

## Independent Study Outline

The focus of this study is to use anthropology to create, within the realm of fantasy, believable beings. Anthropological theories will be used in a bottom up approach to design these races and ethnographic data will provide specific ideas and concepts for building upon the theoretical framework. It will be noted in a short paper, at the end, how far anthropological theory and ethnography was readily feasible (within my limited understanding) and when creative innovation was needed and for what issues.

Responsibility in examination and assessment:

- 1) Student has a custom web site at <http://lycadican.sourceforge.net> using creative characters/races as the basis for an "adventure"/roleplaying game project by designing diverse cultures. The intent: To build on and flesh out "ethnic characteristics" especially symbolic influences i.e. Blood, etc. For cultures. Extensive reading req. List to be forwarded.
- 2) Grade Base: Final paper assessing the usefulness of ethnographic material in terms of application to the construction of culture.

Notes from Independent Study

Notes on Anthropological Theory:

### **Mary Douglas**

Use same symbols for same situations.

Patterns of symbols give meaning.

More value put on social constraints the more value they put on symbols of bodily control.

#### **4 systems of natural symbols**

- 1) Body organ of communication.
  - 2) Relation of head to subordinate parts is a model of central control.
  - 3) Favourite metaphors of state craft is flow of blood in arteries, sustenance and restoration of strength.
  - 4) Body is a vehicle of life. Vulnerable in different ways.
    - 5) There is danger to it from lack of co-ordination or food or rest.
    - 6) Failure to control quality of what it absorbs.
    - 7) Fear of poisoning.
    - 8) Protection of boundaries.
    - 9) Aversion to bodily waste products.
    - 10) Frequent purging.
  - 11) Possible uses of bodily rejects and payoff from such practices.
    - 12) Not really controversies of spirit and matter.
    - 13) Body not primary vehicle of life and spiritual and body irrelevant matter.
    - 14) Millennial tendencies. Society is a system which doesn't work.
    - 15) Personal relations in sinister group of social system.
    - 16) Body is a symbol of evil (structural system vs. Free will).
    - 17) Not interested in enemies, believes in a Utopian world w/o institutions.
    - 18) Goes in for frenzies and welcomes letting go.
    - 19) Seeks bodily ecstasy in explosive advent of the new age.
    - 20) Distinguish flesh from body.
    - 21) Spirit is found in nature and the wild.
- Symbols used as regulators or channellers of power.

Navaho

- Error in ritual may cause them illness later or reduce the rituals effectiveness.
  - Traditional Navaho binds power by ritual formula.
  - Peyotist tries to sway god with his fervour.
- When the social group grips it's members in tight communal bonds the religion is ritualistic. (External concerns, no private judgement or internal motives, dependent on a community).
  - When the social group does not have tight communal bonds the religion is not ritualistic. (private, internal, not blind loyalty, alone - not dependent on the community).

Dependent on the community	Independent
Members in tight communal bonds. Social groups are solid.	Loose communal bonds. Social groups are fluid and fluxuating.
External concerns, no private judgement or internal/self motives	Private and internal. Not blind loyalty
God is external and feared	God becomes like the people
Judges according to strict conformance to laws. Looks only at the "letter of the law"	Judges according to the intentions and capacities. Looks for purpose behind the laws.
More magic	Less magic
Views non-ritualist as ignorant and unreligious.	
Religion of external signs	Religion of internal feeling
Concerned w/ correct orientation in elaborate cosmic categories, transgression and purity. Works	Concerned with faith and joy. Grace
	General patterns of behaviour, less conformal.
Not much need for preoccupation with formalities of social intercourse.	
Loyalties generally short term	
Techniques of conciliation need not be elaborate or publicly instituted.	
Tend to live in closed terrain, swamps, mountains, forests, etc.	Tend to live in open terrain: plains, tundra, plateau, savannah, etc.

- Migration cycles can be used for/as the primary scheme for conceptualisation of time and space.
- Peoples behaviour to their god Speech Patterns  $\equiv$  Behavior and Interaction corresponds to their behaviour to each other.
- Religious and social forms are generated by the same types of experiences. Ritual is equivalent to communication.
- Urban centers only exist on the back of agriculture. Creates a hierarchy right away (via religion too).

### Speech Systems

There are 2 types of speech:

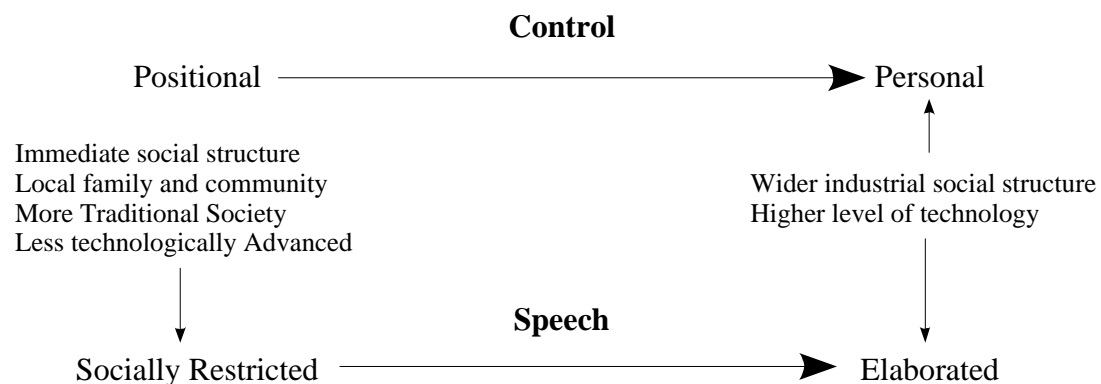
- 1) Elaborated: flexibly organised, requires complex speech planning, is adapted to make the speakers own intentions known and explicit. **Conceptual and free from ties to the social structure. Elaborated speech is a product of division of labour.**
- 2) Restricted: rigidly organised, emphasises immediate social structure, utterances have two purposes:
  - 3) Convey information.
  - 4) Express, embellish and reinforce social structure.

- As a child learns his speech he learns the requirements of his social structure. Every time he speaks his social identity develops and is constrained. Orients him socially, intellectually and emotionally.

### State Family Control Systems

-This model is really only useful for state societies.

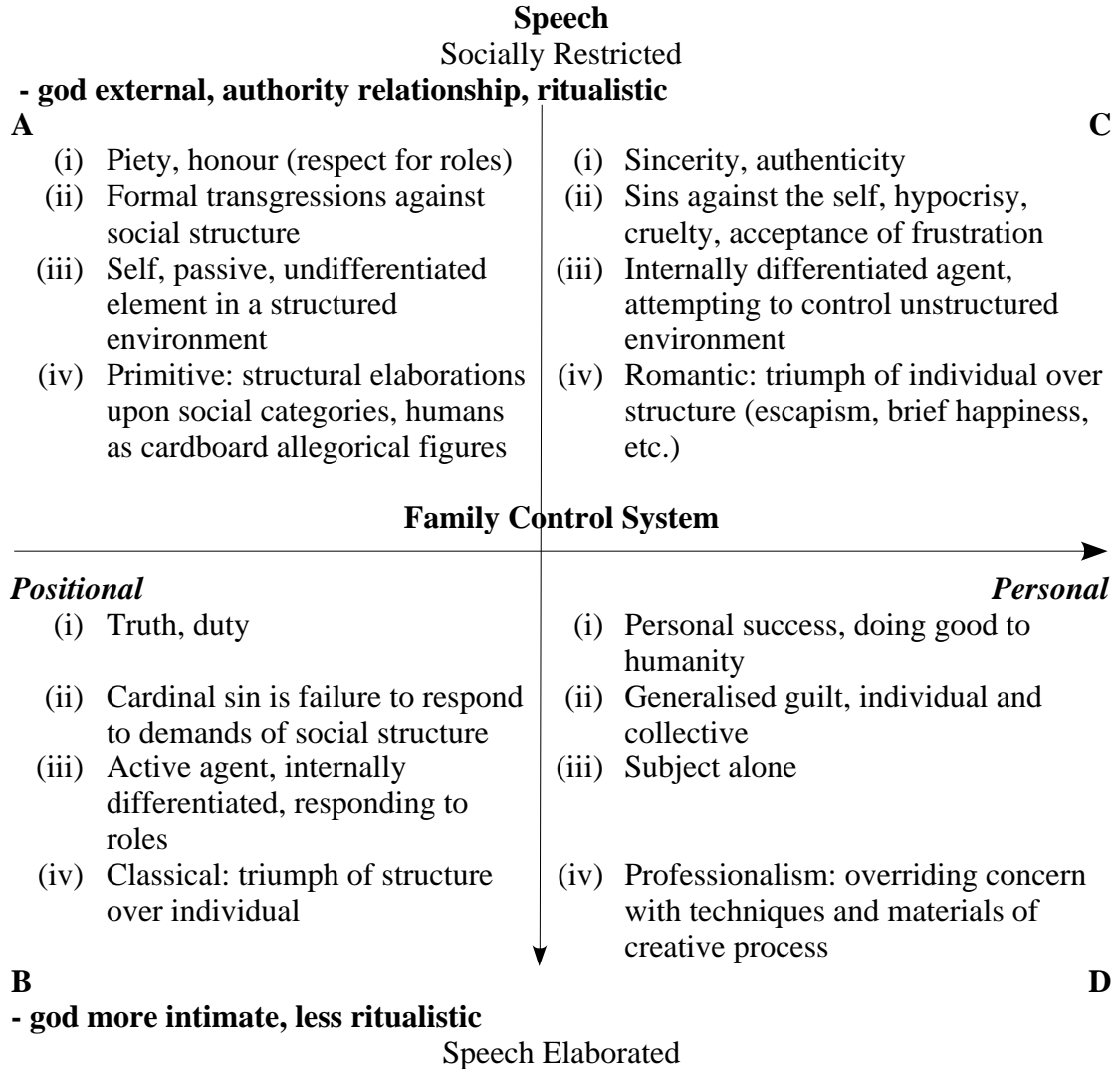
- Positional. When a child learns restricted speech language is not a means for transforming the self. "areas of self" are not differentiated. Motivations of others do not cause inquiry or verbal elaboration. His identity is reflected to him by concrete symbols of his group. **Impersonal, positional control, ritualistic**
  - Critical aspect of the family is the expression of authority ("...because I told you to." or "boys don't do that," or "That is the way children are suppose to act," etc.) This either limits or increases verbal interaction in authority relationships. If the behavioural constraints are not obeyed the relationship can quickly change to reveal naked power and may become punitive (as a result of "rebelliousness" which is a challenge to the authority and culture).
- Personal. (This is important whenever the consequences of peoples actions are great, like magic-users.) **Conscience, ethical.**
  - No fixed pattern of roles - autonomy and individual value. Parents feel bound to answer questions with the best possible explanation.
  - Curiosity is used to increase verbal control, elucidate causal relations and teach one to assess the consequences of his actions.
  - All behaviour is controlled by being sensitive to the personal feelings of others, by examining one's own feelings. ("how would you like it if you were .... ?", "...b/c dad isn't feeling good ...")
  - Free from system of rigid positions but bound to a system of feelings and abstract principles.
  - Child has good development and verbal skills and therefore does better in school and is more likely to attain a higher social position (eg. Prime Minister or president).
  - Family concerned over child's development and success, probably not b/c of ambition but survival in a changing world.
  - Does not internalise social structure - move from ritual to ethics.



- As speech sheds social harness it becomes a specialised, independent tool of thought.
- This change in speech can mirror changes in religious worship.

**General Cosmological Ideas**

- |       |                  |
|-------|------------------|
| (i)   | Cardinal virtues |
| (ii)  | Cardinal sins    |
| (iii) | The idea of self |
| (iv)  | Art form         |



- A** Most primitive cultures where speech forms are strongly tied to a stable social structure. Language confirms social structure which is based upon unchallenged metaphysical assumptions. Virtues uphold social structure, sins are transgressions against it. The self is a thing that just deals with external conflicts. This gives rise to totemic religion. This class emerges whenever literacy is low and social structure is stable.
- B** Speech and thought are tools of decision making, but social structure still has a strong influence -underlying assumptions not challenged. Philosophy used to examine and justify society. Truth and duty indicate that the social structure rests on a rational foundation which justifies allegiance. The dangers of an individual rejecting the claims of society would be recognised though condemned. Peoples roles are very well defined (i.e. Gender, class, etc.)
- Aristocracies exist who's aspirations are relatively fixed. Also sections of the middle class. Certain professions and highly educated sectors of society favour positional control systems. (i.e. Military, lawyers, engineers, mathematicians, etc. Those dealing with abstract systems).
- Strong emphasis on achievement.
- C** Unstable, transitional phase. Eg. Mother of high/professional classes by education and aspirations married into a working class environment, might bring up her children by the techniques of personal control but be obliged to use restricted speech for the rest of her social relations. We assume that a move from C to D is made in the persons lifetime. Individual valued above social structure; literature of revolt.
- D** Elaborated speech is used to review and revise existing categories of thought. Challenging received ideas is their profession. They apply their minds to rethinking, this is valued and accepted. Professional success leads to social and geographical mobility that detaches them from their original community They will not likely impose positional control on their children. Professions that favour this are those dealing w/ human relations: psychologists, anthropologists, novelists, philosophers, political scientists, artists. Here morality and the self become detached from society. Existentialism.

### **Tribal Family Control Systems**

- Order, classification, the symbolic system.
  - Social relations demand that categories be clarified and orientations given. However the images and ideas (and cultural themes) are not separated with any clarity in literature, myths and religions. The more primitive the society the less separated.
  - Grid: scope and degree of classification of a system as a social dimension in which an individual finds himself.
- Pressure, having no option but to consent to the overwhelming demand of others.

## Blood Magic

- Menstrual taboo is universal. Menstrual blood is almost always evil/dangerous.
- Menstrual taboo is to protect men from a perceived real threat (from women) and keep their fear of menstruating women under control.
- Menstrual taboos are not present in societies in which women make significant economic contributions.
- Women can be vulnerable to menstrual pollution of themselves and other women.
- Seclusion in a special place or structure. This can be seen as bad (oppression) or good (sanctuaries/community centres for women -where they get a break from normal routine).
- Taboos have a spiritual or mystical foundation.

### Examples of Taboos on menstruating women.

- Cannot brew beer or pass by the homestead of a potter lest his pots crack
- cannot cook for husband or sleep with him lest she endanger his health and virility.
- A menstruating woman endangers success of rituals by her presence.
- When menstruation starts a woman must be secluded from contact with men of village.
- She cannot touch food with her hands, eats with 2 sticks.

### Views on Menstruating Women

- rather than protecting society from a feminine evil, taboos explicitly protect the perceived creative spirituality of menstruous women from the influence of other in a more neutral state, as well as protect the other from the potent, positive spiritual force ascribed to menstruating women.
- Rather than subordinating women to men fearful of them it provides women w/ a means of ensuring their own autonomy, influence, and social control.
- If taboo restricts action of the woman, breaking taboo harms the woman (she is vulnerable)
- If taboo restricts action of others, breaking taboo harms others (she is a threat)

### Taboo as oppression of women

- Isolation of menstruating women a sign of lower status
- taboos more rules prescribing behaviour than parts of a religious system.
- Serves to keep men dominant.

### Possible Causes of Taboos

- Menotoxins: toxins in the blood (menstrual - bacterial toxins) can wither plants, turn wine, spoil pickles, cause bread to fall, etc, because of chemical components in the blood. Menstrual blood can have medical risks to men.
- Blood (menstrual) can be associated with fertility, medicine, contamination, psychic poison or divine punishment.
- Odour of menstrual blood. Animals either attack (bears), are repelled (white-tailed deer), or attracted (friendly animals, rabbits, etc) to humans exuding a menstrual scent. Therefore menstrual taboos are more stringent and numerous among hunting peoples. This can explain the restriction on women touching

men's hunting gear, cooking for hunters, hunting or intercourse (sexual and social) with men before hunts.

- Menstrual women commonly seen as weakening hunters spiritually and physically.

### Menstrual Pollution

- In Male dominated societies:
  - Menstrual blood and women can be culturally defined as dangerous to the established order. Taboos are established to contain their energies from spreading beyond limited boundaries.
  - Something is seen as polluting when it's an anomaly in the symbolic, or cultural order. - "dirt" is symbolic "out of place matter." They are a product of and dangerous to the symbolic order.
  - All forms of bloodshed can be polluting.
  - Not all anomalies are considered polluting. Some are considered powerful.
  - Menstrual blood is pollution when:
    - It symbolically represents an underlying social structural ambiguity regarding women and things female. Menstruation defines and bounds the female subgroup in the society creating a new and separate and dangerous order. Men may still allow women access to some kinds of power.
    - Men may also be dependent on women as sources of prestige (economically, politically, or socially).
    - A society views it's environment in a negative way. It's environment is dangerous (threatening survival or starvation, etc.) and a negative relationship w/ neighbouring groups in that environment.
    - Seclusion of menstruating women in tribal and band societies when there is an unstable economy and political base. Men will seek to demonstrate their concern in keeping society together over their own conjugal concerns. Men will therefore control and dissociate themselves from women's reproductive cycle.

## Notes on Arakasha:

### **Blood**

- Issues of quality of blood. Is there a hierarchy in which some people's blood is more pure than others? When? Where? How? Who? (This would probably be regulated by taboos or/and rituals and symbols associated with it's use. Persons might have to show that their blood is pure - how? -mana issues).
- Sacred vs. Profane space (this ties to the point above, and Where question) in what physical or psychological space(s) is blood sacred and in which is it profane?
- Symbols of blood: life, control, sustenance, strength, weakness. Is the soul or essence of the person in the blood? (probably in breath instead of blood, breath is animation. To lose breath is to die. Breath not linked to air.) Their strength/weakness in the blood? Does consuming blood give strength/weakness? (Probably b/c of genetic factors, if so then the quality of blood would be an issue).
- Can blood contaminate physically, spiritually? (probably if we accept the above point) If so how do they purge or cleanse themselves? Blood contaminated when touching sands of dunes, ground. Not as pure even when blood exposed to air. (inside outside opposition, broken through boundaries not in body anymore.)
- Ritual of blood sharing is Chykaar. Bonds individuals, reaffirms social structure,
- Blood of the clan is sacred.
- Blood outside the clan is looked down on.
- Blood of other races is profane (putrid).
- Blood flowing in battle (or other sacred space) is good because battle is seen as a sacred space. Blood flowing any other time is bad, because blood (good or bad) is flowing in profane space. (females of other races that menstruate are bad, dangerous b/c blood is not flowing in battle).
- Taboos about blood in profane space restrict their actions with regards to the profanity in order to protect them from contamination from it.
- Lesser quality blood can be increased by mingling w/ more pure blood? Probably.
- Quality of blood associated w/ social standing.
- Quality of blood determined by the social standing, adherence to Velo, actions in society, causes that they take up.
- The sacred space of blood is anything accepted by the Velo - chykaar, sarakarzu rituals, warfare, etc.

### **Breath**

- Life is in breath.
- The last breath of an Arakasha cannot be into the sands (i.e. Cannot die face down). This would mean that the desert can steal the life of the arakasha.
- Cannot lie face down into the sands. The sands can steal you life.

### **Blood, Boundaries, Taboos and Rituals**

- Profane Blood:
  - cannot ingest
  - cannot touch
  - will make you ritually unclean

- Boundaries: What do they do to separate the unclean from themselves? What are the spatial and conceptual boundaries?
- Clean: sarakarzu blood, clan blood, water from a moroskaa, moroskaa, water
- Unclean: black sands, polluted blood, less pure blood, ground, subterranean (incl. Subterranean creatures -just try getting an Arakasha to put a worm on a hook!)
- More ritual is involved with drinking the blood of another clan than your own (degree of separation).
- Ritual Cleanliness. Is it required for Chykaar? (probably since you want assurances that the blood you are about to drink is pure). How/what makes them ritually clean? (blood from a moroskaa? Probably more -> water from hump of moroskaa. (would this require ritual sacrifice or can the water be stored? Longer it is preserved does it get more or less pure?) Why? B/c water is clean and sacred; also water is identified within the realm of life and it washes off the sand of the dunes, pure water cuts through the stench of the desert.)
- Divination of entrails of Moroskaa sacrifice is used to determine one's destiny. When? At birth? At entrance to liminal sarakarzu? Or at release? Who does it? Manikix or the Sar? Can they or would they do it more than once?
- When an Arakasha conceives it is restricted from hunting, touching hunting weapons, or eating with the hunters in a sarakarzu because it is spiritually vulnerable b/c of the life growing within it. The spirits of the desert will want to claim the life and the baby-fetus is not strong enough to fight off the spirits of the desert. (the parent cannot do it for the child it can only try to shield the child. A tenet of the Velo is that each arakasha worthy of living must be able to fight off these spirits itself?) As the spirits of the desert are afraid of pure blood (b/c it represents the arakasha's ability to fight and defeat the desert), the gestating parent must keep ritually clean and drink pure blood often to keep strength for the infant to ward off the spirit of the desert. (Would they also cover or mark themselves with religious symbols or wards in pure blood to fend off the desert?)
  - At the time of birth the parent and child are the most pure and spiritually powerful. They wash the child in water to remove the potent blood to remove its potency as to make it less apparent and appealing to the desert. The washing mixed with sacrificial blood of a Moroskaa is poured into the "womb" of the parent to keep the essence of purity and life within the parent. This tricks the desert spirits into thinking that the child is still within the parent. If tricked they will not go after the child. If the child dies shortly after birth it is said that the spirits of the desert were not fooled. This can be attributed to a flaw in the ritual - participants not ritually pure, water or blood contaminated with a grain of sand, etc.

## Cosmology

- Desert spirits attracted to the life force within and wish to steal it because they don't have any. They are jealous.
- If the desert spirits get life they can become stronger and become more animated. This is seen in sandstorms or other desert phenomenon. There should be rituals to try to appease or fight them. Maybe in extreme situations a sacrifice of another arakasha would send his spirit to fight the desert spirits and free the spirit/life force that is "feeding" it.
- Arakasha afterlife? Maybe more like Japanese culture where spirits of the dead become ancestors who in time become gods or spirits that the family or clan worships. Where do they live? Maybe they are everywhere? Maybe they dwell in

the Khakuun - there would be [a] shrine[s] there to them then. Makes sense if Manikix worship Checkmnaar and the return of him.

- Recognise the spirits of other desert animals.
- Moroskaa spirits seen equal to their own.
- The sentinals that ring the desert (were there to keep them in) are considered their guardians (like saints, in vodun, each representing a diety or spirit).
- Purpose of rituals is to contact the spirits to gain their favour and appease them through animal sacrifice (Moroskaa) to: obtain help in the form of more abundant food, higher standard of living, and improved health. Arakashas and spirits depend upon each other; arakasha's provide food and blood and other materials (for spiritual strength); the spirits provide health, protection from evil spirits and good fortune.
- Each spirit has a number and a symbol.
- An arakashan temple is called a Khunannu and resides within a Khakhuun. At its center is a poteau, a pole where Checkmnaar and the spirits communicate with the people. An altar will be elaborately decorated with candles, pictures of the sentinal spirits, symbolic items related to them, etc. Rituals consist of some of the following components:
  - a feast before the main ceremony.
  - creation of a veve, a pattern of blood and/or water on the floor which is unique to the spirit for whom the ritual is to be conducted.
  - shaking a rattle and beating drums which have been cleansed and purified
  - chanting
  - dancing by the Mankikx (and their abaskara studying the Velo). The dancing will typically build in intensity until one of the Mankikx becomes possessed by a spirit and falls. His or her lesser spirit has left their body and the sentinal spirit has taken control. The possessed dancer will behave as the sentinel-spirit and is treated with respect and ceremony by the others present. The dance itself represents the path taken to the home of the spirit or to find the spirit.
  - animal sacrifice; this may be a Moroskaa (or other desert creature?). They are usually killed by slitting their throat; blood is collected in a ritually clean vessel. The possessed dancer may drink some of the blood. The hunger of the sentinel-spirit is then believed to be satisfied. The animal is usually cooked and eaten.
- Evil Sorcery: The Manikix confine their activities to "white" magic which is used to bring good fortune and healing. However Naskaru-anu-kix (one's who have power) perform acts of evil sorcery.
  - One belief of the Naskanukik is that a dead person can be revived after having been mummified by the desert. The desert steals the life of the victim but the Naskanukik breaths a tenuous life back within the body. After resurrection, the zombie has no will of their own, but remains under the control of the Naskanukik. By the law of contagion and necrom the sorcerer can use the zombie to control the spirits of the desert. (zombie still has ties to life the spirits of the desert have consumed. Control of the zombie then is control of the spirits of the desert).

### **Food and Boundaries and Classifications**

- Arakasha's eat: Moroskaa therefore their blood and flesh is ok. Sacred? Does their blood actually affect them genetically? If so it could be what moulded them to the desert upon their arrival there. Then Moroskaa would be seen as life or life giving.
  - Do they eat plants? If so which ones? (probably not, see below for reason).

- The drink water
- If Moroskaa is sacred then or does food have to be prepared by someone who is ritually clean? B/c of their genetic susceptibility?
- Food categories:
  - Air: Edible? Is freedom of air threatening to them? Dangerous b/c of sand/wind storms? Would avian creatures be considered harbingers of danger or safety (if a bird is in the air then is it calm or if it's flying toward you is it fleeing a storm?)
  - Land: Edible
  - Water: Edible? Water is pure. (probably not, see reason for plant's below).
  - Subterranean and Plants: Not-Edible Live in sands or ground. Gain nourishment from the sands where-as Arakashas oppose the desert. Also, plants have no blood, they live without blood so are seen neither as alive nor dead, in between, how do you kill that which is in between?

### Notes

- There must be taboos/rituals/symbols with regards to the Sarakarzu according to social constructs . Some things to consider (degrees of separation - Leech, multivocality, unification, condensation, polarisation - Turner - how do these symbols tie into the other cultural themes, where are they unified and condensed, what are the semantic poles of opposing symbols blood [red, other sensory things which can be associated or look like blood] vs black sands [possibly black sands could represent death.] Separation is at birth marked by ritual of Sarakis.
- Because of Arakasha dependence on each other should they be a ritualistic society? For dwellers and priests (Manikix) yes. Others? With respect to the interactions between city/Manikix dwellers and desert nomads it should be loosely connected. However, within a Sarakarzu it is very dependent upon each of the members for survival, probably consider khakuun dwellers fanatics.

### Manikix

- Not part of life b/c styts not sharp therefore cannot perform Sarakis ritual.
- Awaiting return of Checkmnaar, millennialist.
- Society is evil?
- Body is evil?
- Utopian order to come
- Become one of them by decent or drinking their blood
- frenzies - letting go of body - maybe flail flesh from sacrificial victims w/ blunt styts - frees spirit blood drains into ritual drinking cup (keep it pure)
- Styts blunt so as not to spill sacred blood. Kill by bludgeoning
- Spirit worship, spirit in nature and spirit in the wild.
- Separate from Arakasha society b/c their powers are possibly contrary to fate.
- They have hair, but only on the backs of their heads. It would probably be braided into two long, pony tails that would symbolise the duality of their lives. Them vs. Normal arakasha's, blood vs. sands of desert, life vs. death, etc.
- Fangs, for drinking the blood of sacrificial victims? Blood is less pure when it touches the air and defiled if it falls to the ground. This obviates both problems. Also, I can do some neat stuff with vampire of the desert mythology among other

racers that might even target them as being the source of vampirism. -Ricardo opposes this idea. If so then a special ritual technique would be employed to circumvent the problem of pollution.

- As it stands now, to become one of them you are initiated in a ceremony where you drink Manikix blood and forswear the sharpening of your styts. I have the drinking of the blood as being what changes them. It would alter their genetic structure. Just like drinking the blood of any other arakasha does to a degree. If we want to disassociate them with vampires then it is for the reason above, and just a different line of arakasha evolution. If we associate them with vampires in some way (which you don't want to do) then there could be some kind of viral quality to their blood. However, for the evolutionary approach, just like any arakasha to keep the genetic base from reverting to their defective "uni-code" they would have to keep ingesting it. If they couldn't and went back to ingesting normal arakasha blood they would cease to be Manikix.

### **Themes**

- Blood - life, also represents the Velo in polar opposition with the desert (black sands, black). Associated is the red moon. - Sacred times, cleansing, healing? Major ritual only performed during these times? Associated w/ pure water from Moroskaa's (camels) humps.
- Black Sands polar opposite to blood - death possibly use the black sands of their homeland. If blood is life, then the desert itself, which they battle for life, can be considered death. They call this the trial. They only survive by adherence to Velo. Also represents the Velo b/c the Velo shapes them and so do the dunes. (example of unification). Associated is the Black moon. Represents illness, danger, time of evil, etc.
- Separation of spheres: Fate vs Magic. Manikix are in between thus dangerous. Not magic b/c their powers are seen to come from Velo.
- Styts - represent them, rocks, Kunonistok, they sharpen them on represent the Black Dunes - that which shapes them.
- Velo - social and religious path ritually manifested in hand to hand combat, blood rites and community. Encompasses combat (Wazkinasha), the way of blood sharing (Chykaar), the way of relations (Sarakarzu). Velo exists in several senses. In the overarching sense, it is a metaphor for their way of life in the Black Dunes. Specifically, it means Styt combat. Ultimately it encompasses their entire existence and contains ancient lore that an Arakasha progresses through as it moves through the hierarchy of the Clan. The first lore is that of the Dunes. Young Arakasha's simply learn about the dunes, and how to survive. The second lore is that of the Styt, Wazkinasha or combat, and etiquette of honour. The third lore is the lore of their people, their past and their origins. - Ritual should mark the transitions between these phases. Within each phase is communitas if there is more than one Abaskara.
- Manikix vs Sarakarzu
- Sarakarzu - Abaskara cannot leave until liminal period is complete and the ritual "Bateh a Naskara" (one who has no Bateh) is performed. Liminality marked by, abaskara has no rights, can only do chykaar w/ the Sar, abaskara always do hunting, belong to no clan or family, cannot engage in combat. Reintegration marked by "Sar a Naskara" ritual - variable time, must pass a series of tests to pass can only be done when red moon full. This is also basis of social structure b/c they

- trace their lineage through the Sar. This also partially determines social standing.
- Sarakarzu - For an adult Arakasha to enter into a Sarakarzu the "Sarakarzu anu naan Naskara" ritual must be performed.
  - One who has no Sar. Sar a Naskara - illustrates someone outside social order, this is special like a chosen one, but conventionally looked down upon.
  - Pah Kanh - holiday, start of cold season, awaiting of coming of hot season. Traditionally it symbolises their awaiting the coming of the fulfilment of the Velo. Pah Kanh is probably one of the bloodiest of all arakashan events. Mass blood sacrifices and rituals are performed to implore the coming of washihm (hot season) and Velo. Blood is heated in battle and then over fires. Hot blood is the heat of the desert. Then the blood is painted and smeared over every body to keep them warm. Finally each individual consumes the remaining blood.
  - Fate - life true to your fate is good. Deny it is bad. Sourcery and Wizards are bad b/c magic considered contrary to fate.
  - Warm versus Cold. Warm (blood, water, etc.) is life, Cold (blood, etc.) is death.

### **Social/Kin Structure**

- Three main branches of Arakasha society: Khakuun dwellers, desert sarakarzu, mountain dwellers.
- Khakuun are economically supported by their ties to the desert sarakarzu. Each Khakuun belongs to a major clan who supply it with resources necessary for survival.
- Khakuun are not heavily populated. B/c of the limited infrastructure for supporting a population they are inhabited by a Sarakarzu of Manikix and possibly once small sarakarzu that serves as a token guard. However, Khakuun are usually large enough to garrison the whole clan in times of war or environmental catastrophe.
- Manikix ultimately run Khakuuna with the cooperation of the Chkmnaar and redistribute resources as needed between them.
- Chekenoko is the largest of all Khakuuna. Chekenoko is believed to be the first Arakashan stronghold in the desert. Certainly it is older than all of the other Khakuuna. Within it's walls lie sacred artifacts and relics of Arakashan lore, ancient scrit and magikes. Deep within Chekenoko lies the cult of Manikix, appointed keepers of the Velo. They are unlike any Arakasha. They can read the ancient scrolls that detail the Arakasha's most holy tenet, the Velo, and they practice it with such zeal that they have received a higher order of Velo. The Manikix have obtained the use of potent magikes through the Velo.
- Sarazaru is the most southern Karkuun. Sarazaru Arakashas are known to raid the Lavir forest and pillage it's villages. They occasionally take Civakxy slaves which they usually sell to Ekaahpotaan Arakashas who in turn sell them to Quan-Ti merchants to be slaves or concubines.
- Ekaahpotaan is the most eastern Khakuuna. It's proximity to Kom lake puts it in close contact to Quan-Ti and Civakxy controlled trade routes. Ekaahpotaans underground river is directly linked to Kom Lake.
- Navaaris is the most formidable Arakashan stronghold of all the Khakuuna. It is the military center of Arakashan civilization in the dunes. Sarazaru and Ekaahpotaan supply Navaaris with goods, by decree of the Manikix.
- Desert sarakarzu are tied to the clans of the Khakuun. Quite often these Desert Sarakarzu are sub clans of the Khakuun clans who maintain their ties, for economic or political reasons (trade, power) . These desert clans hunt traditional hunting circuits which usually bring them within trading distance of a Khakuun.

This can be once a month to once a year.  
Mountain dwellers are independent clans who trade with Desert clans. They are usually pastoral keeping herds of Moroskaa.

### **Speech**

- Manikix speak in Elaborated speech, which other Arakasha's have a very hard time understanding as they speak in Restricted speech. Manikix would be seen as either speaking gibberish, or in riddles, or mysterious code, which comes from a greater understanding of the velo.
- The purpose of the Velo is to teach a child the requirements of his social structure. To tie this in with language then the training in the Velo could have an intensive and wide (and large) verbal component i.e. Memorising and reciting passages from the Velo (think of the Veda's).

Notes on Sivakasy:

Non-ritualist

moods of forest equiv to moods of diety

forest humored by the same means as Sivakasy - by song and dance?

Notes on Paper:

Theories, cause and effect type is most useful but sometimes too static.

If theories are idealised then the culture, society of race missed little details that add color. It is possible that anthropologists miss this too in their quest for theories and analysis of "what's really going on"

This may be an exercise in experimental anthropology as a way to test theories.

*culture* ⇒ *ethnography* ⇒ *theory*

*theory* ⇒ *ethnography* ⇒ *culture*

Do given common frame of reference: Geographic location, subsistence, history, resources and material culture.