

## SECTION 19 - AMERICAN INDIAN CURSES

Exodus 20 SCRIPTURES Exodus 20:3-5 Sins of Ancestors (Earline's Revelation) Leviticus 26:40-41 No other Gods (Idolatry or Idol Worship) Deuteronomy 7:25-26 Sins of Ancestors (Earline's Revelation) Joshua Ch. 7 Graven Images - Abominations Second Kings 21:2 Sin of Achan and Accursed Things Second Chronicles 28:3 Abominations Second Chronicles 33:2 & 9 Burned Incense and Children Second Chronicles 36:14 Abominations Ezra 6:21 Abominations of Heathen Job 30:3-8 Separated from Heathen Psalm 135:15 Demons Roam in Wilderness Jeremiah 10:2 Idols are Silver and Gold Ezekiel 11:2 Signs of Heathen Ezekiel 18 Men that Give Wicked Counsel Ezekiel 20:9 & 14 Sins of Ancestors (Earline's Revelation) Acts 19:19 Not polluted before Heathen Ephesians 5:11-17 Curious Arts and Books Unfruitful works of Darkness

AMERICA IS A MELTING POT I am Scotch, Irish, English and Welch. This makes me a person of mixed races. How many of you have Indian ancestry? How many of you don't know? Earline found out that there are few pure-blooded American Indians.

### EARLINE'S TESTIMONY ABOUT HER HEART CONDITION

Earline

I had a heart condition which was unusual. It never occurred with regularity or under any specific condition. Earline had Cherokee Indian ancestors on both sides of her family.

God gave me a vision of an Indian Shaman or Witch Doctor at an elevated funeral pyre which was burning dead bodies. He was chanting and waving, and saying on the descendants and descendants. This was supposed to be a blessing, but in actuality was a curse, because many Indians

worship demons. This was a curse that came down on my family causing heart problems.

Gene This is a sign of demonic symptoms of disease brought about by a curse. It doesn't follow the medical guidelines. All they can say is that it is inherited.

Earline While taking a tread mill test, I experienced tremendous pain in the chest, arms and neck. I was examined by a heart specialist in Minneapolis who told me that my heart was good but he had written death by heart attack on many people's certificates like myself. (These were people who really didn't have anything wrong with their hearts physically but had a curse spiritually.)

Gene These were people who didn't really have anything wrong with their hearts physically but had a spiritual root to the disease. The prayer of faith will not heal a disease that has a spiritual root that must be dealt with as sin to be confessed. Then the curse can be broken and the person prayed for to be healed.

God is beginning to show the Christian world spiritual roots of various diseases. Pastor Henry Wright of Molena, Georgia is a pioneer in this area. Also Art Mathias who is in Anchorage, Alaska.

Earline A year or so after my dad's death, I found my heart acting up again. Sometimes one to five years would elapse between seizures. I began to ask God to show me why my brothers, dad, dad's brothers and his dad had heart problems.

God showed me Exodus 20 and Ezekiel 18. He told me to repent for my ancestors and myself for the sin of idol worship in Leviticus 26:40-41. The curse of idol worship follows the blood line down to the descendants. I did these

things and have been free from these attacks for over twenty years. I was only the second generation from previous generations of Indians that sinned before God.

Gene You have to forgive your ancestors and ask for forgiveness for yourself. Earline took her older brother, Clyde, through breaking the curse and he is still alive after a heart attack.

Exodus 20 lists the Ten Commandments which are still applicable today. The scriptures about worshipping other Gods are verses 3, 4 and 5. This outlines the curse for idol worship which lasts three or four generations according to God's purposes. (Does anybody know why God curses some sins for three generations and some sins for four generations?)

Ezekiel 18 shows the equity of God's dealings with us. The sin of idol worship is defined as eating upon the mountains (in the groves), lifting up the eyes to the idols (worship), and not walking in God's statutes and judgments (disobedience).

This was a revelation of the sins of the ancestors that God gave Earline through prayer about why her family was plagued by heart attack and death by heart attack. This was primarily the men that were attacked but even Earline, a woman, was attacked. The revelation was the effect of the sins of the ancestors in her family coming through the Indians to cause heart problems and early death. The sin was disobeying the Ten Commandments of having no other Gods before you, which is idol worship, that the Indians committed. Up to that time, we had never heard about the sins of the ancestors. As you look at the list of demons at the end of the lesson, you can identify idol worship; use this list in mass deliverance.

Earline had Cherokee Indian ancestry coming through her father and mother. We were raised in and around Chattanooga, Tennessee which was not far from Cherokee, North Carolina which had a demonic draw upon Earline. We were drawn to make a pilgrimage to the Smokey Mountains every year although we did not make it every year. In the fall, Earline would long to go to the mountains. After Earline was delivered from Indian spirits, she did not have that draw to go to the Smokey Mountains.

When you are a person of mixed races, you inherit the curses coming down through the different races, languages, customs, religions and nationalities. If you have Indian ancestry and are Caucasian, you receive the curses from the Indians and the Caucasians.

The curse would come from those ancestors that had sinned. This means that you can be cursed for ten generations (2046 ancestors) from both sides of your family.

Which of your ancestors didn't sin or that you know didn't sin? It is a good assumption that you have the curse of incest and the curse of the bastard on you. It could come from any of 2046 ancestors back to the tenth generation that sinned assuming it has not been properly broken. You will see the sin repeating itself generation after generation such as bastard after bastard.

We worked with one Indian woman who was a Christian. She had a hard time getting free of Indian curses and demons brought upon her by her ancestral lineage and sexual abuse. She was cursed by being an Indian and by incest which is very hard on a woman being abused by her blood relatives.

INDIAN CURSES (EXCERPTS) We need to become aware of demonic activity rooted in Indian curses. The American Indian tribes were demon worshippers. When the white man arrived, he did many horrible things to the natives and the Indians retaliated by cursing the land from one end to the other, wherever they went.

Many today have Indian blood because of intermarriage, rape and immorality, and this can bring inherited family curses. So many times in deliverance, we uncover previously unsuspected grounds for attack and harassment coming through these channels.

Win Worley, whom I believe was the most-anointed deliverance minister, tangled with a Comanche Indian spirit in a woman. A blue-eyed blonde with Comanche heritage! As the demon manifested and I demanded his name, he answered Thunderbird! And what do you do? I asked. Well, what do you think I do? Stupid! I thunder...I cause commotion. But she won't do it. She is no fun, she just won't do it at all. We haven't given up and are still working on it, but she won't let us do anything. He then called her some obscenities as we closed in and forced him to go and thunder some other place.

Immediately another Indian spirit manifested. Haughtily he announced he was Firebird. I strut, I plan, but she's no fun. This stupid woman! I tell her 'paint your face, fix yourself up' but she just won't do it. She likes to be clean and neat. How sickening! I want her to paint her face and eyes like a harlot, but she won't do it. His frustration over this has ceased for he has gone where it is very dry (Job 30:3-8).

DELIVERANCE OF AN EAGLE SCOUT (EXCERPTS) Excellent testimony - applies to Boy Scouts, Girl Scouts and forms of scouting. This testimony could be similar to the bondage

received from any organization that you give allegiance to that is not of the Lord or has practices that are not Godly. What ungodly organizations are you giving allegiance to?

These three years of learning and games were drawn directly from an Indian background. We were taught about the American Indians. We even had a yell we screamed as a unit: Akeyla, we will do our best! Now I believe that Akeyla was some Indian spirit, possibly a sun God. Through scouting I was introduced to horoscopes. At the end of my Cub Scouting career, I danced my first Indian dance.

In the scouts there was much tedious work to be done, including lots of memorization, scout oaths, law, etcetera. We moved to a new house and more and more I became involved in scouting until soon it was absorbing most of my spare time.

As a Cub Scout summer camp staffer, scouting became my goal. The following summer I worked as a staffer at a regular Boy Scout camp and became an Eagle Scout.

The Order of the Arrow is an organization within scouting which takes scouting from regular troops, elected by their fellow troopers. In the ceremony, we symbolically mixed blood, took a log off of a brother's shoulder and put it on our own; symbolically taking their burdens upon us.

You were given a real Indian name, actually becoming an Indian. The Order of the Arrow deals with many authentic ceremonies and dances from Indian demon worship and dancing before evil spirits. Be careful what you call yourself.

As Guard of the Lodge in the ceremonies that summer, I used my Indian name, and for seven weeks we dressed in authentic Indian costumes. As the spiritual leader per se, of

the ceremonies in which I was involved, I moved deeper and deeper into heathenism and sin.

Shortly after this I was baptized in the Holy Spirit, but no one warned me that much I was involved with was wrong. Everything done in scouting is designed to build up the individual in the soulish realm. One of the big points stressed is self-reliance, rather than reliance on God as Scripture teaches.

Although scouting did much for me and taught me good things I missed at home and in the classroom, now I realize that it was not without penalty. I had to break very strong, ungodly soul ties with my camp director, a scouting professional whom I idolized. For example, the main group sponsoring scout troops is the churches, although scouts teach many unscriptural principles.

The number one supporter of the scouts is the Roman Catholic Church. To those saved and Spirit-filled, scouting continues to control and interferes with spiritual growth.

The next fall, as a growing baby Christian, I began to pray and stand on faith for things. It was my senior year in high school. Because I was now very active in sports and scouting, there was no free time to pray or read the Bible.

Help came from an adopted medicine man, not a natural Indian by birth, but nevertheless he possessed an unholy power, witchcraft, of which he was unaware. I did recognize what was happening because I had learned some truth. He introduced this ungodly control into the ceremonies I was directing.

This man did Indian dances at the camp and cast curses at us: staff, children, parents on visitor's night, and fathers who stayed with the boys. As Chief of the Lodge and Chief of

the Ceremony, I held control. This satisfied a witchcraft-oriented control in my life which craved dominance.

I wanted it to be a witness for Him, but He cannot bless what is already cursed in His Word. Some Scripture that I found which applies to my experiences and bears on the abominations of the heathen are: Ephesians 5:6-17; Second Kings 21:2; II Chronicles 28:3; 33:2,9; 36:14; Ezra 6:21. Ye should know that I am the Lord for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are around about you (Ezekiel 11:12). This is what I had done. Through Ezekiel 20:9, 14 and Psalm 135:15, God spoke to me concerning the many scouting awards I received and the many things which I had made idols in my life.

The idols of the heathen were silver and gold, the work of the man's hands. Indians were great sky watchers, and much of their activity and life was dictated by studying the stars. Thus saith the Lord, learn not the ways of the heathen, and be not dismayed at the signs of heaven, for the heathen are dismayed at them (Jeremiah 10:2).

It was real struggle to praise, pray and read the Word. I grew weary of the constant spiritual battles and pressures but the Lord sustained and kept developing me spiritually in spite of the obstacles.

One deliverance uncovered outer layers of pride, hatred and many other things which had come through the Boy Scout spirits. There was a host of Indian spirits, a stronghold of Indian lore, and Indian witchcraft, tied in with Indian chants and dances.

I had two Indian counselors, Sitting Bull and Geronimo, who filled me with Rebellion, Anger and Resentment toward

authority. It was discerned that I had an Indian chief's headdress at home which hindered my deliverance. This was a demonic stronghold and constituted legal grounds for them to stay. They bound up the spirits so I could go home and destroy the remaining artifacts and other scouting treasures that I had saved. These powerful soul ties had such a control over me and were so much a part of me that this was extremely difficult.

As I began to unpack, I began to realize just how much time scouting had taken in my life. When I began to burn my scout treasures, it produced some immediate deliverance. Although I had already renounced scouting and the Order of the Arrow, so long as I clung to my mementos there was still bondage.

The Lord gave me Scriptures to encourage me: The graven images of their Gods shall ye burn with fire; thou shalt not desire the silver or gold that is on them nor take it unto thee, lest thou be snared therein for it is an abomination into thine house, lest thou be a cursed thing like it but thou shalt utterly detest it and thou shalt utterly abhor it for it is a cursed thing (Deuteronomy 7:25-26; Exodus 20:3; Joshua 7). To me this meant I was not even to save the real gold or silver from the medals and rings but had to destroy them completely. Many of them also which used curious arts brought their books together and burned them before all men and they counted the price of them and found it fifty thousand pieces of silver, so mightily grew the Word of God and prevailed (Acts 19:19).

I had to do away with these idols and curious arts involving the witchcraft of Indian lore. As I was being freed, I began to wonder what part the Illuminati played in the Boy Scouts of America and how they managed to use the organization to further their destructive conspiracy. From my experience, I

believed it has much to do with the control and programming of youth, much as Hitler trained German young people, taking them away from their families.

Immediately following the fire, I noticed I could pray more easily and effectively. I was now able to receive much more deliverance because I had broken the ties with scouting, destroying legal grounds for them to stay. Astrology was cast out. He had come in through studies for merit badges and the demon bragged that Lucifer was the bright and shining star. Evil soul ties with the bright and shining star had to be broken. Astrology said, That stupid idiot burned all that stuff! Why did he do that? Why did he choose that? He broke all the holds we had when he destroyed it all. (There are seven spirits of Astrology.) You will receive a measure of freedom when you destroy cursed objects.

When Indian witchcraft came up, I began to see Indian faces and saw the face of the Indian medicine man who had painted us at camp. His face was running around in my mind, tormenting me, and we cast out his name and his spirit. Next were cast out spirits of Akeyla, Matoula (the medicine man I played), War Whoops, and Indian Folk Lore.

I had renounced the legend I learned from the Lenelanapa, the Indian tribe from which the ritual came. The spirit of Lenelanapa (real men) was thrown out. There was a spirit and curse of Baby Pow and Baby Pow Reincarnation. Baby Pow claimed to be the founder of scouting and this spirit told us that scouting takes the boys from their mothers.

There were many dance spirits including Rain Dance and Hoop Dance. Astrology or Indian Lore Merit badges stress the golden rule in scouting, stating that the principle is found in ten major world religions today.

However, in practice they do not warn about the God of this world, and they actually promote other religions as well as Christianity. The scout spirit is mentioned frequently and I believe there is an evil spirit driving this movement.

Candles are featured in their ceremonies and they teach scouts can become a candle in the dark. This is a parody of what Jesus taught about being lights in the world.

I learned much magic as a Cub Scout and a magic award to be earned got me started into a study of magic. Scouts are absolutely nonsectarian in their attitude towards religious training.

Leaders are urged to neglect none of the boys, for among them somewhere may be the man who will lead the world to everlasting peace. Certainly this sounds like the Anti-Christ and scouts are programmed to think that a one-man ruler of peace will come.

When I researched the seemingly harmless Indian rituals we had used in ceremonies, I learned of their connection with demon worship. They were designed to appease the evil spirits.

Some were also spectacular and often remarkable ceremonies pertaining to their many secret societies. These were similar in many ways to Odd Fellows, Free Masons and other lodges, involving sun worship and rooting back to Baal worship. It was believed that tobacco was popular with the spirits and Gods, and therefore it was often used in ceremonies. In dances and rituals the high point of performances came when the chief participant would lose normal control of himself and enter into another state of existence, the realm of his unconscious. Rites in many cases called for personal tortures which summoned a vision to

bring wisdom and power. How I praise God each day for deliverance from the lies and deceits of the enemy.

PRAYER I forgive American Indians and my Indian ancestors for witchcraft against the white man, me and my relatives; for deep-hidden-seething anger-bitterness-resentment-hatred of the white man; for cursing the land people; for eating and drinking flesh and blood; and for worshipping demons. I forgive the white man for rejecting and enslaving them on the reservation. I forgive the war women for the Jezebelic matriarchal rule of the tribe.

I forgive the witch doctors and shamans for cursing the descendants, dedicating them to Satan, and causing physical problems and diseases. I forgive my ancestors.

I ask forgiveness for myself for the sin of idol worship and disobedience as described in Exodus 20, Leviticus 26 and Ezekiel 18. I ask you to forgive me for any sins associated with Indians such as Scouting. I will destroy Indian artifacts, break ungodly soul ties and break ties to Indian organizations.

I break the curses of incest, rape, immorality and the bastard. I break spiritual roots to any diseases brought about by curses. I break American Indian curses on me and my descendants back to when the white man came to America. I do this in The Name of Jesus Christ, Lord, Master and Savior.

I come against spirits that have been renounced and legal rights taken away; I command that they come out with their families and works as their names are called.

# LIST OF DEMONS

Alcoholic spirits (especially Break curse of loss of prosperity  
firewater & whiskey) Blood brothers & sisters (break ties)  
Akeyla (Sun God) Baby Pow Astrology Baby Pow  
Reincarnation Anger Baal Worship Ancestor Gods Beads  
(white - peace; purple - war, Aiy death or mourning) Anti-  
Christ BirdGod (Crocodile) Amulets Bitterness BatGod -  
Jaguar Cannibalism (Ojibway, Medicine Man) Buffalo Caribou  
spirit Buffalo child (Croaton) Curse on Arrowhead Blood  
thirsty Curse to cause cutting off Curse of firstborn to pass  
Hopa doll thru the fire Indian rituals Child sacrifice Hypnotic  
trance Charms (war, health, ward Idol worship off evil  
spirits) Incantation Chac (water God) Indian Astrology spirits  
(believed to Drums be ruling spirits) when a star comes  
Dominance earth, it is believed to change into Dances (owl,  
charcoal, sun, demon.) snake, duck, chicken, Indian Art  
horse, fire leaping, fish, Indian artifacts alligator, crow,  
ghost, Indian chants buffalo, scalp) Indian corn Desertion  
Indian curses Elk Spirits Indian drumbeat (Voodoo worship)  
Divorce Indian eye Eliminate curse American Indians Indian  
Fireside Humor spirit (Sioux) Earth Mother Indian folklore

Eagle Indian Jezebel

Estsanatlehi (old woman Indian Magic who rejuvenates self)

rattles, rawhide, roots, twigs, berries

arrowheads, string, gourd

Earth monster Tlalal-tecuhtli beaks of birds, bird wings, pure white

Hiawatha (glandular mal-pebbles, turquoise, eagles, blackbirds,

functions, swelling) peace pipe, bones)

Father sky Indian magic spirits

Fox spirit (makes a witch Indian pass thru fire)

Indian pierced ear spirit

Mythology spirits (for youth)

pass thru fire) Indian pierced ear spirit

Fireside dancer Indian pierced ears in women, men and

Fear of lack of provision children

False prophecy thru money Indian scalp spirit

False Indian prophecy Indian spirit of bondage

False tongues Indian spirit of poverty

Feathers Indian spirit of war

Firebird Indian Sorcery

FireGod (Xiutechli) Indian witchcraft (ability to turn ones-  
Great Buffalo spirit self into a bear, wolf, fox, owl, snake)

God of War (Ojibway) Inherited incest

God fowls of the air (Ojibway) Knives

God of the stars (Ojibway) Ka-du-te-ta (older women who  
never die)

God of herbs of the earth Kachina doll

(Ojibway) Lenelanapa (Indian Macho man)

Great Spirit Longhouse

Great Lodge Maid of the Mist

Great White Father Masks for dances

God of the harvest Matolu (chief)

God of death (Aztec) Medicine Bag

associated with group KISS Medicine Lodge

Geronimo Medicine Man

God's eye Medicine tipis

Great Father Mediums

God of hunting (Ojibway) Moloch

Greed Moon worship

Heavy heart Mother earth

Human sacrifice Murder

Hoop dance Nakedness

Horoscopes Necromancy (Ojibway & Cherokee)

Hatred Order of the Arrow

Peyote eating (open to all drug Spirit of the Sky spirits) Spirit of the Moon

Power over life of animals Spirit of Happy Hunting

Power over death of animals (powerful death spirit)

(especially wolf) Crow medicine men Spirit of Animals

Peace piper Spirit of Trees

Peace pipe worship (Calumet) Spirit of Grass

Poverty Spirit of Water Pow-wow Spirit of Stones Prayer to the Dead (Winnebago, Peyote cult) Spirit of Maize Pride Spirit of Maple Syrup in trees Priesthood of the Bow Spirit of Nature Worship Rejection Spirit Guides Raccoon spirits Squash Blossom Reincarnation Squirrel Spirits Raindance Stag Rebellion Stooped shoulder Resentment Superstition Retaliation Submission to tribal custom Religious spirits (prophets, priests) Sweat lodges & puberty rites Regeneration, green corn dance Teepee Sacrifice to God of the Harvest Thief Sacrificial pole Thunderbird (Eagle) no head, beak full Scout Idols of rows of wolf's teeth, powerful Scout Oaths ruling spirit in American Indians) Scout Societies Sisuitl (soul catcher) Seances(Croaton) Thunder God (Ibeorhum) Serpent swastika Tobacco Spirits (nicotine, cigarettes, Shamans (medicine man) seer cigar) Sitting Bull Si-ka-ma-hi-fi (Elder creator Totem pole (Spirit of Theclan) spirit, Hidatsa) War God Snake dance Warpath Song to the Morning Star (Pawnee) War Whoops Sorcery Wigwam (Ojibway) Sun worship Sun Dance (all) Will of Wisp Spirit of the Prairie wolf Woe from long march (Mohawk), Six Spirit of the Sun Nations Spirit of the Clouds Wolf Break curses of Half Breed

REFERENCES Annihilating The Hosts Of Hell, Books 1 & 2 by Win Worley

## SECTION 20 - ALASKAN NATIVE CURSES

PREFACE Alaska's indigenous people are jointly called Alaskan Natives and could be called Alaskan Indians or American Indians. There are similarities to the Apache and Navajo Indians. Alaskan Indians are more closely related

genetically to other American Indians than they are to Alaskan Eskimos. This land is the deeply-revered home for Native people.

**SOCIAL ORGANIZATION** Matrilineal (traced through the female) descent and inheritance characterized Aleut kinship patterns. A fundamental Athabaskan trait based kinship on matrilineal descent; matrilineal halves were known as Raven and Seagull.

Patrilineal-related crews conducted rituals prior to whaling and walrus hunting and called on shamans for assistance. Gambling was a favorite pastime of many Native men.

The captain was a substantial figure, responsible for many activities including the whale hunt, the ceremonies, festivals, religious rituals and trading expeditions. In Inupiat belief and practice, husband and wife both must carry out their spiritual and secular responsibilities so the captain was worthy to receive a whale.

Preferential female infanticide was practiced, but due to the many accidental deaths suffered by males, the number of adult men and women tended to be fairly balanced.

Individuals were born into these totemic corporate groups which traced their origins from mythical or legendary incidents. The clans were typically named after an animal or mythical being. For example, the Kiksadi, an important clan among the Sitka people, claimed the frog as its major symbol or crest. Classes are usually divided into the nobles or aristocracy, the commoners and the slaves.

**Gender Roles Among the Alutiiq**, gender roles for men as women and women as men were both recognized. Despite the cultural emphasis on male hardiness and self-reliance, there was a recognized role in Unangan society for the male

transvestite who dressed and worked as a woman. They were often considered experts in healing.

Marriage Wealthier males occasionally had several wives and, among the Gwich'in, might use younger males to sire heirs by their younger wives. These long-standing relationships could include short-term exchanges of spouses as part of the generosity between the two families. Among the Gwich'in, high-status women occasionally had unions to brothers (woman married to several men).

An individual was a member of one side, Raven and Eagle or Wolf, and had to obtain a marriage partner from the opposite side; to marry or have sexual relations with a member of one's own side was considered incestuous. Marriages, particularly among the nobles, were arranged by the mother and her brother for the woman's children.

**RELIGIONS** The first foreign religion introduced into Alaska was Russian Orthodox. Alaska has been subjected to catholic religious influence. In 1882, Jackson convened a meeting of Christian missionaries from various sects interested in proselytizing in Alaska and through mutual agreement, different sects were assigned to different areas of Alaska.

**BELIEFS** Unangan Although little is known of the Unangan belief system, they appear to have conceived of a creator deity related to the sun who was instrumental in hunting success and the reincarnation of souls. Small images of the creator, were carved from ivory and hung from the ceiling beams. The creator, however, had little impact on everyday life which was instead influenced by two classes of spirits, good and evil. Animals also had spirits. The most important ones were those of the whale and sea otter. The Unangan

believed in the reincarnation of souls which migrated between the earth, a world below and a world above.

## Aleut

Aleut men wore a variety of amulets and charms that were thought to provide special powers from the animal spirits to enhance success in hunting.

## Koniag Alutiiq

Koniag Alutiiq cosmology was elaborate consisting of origin accounts involving a primeval sun-man, accounts of spiritual forces, and numerous oral texts about how the universe functioned and how humans were supposed to behave. Both good and evil spirits existed.

Central Yup'ik Among the Central Yup'ik was a universal cosmic presence who coordinated existence and established a basic ordering framework. The first of these is that all living beings have a spiritual essence that is sentient and volitional and human beings must maintain respectful relations with the animal and organisms on which they depend. The second principle is that of reincarnation or cosmological cycling of the spiritual essence, the person of life. Powerful spiritual beings controlled the recycling of different animal, fish and bird forms and determined where they would go to give themselves to worthy people.

Inupiat The Inupiat belief system appears to have been based on the principle of reincarnation and the recycling of spirit forms from one life to the next. This was true of both the human and animal worlds. Names of those who had recently died would be given to newborn infants. Animal spirits were seen as critical for only if they were released could the animal be regenerated and return for future human harvest. Consequently a great number of special behaviors were accorded various animals including offering marine mammals a drink of freshwater, cutting the throats or skull to release the spirit, and taking care to make maximum use of the products. Shamans had a special place in Inupiat society as curers, and forecasters of weather and future events. Healers (usually women) expert in the

medicinal uses of plants also helped maintain Inupiat health.

**Athabaskan** A critical set of beliefs revolved around the similarities between men and animals in the distant past. Both have spirits and in the past they communicated directly with each other. These ancient relationships had been transformed by the acts and antics of Raven, a culture hero and trickster who constantly disrupted the moral order by deception. The legend cycle, told in stories to Athabaskan children, is composed of tales concerning the activities of Raven, along with other mythical beings which exemplify concepts of right and wrong in Athabaskan culture.

Despite the transformations, important relationships between the spirits of men and animals continue. Humans must remain respectful through ritual practices, such as sexual abstinence and taboos, in order to remain in the good graces of the animal spirits. Some individuals might obtain power through a special relationship with the spirit of an animal species. Malevolent spirits must not be offended. Among the Pacific Athabaskans, the shaman was an important intermediary with the spirits. Shamans acted as both magician and medical practitioner and could have either a good or bad reputation. Curing and predicting future events such as weather and hunting success were important activities of the shaman. Among the upland groups, shamans utilized scapulimancy, a method of divining the location of game when hunting success was limited.

**Tlingit And Haida** The belief system of both the Tlingit and Haida were linked to the Raven, a supernatural trickster through whose activities most of the universe's features came to be. Other animals were also important as actors in

Tlingit and Haida myths and legends; particularly important were bears, the Thunderbird and a variety of other mythical beings and spirits whose acts influenced human affairs. Tlingits undertook purification and cleansing by immersion in freshwater to acquire personal guardian spirits to assist them in daily life. Both cultures had a strong belief in reincarnation which was identified by dreams and physical or behavioral similarities of new born children to some recently deceased person. The shaman was a powerful ritualist in both societies who acquired spiritual forces through fasting, abstinence and retreat to nature to assist in curing, foretelling future events, and of major importance, identifying witches who were damaging other persons. Shamans, unlike other Tlingits who were cremated following death, were buried in boxes, and accompanied by their spiritual materials, taken to uninhabited forest areas at a distance from villages and camps. Their remains were never bothered out of respect and fear.

**KNOWLEDGE SPECIALISTS** Among the Alutiiq, knowledge specialists were present whose expertise covered different domains such as medicinal healing, divination, marshaling spiritual forces, and maintaining social order. Apparently unique among Alaska Natives, Koniag Alutiiq communities had persons known as wise men (revered elders who were the ritual leaders of the winter masked ceremonials. As bearers of the cosmological truths, they were capable of communicating with the most powerful spirits as well as with the spirits of the animals. For Koniag Alutiiq, the influence and capabilities were viewed as separate from, superior to and more important than the shamans.

Kalaik, both men and women, had spiritual assistants whose powers they called upon to predict the outcome of hunts, battles and travels, and to discern, and endeavor to alter weather, prevent calamities, and heal certain kinds of

sickness. Some sources suggest that certain shamans obtained powers from evil spirits and that bad shamans used their powers to bring harm to humans. Shamanic powers were activated spiritually through unusual clothing, facial painting, special objects, rattles, whistles, song, dance, gestures, and formulaic verbalizations. Another category of knowledge specialist was the medicinal curer who utilized a diverse array of more physically-based techniques in their healing practices and passed their knowledge on to descendants. Included in the repertoires of these healers were herbs for beverages, foods and poultices, acupuncture, blood letting, surgical procedures and bone setting.

Shaman Battle Shamans were thought to travel great distances to see events in other communities and do battle with other shamans. A challenger traveled to the spiritually-significant Augustine Island, an active volcano located in lower Cook Inlet, where he found Abshala. On the island, Abshala was ultimately victorious as his spectacular display of fiery rockets overwhelmed the rival, forcing him to admit defeat and depart.

**SPIRITUAL CEREMONIES AND RITUALS** Fathers, supported by their kinsmen, were responsible for hosting the feast and distributing food and gifts to guests who were invited to witness the ceremonial transformation of a young man after a successful sea lion or bear hunt. Central to the religious practices of the Alutiiq were the masked winter dances and ritual performances conducted. A primary focus of these activities was to thank and show respect to spirits controlling the availability and abundance of game. Presentations included dramatic appearances and disappearances from the smoke hole in the ceiling. Through the drum, the heartbeat of the spirit was felt and it joined the heartbeats of all participants in the ceremonies through

song and dance. New clothes and equipment were brought out because this was a festival of renewal, or insuring the continuation of life. Due to a combination of grieving and fear of the corpse, most were cremated but shamans would be interred in coffins away from the community.

**Menstrual Period** A number of taboos were imposed and she was expected to stay away from contact with men and their hunting gear for fear of polluting it from the ritual associated with a young woman's first menstruation. During the seclusion, she received focused training on her physical transformation, on the behavioral taboos and requirements during her menstrual period.

**Slaves** Slaves were fairly numerous and were important in both trade and providing labor. They were also important at potlaches when they might be either killed or released. The Koniag also held a substantial number of slaves, who consisted primarily of women and young people captured in raids or battles. Slavery was practiced among a number of Athabaskan groups, but was almost incidental, typically consisting of women or children captured in raids from other groups.

**CEREMONIAL PARAPHERNALIA** Wooden masks were used in some dances to invoke the presence of powerful spirits. The exquisite quality and rarity of such lamps suggest they may have been used only in rituals. The Koniag used small carved wooden dolls for several purposes. These may have been used in ceremonial performances or attached to dance masks.

Among the Koniag and lower Kenai Peninsula Alutiiq, dances to mollify evil spirits were a part of the ceremonies. Alutiq masks were the presence and embodiment of spiritual forces. One of the most important practices was the

bringing out of elaborate masks that embodied the spirit who was honored by such representation.

The Yupiit cosmos was inhabited by many spirits including those of the deceased. Spirit poles were erected by graves to keep the spirits of the dead who wished to be reborn from disrupting the world of the living.

Masks representing animal and other spirits were an important part of religious ceremonies and dances among the Central Yupiit. Since it was believed that the seal spirits would return at that time to the vicinity to witness the ceremony, noise was kept at a minimum in order not to disturb the seal spirits. The shaman had a special role for he was to leave the festival and travel to the home of the seals to see if they had been satisfied with the human efforts.

**OBJECTS** The Chugach paintings in Prince William Sound are believed to be ritual art forms made by whalers to call up powerful spiritual assistance for their hunting efforts. Some of the smaller objects include bear's heads and an extraordinary figurine that depicts a human to bird transformation. Another type of figure is the shaman's doll. Prior to the beginning of the masked ceremonies, the shaman brought out the doll and visited each household where the heads placed marks on the doll indicating what they hoped the spirits would provide for them during the upcoming season.

**ADORNMENT** Nose pins were worn by men and women. Flat circular discs made of wood or ivory were inserted into slits in the area between the lower lip and the chin. Nunivak men wore ivory labrets through pierced holes below both ends of the lower lip.

Tattoos Simple tattoos, usually from short straight lines, were inscribed on the hands and faces. Three parallel straight tattoo lines down the lower lip were common among women. Some men and women also had relatively limited tattoos, usually single lines encircling the face or crossing the cheeks. Among the Koniag these were utilized by shamans and others who participated in ritual ceremonies.

WHALING A very elaborate type of visored headgear was worn by the Koniag whalers that was a symbolic component of their ritualized hunting transformation into a type of killer whale. Whalers were ritual and knowledge specialists who were viewed with both awe and horror by their fellow Alutiiq. Koniag whalers left their villages and went to solitary retreats in caves or secluded coves in April, perhaps a month prior to the arrival of whales, to ritually transform themselves. They had to activate their amulets or talismans through ritual procedures to access their power.

Perhaps the most unique practice of the Koniag whaler was the use of rendered human fat in their hunting. Then he would proceed into the bay and after vocally calling on his spiritual supporters and the sun for assistance, would go and harpoon the whale. Once the whale was struck, the whaler would use song and motion to tow the whale ashore. At the conclusion of the whaling season, the whaler had to ritually cleanse and decommission himself. Only by transforming himself back to his other human form would he be able to return to the village and live. Whalers had to go through a similar set of ritual preparations and also were said to use human fat to keep struck whales in the bays.

Unangan whaling was a highly ritualized activity for which men and their wives prepared themselves by abstinence and other behaviors to make themselves worthy. The stone

harpoon heads were coated with a magical poison concocted from the aconite plant. During this time, the hunter who struck the whale secluded himself in his house and pretended to be ill hoping that the whale likewise would become sick and die.

**Hunter's Wife** Throughout these preparations and practices, the whaler's wife, who had remained behind in the village, had a strict set of behaviors she was to follow including not leaving the house, limiting her movements and keeping her voice down.

**Wives** observed many taboos and rituals to assist their husbands' hunting. These included a broad range of activities such as cutting skins at certain times, eating certain foods or looking in certain directions. It was thought that if those taboos were broken, then bad luck would befall the husband's hunting efforts.

**HUNTING AND FISHING** Halibut hooks were carved with representations of powerful spirits called upon by the fishermen to assist their efforts. A strong spirit was needed to overcome the strength of the halibut. Special clubs were made for dispatching the powerful halibut when brought to the surface where they were ceremoniously greeted and thanked. ANCSA also explicitly extinguished all aboriginal hunting and fishing rights.

**WARFARE AND PEACE** The Koniag were reported by Russian sources to have traditionally tortured some male captives prior to killing them. The Koyukon, Gwich'in and Dena'ina were noted for warfare. Warfare was a common practice among both Tlingit and Haida. Feuding, the perpetuation of multi-generation hostilities between two clan groups, was also well known.

A major mechanism used to restore balance was the Deer ceremony. This was a sacred ritual involving, among several elements, the exchange of high ranking persons from the two clans; their role was to demonstrate the dampening of anger and rise of peaceful feelings.

Within the local group, tensions between men could be controlled through the song duel. In this event, a man who felt wronged by another would challenge him to an exchange of belittling songs.

DWELLINGS Steaming provided a combination of cleansing, spiritual purification, relaxation and socializing for the people. Finally, the building became the ceremonial structure during the winter festivities, religious rituals and ceremonies.

BOATS Special thanks were given to the tree prior to felling and each morning the craftsman prayed that his efforts would be well received.

TOTEM POLES Mortuary posts were erected in memory of a deceased clan head often having a niche carved in the back for placement of ashes of the deceased. Chief Skowl, a Kaigani Haida, erected a pole with carved images of Russian Orthodox priests to memorialize his opposition to Christian beliefs.

MUMMIES The special importance of death and the spirit of the deceased is apparent in the distinctive mummification practices of the Unangan. Mummification was practiced to preserve the spiritual power which resides in each person.

These powers could be solicited at a later time by emboldened Unangan hunters who visited the caves and took a bit of flesh from one of the mummies, hoping it would bring assistance in whaling. But this was dangerous and

those who sought such power might be subject to insanity, severe sickness, and early death.

**HISTORIC CHANGE** In the aftermath, Russians began asserting total control over Koniag life, acquiring hostages and requiring males to hunt sea otter, often in distant waters. The Unangan were violently subjugated and decimated by disease. Russian Orthodox clerics tried to stop many abuses against the Unangan. The priests quickly became critics of the brutal Russian American Company practices toward indigenous people and argued for more humane policies. Russian methods had changed by this time with severe terms of trade and missionaries replacing outright subjugation. The legacy of the Russian period included smallpox and venereal disease that wreaked great havoc throughout the southern coastal regions.

In the eighteenth century, a violent group of men, driven by the ruthless quest for profits at any cost, descended on the Unangan, and their coming eventually resulted in the destruction of this unique system of cultural adaptations.

The outposts were manned by an extremely uncouth and rugged breed of soldier who apparently contributed substantially to the difficulties of the Native groups. One of the results of the military presence was teaching the Tlingit how to make homebrew.

Unfortunately, less savory traders brought liquor to Native villages, causing major problems. This contact brought new material goods, opportunities for trade and labor, and diseases which decimated the north coast in the 1880's. But no Alaska Native groups were able to escape the ravages of disease.

FUTURE There are also significant problems associated with cultural changes such as alcoholism, drug addiction, heart disease and diabetes from altered diets, high rate of fetal alcohol syndrome, and serious abuse of women and children. Alaska Natives are also incarcerated at disproportionate levels and experience the highest suicide rate in the nation.

PRAYER I forgive my ancestors, descendants and others, ask you to forgive me and I forgive myself for worshiping traditions and idols, alcohol and drug abuse, rape, sexual abuse and perversion, murder, self bitterness and hatred, occult, Americans and religions for suppressing religious and cultural practices, having to depend on welfare, reversing gender roles; multiple spouses; false religions and demonic beliefs, ceremonies, dances and rituals, having demonic paraphernalia, talismans, amulets, charms, spirit poles, objects, adornment and tattoos; sins of Alaskan Natives, Indians and Eskimos; Russians, traders, soldiers and others for mistreating my ancestors; those who brought alcoholism, drug addiction, heart disease, diabetes, fetal alcohol syndrome, serious abuse of women and children, incarceration and suicide upon my people; being warlike, taking slaves, barbarism, torture and cruelty; following shamans and wise men; for worshiping and following demons; tribes, clans and groups for their demonic beliefs; preferential female infanticide; following myths and legends; transvestites, adultery, wife swapping and incest; seeking help from evil spirits; worshipping animals and their spirits; reincarnation and ancestor worship; acquiring guardian spirits; seeking forbidden knowledge; demonic healing and divination; worship of nature and earth; transformation into animals and animals into humans; fears of death and shamans; mistreating and killing slaves; cutting the flesh; using human fat and mummies; magic and witchcraft; superstition and taboos; insanity, severe sickness, early

death and diseases of Alaska. I do this in THE NAME OF JESUS CHRIST: LORD, MASTER AND SAVIOR. We come against spirits that have been renounced and legal rights taken away, and command that they come out with their families and works as their names are called.

BASIC DELIVERANCE 1. Prayer 2. List of Demons for Basic Deliverance

Spirits of Rejection Spirits of Bitterness Spirits of Rebellion

LIST OF SPIRITS Rape, sexual abuse, sexual perversion, murder, self bitterness, self hatred, occultism, welfare dependence, reversing gender roles, multiple marriages, false religions, demonic traditions, beliefs, ceremonies, dances and rituals; slavery, having demonic paraphernalia, talismans, amulets, charms, spirit poles, objects, adornment and tattoos; Alaskan Native, Indian and Eskimo spirits; alcoholism, drug addiction, heart disease, diabetes, fetal alcohol syndrome, abuse of women and children, incarceration and suicide; barbarism, torture and cruelty; following shamans and wise men; worshiping demons; tribe, clan and group spirits; female infanticide; following myths and legends; transvestites, adultery, wife swapping and incest; seeking help from evil spirits; reincarnation and ancestor worship; animism, guardian spirits; seeking forbidden knowledge; demonic healing and divination; worship of nature; transformation into animals and animals into humans; fears of death and shamans; cutting of the flesh; using human fat and mummies; magic and witchcraft; superstition and taboos; insanity, sickness, death and diseases of Alaska.

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recommended for study. Native Peoples of Alaska (A Traveler's Guide To Land, Art, And Culture) by Jan Halliday with Patricia J. Petrivelli and The Alaska Native Heritage Center The Wolf and the Raven (Totem Poles Of Southeastern Alaska) by Viola E. Garfield and Linn A. Forrest Alaska Geographic (Russian America), (Inupiaq and Yupik People of Alaska) and (Native Cultures in Alaska) Russian America is especially recommended. Alaska, An American Colony (A New History) by Stephen Haycox