

Reserve Memories

The Power of the Past in a
Chilcotin Community

David W. Dinwoodie

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James Henri Howard



Reserve Memories The Power Of The Past In A Chilcotin Community:

Reserve Memories David W. Dinwoodie, 2002-01-01 *Reserve Memories* examines how myths and narratives about the past have enabled a Northern Athabaskan community to understand and confront challenges and opportunities in the present. For over five centuries the Chilcotin people have lived in relative isolation in the rich timberlands and scattered meadows of the inland Northwest in what is today known as west central British Columbia. Although linguistic and cultural changes are escalating, they remain one of the more traditional and little known Native communities in northwestern North America. Combining years of fieldwork with an acute theoretical perspective, David W. Dinwoodie sheds light on the special power of the past for the Chilcotin people of the Nemiah Valley Indian Reserve. In different social and political settings, they draw upon a reserve of memories in particular myths and historical narratives and reactivate them in order to help make sense of and deal effectively with the possibilities and problems of the modern world. For example, the declaration of the Chilcotins against clear cut logging draws upon one of their central myths, adding a deeper and more lasting cultural significance and resonance to the political statement.

Rethinking settler colonialism Annie Coombes, 2017-03-01 *Rethinking settler colonialism* focuses on the long history of contact between indigenous peoples and the white colonial communities who settled in Australia, Aotearoa, New Zealand, Canada, and South Africa. It interrogates how histories of colonial settlement have been mythologised, narrated, and embodied in public culture in the twentieth century through monuments, exhibitions, and images, and charts some of the vociferous challenges to such histories that have emerged over recent years. Despite a shared familiarity with cultural and political institutions, practices, and policies amongst the white settler communities, the distinctiveness which marked these constituencies as variously Australian, South African, Canadian, or New Zealander was fundamentally contingent upon their relationship to and with the various indigenous communities they encountered. In each of these countries, these communities were displaced, marginalised, and sometimes subjected to attempted genocide through the colonial process. Recently, these groups have renewed their claims for greater political representation and autonomy. The essays and artwork in this book insist that an understanding of the political and cultural institutions and practices which shaped settler colonial societies in the past can provide important insights into how this legacy of unequal rights can be contested in the present. It will be of interest to those studying the effects of colonial powers on indigenous populations and the legacies of imperial rule in postcolonial societies.

Transforming Ethnohistories Sebastian Felix Braun, 2013-08-26 Anthropologists need history to understand how the past has shaped the present. Historians need anthropology to help them interpret the past. Where anthropologists and historians' needs intersect is ethnohistory. The contributors to this volume have been inspired in large part by the teaching and writing of distinguished ethnohistorian Raymond J. DeMallie, whose exemplary combination of ethnographic and archival research demonstrates the ways anthropology and history can work together to create an understanding of the past and the present. *Transforming Ethnohistories* comprises ten new avenues of

ethnohistorical research ranging in topic from fiddling performances to environmental disturbance and spanning places from North Carolina to the Yukon The authors seek to understand communities by finding and interpreting their stories in a variety of different texts some of which lie outside academic understanding and research methodology It is exactly those stories conventionally labeled myths or oral tradition that ethnohistorians demand we pay attention to Although historians cannot see or talk to their informants as anthropologists do both anthropologists and historians can listen to oral histories and written documents for the essential stories they contain The essays assembled here use DeMallie s approach to contribute to the history and anthropology of Native North America and address issues of literary criticism and contexts sociolinguistics performance theory identity and historical change historical and anthropological methods and theory and the interpretation of histories cultures and stories Debates over the legitimacy of ethnohistory as a specialization have led some scholars to declare its decline This volume shows ethnohistory to be alive and well and continuing to attract young scholars

Yuchi Ceremonial Life ,2005-01-01 The Yuchis are one of the least known yet most distinctive of the Native groups in the American southeast Located in late prehistoric times in eastern Tennessee they played an important historical role at various times during the last five centuries and in many ways served as a bridge between their southeastern neighbors and Native communities in the northeast First noted by the de Soto expedition in the sixteenth century the Yuchis moved several times and made many alliances over the next few centuries The famous naturalist William Bartram visited a Yuchi town in 1775 at a time when the Yuchis had moved near and become allied with Creek communities in Georgia This alliance had long lasting repercussions when the United States government forced most southeastern groups to move to Oklahoma in the early nineteenth century the Yuchis were classified as Creeks and placed under the jurisdiction of the Creek Nation Today despite the existence of a separate language and their distinct history culture and religious traditions the Yuchis are not recognized as a sovereign people by the Creek Nation or the United States Jason Baird Jackson examines the significance of community ceremonies for the Yuchis today For many Yuchis traditional rituals remain important to their identity and they feel an obligation to perform and renew them each year at one of three ceremonial grounds called Big Houses The Big House acts as a periodic gathering place for the Yuchis their Creator and their ancestors Drawing on a decade of collaborative study with tribal elders and using insights gained from ethno poetics Jackson captures in vivid detail the performance impact and motivations behind such rituals as the Stomp Dance the Green Corn Ceremony and the Soup Dance and discusses their continuing importance to the community

Native Languages of the Southeastern United States Janine Scancarelli,Heather Kay Hardy,2005-01-01 Contributing linguists draw on their latest fieldwork and research starting with a background chapter on the history of research on the Native languages of the Southeast Eight chapters each provide an overview and grammatical sketch of a language basing discussion on a narrative text presented at the beginning of the chapter Special emphasis is given to both the fundamental grammatical characteristics of the language its phonology morphology syntax and

various discourse features and those sociolinguistic and cultural factors that affect its structure and use Two additional chapters explore the various Muskogean languages Creek Alabama Choctaw Chickasaw the only language family confined entirely to the Southeast

A Dictionary of Skiri Pawnee Douglas Richard Parks, Lula Nora Pratt, 2008 The volume comprises approximately 4 500 entries that represent the basic vocabulary of the Skiri language To assist users the introduction features a description of the Skiri sound system and an alphabet as well as a short description of Skiri grammar that outlines the categories and constituent morphemes composing Skiri words The first section of the dictionary presents entries arranged alphabetically by English glosses the second section is arranged alphabetically by Skiri words and stems Separate appendixes provide representative conjugations of Skiri verbs a list of irregular verb roots and charts of kinship terms

BOOK JACKET *A Choctaw Reference Grammar* George Aaron Broadwell, 2006-12-01 The authoritative reference on the grammar of the Choctaw language written and compiled by its leading scholarly expert

The Four Hills of Life Jeffrey D. Anderson, 2008-01-01 For more than a century the Northern Arapaho people have lived on the Wind River Reservation in Wyoming the fourth largest reservation in the country In *The Four Hills of Life* Jeffrey D Anderson masterfully draws together aspects of the Northern Arapahos world myth language art ritual identity and history to offer a vivid picture of a culture that has endured and changed over time Anderson shows that Northern Arapaho unity and identity from the nineteenth century on derive primarily from a shared system of ritual practices that transmit vital cultural knowledge He also provides an in depth study of the problems that Euro American society continues to impose on reservation life and of the responses of the Northern Arapahos

Osage Grammar Carolyn Quintero, 2004-01-01 When Europeans first made contact with the Osages they lived in present day Missouri along the Osage River After being forced onto a reservation the Osages purchased land from the Cherokees in Indian Territory and resettled in northeastern Oklahoma in the later part of the nineteenth century Today the Osage tribe numbers about 18 000 but only two elders still speak the traditional language a member of the Siouan family of languages *Osage Grammar* is the first documentation of how the Osage language works including more than two thousand sentences from Osage speakers and a detailed description of its phonology morphology and syntax Also featured are such components as verb conjugations derivation and suffixes kinship terms and the nominal system The importance of documenting a language especially when on the verge of extinction can hardly be overstated Growing up in Osage County Oklahoma Carolyn Quintero has been documenting the Osage language for twenty years speaking to more than a dozen elders and transcribing hundreds of hours of interviews Her research could not now be repeated since most of the elders whose words appear on these pages are gone This book will become an essential reference and guide for all scholars and students interested in the Osage language and in other Siouan languages of the West *Osage Grammar* will also serve as a bedrock for the present revitalization of Osage culture and language within the community

War Paintings of the Tsuu T'ina Nation Arni Brownstone, 2015-06-01 During much of the nineteenth century paintings

functioned as the Plains Indians equivalent to written records The majority of their paintings documented warfare focusing on specific war deeds These pictorial narratives appearing on hide robes war shirts tipi liners and tipi covers were maintained by the several dozen Plains Indians tribes and they continue to expand historical knowledge of a people and place in transition War Paintings of the Tsuu T ina Nation is a study of several important war paintings and artifact collections of the Tsuu T ina Sarcee that provides insight into the changing relations between the Tsuu T ina other plains tribes and non Native communities during the nineteenth and twentieth centuries Arni Brownstone has meticulously created renderings of the paintings that invite readers to explore them more fully All known Tsuu T ina paintings are considered in the study as are several important collections of Tsuu T ina artifacts with particular emphasis on five key works Brownstone s analysis furthers our understanding of Tsuu T ina pictographic war paintings in relation to the social historical and artistic forces that influenced them and provides a broader understanding of pictographic painting one of the richest and most important Native American artistic and literary genres

A Grammar of Creek (Muskogee) Jack B. Martin, 2011-05-01 Creek or Muskogee is a Muskogean language spoken by several thousand members of the Muskogee Creek and Seminole nations of Oklahoma and by several hundred members of the Seminole Tribe of Florida This volume is the first modern grammar of Creek compiled by a leading authority on the languages of the southern United States Intended for scholars students and Creek instructors this reference grammar describes all the major morphological and syntactic patterns in the language Special attention is given to pitch accent and tone active agreement locative prefixes tense aspect and switch reference The description covers several hundred years of documentation and draws heavily on materials written by Creek speakers It is likely to be the definitive source on the language for years to come

One Hundred Years of Old Man Sage Jeffrey D. Anderson, 2003-01-01 Sherman Sage ca 1844 1943 was an unforgettable Arapaho man who witnessed profound change in his community and was one of the last to see the Plains black with buffalo As a young warrior Sage defended his band many times raided enemy camps saw the first houses go up in Denver was present at Fort Laramie for the signing of the 1868 treaty and witnessed Crazy Horse s surrender Later he visited the Ghost Dance prophet Wovoka and became a link in the spread of the Ghost Dance religion to other Plains Indian tribes As an elder Old Man Sage was a respected vigorous leader walking miles to visit friends and family even in his nineties One of the most interviewed Native Americans in the Old West Sage was a wellspring of information for both Arapahos and outsiders about older tribal customs Anthropologist Jeffrey D Anderson gathered information about Sage s long life from archives interviews recollections and published sources and has here woven it into a compelling biography We see different sides of Sage how he followed a traditional Arapaho life path what he learned about the Rocky Mountains and Plains what he saw and did as outsiders invaded the Arapahos homeland in the nineteenth century how he adjusted survived and guided other Arapahos during the early reservation years and how his legacy lives on today The remembrances of Old Man Sage s relatives and descendants of friends make apparent that his

vision and guidance were not limited to his lifetime but remain vital today in the Northern Arapaho tribe **A Fur Trader on the Upper Missouri** Jean-Baptiste Truteau, 2017-08 2018 Dwight L. Smith ABC-CLIO Award from the Western History Association A Fur Trader on the Upper Missouri offers the first annotated scholarly edition of Jean Baptiste Truteau's journal of his voyage on the Missouri River in the central and northern Plains from 1794 to 1796 and of his description of the upper Missouri This fully modern and magisterial edition of this essential journal surpasses all previous editions in assisting scholars and general readers in understanding Truteau's travels and encounters with the numerous Native peoples of the region including the Arikaras Cheyennes Lakotas Dakotas Nakotas Omahas and Pawnees Truteau's writings constitute the very foundation to our understanding of the late eighteenth century fur trade in the region immediately preceding the expedition of Meriwether Lewis and William Clark commissioned by President Thomas Jefferson in 1803 An unparalleled primary source for its descriptions of Native American tribal customs beliefs rituals material culture and physical appearances A Fur Trader on the Upper Missouri will be a classic among scholars students and general readers alike Along with this new translation by Mildred Mott Wedel Raymond J. DeMallie and Robert V. Zina which includes facing French-English pages the editors shed new light on Truteau's description of the upper Missouri and acknowledge his journal as the foremost account of Native peoples and the fur trade during the eighteenth century V. Zina's essay on the language used and his glossary of voyageur French also provide unique insight into the language of an educated French Canadian fur trader

We Are Our Language Barbra A. Meek, 2012-02-01 For many communities around the world the revitalization or at least the preservation of an indigenous language is a pressing concern Understanding the issue involves far more than compiling simple usage statistics or documenting the grammar of a tongue it requires examining the social practices and philosophies that affect indigenous language survival In presenting the case of Kaska an endangered language in an Athabascan community in the Yukon Barbra A. Meek asserts that language revitalization requires more than just linguistic rehabilitation it demands a social transformation The process must mend rips and tears in the social fabric of the language community that result from an enduring colonial history focused on termination These disjunctures include government policies conflicting with community goals widely varying teaching methods and generational viewpoints and even clashing ideologies within the language community This book provides a detailed investigation of language revitalization based on more than two years of active participation in local language renewal efforts Each chapter focuses on a different dimension such as spelling and expertise conversation and social status family practices and bureaucratic involvement in local language choices Each situation illustrates the balance between the desire for linguistic continuity and the reality of disruption We Are Our Language reveals the subtle ways in which different conceptions and practices historical material and interactional can variably affect the state of an indigenous language and it offers a critical step toward redefining success and achieving revitalization *The Canadian Sioux* James Henri Howard, 2014-04-01 The Canadian Sioux are descendants of Santees

Yanktonais and Tetons from the United States who sought refuge in Canada during the 1860s and 1870s Living today on eight reserves in Manitoba and Saskatchewan they are the least studied of all the Sioux groups This book originally published in 1984 by James H Howard helps fill that gap in the literature and remains relevant even in the twenty first century Based on Howard s fieldwork in the 1970s and supplemented by written sources The Canadian Sioux Second Edition descriptively reconstructs their traditional culture many aspects of which are still practiced or remembered by Canadian Sioux although long forgotten by their relatives in the United States Rich in detail it presents an abundance of information on topics such as tribal divisions documented history and traditional history warfare economy social life philosophy and religion and ceremonialism Nearly half the book is devoted to Canadian Sioux religion and describes such ceremonies as the Vision Quest the Medicine Feast the Medicine Dance the Sun Dance warrior society dances and the Ghost Dance This second edition includes previously unpublished images many of them photographed by Howard and some of his original drawings *New Voices for Old Words* David J. Costa, 2015-09-01 Published In cooperation with the American Indian Studies Research Institute Indiana University Bloomington

Comanche Ethnography Thomas W. Kavanagh, 2008 In the summer of 1933 in Lawton Oklahoma a team of six anthropologists met with eighteen Comanche elders to record the latter s reminiscences of traditional Comanche culture The depth and breadth of what the elderly Comanches recalled provides an inestimable source of knowledge for generations to come both within and beyond the Comanche community This monumental volume makes available for the first time the largest archive of traditional cultural information on Comanches ever gathered by American anthropologists Much of the Comanches earlier world is presented here religious stories historical accounts autobiographical remembrances cosmology the practice of war everyday games birth rituals funerals kinship relations the organization of camps material culture and relations with other tribes Thomas W Kavanagh tracked down all known surviving notes from the Santa Fe Laboratory field party and collated and annotated the records learning as much as possible about the Comanche elders who spoke with the anthropologists and when possible attributing pieces of information to the appropriate elders In addition this volume includes Robert H Lowie s notes from his short 1912 visit to the Comanches The result stands as a legacy for both Comanches and those interested in learning more about them

They Treated Us Just Like Indians Paula L. Wagoner, 2002-01-01 On a typical day in Bennett County South Dakota farmers and ranchers work their fields and tend animals merchants order inventory and stock shelves teachers plan and teach classes health workers aid the infirm in the county hospital or clinic and women make quilts and heirlooms for their families or the county fair Life is usually unhurried with time for chatting with neighbors and catching up on gossip But Bennett County is far from typical Nearly a century ago the county was carved out of Pine Ridge Reservation and opened to white settlers Today Bennett County sits awkwardly between the Pine Ridge and Rosebud Sioux Reservations with nearly one third of its land classified as Indian Country and the rest considered by many Pine Ridge Lakotas to still belong to the reservation The county is home to a dynamic population

divided by the residents into three groups whites fullbloods and mixedbloods Tensions between the three groups lurk amid the quiet harmony of Bennett County's everyday rural life and emerge in moments of community crisis In a moving account anthropologist Paula L Wagoner tells the story of Bennett County using snapshots of community events and crises past and present to reveal the complexity of race relations and identities there A homecoming weekend at Bennett County High School becomes a flashpoint for controversy because of the differences of meaning ascribed by the county's three identity groups to the school's team name the Warriors At another time the shooting of a Lakota man by a local non Indian rancher and the volatile wake that follows demonstrate the impulse to racialize disputes that lies just beneath the surface of everyday life Yet such very real problems of identity have not completely overwhelmed Bennett County Wagoner also shows that despite their differences residents have managed to find common ground as a region of diverse insiders who share an economic dependency on federal funds distrust outsiders and above all deeply love their land

Life Among the Indians Alice Cunningham Fletcher, 2020-07-14 Alice C Fletcher 1838 1923 one of the few women who became anthropologists in the United States during the nineteenth century was a pioneer in the practice of participant observation ethnography She focused her studies over many years among the Native tribes in Nebraska and South Dakota Life among the Indians Fletcher's popularized autobiographical memoir written in 1886 87 about her first fieldwork among the Sioux and the Omahas during 1881 82 remained unpublished in Fletcher's archives at the Smithsonian Institution for more than one hundred years In it Fletcher depicts the humor and hardships of her field experiences as a middle aged woman undertaking anthropological fieldwork alone while showing genuine respect and compassion for Native ways and beliefs that was far ahead of her time What emerges is a complex and fascinating picture of a woman questioning the cultural and gender expectations of nineteenth century America while insightfully portraying rapidly changing reservation life Fletcher's account of her early fieldwork is available here for the first time accompanied by an essay by the editors that sheds light on Fletcher's place in the development of anthropology and the role of women in the discipline

The Franz Boas Papers, Volume 1 Franz Boas, 2015-08-01 The introductory volume to the Franz Boas Papers Documentary Edition which examines Boas's stature as public intellectual in three crucial dimensions theory ethnography and activism

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Table of Contents Reserve Memories The Power Of The Past In A Chilcotin Community

1. Understanding the eBook Reserve Memories The Power Of The Past In A Chilcotin Community
 - The Rise of Digital Reading Reserve Memories The Power Of The Past In A Chilcotin Community
 - Advantages of eBooks Over Traditional Books
2. Identifying Reserve Memories The Power Of The Past In A Chilcotin Community
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Reserve Memories The Power Of The Past In A Chilcotin Community
 - User-Friendly Interface
4. Exploring eBook Recommendations from Reserve Memories The Power Of The Past In A Chilcotin Community
 - Personalized Recommendations
 - Reserve Memories The Power Of The Past In A Chilcotin Community User Reviews and Ratings
 - Reserve Memories The Power Of The Past In A Chilcotin Community and Bestseller Lists

5. Accessing Reserve Memories The Power Of The Past In A Chilcotin Community Free and Paid eBooks
 - Reserve Memories The Power Of The Past In A Chilcotin Community Public Domain eBooks
 - Reserve Memories The Power Of The Past In A Chilcotin Community eBook Subscription Services
 - Reserve Memories The Power Of The Past In A Chilcotin Community Budget-Friendly Options
6. Navigating Reserve Memories The Power Of The Past In A Chilcotin Community eBook Formats
 - ePub, PDF, MOBI, and More
 - Reserve Memories The Power Of The Past In A Chilcotin Community Compatibility with Devices
 - Reserve Memories The Power Of The Past In A Chilcotin Community Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Reserve Memories The Power Of The Past In A Chilcotin Community
 - Highlighting and Note-Taking Reserve Memories The Power Of The Past In A Chilcotin Community
 - Interactive Elements Reserve Memories The Power Of The Past In A Chilcotin Community
8. Staying Engaged with Reserve Memories The Power Of The Past In A Chilcotin Community
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Reserve Memories The Power Of The Past In A Chilcotin Community
9. Balancing eBooks and Physical Books Reserve Memories The Power Of The Past In A Chilcotin Community
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Reserve Memories The Power Of The Past In A Chilcotin Community
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Reserve Memories The Power Of The Past In A Chilcotin Community
 - Setting Reading Goals Reserve Memories The Power Of The Past In A Chilcotin Community
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Reserve Memories The Power Of The Past In A Chilcotin Community
 - Fact-Checking eBook Content of Reserve Memories The Power Of The Past In A Chilcotin Community
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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