

Maidu Texts



By
Roland B. Dixon

Maidu Texts

LEO J. FRACHTENBERG



Maidu Texts:

Maidu Texts Roland Burrage Dixon, 1912 *Maidu Texts* Roland B. Dixon, 2010 The Maidu lived in the central Sierra Nevada of California to the north of Yosemite The Maidu who were not particularly numerous to begin with were decimated by the incursion of Europeans These texts were collected by linguist Roland B Dixon at the beginning of the 20th century In these texts Coyote is the central character He is first seen in the company of Earth Maker giving him advice about how to build the world The Maidu tales of Coyote are well known for being exceptionally transgressive he is constantly seducing women by guile and deceit While these stories are very entertaining they shouldn't be taken to imply that this was normal behavior for Maidu The trickster figure is an anti hero used as a way of defining the limits of what is acceptable Of particular interest in Native American folklore is their Creation Myths The volcano Mount Lassen also known as Lassen Peak erupted often enough in prehistoric times to form the mountain so it is little wonder the Indians in the northeast corner of California believed the world began there at the desire of a Great Man back when the earth resembled a molten mass When it cooled they believed that the deity made a woman to live with him and from those two came all humans including the Maidu Wherever the truth lies the Maidu Texts are an important part of Native American folklore and culture So join with us and journey back to a time when these stories were told around campfires to the delight of young and old alike 33% of the net sale will be donated to the American Indian Education Fund *Maidu Texts* Roland Dixon, 2021-03-30 The Maidu lived in the central Sierra Nevada of California to the north of Yosemite The Maidu who were not particularly numerous to begin with were decimated by the incursion of Americans These texts were collected by a linguist at the beginning of the 20th century The Maidu lived in the central Sierra Nevada of California to the north of Yosemite The Maidu who were not particularly numerous to begin with were decimated by the incursion of Americans These texts were collected by a linguist at the beginning of the 20th century [Maidu Texts Volume Iv](#) , **Maidu Texts** Roland B. Dixon, 2019-11-19 The Maidu lived in the central Sierra Nevada of California to the north of Yosemite The Maidu who were not particularly numerous to begin with were decimated by the incursion of Americans These texts were collected by a linguist at the beginning of the 20th century [Maidu Texts and Dictionary](#) William Shipley, 1963 **Maidu Texts (1912)** Roland B Dixon, 2014-08-07 This Is A New Release Of The Original 1912 Edition [Maidu Texts](#) Roland B. Dixon, **A GRAMMAR OF THE WAPPO LANGUAGE** PAUL RADIN, 1929 [Publications of the American Ethnological Society](#) , 1912 **The Thread of Discourse** Joseph Evans Grimes, 1975 No detailed description available for The Thread of Discourse [ALSEA TEXTS AND MYTHS](#) LEO J. FRACHTENBERG, 1920 **World-Making Stories** M. Eleanor Nevins, 2017-08-01 Cover Title Page Copyright Page Contents Acknowledgments Contributors Introduction Part One Community Renewal 1 This Is Where We Belong Maidu Histories on a Shared California Landscape 2 Placing Communities Languages and Stories on the Contemporary Landscape 3 W jenim B spad A Brief History of Maidu Language Keepers and Other Thoughts on Language Revitalization Part Two

Creation Narratives of H nc ibyjim Tom Young 4 P ktim Creation 5 Hompajtotokymc om The Adversaries 6 Hyb k ym Mas W
nom Love and Death 7 K dojapem Bom Worldmaker s Trail Part Three Pronunciation and Lessons 8 How to Pronounce Maidu
9 Reading the Maidu Language Nine Beginning Lessons Appendix Place Names and Character Names in the Stories
Bibliography Index **Alsea Texts and Myths** Leo Joachim Frachtenberg,1920 In Two Crows Denies It R H Barnes
undertakes an ambitious historical analysis of anthropological scholarship about Omaha kinship systems His groundbreaking
work offers a critique of this established scholarship including the work of Levi Strauss Dorsey and Fletcher In comparing
the primary and secondary accounts of Omaha descent relationship and naming systems Barnes reveals the dissonance
between the reality of Omaha society and the scholarship that has formed around it Not only does he put forth a new and
more realistic interpretation of Omaha sociology specifically but in so doing he provides a reinterpretation of an aspect of
anthropological theory This edition includes a new introduction by Raymond J DeMallie *Maidu texts and dictionary*
William F. Shipley,1963 *Maidu Texts and Dictionary* Muhammad Abd-al-Rahman Barker,William Shipley,1963 YAQUI
MYTHS AND LEGENDS - 61 illustrated Yaqui Myths and Legends Anon E. Mouse,2018-09-27 AS LATE AS the 1950 s no
thorough collection or study has been made of Yaqui folklore At this time only about a score of Yaqui stories were to be found
in published form The 61 Yaqui folk and fairy tales and 90 pen and ink drawings in this comprehensive volume go quite a way
to correcting this HEREIN you will find stories like Yomumuli And The Little Surem People The Ku Bird The Wise Deer Tasi o
Sewa Yuku When Badger Named The Sun Mochomo The Walking Stone The Stick That Sang Cho oko Baso plus many more
YAQUI FOLK literature also expresses the tribe s sense of the sacred and material value of their territory and the antiquity
and distinctiveness of their customs As such you will also find stories of War Between The Yaquis And The Pimas and The
Wars Against The Mexicans For most of the 19th C the Mexican government baited the Yaquis captured and sold them off as
indentured workers then confiscated their land and moved settlers in But the Yaquis fought back There is also the story of
the Peace At Pitahaya which was signed in 1909 STORY TELLING among the Yaquis is quite informal There is no socially
determined time or place for relating the myths or tales except in the case of pascola stories which are told at fiestas Nor are
there special persons who are supposed to tell the myths or tales Yaquis say that stories are most often told by men or
women in the evenings when a group happens to be gathered in the ramada or in the house by the fire They also tell stories
when working in the fields However some of the older Yaquis indicate that story telling used to be more formalised in the
time of their parents or in their own youth The more the pity as there is no better way of keeping a culture alive than through
story telling WE INVITE YOU to curl up in front of your hearth with the fire crackling and spitting Then open this this unique
sliver of Yaqui culture not seen in print for many a year and immerse yourself in the tales and fables of the ancient American
South West KEYWORDS TAGS fairy tales folklore myths legends children s stories children s stories bygone era fairydom
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Report of the Secretary and the Financial Report of the Executive Committee of the Board of Regents Smithsonian Institution,1910 Engaging Native American Publics Paul V. Kroskrity,Barbra A. Meek,2017-07-14 Engaging Native American Publics considers the increasing influence of Indigenous groups as key audiences collaborators and authors with regards to their own linguistic documentation and representation The chapters critically examine a variety of North American case studies to reflect on the forms and effects of new collaborations between language researchers and Indigenous communities as well as the types and uses of products that emerge with notions of cultural maintenance and linguistic revitalization in mind In assessing the nature and degree of change from an early period of salvage research to a period of greater Indigenous self determination the volume addresses whether increased empowerment and accountability has truly transformed the terms of engagement and what the implications for the future might be **Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution** Smithsonian Institution. Bureau of American Ethnology,1919

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Table of Contents Maidu Texts

1. Understanding the eBook Maidu Texts
 - The Rise of Digital Reading Maidu Texts
 - Advantages of eBooks Over Traditional Books
2. Identifying Maidu Texts
 - 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 Maidu Texts
 - User-Friendly Interface
4. Exploring eBook Recommendations from Maidu Texts
 - Personalized Recommendations
 - Maidu Texts User Reviews and Ratings
 - Maidu Texts and Bestseller Lists
5. Accessing Maidu Texts Free and Paid eBooks
 - Maidu Texts Public Domain eBooks
 - Maidu Texts eBook Subscription Services
 - Maidu Texts Budget-Friendly Options
6. Navigating Maidu Texts eBook Formats

- ePub, PDF, MOBI, and More
- Maidu Texts Compatibility with Devices
- Maidu Texts Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Maidu Texts
 - Highlighting and Note-Taking Maidu Texts
 - Interactive Elements Maidu Texts
- 8. Staying Engaged with Maidu Texts
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Maidu Texts
- 9. Balancing eBooks and Physical Books Maidu Texts
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Maidu Texts
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Maidu Texts
 - Setting Reading Goals Maidu Texts
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Maidu Texts
 - Fact-Checking eBook Content of Maidu Texts
 - 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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