Oratory in Native North America

William M. Clements

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Amanda Louise Johnson

Oratory In Native North America:

Oratory in Native North America William M. Clements,2022-07-12 In Euroamerican annals of contact with Native Americans Indians have consistently been portrayed as master orators who demonstrate natural eloquence during treaty negotiations councils and religious ceremonies Esteemed by early European commentators more than indigenous storytelling oratory was in fact a way of establishing self worth among Native Americans and might even be viewed as their supreme literary achievement William Clements now explores the reasons for the acclaim given to Native oratory He examines in detail a wide range of source material representing cultures throughout North America analyzing speeches made by Natives as recorded by whites such as observations of treaty negotiations accounts by travelers missionaries reports captivity narratives and soldiers memoirs Here is a rich documentation of oratory dating from the earliest records Benjamin Franklin s publication of treaty proceedings with the Six Nations of the Iroquois the travel narratives of John Lawson who visited Carolina Indians in the early 1700s accounts of Jesuit missionary Pierre De Smet who evangelized to Northern Plains Indians in the nineteenth century and much more The book also includes full texts of several orations These texts are comprehensive documents that report not only the contents of the speeches but the entirety of the delivery the textures situations and contexts that constitute oratorical events While there are valid concerns about the reliability of early recorded oratory given the prejudices of those recording them Clements points out that we must learn what we can from that record He extends the thread unwoven in his earlier study Native American Verbal Art to show that the long history of textualization of American Indian oral performance offers much that can reward the reader willing to scrutinize the entirety of the texts By focusing on this one genre of verbal art he shows us ways in which the sources are and are not valuable and what we must do to ascertain their value Oratory in Native North America is a panoramic work that introduces readers to a vast history of Native speech while recognizing the limitations in premodern reporting By guiding us through this labyrinth Clements shows that with understanding we can gain significant insight not only into Native American culture but also into a rich storehouse of language and performance art **Gale Researcher Guide for: The Enlightenment and the Writings of Samson Occom** Amanda Louise Johnson, Gale Researcher Guide for The Enlightenment and the Writings of Samson Occom is selected from Gale s academic platform Gale Researcher These study guides provide peer reviewed articles that allow students early success in finding scholarly materials and to gain the confidence and vocabulary needed to pursue deeper research **Native North American Religious Traditions** Jordan Paper,2006-11-30 Representative Native American religions and rituals are introduced to readers in a way that respects the individual traditions as more than local curiosities or exotic rituals capturing the flavor of the living modern traditions even as commonalities between and among traditions are explored and explained This general introduction offers wide ranging coverage of the major factors geography history religious behavior and religious ideology theology analyzing select traditions that can be dealt with to varying degrees on a

contemporary basis As current interest surrounding Native American studies continues to grow attention has often been given to the various religious beliefs rituals and customs of the diverse traditions across the country But most treatments of the subject are cursory and encyclopedic and do not provide readers with the flavor of the living modern traditions Here representative Native American religions and rituals are introduced to readers in a way that respects the individual traditions as more than local curiosities or exotic rituals even as commonalities between and among traditions are explored and explained This general introduction offers wide ranging coverage of the major factors geography history religious behavior and religious ideology theology analyzing select traditions that can be dealt with to varying degrees on a contemporary basis Covering such diverse ceremonies as the Muskogee Creek Busk the Northwest Coast Potlatch the Navajo and Apache menarche rituals and the Anishnabe Great Lakes area Midewiwin seasonal gatherings Paper takes a comparative approach based on the study of human religion in general and the special place of Native American religions within it His book is informed by perspective gained through nearly fifty years of formal study and several decades of personal involvement treating readers to a glimpse of the living religious traditions of Native American communities across the country "*That's What They Used to Say*" Donald L. Fixico,2017-10-12 As a child growing up in rural Oklahoma Donald Fixico often heard hvmakimata that s what they used to say a phrase Mvskokes and Seminoles use to end stories In his latest work Fixico who is Shawnee Sac and Fox Mvskoke as Muskogee is spelled in the Mvskoke language and Seminole invites readers into his own oral tradition to learn how storytelling legends and prophecies and oral histories and creation myths knit together to explain the Indian world Interweaving the storytelling and traditions of his ancestors Fixico conveys the richness and importance of oral culture in Native communities and demonstrates the power of the spoken word to bring past and present together creating a shared reality both immediate and historical for Native peoples Fixico s stories conjure war heroes and ghosts inspire fear and laughter explain the past and foresee the future and through them he skillfully connects personal familial tribal and Native history Oral tradition Fixico affirms at once reflects and creates the unique internal reality of each Native community Stories possess spiritual energy and by summoning this energy storytellers bring their communities together Sharing these stories and the larger story of where they come from and how they work That s What They Used to Say offers readers rare insight into the oral traditions at the very heart of Native cultures in all of their rich and infinitely complex permutations *Indigenous Poetics in Canada* Neal McLeod,2014-05-16 Indigenous Poetics in Canada broadens the way in which Indigenous poetry is examined studied and discussed in Canada Breaking from the parameters of traditional English literature studies this volume embraces a wider sense of poetics including Indigenous oralities languages and understandings of place Featuring work by academics and poets the book examines four elements of Indigenous poetics First it explores the poetics of memory collective memory the persistence of Indigenous poetic consciousness and the relationships that enable the Indigenous storytelling process The book then explores the poetics of performance Indigenous poetics exist both in

written form and in relation to an audience Third in an examination of the poetics of place and space the book considers contemporary Indigenous poetry and classical Indigenous narratives Finally in a section on the poetics of medicine contributors articulate the healing and restorative power of Indigenous poetry and narratives Eloquence Embodied Céline Carayon,2019-08-29 Taking a fresh look at the first two centuries of French colonialism in the Americas this book answers the long standing question of how and how well Indigenous Americans and the Europeans who arrived on their shores communicated with each other French explorers and colonists in the sixteenth century noticed that Indigenous peoples from Brazil to Canada used signs to communicate The French in response quickly embraced the nonverbal as a means to overcome cultural and language barriers C line Carayon s close examination of their accounts enables her to recover these sophisticated Native practices of embodied expressions In a colonial world where communication and trust were essential but complicated by a multitude of languages intimate and sensory expressions ensured that French colonists and Indigenous peoples understood each other well Understanding in turn bred both genuine personal bonds and violent antagonisms As Carayon demonstrates nonverbal communication shaped Indigenous responses and resistance to colonial pressures across the Americas just as it fueled the imperial French imagination Challenging the notion of colonial America as a site of misunderstandings and insurmountable cultural clashes Carayon shows that Natives and newcomers used nonverbal means to build relationships before the rise of linguistic fluency and crucially well afterward **Algonquian Spirit** Brian Swann,2005-01-01 When Europeans first arrived on this continent Algonquian languages were spoken from the northeastern seaboard through the Great Lakes region across much of Canada and even in scattered communities of the American West The rich and varied oral tradition of this Native language family one of the farthest flung in North America comes brilliantly to life in this remarkably broad sampling of Algonquian songs and stories from across the centuries Ranging from the speech of an early unknown Algonquian to the famous Walam Olum hoax from retranslations of classic stories to texts appearing here for the first time these are tales written or told by Native storytellers today as in the past as well as oratory oral history and songs sung to this day An essential introduction and captivating guide to Native literary traditions still thriving in many parts of North America Algonquian Spirit contains vital background information and new translations of songs and stories reaching back to the seventeenth century Drawing from Arapaho Blackfeet Cheyenne Cree Delaware Maliseet Menominee Meskwaki Miami Illinois Mi kmaq Naskapi Ojibwe Passamaquoddy Potawatomi and Shawnee the collection gathers a host of respected and talented singers storytellers historians anthropologists linguists and tribal educators both Native and non Native from the United States and Canada all working together to orchestrate a single complex performance of the Algonquian languages *Atlas of the North American Indian* Carl Waldman,Molly Braun,2009 Presents an illustrated reference that covers the history culture and tribal distribution of North American Indians Native North American Literature Janet Witalec,Jeffery Chapman,Christopher Giroux,1994 Now students can turn to a single comprehensive source

for biography and criticism of Native North American authors from both the written and oral traditions Overview essays are followed by author entries that include biographical data critical material excerpted from books magazines and literary reviews a list of further sources and interviews when available Other features include photographs a map showing tribal areas and major cultural groups and indexes to titles authors genres and major tribal affiliations **Rethinking Paul's Rhetorical Education** Ryan S. Schellenberg,2013-09-03 Winner of the Canadian Society of Biblical Studies 2015 F W Beare Award Did Paul have formal training in Greco Roman rhetoric or did he learn what he knew of persuasion informally as social practice Pauline scholars recognize the importance of this question both for determining Paul s social status and for conceptualizing the nature of his letters but they have been unable to reach a consensus Using 2 Corinthians 10 13 as a test case Ryan Schellenberg undertakes a set of comparisons with non Western speakers most compellingly the Seneca orator Red Jacket to demonstrate that the rhetorical strategies Paul employs in this text are also attested in speakers known to have had no formal training in Greco Roman rhetoric Since there are no specific indicators of formal training in the way Paul uses these strategies their appearance in his letters does not constitute evidence that Paul received formal rhetorical education

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