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By Anne Rice - native american spiritual calendar ghost dance 2018 wall calendar at a time when native american nations across america faced destruction the ghost dance religion sprang forth to offer hope it was in the late 1800s that the spiritual connections with the dance began the authorities at the

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In the late 1800s, the Ghost Dance religion promised hope and resurrection at a time when America's Native American nations faced destruction. Misunderstood by authorities, the Ghost Dance sparked the savage attack on Sioux men, women, and children at Wounded Knee in 1890.

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2013 Wall Calendar ghost dance 2013 wall calendar ghost dance wall calendar in the late 1800s the ghost dance religion promised hope and resurrection at a time when native american nations across america faced destruction

During the nineteenth century, white Americans sought the cultural transformation and physical displacement of Native people. Though this process was certainly a clash of rival economic systems and racial ideologies, it was also a profound spiritual struggle. The fight over Indian Country sparked religious crises among both Natives and Americans. In *The Gods of Indian Country*, Jennifer Graber tells the story of the Kiowa Indians during Anglo-Americans' hundred-year effort to seize their homeland. Like Native people across the American West, Kiowas had known struggle and dislocation before. But the forces bearing down on them—soldiers, missionaries, and government officials—were unrelenting. With pressure mounting, Kiowas adapted their ritual practices in the hope that they could use sacred power to save their lands and community. Against the Kiowas stood Protestant and Catholic leaders, missionaries, and reformers who hoped to remake Indian Country. These activists saw themselves as the Indians' friends, teachers, and protectors. They also asserted the primacy of white Christian civilization and the need to transform the spiritual and material lives of Native people. When Kiowas and other Native people resisted their designs, these Christians supported policies that broke treaties and appropriated Indian lands. They argued that the gifts bestowed by Christianity and civilization outweighed the pains that accompanied the denial of freedoms, the destruction of communities, and the theft of resources. In order to secure Indian Country and control indigenous populations, Christian activists sanctified the economic and racial hierarchies of their day. *The Gods of Indian Country* tells a complex, fascinating—and ultimately heartbreaking—tale of the struggle for the American West.

Hugh Lenox Scott, who would one day serve as chief of staff of the U.S. Army, spent a portion of his early career at Fort Sill, in Indian and, later, Oklahoma Territory. There, from 1891 to 1897, he commanded Troop L, 7th Cavalry, an all-Indian unit. From members of this unit, in particular a Kiowa soldier named Iseeo, Scott collected three volumes of information on American Indian life and culture—a body of ethnographic material conveyed through Plains Indian Sign Language (in which Scott was highly accomplished) and recorded in handwritten English. This remarkable resource—the largest of its kind before the late twentieth century—appears here in full for the first time, put into context by noted scholar William C. Meadows. The Scott ledgers contain an array of historical, linguistic, and ethnographic data—a wealth of primary-source material on Southern Plains Indian people. Meadows describes Plains Indian Sign Language, its origins and history, and its significance to anthropologists. He also sketches the lives of Scott and Iseeo, explaining how they met, how Scott learned the language, and how their working relationship developed and served them both. The ledgers, which follow, recount a variety of specific Plains Indian customs, from naming practices to eagle catching. Scott also recorded his informants' explanations of the signs, as well as a multitude of myths and stories. On his fellow officers' indifference to the sign language, Lieutenant Scott remarked: "I have often marveled at this apathy concerning such a valuable instrument, by

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which communication could be held with every tribe on the plains of the buffalo, using only one language.” Here, with extensive background information, Meadows’s incisive analysis, and the complete contents of Scott’s Fort Sill ledgers, this “valuable instrument” is finally and fully accessible to scholars and general readers interested in the history and culture of Plains Indians.

In the 1860s and 1870s, the United States government forced most western Native Americans to settle on reservations. These ever-shrinking pieces of land were meant to relocate, contain, and separate these Native peoples, isolating them from one another and from the white populations coursing through the plains. *We Do Not Want the Gates Closed Between Us* tells the story of how Native Americans resisted this effort by building vast intertribal networks of communication, threaded together by letter writing and off-reservation visiting. Faced with the consequences of U.S. colonialism—the constraints, population loss, and destitution—Native Americans, far from passively accepting their fate, mobilized to control their own sources of information, spread and reinforce ideas, and collectively discuss and mount resistance against onerous government policies. Justin Gage traces these efforts, drawing on extensive new evidence, including more than one hundred letters written by nineteenth-century Native Americans. His work shows how Lakotas, Cheyennes, Utes, Shoshones, Kiowas, and dozens of other western tribal nations shrewdly used the U.S. government’s repressive education system and mechanisms of American settler colonialism, notably the railroads and the Postal Service, to achieve their own ends. Thus Natives used literacy, a primary tool of assimilation for U.S. policymakers, to decolonize their lives much earlier than historians have noted. Whereas previous histories have assumed that the Ghost Dance itself was responsible for the creation of brand-new networks among western tribes, this book suggests that the intertribal networks formed in the 1870s and 1880s actually facilitated the rapid dissemination of the Ghost Dance in 1889 and 1890. Documenting the evolution and operation of intertribal networking, Gage demonstrates its effectiveness—and recognizes for the first time how, through Native activism, long-distance, intercultural communication persisted in the colonized American West.

Long before Europeans came to the harsh landscape of the Great Basin, many nations of American Indians lived in the region. They had their own languages and cultures, and they knew how to survive in an area with extreme weather and little food. • The Shoshone made powerful bows that could shoot an arrow through a bison. • The Paiute created duck decoys from reeds to help them hunt birds. • The Washoe weaved baskets from reeds and willow. The Great Basin is still home to many twenty-first century American Indians. They continue to weave baskets, hold traditional celebrations, and speak their native languages. Learn more about the past and present of the native peoples of the Great Basin.

Responding to the rapid spread of the Ghost Dance among tribes of the western United States in the early 1890s, James Mooney set out to describe and understand the phenomenon. He visited Wovoka, the Ghost Dance prophet, at his home in Nevada and traced the progress of the Ghost Dance from place to place, describing the ritual and recording the distinctive song lyrics of seven separate tribes. His classic work (first published in 1896 and here reprinted in its entirety for the first

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time) includes succinct cultural and historical introductions to each of those tribal groups and depicts the Ghost Dance among the Sioux, the fears it raised of an Indian outbreak, and the military occupation of the Sioux reservations culminating in the tragedy at Wounded Knee. Seeking to demonstrate that the Ghost Dance was a legitimate religious movement, Mooney prefaced his study with a historical survey of comparable millenarian movements among other American Indian groups. In addition to his work on the Ghost Dance, James Mooney is best remembered for his extraordinarily detailed studies of the Cherokee Indians of the Southeast and the Kiowa and other tribes of the southern plains, and for his advocacy of American Indian religious freedom.

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"A critical study of the demonic imagery that has been persistently embedded and codified in America's war culture. The authors examine "the devil myth" in both its past and present iterations and also highlight the counter-myth of the "trickster figure" whose democratic impulses have occasionally succeeded in countering the impulse towards demonization. To unveil the devil myth, the authors identify outward projections of evil onto the faces of America's enemies. They begin

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by scrutinizing the image of evildoers used to justify the global war on terror. It is difficult, they observe, to recognize this literalized image as a rhetorical construction subject to critical reflection without revisiting earlier manifestations of the devil myth in American history. Mythical projection is a cyclical process of political culture, they argue. Traces of earlier iterations of the devil myth carry into the present, but enemies are demonized anew in distinctive ways at each historical juncture of national crisis. To illustrate this process, the book includes chapters on demonized figures preceding the war on terror: witches, Indians, dictators, and reds. Each chapter shows how these emotionally loaded symbols have functioned as apparitions of dark foes that must be destroyed to redeem the nation's innocence. In this way, the book reveals how the subliminal figure of the devil haunts U.S. political culture so that war symbolically wards off evil in defense of, but at the cost of curtailing, its democratic soul. One of the study's underlying questions is how the nation can make peace with diversity instead of condemning it as a dark foe carrying the mark of evil. The book works toward an answer by discussing the creative and critical role of the democratic trickster"--

Over the first half of the twentieth century, scientist and scholar Frances Densmore (1867–1957) visited thirty-five Native American tribes, recorded more than twenty-five hundred songs, amassed hundreds of artifacts and Native-crafted objects, and transcribed information about Native cultures. Her visits to indigenous groups included meetings with the Ojibwes, Lakotas, Dakotas, Northern Utes, Ho-chunks, Seminoles, and Makahs. A “New Woman” and a self-trained anthropologist, she not only influenced government attitudes toward indigenous cultures but also helped mold the field of anthropology. Densmore remains an intriguing historical figure. Although researchers use her vast collections at the Smithsonian and Minnesota Historical Society, as well as her many publications, some scholars critique her methods of “salvage anthropology” and concepts of the “vanishing” Native American. *Travels with Frances Densmore* is the first detailed study of her life and work. Through narrative descriptions of her life paired with critical essays about her work, this book is an essential guide for understanding how Densmore formed her collections and the lasting importance they have had for researchers in a variety of fields.

„Christian Missions and Indian Assimilation“ was originally written as a Master thesis paper in Geography and was completed in 2001 at the Karl-Franzens-University in Graz, Austria. It is one of the most accurate and comprehensive books there are on Lakota history & culture as well as intercultural contact and its implications. Driven by the idea of culture clash and its consequences Andrea Schmidt was curious to find out how two seemingly so very different or even contradictory cultural and religious systems, the Oglala Lakota cultural system and the (European) system of Christian belief and mission, can exist, side by side, within the Lakota individuals, tribes and within the reservation. The contents of this book are based upon comprehensive field study and data collection at the Pine Ridge Indian Reservation for several months starting in 1999, accompanied by literary and historical research at the archives of Marquette University in Milwaukee, Wisconsin, and several other academic institutions including the Oglala Lakota College in Kyle, South Dakota. Things changed dramatically after 2001, when the paper first came out as a thesis paper; a lot of clergy left the reservation, missionaries seemed to be

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less active and less interested in Lakota culture than their predecessors. No such paper could have been written at any other point of time.

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