

Sacred Language

The Nature of Supernatural Discourse in Lakota

By William K. Powers

Sacred Language The Nature Of Supernatural Discourse In Lakota

Sergei Kan



Sacred Language The Nature Of Supernatural Discourse In Lakota:

Sacred Language William K. Powers, 2013 Of prime importance in this volume are the author's translations and exegeses of Lakota sacred song texts Powers one of the rare linguists who is fluent in the language he discusses brings a high level of scholarship to both description and analysis In readable fashion he traces the birth of sacred language to philosophical discourse among medicine men converse between them and their followers and prayers to the supernaturals Back cover

Lakota Belief and Ritual James R. Walker, 1980-01-01 The real value of *Lakota Belief and Ritual* is that it provides raw narratives without any pretension of synthesis or analysis as well as insightful biographical information on the man who contributed more than any other individual to our understanding of early Oglala ritual and belief *Plains Anthropologist* In the writing of Indian history historians and other scholars seldom have the opportunity to look at the past through native eyes or to immerse themselves in documents created by Indians For the Oglala and some of the other divisions of the Lakota the Walker materials provide this kind of experience in fascinating and rich detail during an important transition period in their history *Minnesota History* This collection of documents is especially remarkable because it preserves individual variations of traditional wisdom from a whole generation of highly developed wicasa wakan holy men *Lakota Belief and Ritual* is a wasicun container of power that can make traditional Lakota wisdom assume new life *American Indian Quarterly* A work of prime importance its publication represents a major addition to our knowledge of the Lakotas way of life *Journal of American Folklore* Raymond J DeMallie director of the American Indian Studies Research Institute and a professor of anthropology at Indiana University is the editor of James R Walker's *Lakota Society* 1982 and of *The Sixth Grandfather Black Elk's Teachings Given to John G Neihardt* 1984 a Bison Book both published by the University of Nebraska Press Elaine A Jahner a professor of English at Dartmouth College has edited Walker's *Lakota Myth* 1983 also a Bison Book *Cosmology and Moral Community in the Lakota Sun Dance* Fritz Detwiler, 2021-12-30 Drawing on Indigenous methodologies this book uses a close analysis of James R Walker's 1917 monograph on the Lakota Sun Dance to explore how the Sun Dance communal ritual complex the most important Lakota ceremony creates moral community providing insights into the cosmology and worldview of Lakota tradition The book uses Walker's primary source to conduct a reading of the Sun Dance in its nineteenth century context through the lenses of Lakota metaphysics cosmology ontology and ethics The author argues that the Sun Dance constitutes a cosmic ethical drama in which persons of all types human and nonhuman come together in reciprocal actions and relationships Drawing on contemporary animist theory and a perspectivist approach that uses Lakota worldview assumptions as the basis for analysis the book enables a richer understanding of the Sun Dance and its role in the Lakota moral world Offering a nuanced understanding that centers Lakota views of the sacred this book will be relevant to scholars of religion and animism and all those interested in Native American cultures and lifeways *The Lakota Ghost Dance of 1890* Rani-Henrik Andersson, 2008-11-01 A broad range of perspectives from Natives and non Natives makes this book the

most complete account and analysis of the Lakota ghost dance ever published A revitalization movement that swept across Native communities of the West in the late 1880s the ghost dance took firm hold among the Lakotas perplexed and alarmed government agents sparked the intervention of the U S Army and culminated in the massacre of hundreds of Lakota men women and children at Wounded Knee in December 1890 Although the Lakota ghost dance has been the subject of much previous historical study the views of Lakota participants have not been fully explored in part because they have been available only in the Lakota language Moreover emphasis has been placed on the event as a shared historical incident rather than as a dynamic meeting ground of multiple groups with differing perspectives In *The Lakota Ghost Dance of 1890* Rani Henrik Andersson uses for the first time some accounts translated from Lakota This book presents these Indian accounts together with the views and observations of Indian agents the U S Army missionaries the mainstream press and Congress This comprehensive complex and compelling study not only collects these diverse viewpoints but also explores and analyzes the political cultural and economic linkages among them *Disaster Management and Human Health Risk* Kirsty Duncan, C. A. Brebbia, 2009 Today the world faces unparalleled threats from human made disasters that can be attributed to failure of industrial and energy installation as well as to terrorism Added to this is the unparalleled threat of emerging and re emerging diseases with scientists predicting events such as an influenza pandemic **Strangers to Relatives** Sergei Kan, 2001-01-01 *Strangers to Relatives* is an intimate and illuminating look at a typical but misunderstood part of anthropological fieldwork in North America the adoption and naming of anthropologists by Native families and communities Adoption and naming have long been a common way for Native peoples in Canada and the United States to deal with strangers who are not enemies For over a century adoption and naming have also served as an important means for many Native American and First Nation communities to become connected to the anthropologists visiting and writing about them In this outstanding volume leading anthropologists in the United States and Canada discuss this issue by focusing on the cases of such prominent earlier scholars as Lewis Henry Morgan and Franz Boas They also share personal experiences of adoption and naming and offer a range of stimulating perspectives on the significance of these practices in the past and today The contributors explore the impact of adoption and naming upon the relationship between scholar and Native community considering in particular two key issues How does adoption affect the fieldwork and subsequent interpretations by anthropologists and in turn how are Native individuals and communities themselves affected by adopting an outside scholar whose aim is to learn and write about them *Strangers to Relatives* not only sheds valuable light on how anthropology fieldwork is conducted but also makes a seminal contribution to our understanding of the ongoing often troubled relationship between the academy and Native communities *Beginning Dakota - Tokaheya Dakota Iapi Kin* Nicolette Knudson, Jody Snow, Clifford Canku, 2011 Whether building vocabulary practicing conversation or reading and writing about Dakota history this collection of fun and informative lessons provides numerous entry points for language learners inside the classroom and beyond **To Come to**

a Better Understanding Sandra L. Garner, 2016-06-01 To Come to a Better Understanding examines the intercultural misunderstandings between medicine men and Jesuit priests during a five year dialogue on the Rosebud Indian Reservation from 1973-1978. Provided by publisher. **Red Matters** Arnold Krupat, 2010-08-03 Arnold Krupat, one of the most original and respected critics working in Native American studies today, offers a clear and compelling set of reasons why red Native American culture, history, and literature should matter to Americans more than it has to date. Although there exists a growing body of criticism demonstrating the importance of Native American literature in its own right and in relation to other ethnic and minority literatures, Native materials still have not been accorded the full attention they require. Krupat argues that it is simply not possible to understand the ethical and intellectual heritage of the West without engaging America's treatment of its indigenous peoples and their extraordinary and resilient responses. Criticism of Native literature in its current development, Krupat suggests, operates from one of three critical perspectives against colonialism that he calls nationalism, indigenism, and cosmopolitanism. Nationalist critics are foremost concerned with tribal sovereignty; indigenist critics focus on non-Western modes of knowledge; and cosmopolitan critics wish to look elsewhere for comparative possibilities. Krupat persuasively contends that all three critical perspectives can work in a complementary rather than an oppositional fashion. A work marked by theoretical sophistication, wide learning, and social passion, *Red Matters* is a major contribution to the imperative effort of understanding the indigenous presence on the American continents. **Ojibwe Singers** Michael David McNally, 2009 In the early nineteenth century, Protestant missionaries promoted the translation of evangelical hymns into the Ojibwe language, regarding this music not only as a shared form of worship but also as a tool for rooting out native cultural identity. But for many Minnesota Ojibwe today, the hymns emerged from this history of material and cultural dispossession to become emblematic of their identity as a distinct native people. Author Michael McNally uses hymn singing as a lens to view culture in motion, to consider the broader cultural processes through which Native American peoples have creatively drawn on the resources of ritual to make room for survival, integrity, and a cultural identity within the confines of colonialism.

Jung and Ecopsychology Dennis L. Merritt, 2012 This volume examines the evolution of the Western dysfunctional relationship with the environment, explores the theoretical framework and concepts of Jungian ecopsychology, and describes how it could be applied to psychotherapy, our educational system, and our relationship with indigenous people. **The Great Encounter** Jayme A. Sokolow, 2016-07-08 Traditional histories of North and South America often leave the impression that Native American peoples had little impact on the colonies and empires established by Europeans after 1492. This groundbreaking study, which spans more than 300 years, demonstrates the agency of indigenous peoples in forging their own history and that of the Western Hemisphere. By putting the story of the indigenous peoples and their encounters with Europeans at the center, a new history of the New World emerges in which the Native Americans become vibrant and vitally important components of the British, French, Spanish, and Portuguese empires. In fact, their presence was the single most

important factor in the development of the colonial world By discussing the great encounter of peoples and cultures this book provides a valuable new perspective on the history of the Americas Literary Arts Colin Randolph Semeniuk,2006-11-10

Literary arts have developed and continue to evolve with the modern human species These historical based developments have been segregated into pseudo cultures and pseudo traditions in support of political myths utilized to inspire fears and justify regulated legislation and beliefs through ancient myth based symbolism reinforced through commercialized arts that misrepresent historical fact based upon scientific technology and know how Furthermore the educational systems of established and recognized governing bodies exclude scientific based truth in favor of the corrupt foundation of political correct 1 cultural acceptance bound to cultural understanding based upon distorted mythology and propagandized traditions This exclusion is intended to promote fear through misunderstanding and propagate control of the masses This fear excludes groups of humans from one another and limits the ability of two human species to utilize the literary arts to solve problems in every area of academia and practical living Furthermore this continued misuse of the literary arts violates and inhibits the further development of the psychological reasoning ability of the human species and causes further development of inappropriate growth models that aim toward destruction due to their falsely based premises leading to wars against other segregated groups and the destructive exploitation of nature SOLUTION This dissertation will explain the interdisciplinary issues connected to the literary arts indicated in the problem above In the process of this explanation the general background of the Literary Arts will be examined and explained for laymen and scholars Finally through use of working examples this dissertation will show how literary arts are useful in rectifying these problems by helping to build a new foundation of knowledge for the global human species as the species faces universal development **Conflicted Mission**

Linda M. Clemmons,2014 From the mid 1830s to the 1860s the missionaries sent to Minnesota by the American Board of Commissioners for Foreign Missions ABCFM wrote thousands of letters to their supervisors and supporters claiming success in converting the Dakota people But author Linda M Clemmons reveals that the reality of the situation was far more conflicted than what those written records would suggest In fact in the rough Minnesota territory missionaries often found themselves looking to the Dakota for support The missionaries and their wives struggled to define what it meant to convert and civilize Dakota people And although many scholars depict missionaries as working hand in hand with the federal government Clemmons reveals discord over the Dakota people s treatment especially after the U S Dakota War of 1862 when many missionaries spoke out against exile The missionaries found that work with the Dakota was rarely as heroic romantic or successful as what they read about in the evangelical press but at the same time they themselves painted a rosier picture of their own work Routledge Handbook of Indigenous Wellbeing Christopher Fleming,Matthew Manning,2019-04-18 The Routledge Handbook of Indigenous Wellbeing consists of five themes namely physical social and emotional economic cultural and spiritual and subjective wellbeing It fills a substantial gap in the current literature on the wellbeing of Indigenous people

and communities around the world This handbook sheds new light on understanding Indigenous wellbeing and its determinants and aids in the development and implementation of more appropriate policies as better evidence informed policymaking will lead to better outcomes for Indigenous populations This book provides a reliable and convenient source of information for policymakers academics and students and allows readers to make informed decisions regarding the wellbeing of Indigenous populations It is also a useful resource for non government organizations to gain insight into relevant global factors for the development of stronger and more effective international policies to improve the lives of Indigenous communities

Dakota Cross-Bearer Mary E. Cochran, 2004-04-01 Dakota Cross Bearer is the story of Harold S Jones a Dakota Indian born in 1909 and raised on the Santee Reservation in Nebraska who rose through the ranks of the Episcopal Church to become the first Native bishop of a Christian church Jones s biography sheds light on the importance of Christianity for the Dakotas and other Native peoples during the twentieth century His story yields insights into the history of twentieth century missionary activity among Native communities and illuminates instances of conflict and discrimination within the Episcopal Church the processes of clerical training and testing and the demands of constant relocation Mary E Cochran is the wife of an Episcopal bishop who worked on the Standing Rock Reservation and who later was named bishop of Alaska She and her husband live in Tacoma Washington Raymond A Bucko S J a Catholic priest is the director of the Native American Studies Program and an associate professor of anthropology at Creighton University He is the author of The Lakota Ritual of the Sweat Lodge History and Contemporary Practice Nebraska 1998 Martin Brokenleg an enrolled member of the Sicangu Lakota is a professor of Native American studies at Augustana College and an Episcopal priest He is a coauthor of Reclaiming Youth at Risk Our Hope for the Future

Philosophies of Religion Timothy Knepper, 2022-11-03 In this global introduction to philosophy of religion you begin not with a single tradition but with religious philosophies from East Asia South Asia West Africa and Native North America alongside the classical Abrahamic and modern European traditions Matching this diversity of traditions chapters are organized around questions that acknowledge there is no single understanding of any god or ultimate reality Instead you approach six different traditions of philosophizing about religion by asking questions about the journeys of both the self and the cosmos such as What is my path and Where did the cosmos come from Accompanied by introductory materials and an extensive glossary each chapter includes learning objectives questions for discussion and suggested primary and secondary sources The categories of religion and philosophy are interrogated throughout Equipped with study tools and universal questions about the self and the cosmos Philosophies of Religion A Global and Critical Introduction shows you how to philosophize about religions around the world

[International Relations in Uncommon Places](#) J. Beier, 2005-06-10 The central claim developed in this book is that disciplinary International Relations IR is identifiable as both an advanced colonial practice and a postcolonial subject The starting problematic here issues from disciplinary IR s relative dearth of attention to indigenous peoples their knowledges and the distinctive ways of knowing that

underwrite them The book begins by exploring how IR has internalized many of the enabling narratives of colonialism in the Americas evinced most tellingly in its failure to take notice of indigenous peoples More fundamentally IR is read as a conduit for what the author terms the hegemonologue of the dominating society a knowing hegemonic Western voice that owing to its universalist pretensions speaks its knowledge to the exclusion of all others Turn the Stars Upside Down Terry C. Johnston,2002-06-17 The last days and tragic death of Crazy Horse **Religion and the New Immigrants** Helen Rose Ebaugh,Janet Saltzman Chafetz,2000-10-18 New immigrants those arriving since the Immigration Reform Act of 1965 have forever altered American culture and have been profoundly altered in turn Although the religious congregations they form are often a nexus of their negotiation between the old and new they have received little scholarly attention Religion and the New Immigrants fills this gap Growing out of the carefully designed Religion Ethnicity and the New Immigration Research project Religion and the New Immigrants combines in depth studies of thirteen congregations in the Houston area with seven thematic essays looking across their diversity The congregations range from Vietnamese Buddhist to Greek Orthodox a Zoroastrian center to a multi ethnic Assembly of God presenting an astonishing array of ethnicity and religious practice Common research questions and the common location of the congregations give the volume a unique comparative focus Religion and the New Immigrants is an essential reference for scholars of immigration ethnicity and American religion

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