



ABSTRACT

ADÜGÜRAHANI: A WALK THROUGH GARIFUNA SPIRITUALITY
I Myrtle Palacio, June 2011

This Study documents traditional knowledge of the Garinagu of Belize in the area of *adügürahani* and *abuyehani*. It is a detailed description of the Dügü ceremony and to some extent *abuyehani* as —*given* by Buyei John Mariano in the true spirit of *au bún amürü nún*. Garifuna spiritualism is culture specific as Dügü is identified only with the Garinagu and therefore the intellectual property of the Garifuna people. The contextual meanings in Dügü are identified in its nine rituals and the lyrics of the *úgulendu* songs, the mood created by the music and the responses of the participants to its mysteries. Dügü is defined as a ceremony distinct and

separate from the practice of obeah, with the Malí ritual recognized as sacrosanct and rooted in the spiritual health of the Garinagu.

Besides several offerings to the literature on the Garinagu, three areas of interest were elucidated, which may be of concern to other indigenous peoples, as follows:

- The lack of documentation on the traditional knowledge of the Garinagu
- The current legal framework for copyright does not directly address traditional knowledge
- Misconceptions and misinterpretations in the literature on the Garinagu and Garifuna spiritualism as highlighted by scholars and identified in this study

Lastly, several techniques of qualitative research methodology were employed which support research conducted on one's own as having advantages in conceptually formulating ethnic phenomena. The emic perspective was embraced throughout, a novel undertaking in the literature on the Garinagu and possibly other indigenous peoples. The expression Ébunu is first introduced in this study as the plural form of Ebu. Thanks to Buyei John Mariano in whose memory this book is dedicated.

Lau bandi seremei, Baba John.