

NATIVE AMERICAN RELIGIONS

RELG 257–01/257–02

Fall Semester 2018

Instructor: Douglas Winiarski

Course Meeting Times: TR 10:30–11:45 (Section 01); 12:00–1:15 (Section 02)

Location: Richmond Hall 201

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Office Hours: by appointment (Weinstein Hall 102E)

This course surveys selected themes in Native American religious history from prehistory to the present. We will investigate the development of complex religious traditions among the Mississippian mound builder cultures of the southeast; rituals of trade, healing, and warfare among the Algonquian and Iroquoian peoples of the colonial northeast; and the emergence of trans-Appalachian prophets and visionaries who developed innovative religious codes and rituals in an attempt to resist the incursions of invading American settlers. Later in the semester, we will study the life and teachings of Black Elk, a Lakota holy man and Roman Catholic catechist. The course concludes with a case study of Pueblo Indian religious traditions and the ethical obligations incurred by non-native scholars conducting research on indigenous communities.

Historical Studies (FHST) Objectives

In addition to the specific topics described above, this course is designed to acquaint students with the types of questions asked by scholars who work in the field of Native American studies. The Historical Studies (FHST) component of this course, therefore, involves three related objectives:

1. We will examine Native American religions in their appropriate *historical contexts*. Like all religious systems, Native American beliefs and practices vary from place to place and change over time. In order to understand the religious traditions of a particular Indian cultural group we will need to study the environments in which they live/lived, their economies and subsistence routines, and their distinctive social and political practices.
2. We will pay close attention to the *types of sources* used by scholars who research Native American spirituality. This is a particularly knotty issue in the field of Native American studies. After all, the first half of the course is devoted to preliterate or semi-literate Indian peoples. We will learn to read archaeological artifacts as religious texts; and we will interrogate first-hand accounts of Native American religions that were written by European missionaries and travelers.
3. Finally, the readings emphasize the *interpretive methods* used by professional scholars. We will compare, contrast, and evaluate articles written by historians, archaeologists, literary critics,

and religious studies specialists. In many cases, we will discover that the interpretations offered by scholars studying the same texts do not agree. We will learn to evaluate and apply scholarly models to the primary source readings, and we will discuss the potentials and limitations of various interpretive theories. Topics covered in the final weeks of the course will stress the political and ethical implications of studying the religious traditions of a people who have been systematically exploited for centuries.

Humanities Competencies

By the end of the semester, it is my hope that you will have developed a general interest in the study of Native American religious traditions and their historical contexts, but this is not all that I hope you will take away from our class. Throughout the semester, we will be working together to hone your analytical, writing, and communication skills. These are the basic building blocks of a liberal arts education; they are also humanities “competencies” that are highly prized by staffing agents in corporations, law firms, and other professions. Success in this class will hinge on your ability to master the art of historical interpretation. No component of the course will require you to memorize “historical facts” and restate them in timed exams. Instead, I will be evaluating your intellectual growth in these core competencies:

- Comparing and contrasting primary sources;
- Summarizing, judging, and articulating cogent criticism of scholarly arguments;
- Applying the analysis of one set of materials to a different situation;
- Forming coherent arguments and communicating those ideas persuasively to others;
- Recognizing the politics and ethical implications of historical studies.

Course Procedures & Requirements

“Native American Religions” has no prerequisites and assumes no prior knowledge of the topic. Our bi-weekly meetings will consist of short presentations and seminar-style discussions. Keeping up with the scheduled reading assignments is crucial. I expect that you will spend an *average of two to three hours preparing for each class* and roughly *two hours per page when writing papers for class*. The course writing assignments are described in greater detail on our Blackboard website.

Attendance is mandatory. I will evaluate the quality of your participation in each of our class discussions using the following scale: 5 (excellent: multiple informed/insightful comments), 3 (good: moderate contributions), 1 (poor: minimal participation), and 0 (incomplete/absent). *Please do not email me to explain class absences other than those for approved University of Richmond events/activities.*

I expect all students to annotate their readings before class and take notes during our seminar discussions. I will occasionally collect, review, and evaluate your annotations/notes during the semester using the same 0, 1, 3, 5 scale described above. The combined score of these unannounced critical reading check-ins and other occasional short written homework assignments will count 5 percent toward your final grade.

Final grades for the semester will be calculated as follows:

Class Attendance and Participation: 25%
Homework Assignments & Reading Annotation Check-ins: 10%
Artifact Analysis paper (3 pages): 10%
Black Robe paper (5–7 pages): 20%
Black Elk Speaks paper (5–7 pages): 20%
Final Exam essay (5 pages): 15%

WGSS Credit

Students enrolled in RELG 257 for credit in the Women, Gender & Sexuality Studies Program (WGSS) must complete the following additional requirements:

- Download and complete a SCLC Contract from the WGSS program website.
- During the first two weeks of the semester, read Joan Wallach Scott's pioneering essay, "Gender: A Useful Category of Historical Analysis" (available on Blackboard) and submit a one page summary of her argument.
- Organize at least two of the four major paper assignments around one of the following issues: (1) the distinctive social, economic, political, and/or religious roles of women in Native American cultures; (2) Native American gender norms as they are reflected in indigenous religious beliefs and practices or in the descriptions of those traditions provided by European and American observers; (3) the relationship between religion and sexuality in Native American cultures.

Required Texts

The following books are available for purchase in the campus bookstore or from major internet distributors such as www.amazon.com and www.bn.com.

1. Greer, Allan, ed. *The Jesuit Relations: Natives and Missionaries in Seventeenth-Century North America*. Boston: Bedford Books, 2000.
2. Neihardt, John G. *Black Elk Speaks: The Complete Edition*. Lincoln: University of Nebraska Press, 2014.
3. Wenger, Tisa. *We Have a Religion: The 1920s Pueblo Indian Dance Controversy and American Religious Freedom*. Chapel Hill: University of North Carolina Press, 2009.

In addition, we will be reading a series of scholarly articles and primary texts that are available on our Blackboard website. You will need to download and print copies of these essays and bring them with you to class.

Disability Accommodations

Students with disabilities for whom accommodations have been formally granted by a University of Richmond Disability Advisor must present a copy of their "Disability Accommodation Notice"

to each professor within the first week of the academic term. Accommodations must be negotiated in advance for each scheduled course assignment. Students should plan to consult with me *at least one week prior* to any scheduled deadline.

Auditing & Pass/Fail Restrictions

Students may not audit RELG 257 or enroll in the course for Pass/Fail credit.

Cell Phones & Laptops

While in class, please disable all cell phones and other communication devices. In addition, I ask that all students refrain from using iPads and laptop computers, which may create distractions that will disrupt the flow of our discussions.

Grade Scale

Final grades will be assigned based on the following grade scale: A+ (98–100); A (93–97); A- (91–92); B+ (88–90); B (83–87); B- (81–82); C+ (78–80); C (73–77); C- (71–72); D+ (68–70); D (63–67); D- (61–62); F (60 and below).

Course Schedule

I. Mississippian Religions

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|--------------------|---|
| August 28 | Introduction to the Course |
| August 30 | Cahokia, Ancient Metropolis <ul style="list-style-type: none"> ▪ Iseminger, “Mighty Cahokia,” pp. 30–37 (Blackboard). ▪ Watch <i>Cahokia Mounds: City of the Sun</i> on YouTube. ▪ Browse the <i>Cahokia Mounds State Historic Site</i> website (Blackboard). Click the “Learn” tab at the top of the homepage, navigate to “Explore,” and review detailed descriptions of various archaeological features at the site, including “Woodhenge,” the city stockade, and the numerous mounds that dot the landscape. Be sure to look up information on “Monks Mound” and “Mound 72” (scroll down “Explore” page for thumbnail links to individual mounds). |
| September 4 | Temple Mounds & Falcon Warriors <ul style="list-style-type: none"> ▪ Watch <i>Moundville: Journey through Time</i> and <i>Ocmulgee: Mysteries of the Mounds</i>, online videos available through The Archaeology Channel (BlackBoard). Use the “Search” bar to locate each video. ▪ Knight, “Symbolism of Mississippian Mounds,” pp. 279–291 (Blackboard). |

- Dye, “Art, Ritual, and Chiefly Warfare in the Mississippian World,” pp. 190–205 (Blackboard).

September 6 Women, Fertility & the Mississippian Cosmos

- Watch *Serpent Mound* (Blackboard).
- Emerson, “Stone Goddesses,” pp. 195–212 (Blackboard).
- Prentice, “Analysis of the Symbolism Expressed by the Birger Figurine,” pp. 239–266 (Blackboard).

September 8 Special Saturday Event: East End Cemetery Cleanup

September 11 Analyzing Mississippian Artifacts

- DuPratz, *History of Louisiana*, pp. 32–43, 35–57 (Blackboard).

September 13 No Class—Religious Studies Conference

ARTIFACT ANALYSIS PAPER DUE IN MY OFFICE MAILBOX (RELIGIOUS STUDIES DEPARTMENT, WEINSTEIN HALL 102) BEFORE 4:00 P.M.

II. Religious Encounters in the Eastern Woodlands

September 18 Jesuits among the Montagnais

- Greer, *Jesuit Relations*, pp. 1–36, 119–135.
- Ronda, “Sillery Experiment,” pp. 1–18 (Blackboard).

September 20 The Flying Missions of Huronia & the Feast of the Dead

- Greer, *Jesuit Relations*, pp. 37–69.
- Turgeon, “Tale of the Kettle,” pp. 1–29 (Blackboard).

September 25 Disease, Death & the Problem of Conversion

- Greer, *Jesuit Relations*, pp. 70–93.
- Axtell, “Were Indian Conversions *Bona Fide*?” pp. 100–121 (Blackboard).

September 27 Understanding Iroquois Ritual Torture

- Greer, *Jesuit Relations*, pp. 136–171; review pp. 55–58.
- Coyne, ed., “Senecas Torture a Prisoner,” pp. 31–35 (Blackboard).
- Richter, “War and Culture,” pp. 55–72 (Blackboard).

T.B.A. Special Evening Event: Screening *Black Robe*

October 2 Writing Workshop

III. Native American Revitalization Movements

October 4 Neolin & the Delaware Prophets

- Begin reading Winiarski, ed., “Documentary Biography of Neolin,” pp. 1–24 (Blackboard).

BLACK ROBE PAPER DUE IN MY OFFICE MAILBOX (RELIGIOUS STUDIES DEPARTMENT, WEINSTEIN HALL 102) BEFORE 4:00 P.M. ON FRIDAY, OCTOBER 5.

- October 9** **Interpreting Neolin**
- Winiarski, ed., “Documentary Biography of Neolin,” pp. 1–24 (Blackboard).
 - Hunter, “Delaware Nativist Revival,” pp. 39–49 (Blackboard).
 - Cave, “Delaware Prophet Neolin,” pp. 265–290 (Blackboard).
- October 10** **Special Evening Event: Panel Discussion and Concert by Bill Miller**
- October 11** **Rethinking Revitalization Movements (w/Rachel Wheeler)**
- Wheeler, “Hendrick Aupaumut,” pp. 225–246 (Blackboard).
- October 16** **No Class—Fall Break**
- October 18** **The Visions of Handsome Lake**
- Wallace, ed., “Halliday Jackson’s Journal,” pp. 341–349 (Blackboard).
 - Cave, *Prophets of the Great Spirit*, pp. 183–224 (Blackboard).
- October 23** **Birth of the Longhouse Religion**
- Dennis, ed., “Speech of Sose-Há-Wā and the Code of Handsome Lake,” 402–416 (Blackboard).
 - Tooker, “On the Development of the Handsome Lake Religion,” pp. 35–50 (Blackboard).
- October 25** **Revitalization Movements Compared/Contrasted**
- Wallace, “Revitalization Movements,” pp. 264–281 (Blackboard).

IV. The Life and Times of Black Elk, Lakota Holy Man

- October 30** ***Black Elk Speaks* I**
- Neihardt, *Black Elk Speaks*, chapters 1–13.
- November 1** ***Black Elk Speaks* II**
- Neihardt, *Black Elk Speaks*, chapters 14–26.
- November 6** ***Black Elk Speaks* III**
- Complete Neihardt, *Black Elk Speaks*, chapters 14–26.
- November 8** **The Search for the Historical Black Elk**
- Powers, “When Black Elk Speaks, Everybody Listens,” pp. 136–151 (Blackboard).
 - DeMallie, “John G. Neihardt and Nicholas Black Elk,” in Neihardt, *Black Elk Speaks*, pp. 242–266.
- November 13** **Black Elk and John Neihardt**
- Neihardt, *Black Elk Speaks*, 1932, 1961, and 1972 prefaces (pp. xvii–xxviii) and appendices 1 and 4 (pp. 181–183, 237–238).
 - DeMallie, ed., *Sixth Grandfather*, pp. 111–142 (Blackboard).
 - DeMallie, ed., *Sixth Grandfather*, pp. 256–282 (Blackboard).

V. Native American Religions: History, Politics & Ethics

November 15 **Sacred Space & Native American Religious Freedom**

BLACK ELK SPEAKS PAPER DUE IN MY OFFICE MAILBOX (DEPARTMENT OF RELIGIOUS STUDIES, WEINSTEIN HALL 102) BEFORE 4:00 P.M. ON FRIDAY, NOVEMBER 16.

November 20 **The Politics of Studying Native American Religious History**

- Gutiérrez, *When Jesus Came, the Corn Mothers Went Away*, pp. 3–36 (Blackboard).
- Commentaries on *When Jesus Came*, pp. 141–177 (Blackboard).

November 22 **Pueblo Indian Dance Controversy I**

- Wenger, *We Have a Religion*, pp. 1–58.

November 27 **Pueblo Indian Dance Controversy II**

- Wenger, *We Have a Religion*, pp. 59–181 (begin).

November 29 **No Class—Thanksgiving Break**

- Wenger, *We Have a Religion*, pp. 59–181 (complete).

December 4 **Pueblo Indian Dance Controversy III**

- Wenger, *We Have a Religion*, pp. 183–266.

December 6 **The Ethics of Studying Native American Religious History**

- Grimes, “This May Be a Feud, But It Is Not a War,” pp. 78–94 (Blackboard).
- Wenger, *We Have a Religion*, pp. xiii–xx.

FINAL EXAM ESSAY DUE IN MY OFFICE MAILBOX (DEPARTMENT OF RELIGIOUS STUDIES, WEINSTEIN HALL 102) BEFORE 5:00 P.M. ON TUESDAY, DECEMBER 11.

Blackboard Bibliography

- Axtell, James. “Were Indian Conversions Bona Fide?” In *After Columbus: Essays in the Ethnohistory of Colonial North America*, pp. 100–121. New York: Oxford University Press, 1988.
- Cave, Alfred A. “The Delaware Prophet Neolin: A Reappraisal.” *Ethnohistory* 46 (1999): 265–290.
- Cave, Alfred A. *Prophets of the Great Spirit: Native American Revitalization Movements in Eastern North America*, pp. 183–224. Lincoln: University of Nebraska Press, 2007.
- Commentaries on *When Jesus Came, the Corn Mothers Went Away* by Ted Jojola, Alison Freese, Simon J. Ortiz, Joe Sando, Roxanne Dunbar Ortiz, Susan A. Miller, Rina Swentzell, Penny Bird, Glenabah Martinez, Jimmy Shendo, Diana M. Ortiz, and Evelina Zuni Lucero. *American Indian Culture and Research Journal* 17 (1993): 141–177.
- Coyne, James H., ed. “The Senecas Torture a Prisoner.” In Dollier De Casson and De Brehant De Galinee, *Exploration of the Great Lakes, 1669–1670*, vol. 4, *Papers and Records of the Ontario Historical Society*, pp. 31–35. Toronto: Ontario Historical Society, 1903.

- Dennis, Matthew, ed. "Speech of Sose-Há-Wā and the Code of Handsome Lake." In Colleen McDannell, ed., *Religions of the United States in Practice*, vol. 1, 402–416. Princeton, N.J.: Princeton University Press, 2001.
- DeMallie, Raymond J., ed. *The Sixth Grandfather: Black Elk's Teachings Given to John G. Neihardt*, pp. 111–142, 256–282. Lincoln: University of Nebraska Press, 1986.
- DuPratz, Le Page. *The History of Louisiana*, trans. Joseph G. Tregle Jr., pp. 32–43, 35–57. Baton Rouge: Louisiana State University Press, 1976.
- Dye, David H. "Art, Ritual, and Chiefly Warfare in the Mississippian World." In Robert V. Sharp, ed., *Hero, Hawk, and Open Hand: American Indian Art of the Ancient Midwest and South*, pp. 191–205. New Haven: Yale University Press, 2004.
- Emerson, Thomas E. "Stone Goddesses." In *Cahokia and the Archaeology of Power*, pp. 195–212. Tuscaloosa: University of Alabama Press, 1997.
- Grimes, Ronald L. "This May Be a Feud, but It Is Not a War: An Electronic, Interdisciplinary Dialogue on Teaching Native Religions." In Lee Irwin, ed., *Native American Spirituality: A Critical Reader*, pp. 78–94. Lincoln: University of Nebraska Press, 2000.
- Gutiérrez, Ramon. *When Jesus Came, the Corn Mothers Went Away: Marriage, Sexuality, and Power in New Mexico, 1500–1846*, pp. 3–36. Stanford, Calif.: Stanford University Press, 1991.
- Hunter, Charles E. "The Delaware Nativist Revival of the Mid-Eighteenth-Century." *Ethnohistory* 18 (1970): 39–49.
- Iseminger, William. "Mighty Cahokia." *Archaeology* 49 (May–June 1996): 30–37.
- Knight, Vernon James, Jr. "Symbolism of Mississippian Mounds." In Peter H. Wood, ed., *Powhatan's Mantle: Indians in the Colonial Southeast*, rev. ed., pp. 421–434. Lincoln: University of Nebraska Press, 2006.
- Powers, William K. "When Black Elk Speaks, Everybody Listens." In Christopher Vecsey, ed., *Religion in Native North America*, pp. 136–151. Moscow, Id.: University of Idaho Press, 1990.
- Prentice, Guy. "An Analysis of the Symbolism Expressed by the Birger Figurine." *American Antiquity* 51 (1986): 239–266.
- Richter, Daniel K. "War and Culture: The Iroquois Experience." In David G. Hackett, ed., *Religion and American Culture: A Reader*, 2d ed., pp. 55–72. New York: Routledge, 2003.
- Ronda, James P. "The Sillery Experiment: A Jesuit-Indian Village in New France, 1637–1663." *American Indian Culture and Research Journal* 3 (1979): 1–18.
- Scott, Joan Wallach. "Gender: A Useful Category for Historical Analysis." *American Historical Review* 91 (1986): 1053–1075.
- Tooker, Elizabeth. "On the Development of the Handsome Lake Religion." *Proceedings of the American Philosophical Society* 133 (1989): 35–50.
- Turgeon, Laurier. "The Tale of the Kettle: Odyssey of an Intercultural Object." *Ethnohistory* 44 (1997): 1–29.
- Wallace, Anthony F. C., ed. "Halliday Jackson's Journal to the Seneca Indians, 1798–1800." *Pennsylvania History* 19 (1952): 341–349.
- Wallace, Anthony F. C. "Revitalization Movements: Some Theoretical Considerations for Their Comparative Study." *American Anthropologist* 58 (1956): 264–281.
- Wheeler, Rachel. "Hendrick Aupaumut: Christian-Mahican Prophet." *Journal of the Early Republic* 25 (2005): 187–220.
- Winiarski, Douglas L., ed. "A Documentary Biography of Neolin, the Delaware Prophet." Unpublished ms., 2000.