

THE PEOPLE
AND THE WORD

Reading Native Nonfiction

ROBERT WARRIOR

People And The Word Reading Native Nonfiction

Joshua B. Nelson



People And The Word Reading Native Nonfiction:

The People And the Word Robert Allen Warrior, Much literary scholarship has been devoted to the flowering of Native American fiction and poetry in the mid twentieth century Yet Robert Warrior argues nonfiction has been the primary form used by American Indians in developing a relationship with the written word one that reaches back much further in Native history and culture Focusing on autobiographical writings and critical essays as well as communally authored and political documents *The People and the Word* explores how the Native tradition of nonfiction has both encompassed and dissected Native experiences Warrior begins by tracing a history of American Indian writing from the eighteenth century to the late twentieth century then considers four particular moments Pequot intellectual William Apess's autobiographical writings from the 1820s and 1830s the Osage Constitution of 1881 narratives from American Indian student experiences including accounts of boarding school in the late 1880s and modern Kiowa writer N Scott Momaday's essay *The Man Made of Words* penned during the politically charged 1970s Warrior's discussion of Apess's work looks unflinchingly at his unconventional life and death he recognizes resistance to assimilation in the products of the student print shop at the Santee Normal Training School and in the Osage Constitution as well as in Momaday's writing Warrior sees reflections of their turbulent times as well as guidance for our own Taking a cue from Momaday's essay which gives voice to an imaginary female ancestor Ko Sahn Warrior applies both critical skills and literary imagination to the texts In doing so *The People and the Word* provides a rich foundation for Native intellectuals critical work deeply entwined with their unique experiences Robert Warrior is professor of English and Native American studies at the University of Oklahoma He is author of *Tribal Secrets Recovering American Indian Intellectual Traditions* Minnesota 1994 and coauthor with Paul Chaat Smith of *Like a Hurricane The Indian Movement from Alcatraz to Wounded Knee*

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 Yucatán 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 *The Extraordinary Book of Native American Lists* Arlene Hirschfelder, Paulette F. Molin, 2012-03-22 While Native Americans are perhaps the most studied people in our society they too often remain the least understood and visible Fictions and stereotypes predominate obscuring substantive and fascinating facts about Native societies The Extraordinary Book of Native American Lists works to remedy this problem by compiling fun unique and significant facts about Native groups into one volume complete with references to additional online and print resources In this volume readers can learn about Native figures from a diverse range of cultures and professions including award winning athletes authors filmmakers musicians and environmentalists Readers are introduced to Native U S senators Medal of Freedom winners Medal of Honor recipients Major League baseball players and U S Olympians as well as a U S vice president a NASA astronaut a National Book Award recipient and a Pulitzer Prize winner Other categories found in this book are History Stereotypes and Myths Tribal Government Federal Tribal Relations State Tribal Relations Native Lands and Environmental Issues Health Religion Economic Development Military Service and War Education Native Languages Science and Technology Food Visual Arts Literary and Performing Arts Film Music and Dance Print Radio and Television Sports and Games Exhibitions Pageants and Shows Alaska Natives Native Hawaiians Urban Indians Including further fascinating facts this wonderful resource will be a great addition not only to tribal libraries but to public and academic libraries individuals and scholars as well **The ^AOxford Handbook of American Indian History** Frederick E. Hoxie, 2016-04-13 The Oxford Handbook of American Indian History presents the story of the indigenous peoples who lived and live in the territory that became the United States It describes the major aspects of the historical change that occurred over the past 500 years with essays by leading experts both Native and non Native that focus on significant moments of upheaval and change place based histories of major centers of indigenous occupation and overviews of major aspects of Indian community and national life Progressive Traditions Joshua B. Nelson, 2014-07-24 According to a dichotomy commonly found in studies of American Indians some noble Native people defiantly defend their pristine indigenous traditions in honor of their ancestors while others in weakness or greed surrender their culture and identities to white American economies and institutions This traditionalist versus assimilationist divide is Joshua B Nelson argues a false one To make his case that American Indians rarely if ever conform to such simplistic identifications Nelson considers the literature and culture of many Cherokee people Exploring a range of linked cultural practices and beliefs through the works

of Cherokee thinkers and writers from the nineteenth century to today Nelson finds ample evidence that tradition can survive through times of radical change Cherokees do their cultural work both in progressively traditional and traditionally progressive ways Studying individuals previously deemed either traditional or assimilationist Nelson presents a more nuanced interpretation Among the works he examines are the political rhetoric of Elias Boudinot a forefather of American Indian literature and of John Ross the principal chief during the Removal years the understudied memoirs of Catharine Brown a nineteenth century Cherokee convert to Christianity and the novel *Kholvn* by contemporary traditionalist Sequoyah Guess a writer of peculiarly Cherokee science fiction Across several genres including autobiography fiction speeches laws and letters *Progressive Traditions* identifies an indigenous anarchism a pluralist community centered political philosophy that looks to practices that preceded and surpass the nation state as ways of helping Cherokee people prosper This critique of the common call for expansion of tribal nations sovereignty over their citizens represents a profound shift in American Indian critical theory and challenges contemporary indigenous people to rethink power among nations communities and individuals

Indiscipline Alicia Carroll, 2024-10-25 In the last few years there have been myriad media reports regarding Federal Indian boarding schools and their grisly history of violence and cultural erasure against Native people in the United States The US government recently acknowledged its role for the first time with the Department of the Interior's publication of the Federal Indian Boarding School Initiative Investigative Report In this book Alicia Carroll tells the history of one form of literary Native resistance to this violence that of the collaboratively written autobiography Focusing on work by Hopi boarding school residents Carroll shows readers that collaborative autobiographical authorship is a practice of Indigenous intellectual sovereignty using a method they dub indiscipline a strategy of defying refusing or purposefully failing to follow mandates to conform to settler colonial sex and gender norms including heteronormativity the binary construct of sex and gender and the idea of personhood itself Through collaboratively written autobiography Carroll argues that Native authors not only resisted colonial attempts to use sex and gender to alienate them from their homelands and bodies they created an important Indigenous literary genre that informs our understanding of Native life and art today *A Companion to*

American Literature and Culture Paul Lauter, 2020-09-21 This expansive Companion offers a set of fresh perspectives on the wealth of texts produced in and around what is now the United States Highlights the diverse voices that constitute American literature embracing oral traditions slave narratives regional writing literature of the environment and more Demonstrates that American literature was multicultural before Europeans arrived on the continent and even more so thereafter Offers three distinct paradigms for thinking about American literature focusing on genealogies of American literary study writers and issues and contemporary theories and practices Enables students and researchers to generate richer more varied and more comprehensive readings of American literature

The Routledge Introduction to Native American Literature Drew Lopenzina, 2020-07-22 This Introduction makes available for both student instructor and aficionado a refined set of

tools for decolonizing our approaches prior to entering the unfamiliar landscape of Native American literatures This book will introduce indigenous perspectives and traditions as articulated by indigenous authors whose voices have been a vital if often overlooked component of the American dialogue for more than 400 years Paramount to this consideration of Native centered reading is the understanding that literature was not something bestowed upon Native peoples by the settler culture either through benevolent interventions or violent programs of forced assimilation Native literature precedes colonization and Native stories and traditions have their roots in both the precolonized and the decolonizing worlds As this far reaching survey of Native literary contributions will demonstrate almost without fail when indigenous writers elected to enter into the world of western letters they did so with the intention of maintaining indigenous culture and community Writing was and always remains a strategy for survival

Taking Back Our Spirits Jo-Ann Episkenew, 2009-05-01 From the earliest settler policies to deal with the Indian problem to contemporary government run programs ostensibly designed to help Indigenous people public policy has played a major role in creating the historical trauma that so greatly impacts the lives of Canada's Aboriginal peoples Taking Back Our Spirits traces the link between Canadian public policies the injuries they have inflicted on Indigenous people and Indigenous literature's ability to heal individuals and communities Episkenew examines contemporary autobiography fiction and drama to reveal how these texts respond to and critique public policy and how literature functions as medicine to help cure the colonial contagion

Indigenous Enlightenment Stuart D. McKee, 2023 In Indigenous Enlightenment Stuart D McKee examines the methodologies tools and processes that British and American educators developed to inculcate Indigenous cultures of reading and learning between 1790 and 1850

Indigenous Intellectuals Kiara M. Vigil, 2015-07-15 Examines the literary output of four influential American Indian intellectuals who challenged conceptions of identity at the turn of the twentieth century

Modernity through Letter Writing Claudia B. Haake, 2020-09 In Modernity through Letter Writing Claudia B Haake shows how the Cherokees and Senecas envisioned their political modernity in missives they sent to members of the federal government to negotiate their status They not only used their letters petitions and memoranda to reject incorporation into the United States and to express their continuing adherence to their own laws and customs but also to mark areas where they were willing to compromise As they found themselves increasingly unable to secure opportunities for face to face meetings with representatives of the federal government Cherokees and Senecas relied more heavily on letter writing to conduct diplomatic relations with the U S government The amount of time and energy they expended on the missives demonstrates that authors from both tribes considered letters memoranda and petitions to be a crucial political strategy Instead of merely observing Western written conventions the Cherokees and Senecas incorporated oral writing and consciously insisted on elements of their own culture they wanted to preserve seeking to convey to the government a vision of their continued political separateness as well as of their own modernity

Reasoning Together Craig S. Womack, Daniel Heath Justice, Christopher B. Teuton, 2008 A

paradigm shift in American Indian literary criticism

The World of Indigenous North America Robert

Warrior, 2014-12-05 *The World of Indigenous North America* is a comprehensive look at issues that concern indigenous people in North America. Though no single volume can cover every tribe and every issue around this fertile area of inquiry, this book takes on the fields of law, archaeology, literature, socio-linguistics, geography, sciences, and gender studies among others in order to make sense of the Indigenous experience. Covering both Canada's First Nations and the Native American tribes of the United States and alluding to the work being done in indigenous studies through the rest of the world, the volume reflects the critical mass of scholarship that has developed in Indigenous Studies over the past decade and highlights the best new work that is emerging in the field. *The World of Indigenous North America* is a book for every scholar in the field to own and refer to often. Contributors: Chris Andersen, Joanne Barker, Duane Champagne, Matt Cohen, Charlotte Cote, Maria Cotera, Vincente M. Diaz, Elena Maria Garcia Hanay, Geigomah Carole, Goldberg Brendan, Hokowhitu Sharon, Holland LeAnne, Howe Shari, Huhndorf Jennie, Joe Ted, Jojola Daniel, Justice K, Tsianina Lomawaima, Jose Antonio Lucero, Tiya Miles, Felipe Molina, Victor Montejo, Aileen Moreton, Robinson Val, Napoleon Melissa, Nelson Jean, M. O'Brien Amy, E. Den Ouden, Gus Palmer, Michelle Raheja, David Shorter, Noenoe K. Silva, Shannon Speed, Christopher B. Teuton, Sean Teuton, Joe Watkins, James Wilson, Brian Wright, McLeod. *Cherokee Sister* Catharine Brown, 2022-06-13 Catharine Brown, 1800-1823, became Brainerd Mission School's first Cherokee convert to Christianity, a missionary teacher, and the first Native American woman whose own writings saw extensive publication in her lifetime. After her death from tuberculosis at age twenty-three, the missionary organization that had educated and later employed Brown commissioned a posthumous biography, *Memoir of Catharine Brown*, which enjoyed widespread contemporary popularity and praise. In the following decade, her writings, along with those of other educated Cherokees, became highly politicized and were used in debates about the removal of the Cherokees and other tribes to Indian Territory. Although she was once viewed by literary critics as a docile and dominated victim of missionaries who represented the tragic fate of Indians who abandoned their identities, Brown is now being reconsidered as a figure of enduring Cherokee revitalization, survival, adaptability, and leadership. In *Cherokee Sister*, Theresa Strouth Gaul collects all of Brown's writings, consisting of letters and a diary, some appearing in print for the first time, as well as Brown's biography and a drama and poems about her. This edition of Brown's collected works and related materials firmly establishes her place in early nineteenth-century culture and her influence on American perceptions of Native Americans. *Through an Indian's Looking-Glass* Drew Lopenzina, 2018-06-29 This biography of the Native American writer, activist, and minister brings Apsákwemuncie nearly fully to life, which no one else among many scholars has. Barry O'Connell, editor of *On Our Own Ground: The Complete Writings of William Apsákwemuncie*, a Pequot Indian Methodist preacher and widely celebrated writer, provides a lens through which to comprehend the complex dynamics of indigenous survival and resistance in the era of America's early nationhood. Apsákwemuncie's life intersects with multiple aspects of indigenous identity and

existence in this period including indentured servitude slavery service in the armed forces syncretic engagements with Christian spirituality and Native struggles for political and cultural autonomy Even more Apess offers a powerful and provocative voice for the persistence of Native presence in a time and place that was long supposed to have settled its Indian question in favor of extinction Through meticulous archival research close readings of Apess s key works and informed and imaginative speculation about his largely enigmatic life Drew Lopenzina provides a vivid portrait of this singular Native American figure This new biography will sit alongside Apess s own writing as vital reading for those interested in early American history and indigeneity

Deep Waters Christopher B. Teuton, 2018-11-01 Weaving connections between indigenous modes of oral storytelling visual depiction and contemporary American Indian literature *Deep Waters* demonstrates the continuing relationship between traditional and contemporary Native American systems of creative representation and signification Christopher B Teuton begins with a study of Mesoamerican writings Din sand paintings and Haudenosaunee wampum belts He proposes a theory of how and why indigenous oral and graphic means of recording thought are interdependent their functions and purposes determined by social political and cultural contexts The center of this book examines four key works of contemporary American Indian literature by N Scott Momaday Gerald Vizenor Ray A Young Bear and Robert J Conley Through a textually grounded exploration of what Teuton calls the oral impulse the graphic impulse and the critical impulse we see how and why various types of contemporary Native literary production are interrelated and draw from long standing indigenous methods of creative representation Teuton breaks down the disabling binary of orality and literacy offering readers a cogent historically informed theory of indigenous textuality that allows for deeper readings of Native American cultural and literary expression

Recovering the Sacred Winona LaDuke, 2016-04-11 Through the voices of ordinary Native Americans LaDuke is able to transform highly complex issues into stories that touch the heart Roxanne Dunbar Ortiz author of *An Indigenous Peoples History of the United States* The indigenous imperative to honor nature is undermined by federal laws approving resource extraction through mining and drilling Formal protections exist for Native American religious expression but not for the places and natural resources integral to ceremonies Under what conditions can traditional beliefs be best practiced From the author of *All Our Relations Native Struggles for Land and Life* *Recovering the Sacred* features a wealth of native research and hundreds of interviews with indigenous scholars and activists Documents the remarkable stories of indigenous communities whose tenacity and resilience has enabled them to reclaim the lands resources and life ways after enduring centuries of incalculable loss Wilma Mankiller author of *Every Day is a Good Day*

Imagining Sovereignty David J. Carlson, 2016-03-08 Sovereignty is perhaps the most ubiquitous term in American Indian writing today but its meaning and function are anything but universally understood This is as it should be David J Carlson suggests for a concept frequently at the center of various and often competing claims to authority In *Imagining Sovereignty* Carlson explores sovereignty as a discursive middle ground between tribal communities and the

United States as a settler colonial power His work reveals the complementary ways in which legal and literary texts have generated politically significant representations of the world which in turn have produced particular effects on readers and advanced the cause of tribal self determination Drawing on western legal historical sources and American Indian texts Carlson traces a dual genealogy of sovereignty Imagining Sovereignty identifies the concept as a marker one that allows both the colonizing power of the United States and the resisting powers of various American Indian nations to organize themselves and their various claims to authority In the process sovereignty also functions as a point of exchange where these claims compete with and complicate one another To this end Carlson analyzes how several contemporary American Indian writers and critics have sought to fuse literary practices and legal structures into fully formed discourses of self determination After charting the development of the concept of sovereignty in natural law and its permutations in federal Indian policy Carlson maps out the nature and function of sovereignty discourses in the work of contemporary Native scholars such as Russel Barsh Gerald Taiaiake Alfred D Arcy McNickle and Vine Deloria and in the work of more expressly literary American Indian writers such as Craig Womack Elizabeth Cook Lynn Gerald Vizenor and Francisco Patencio Often read in opposition the writings of these indigenous authors emerge in Imagining Sovereignty as a coherent literary and political tradition one whose varied discourse of sovereignty aptly reflects American Indian people s diverse political contexts **Back to the Blanket**

Kimberly G. Wieser, 2017-11-16 For thousands of years American Indian cultures have recorded their truths in the narratives and metaphors of oral tradition Stories languages and artifacts such as glyphs and drawings all carry Indigenous knowledge directly contributing to American Indian rhetorical structures that have proven resistant and sometimes antithetical to Western academic discourse It is this tradition that Kimberly G Wieser seeks to restore in Back to the Blanket as she explores the rich possibilities that Native notions of relatedness offer for understanding American Indian knowledge arguments and perspectives Back to the Blanket analyzes a wide array of American Indian rhetorical traditions then applies them in close readings of writings speeches and other forms of communication by historical and present day figures Wieser turns this pathbreaking approach to modes of thinking found in the oratory of eighteenth century Mohegan and Presbyterian cleric Samson Occom visual communication in Laguna Pueblo author Leslie Marmon Silko s Almanac of the Dead patterns of honesty and manipulation in the speeches of former president George W Bush and rhetorics and relationships in the communication of Indigenous leaders such as Ada gal kala Tsi yug nsi ni and Inoli Exploring the multimodal rhetorics oral written material visual embodied kinesthetic that create meaning in historical discourse Wieser argues for the rediscovery and practice of traditional Native modes of communication a modern day going back to the blanket or returning to Native practices Her work shows how these Indigenous insights might be applied in models of education for Native American students in Native American communities more broadly and in transcultural communication negotiation debate and decision making

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