

THE LONGEST STORY EVER TOLD

QAYAQ

THE MAGICAL MAN



TICASUK
(EMILY IVANOFF BROWN)

Longest Story Ever Told Qayaq The Magical Man

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Longest Story Ever Told Qayaq The Magical Man:

The Longest Story Ever Told Ticasuk, 2008 Eskimo elders consider Qayaq to be the oldest of legends in Inupiaq folklore. The son of shamanic parents, Qayaq was born to the task of discovering his brother's killer and avenging their deaths. He travels widely on this quest and imbued with magical powers, he takes animal form while battling the many destructive characters that populate his world. **BOOK JACKET**

Epic of Qayaq Lela Oman, 1995-07-15 This is a splendid presentation of an ancient northern story cycle brought to life by Lela Kiana Oman, who has been retelling and writing the legends of the Inupiat of the Kobuk Valley, Alaska, nearly all her adult life. In the mid 1940s she heard these tales from storytellers passing through the mining town of Candle and translated them from Inupiaq into English. Now, after fifty years, they illuminate one of the world's most vibrant mythologies. The hero is Qayaq, and the cycle traces his wanderings by kayak and on foot along four rivers: the Selawik, the Kobuk, the Noatak, and the Yukon; up along the Arctic Ocean to Barrow, over to Herschel Island in Canada, and south to a Tlingit Indian village. Along the way, he battles with jealous fathers-in-law and other powerful adversaries, discovers cultural implements like the copper-headed spear and the birchbark canoe, transforms himself into animals, birds, and fish, and meets animals who appear to be human.

The Alaska Native Reader Maria Sháa Tláa Williams, 2009-09-25 This portrayal of Native Alaska brings together essays, poems, songs, stories, maps, and visual art. Most of the selections are by Alaska Natives; many were written especially for this volume.

The Dall Sheep Dinner Guest Wanni W. Anderson, 2023-04-14 The rich storytelling tradition of the Inupiat of Alaska is showcased in this remarkable collection of over eighty stories. Meticulously compiled from six villages in Northwest Alaska between 1966 and 1987, the stories are presented as part of a living tradition, complete with biographies, photos, and introductory remarks by Native storytellers. Each story provides insight into the Inupiaq worldview, human-animal relationships, and the organization of family life. *The Dall Sheep Dinner Guest* includes a new version of the Qayaq cycle, one of the best-known legends from the region, as well as stories such as *The Fast Runner*. A major contribution to the Native literature of Alaska, this collection includes two introductory essays by Wanni W. Anderson that provide historical background and a foundation for understanding gender, age, and regional differences, and the narrative context of storytelling. Stories include *The Girl Who Had No Wish to Marry* by Willie Goodwin Sr., *The Goose Maiden* by Nora Norton, *The Last War with the Indians* by Wesley Woods, *The Orphan with No Clothes* by Emma Skin, *The Qayaq Cycle* by Nora Norton, and *Raven Who Brought Back the Land* by Robert Cleveland, selected Inupiaq Storyteller by the Inupiat of Northwest Alaska. Additional storytellers include John Brown, Leslie Burnett, Flora Cleveland, Lois Cleveland, Maude Cleveland, Kitty Foster, Sarah Goode, Minnie Gray, Beatrice Mouse, Nellie Russell, and Andrew Skin.

The Oxford Handbook of Indigenous American Literature James H. Cox, Daniel Heath Justice, 2014-07-31 Over the course of the last twenty years, Native American and Indigenous American literary studies has experienced a dramatic shift from a critical focus on identity and authenticity to the intellectual, cultural, political, historical, and tribal nation.

contexts from which these Indigenous literatures emerge The Oxford Handbook of Indigenous American Literature reflects on these changes and provides a complete overview of the current state of the field The Handbook's forty three essays organized into four sections cover oral traditions poetry drama non fiction fiction and other forms of Indigenous American writing from the seventeenth through the twenty first century Part I attends to literary histories across a range of communities providing for example analyses of Inuit Chicana o Anishinaabe and M tis literary practices Part II draws on earlier disciplinary and historical contexts to focus on specific genres as authors discuss Indigenous non fiction emergent trans Indigenous autobiography Mexicanoh and Spanish poetry Native drama in the U S and Canada and even a new Indigenous children's literature canon The third section delves into contemporary modes of critical inquiry to expound on politics of place comparative Indigenism trans Indigenism Native rhetoric and the power of Indigenous writing to communities of readers A final section thoroughly explores the geographical breadth and expanded definition of Indigenous American through detailed accounts of literature from Indian Territory the Red Atlantic the far North Yucat n Amerika Samoa and Francophone Quebec Together the volume is the most comprehensive and expansive critical handbook of Indigenous American literatures published to date It is the first to fully take into account the last twenty years of recovery and scholarship and the first to most significantly address the diverse range of texts secondary archives writing traditions literary histories geographic and political contexts and critical discourses in the field *That's Raven Talk* Mareike Neuhaus,2011

Annotation A reading strategy for orality in North American Indigenous literatures that is grounded in Indigenous linguistic traditions **Social Life in Northwest Alaska** Ernest S. Burch,2006 This landmark volume will stand for decades as one of the most comprehensive studies of a hunter gatherer population ever written In this third and final volume in a series on the early contact period I upiaq Eskimos of northwestern Alaska Burch examines every topic of significance to hunter gatherer research ranging from discussions of social relationships and settlement structure to nineteenth century material culture

Alaska at 50 Gregory W. Kimura,2010-03-15 In 2009 Alaska celebrates its fiftieth anniversary of U S statehood To commemorate that milestone *Alaska at 50* brings together some of today's most noteworthy and recognizable writers and researchers to address the past present and future of Alaska Divided into three overarching sections art culture and humanities law economy and politics and environment people and place *Alaska at 50* is written in highly accessible prose Illustrations and photographs of significant artefacts of Alaska history enliven the text Each contributor brings a strong voice and prescription for the next fifty years and the resulting work presents Alaskans and the nation with an overview of Alaska statehood and ideas for future development **Monographic Series** Library of Congress,1982 **Library of Congress Catalogs** Library of Congress,1983 The Last New Land Wayne Mergler,1997 **Small Press Record of Books in Print** ,1990 American Indian Culture and Research Journal ,1997 **Shape-Shifting** Andrew F. Macdonald,Gina Macdonald,MaryAnn Sheridan,2000-09-30 A study of western romance detective horror and science fiction genres that

highlights the range of Native American images in modern popular fiction and the numerous agendas these images serve

Dictionary of Native American Mythology Sam D. Gill,Irene F. Sullivan,1992-06-30 This dictionary containing more than 1 300 entries is a careful selection of the distinctive stories characters themes symbols and motifs that interweave the traditions of over 100 different Native American cultures The alphabetically arranged entries are rigorously cross referenced allowing the reader to pursue in depth a particular path of inquiry Each entry cites tribal origin and the corresponding geographic region These regions in turn are keyed to ten tribal territory maps that pinpoint exact tribe locations book jacket

K'etetaalkkaanee Chad Thompson,1990 The classic Koyukon tale K etetaalkkaanee recounts the epic journey of a traveler strong in spirit power who traverses the North As he follows the destined path he effects the transformation of animals establishes customs defines features of the physical world and illustrates practical wisdom The tale is recounted in Koyukon an Athabaskan language of Alaska by storyteller Catherine Attla and presented with paragraph by paragraph translation in English A foreword and an introduction provide background information on the tale its cultural context the storyteller and characteristics of the storytelling Drawings illustrate the text A companion volume by Chad Thompson contains an analysis of the tale Introductory sections provide information about the Koyukon people the storytelling tradition translation of the title the use of language in the stories and culturally based responses to Athabaskan stories A detailed analysis follows of the tale s episodes the overall story the asides made during its telling and other Koyukon versions of the tale characters situations and the role of time and place in Koyukon stories and characteristics of other northern traveler stories Contains 108 references MSE *Inuit Studies* ,1988 *Reinventing Traditional Alaska Native Performance* Thomas Riccio,2003 Dr Riccio s work vividly demonstrates the capacity of the human being whomever they are to cross over the gap that unfortunately exists between people Dr Riccio through the mechanism of theatre has cleverly built a bridge between differing worldviews and has done it well This kind of bridging is magical and sometimes mystical which is appropriate for Alaska native cultures and the art of performance **Subject Catalog, 1982** Library of Congress,1982 Bibliographic Guide to North American History ,1985

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