitions, and gambling that followed in order to concentrate on details relevant to our present concerns. On King Island, the hosts sat at the back of the feast hall. They wore headbands ornamented with eagle feathers and had black soot stripes on their faces. Between the hosts sat the drummer who beat the big festival drum. The guests sat in the front of the feast hall. Almost between the two parties there was a mechanical doll with pearl lip ornaments, a feather on each side of its head, and a border of shaggy wolfskin around its hat. It moved its arms and head, beat a drum, and gave an audible sigh whenever a woman entered the building. Michael, gifts were given to the principal hosts, so that the kazgi inua would not be offended. Next, a long pole was placed upright in the center of the floor in a fashion that projected its upper end through the smoke hole in the center of the roof. Drumming and singing followed, in which the celebrants imitated the quacking of On King Island, a tall pole surmounted by a stuffed eagle was thrust through the smoke hole in the roof, where it remained throughout the festival. The down on the staffs of messengers and runners was taken from the same skin. A small piece of meat was thrown into the air by the messengers at every meal, as an offering to the stuffed eagle atop the pole. Government Printing Bureau, , p. A special box-shaped drum was used in the feast. Their attachment to ceremonial poles rendered the imago mundi still more overt. In the Messenger Feast, there was a dance near the end of the ceremonial, in which the host villagers wore elaborate wooden masks. Big-Eagle was among the numina depicted. Michael, the masks were made by a shaman but depicted the hereditary spirits of the lineages.

6: Browse subject: Eskimos -- Greenland | The Online Books Page

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The traditional religion was animistic. Everything was believed to be imbued with a spirit. There was, in addition, an array of spirits that were not associated with any specific material form. Some of these spirits looked kindly on humans, but most of them had to be placated in order for human activities to proceed without difficulty. Harmony with the spirit world was maintained through the wearing of amulets, the observance of a vast number of taboos, and participation in a number of ceremonies relating primarily to the hunt, food, birth, death, the life cycle, and the seasonal round. In the s a few natives from Southwest Alaska who had been converted by Swedish missionaries began evangelical work in the Kotzebue Sound area. After some difficulties, the Friends were successful in converting a large number of people, and these converts laid the foundation for widespread conversions to Christianity throughout North Alaska. Today, practically every Christian denomination and faith is represented in the region. In traditional times, shamans interceded between the human and spirit worlds. They divined the concerns of the spirits and advised their fellow humans of the modes of behavior required to placate them. They also healed the sick, foretold the future results of a particular course of action, made spirit flights to the sun and the moon, and attempted to intercede with the spirits when ordinary means proved ineffective. Around , the shamans were replaced by American missionaries. Most of them, in turn, have been replaced by natives ordained as ministers or priests in the Christian faiths to which they adhere. The traditional ceremonial cycle consisted of a series of rituals and festivals related primarily to ensuring success in the hunt. Such events were most numerous and most elaborate in the societies in which whaling was of major importance, but they occurred to some degree throughout the region. Intersocietal trading festivals were also important. The traditional cycle has been replaced by the contemporary American sequence of political and Christian holidays. Traditional arts consisted primarily of the following: Since the advent of store-bought products and television, all the traditional art forms have declined considerably. There were two forms of traditional medicine. One, which involved divination and intercession with the spirits, was conducted by shamans. The former has given way to Western clinical medicine. The latter, after several decades of being practiced in secret, has recently experienced a revival. Life and death were believed to be a perpetual cycle through which a given individual passed. When a person died, his or her personal possessions were placed on the grave for use in the afterlife, although it was understood that, in due course, the soul of everyone who died would be reanimated in the form of a newborn infant. The traditional beliefs about death and the afterworld have been replaced by an array of Christian beliefs. Whereas funerals were not well defined or important rituals in traditional timesâ€”the observance of special taboos was much more importantâ€”they have in recent decades become elaborate events in which hundreds of people from several villages often participate, particularly when the death of an elder is involved.

7: Religion and expressive culture - North Alaskan Eskimos

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8: Inuit Religious Traditions | www.enganchecubano.com

EAGLES IN THE HUNT AND SHAMANISM. The traditional observances of the Inuit surrounding the dressing, division, cooking, eating, sewing, and disposal of animals' corpses are analogous, as a rule, to the rites surrounding human

burial.

9: What was the religion of the Eskimos

Part 2, by M. Lantis: *The Aleut social system, to , from early historical sources The social culture of the Nunivak Eskimo* by Margaret Lantis (Book).

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