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Chapter 1 : 20 Native American Authors You Need to Read | calendrierdelascience.com

1: Humor in Native North American Literature and Culture: Survey (pp.) From first contact up to the present, Native people in North America have been represented and perceived in Euro-American accounts in terms that, even today, make the expression "Native humor" appear almost an oxymoron.

Animals almost always feature prominently in Native American storytelling – but rather than existing only as creatures that lived in an every-day ecological world, animals were seen as embodiments of spiritual archetypes who existed in concrete form in the netherworlds explored by traveling shamans. Wisdom animals who lived in these regions could talk and think just like humans and they had much wisdom to share with the shaman who traveled to see them as a representative of his people. Because not everyone could be a spiritual traveler, however, the best way to pass on this wisdom to the people was in story form. Not surprisingly animals who could talk and reason and operate in both this world and the next in highly intentional and intelligent ways were usually major player in these stories. Native American spiritual travelers relied on drugs such as peyote or hallucinogenic mushrooms , sensory deprivation, rhythmic drumming, frenetic dancing or fasting to achieve altered states of consciousness, and while in these states they could experience visions of past and future. Most origin myths of native peoples may have had their genesis from these transcendent experiences. In addition, prophetic visions of significant future events were common in these altered states and these visions could galvanize and inspire fellow Indians. One famous example of this phenomenon was the vision of imminent heaven on earth that entranced Paiute spiritual teacher Jack Wilson in the s. Especially enraptured by these stories and ceremonies were the Sioux of the Plains region, and their performance of these rhythmic rituals, which came to be called the Ghost Dance, created fear and suspicion among whites in the west. The US Army massacred almost Sioux, mostly women and children, at Wounded Knee in the Dakotas in in a confrontation fueled by this hostility to the rising Ghost Dance mythology. Apocalyptic stories and prophecies in general became more common after native contact with Europeans, as Indian mythology evolved to include Christian ideas and imagery. In fact they were more real than this world, which was just a shadow of these transcendent realms – a view strikingly similar to that of the founder of western philosophy, Plato. The western, scientific approach, however, was to dismiss the shamans as essentially con men, and to see Native American storytelling as always and only metaphorical and allegorical. But Native peoples did not recognize strict boundaries between the real and the allegorical. For them, the universe was a complex and mysterious place and the stories they told used the spiritual world as a foundation and a background for putting their spiritual and metaphysical knowledge into a more personalized, orally transmittable form. While the Bible is filled with stories that can be examined and understood as literature, it is also taken as a source of true and real wisdom and revealed knowledge by Christians - and so it is as well for Native Americans and the shamanic dimensions. The Trickster as Cultural Transformer The most popular and omnipresent character in Native American storytelling was the trickster. The trickster was an interdimensional figure, an animal with human characteristics that would confound human beings by his clever and endlessly provocative behavior. Tricksters did indeed play tricks but they did so with a purpose. Surviving by wits alone, the trickster broke down conventional categories and violated societal restrictions with glee. But in the end, this work was designed to help create a new and better order out of the chaos the trickster caused. Tricksters lived in the borderlands between nature and culture, between this world and the next and between change and tradition. As such, they abhorred hard categories and rigid thinking. Society and culture had to learn and evolve to survive, and tricksters guided humans through this painful process by showing them how foolish and prideful they were when they tried to cling to the outmoded rules and structures of the past. Tricksters could be any animal, but the coyote was by far the most common trickster in Native American tales. By violating the rules and upsetting the old order, tricksters helped human beings see through their limited ways of thinking. Native Americans needed to use their imagination and their creativity to survive in a world where circumstance

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changed and the forces of nature could turn suddenly hostile, and the trickster helped show them how to be adaptable and flexible in all situations. Native American Storytelling Traditions, Past, Present and Future Native American storytelling was focused on helping people understand their place in the natural world. Native American tales were - and still are - part metaphorical, part real, part spiritual, part mythological, part instructional and part transformational. Most of all, however, they were entertaining and memorable to the audiences who heard them. This guaranteed these stories would be remembered and passed down to the coming generations, who needed to understand who they were, where they had come from, and why the world is the way it is, if they were to survive and prosper in the challenging times that were “ and still are - always just ahead.

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Chapter 2 : Clown society - Wikipedia

In contrast to the popular cliché of the 'stoic Indian,' humor has always been important in Native North American cultures. Recent Native literature testifies to the centrality of this tradition. Yet literary criticism has so far largely neglected these humorous aspects, instead frequently choosing.

Chapter One Early American and Colonial Period to American literature begins with the orally transmitted myths, legends, tales, and lyrics always songs of Indian cultures. There was no written literature among the more than different Indian languages and tribal cultures that existed in North America before the first Europeans arrived. As a result, Native American oral literature is quite diverse. Narratives from quasi-nomadic hunting cultures like the Navajo are different from stories of settled agricultural tribes such as the pueblo-dwelling Acoma; the stories of northern lakeside dwellers such as the Ojibwa often differ radically from stories of desert tribes like the Hopi. Tribes maintained their own religions -- worshipping gods, animals, plants, or sacred persons. Systems of government ranged from democracies to councils of elders to theocracies. These tribal variations enter into the oral literature as well. Still, it is possible to make a few generalizations. Indian stories, for example, glow with reverence for nature as a spiritual as well as physical mother. Nature is alive and endowed with spiritual forces; main characters may be animals or plants, often totems associated with a tribe, group, or individual. The Mexican tribes revered the divine Quetzalcoatl, a god of the Toltecs and Aztecs, and some tales of a high god or culture were told elsewhere. However, there are no long, standardized religious cycles about one supreme divinity. The closest equivalents to Old World spiritual narratives are often accounts of shamans initiations and voyages. These tricksters are treated with varying degrees of respect. In one tale they may act like heroes, while in another they may seem selfish or foolish. Although past authorities, such as the Swiss psychologist Carl Jung, have deprecated trickster tales as expressing the inferior, amoral side of the psyche, contemporary scholars -- some of them Native Americans -- point out that Odysseus and Prometheus, the revered Greek heroes, are essentially tricksters as well. Examples of almost every oral genre can be found in American Indian literature: Certain creation stories are particularly popular. In one well-known creation story, told with variations among many tribes, a turtle holds up the world. In a Cheyenne version, the creator, Maheo, has four chances to fashion the world from a watery universe. He sends four water birds diving to try to bring up earth from the bottom. The snow goose, loon, and mallard soar high into the sky and sweep down in a dive, but cannot reach bottom; but the little coot, who cannot fly, succeeds in bringing up some mud in his bill. Only one creature, humble Grandmother Turtle, is the right shape to support the mud world Maheo shapes on her shell -- hence the Indian name for America, "Turtle Island. Generally the songs are repetitive. Short poem-songs given in dreams sometimes have the clear imagery and subtle mood associated with Japanese haiku or Eastern-influenced imagistic poetry. A Chippewa song runs: Vision songs, often very short, are another distinctive form. Appearing in dreams or visions, sometimes with no warning, they may be healing, hunting, or love songs. Often they are personal, as in this Modoc song: I the song I walk here. Indian oral tradition and its relation to American literature as a whole is one of the richest and least explored topics in American studies. The Indian contribution to America is greater than is often believed. The hundreds of Indian words in everyday American English include "canoe," "tobacco," "potato," "moccasin," "moose," "persimmon," "raccoon," "tomahawk," and "totem. Its present inhabitants might speak Spanish and form one nation with Mexico, or speak French and be joined with Canadian Francophone Quebec and Montreal. Yet the earliest explorers of America were not English, Spanish, or French. The first European record of exploration in America is in a Scandinavian language. The Old Norse Vinland Saga recounts how the adventurous Leif Eriksson and a band of wandering Norsemen settled briefly somewhere on the northeast coast of America -- probably Nova Scotia, in Canada -- in the first decade of the 11th century, almost years before the next recorded European discovery of the New World. The first known and sustained contact between the Americas and the rest of the world, however, began with the famous voyage

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of an Italian explorer, Christopher Columbus, funded by the Spanish rulers Ferdinand and Isabella. As a young priest he helped conquer Cuba. Initial English attempts at colonization were disasters. The first colony was set up in at Roanoke, off the coast of North Carolina; all its colonists disappeared, and to this day legends are told about blue-eyed Croatan Indians of the area. The second colony was more permanent: Jamestown, established in 1607. It endured starvation, brutality, and misrule. However, the literature of the period paints America in glowing colors as the land of riches and opportunity. Accounts of the colonizations became world-renowned. Smith was an incurable romantic, and he seems to have embroidered his adventures. To him we owe the famous story of the Indian maiden, Pocahontas. Whether fact or fiction, the tale is ingrained in the American historical imagination. Later, when the English persuaded Powhatan to give Pocahontas to them as a hostage, her gentleness, intelligence, and beauty impressed the English, and, in 1614, she married John Rolfe, an English gentleman. The marriage initiated an eight-year peace between the colonists and the Indians, ensuring the survival of the struggling new colony. Because England eventually took possession of the North American colonies, the best-known and most-anthologized colonial literature is English. Although the story of literature now turns to the English accounts, it is important to recognize its richly cosmopolitan beginnings. Between 1607 and 1700, there were as many university graduates in the northeastern section of the United States, known as New England, as in the mother country -- an astounding fact when one considers that most educated people of the time were aristocrats who were unwilling to risk their lives in wilderness conditions. The self-made and often self-educated Puritans were notable exceptions. The Puritan definition of good writing was that which brought home a full awareness of the importance of worshipping God and of the spiritual dangers that the soul faced on Earth. Puritan style varied enormously -- from complex metaphysical poetry to homely journals and crushingly pedantic religious history. Whatever the style or genre, certain themes remained constant. Life was seen as a test; failure led to eternal damnation and hellfire, and success to heavenly bliss. This world was an arena of constant battle between the forces of God and the forces of Satan, a formidable enemy with many disguises. Many Puritans excitedly awaited the "millennium," when Jesus would return to Earth, end human misery, and inaugurate 1,000 years of peace and prosperity. Scholars have long pointed out the link between Puritanism and capitalism: Both rest on ambition, hard work, and an intense striving for success. Although individual Puritans could not know, in strict theological terms, whether they were "saved" and among the elect who would go to heaven, Puritans tended to feel that earthly success was a sign of election. Wealth and status were sought not only for themselves, but as welcome reassurances of spiritual health and promises of eternal life. Moreover, the concept of stewardship encouraged success. They did not draw lines of distinction between the secular and religious spheres: All of life was an expression of the divine will -- a belief that later resurfaces in Transcendentalism. In recording ordinary events to reveal their spiritual meaning, Puritan authors commonly cited the Bible, chapter and verse. The first Puritan colonists who settled New England exemplified the seriousness of Reformation Christianity. Known as the "Pilgrims," they were a small group of believers who had migrated from England to Holland -- even then known for its religious tolerance -- in 1601, during a time of persecutions. Like most Puritans, they interpreted the Bible literally. They read and acted on the text of the Second Book of Corinthians -- "Come out from among them and be ye separate, saith the Lord. Seen as traitors to the king as well as heretics damned to hell, they were often persecuted. Their separation took them ultimately to the New World. He was a deeply pious, self-educated man who had learned several languages, including Hebrew, in order to "see with his own eyes the ancient oracles of God in their native beauty. His description of the first view of America is justly famous: Being thus passed the vast ocean, and a sea of troubles And for the reason it was winter, and they that know the winters of that country know them to be sharp and violent, and subject to cruel and fierce storms Bradford also recorded the first document of colonial self-governance in the English New World, the "Mayflower Compact," drawn up while the Pilgrims were still on board ship. The compact was a harbinger of the Declaration of Independence to come a century and a half later. Puritans disapproved of such secular amusements as dancing and card-playing, which were associated with ungodly aristocrats and immoral living. Reading or writing "light" books also fell into this category.

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Puritan minds poured their tremendous energies into nonfiction and pious genres: Their intimate diaries and meditations record the rich inner lives of this introspective and intense people. It is not surprising that the book was published in England, given the lack of printing presses in the early years of the first American colonies. She emigrated with her family when she was Her husband eventually became governor of the Massachusetts Bay Colony, which later grew into the great city of Boston. She preferred her long, religious poems on conventional subjects such as the seasons, but contemporary readers most enjoy the witty poems on subjects from daily life and her warm and loving poems to her husband and children. She often uses elaborate conceits or extended metaphors. If ever two were one, then surely we. If ever man were loved by wife, then thee; If ever wife was happy in a man, Compare with me, ye women, if you can. I prize thy love more than whole mines of gold Or all the riches that the East doth hold. My love is such that rivers cannot quench, Nor ought but love from thee, give recompense. Thy love is such I can no way repay, The heavens reward thee manifold, I pray. Then while we live, in love let s so persevere That when we live no more, we may live ever. The son of a yeoman farmer -- an independent farmer who owned his own land -- Taylor was a teacher who sailed to New England in rather than take an oath of loyalty to the Church of England. A selfless and pious man, Taylor acted as a missionary to the settlers when he accepted his lifelong job as a minister in the frontier town of Westfield, Massachusetts, kilometers into the thickly forested, wild interior. Taylor was the best-educated man in the area, and he put his knowledge to use, working as the town minister, doctor, and civic leader.

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Chapter 3 : Native American Humor

Humor in Native North American literature and culture: survey Reimagining nativeness through humor: concepts and terms Expressing humor in contemporary native writing: forms.

Colonial literature[edit] Because of the large immigration to Boston in the s, the articulation of Puritan ideals, and the early establishment of a college and a printing press in Cambridge , the New England colonies have often been regarded as the center of early American literature. However, the first European settlements in North America had been founded elsewhere many years earlier. During the colonial period, the printing press was active in many areas, from Cambridge and Boston to New York , Philadelphia , and Annapolis. The dominance of the English language was not inevitable. Moreover, we are now aware of the wealth of oral literary traditions already existing on the continent among the numerous different Native American groups. Political events, however, would eventually make English the lingua franca for the colonies at large as well as the literary language of choice. For instance, when the English conquered New Amsterdam in , they renamed it New York and changed the administrative language from Dutch to English. From to , only about separate items were issued from the major printing presses in the American colonies. This is a small number compared to the output of the printers in London at the time. London printers published materials written by New England authors, so the body of American literature was larger than what was published in North America. However, printing was established in the American colonies before it was allowed in most of England. In England, restrictive laws had long confined printing to four locations, where the government could monitor what was published: London, York, Oxford, and Cambridge. Because of this, the colonies ventured into the modern world earlier than their provincial English counterparts. Captain John Smith could be considered the first American author with his works: Topics of early writing[edit] The religious disputes that prompted settlement in America were important topics of early American literature. This work outlined the ideal society that he and the other Separatists would build in an attempt to realize a "Puritan utopia". Other religious writers included Increase Mather and William Bradford , author of the journal published as a History of Plymouth Plantation, " Others like Roger Williams and Nathaniel Ward more fiercely argued state and church separation. Nicholas Noyes was also known for his doggerel verse. John Eliot translated the Bible into the Algonquin language. Jonathan Edwards and George Whitefield represented the Great Awakening , a religious revival in the early 18th century that emphasized Calvinism. Less strict and serious writers included Samuel Sewall who wrote a diary revealing the daily life of the late 17th century , [2] and Sarah Kemble Knight. New England was not the only area in the colonies with a literature: The diary of William Byrd and The History of the Dividing Line described the expedition to survey the swamp between Virginia and North Carolina but also comments on the differences between American Indians and the white settlers in the area. At this time American Indian literature also began to flourish. Two key figures were Benjamin Franklin and Thomas Paine. Major satirists included John Trumbull and Francis Hopkinson. Philip Morin Freneau also wrote poems about the War. During the 18th century, writing shifted from the Puritanism of Winthrop and Bradford to Enlightenment ideas of reason. The belief that human and natural occurrences were messages from God no longer fit with the new human-centered world. Many intellectuals believed that the human mind could comprehend the universe through the laws of physics as described by Isaac Newton. One of these was Cotton Mather. The enormous scientific, economic, social, and philosophical, changes of the 18th century, called the Enlightenment , impacted the authority of clergyman and scripture, making way for democratic principles. The increase in population helped account for the greater diversity of opinion in religious and political life as seen in the literature of this time. In , the population of the colonies numbered approximately , Thirty years later it was more than , By , it reached 1,, Even earlier than Franklin was Cadwallader Colden - , whose book The History of the Five Indian Nations, published in was one of the first texts critical of the treatment of the Iroquois in upstate New York by the English. Colden also wrote a book on botany, which attracted the

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attention of Linnaeus, and he maintained a long term correspondence with Benjamin Franklin. In the post-war period, Thomas Jefferson established his place in American literature through his authorship of the United States Declaration of Independence , his influence on the United States Constitution , his autobiography, his Notes on the State of Virginia , and his many letters. The Federalist essays by Alexander Hamilton , James Madison , and John Jay presented a significant historical discussion of American government organization and republican values. Fisher Ames , James Otis , and Patrick Henry are also valued for their political writings and orations. Early American literature struggled to find a unique voice in existing literary genre, and this tendency was reflected in novels. European styles were frequently imitated, but critics usually considered the imitations inferior. The First American Novel[edit] In the late 18th and early 19th centuries, the first American novels were published. These fictions were too lengthy to be printed as manuscript or public reading. Publishers took a chance on these works in hopes they would become steady sellers and need to be reprinted. This scheme was ultimately successful because male and female literacy rates were increasing at the time. In the next decade important women writers also published novels. Susanna Rowson is best known for her novel, Charlotte: A Tale of Truth, published in London in Charlotte Temple is a seduction tale, written in the third person, which warns against listening to the voice of love and counsels resistance. She also wrote nine novels, six theatrical works, two collections of poetry, six textbooks, and countless songs. Although Rowson was extremely popular in her time and is often acknowledged in accounts of the development of the early American novel, Charlotte Temple is often criticized as a sentimental novel of seduction. Or, the History of Eliza Wharton was published in and was also extremely popular. Eliza is a "coquette" who is courted by two very different men: Unable to choose between them, she finds herself single when both men get married. She eventually yields to the artful libertine and gives birth to an illegitimate stillborn child at an inn. These novels are of the Sentimental genre, characterized by overindulgence in emotion, an invitation to listen to the voice of reason against misleading passions, as well as an optimistic overemphasis on the essential goodness of humanity. Sentimentalism is often thought to be a reaction against the Calvinistic belief in the depravity of human nature. These novels are of the Gothic genre. The first writer to be able to support himself through the income generated by his publications alone was Washington Irving. James Fenimore Cooper was also a notable author best known for his novel, The Last of the Mohicans written in Unique American style[edit] Edgar Allan Poe After the War of , there was an increasing desire to produce a uniquely American literature and culture, and a number of literary figures emerged, among them Washington Irving , William Cullen Bryant , and James Fenimore Cooper. Bryant wrote early romantic and nature-inspired poetry, which evolved away from their European origins.

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Chapter 4 : Oral Literature Handout

Before articulating this premise, Gruber offers a brief, dense chapter entitled "Humor in Native North American Literature and Culture: Survey," which does exactly that: she begins by extrapolating tribal humour from traces in Le Jeune and his compatriots in the early colonial period, follows this with ethnographers from the early twentieth.

Issues in the study of Native American literatures Contemporary Native American literature is grounded in the oral traditions of the various indigenous groups of peoples who have and who do live on the American continent. While the differences among the many different cultural groups are great, there are commonalities as well among these orally based traditions. The following is a general overview of the Native American oral tradition which informs the works of contemporary Indian writers. Markers of oral tradition 1. Oral literature is a performance. Most traditions usually consider there to be one valid version of a story with the inevitable changes adding allusions to recent events. Important to the telling are specific gestures and vocal techniques to dramatize contents or to prompt a response from the audience. The sense of community is integral to the oral tradition. The stories and their context are community centered; they both are products of the community and are told for its sake rather than for the individual telling the stories or for those outside the community. Oral literature is a living tradition. Simon Ortiz, an Acoma Pueblo poet stated in a interview that for him and those that have grown up in it, "[t]he oral tradition. Narratives, as in every culture, are employed to entertain and to teach; it is the means of passing on beliefs and history to children and to remind adults about their place in their world. These narratives are of various types, and their categorization varies between tribes as well as between tribes and scholars up until fairly recently, mostly non-Indian talking about these stories. Most tribes contrast the sacred from the non-sacred stories; this designation controls who can tell which stories and under what circumstances they can be told. Scholars have tended to divide the stories into myths or tales, the first being those that are said by the tribal group to be true of the prehistoric past and the latter, are seen as either true or fictional in the historic past. This categorization is complicated by the way different groups of people divide their own history; for instance, a number of tribes pose three separate time periods. The first is designated the mythic, that time in which the primal world with animal spirits exist in human form and there are monsters; the second is the age of transformation in which it is said the world as we know it today took its final shape, the animal people turned into animals and other beings transformed into natural geographical landmarks. The final, the historical age, is that in which all events are said to have occurred in human memory. The plots of these stories are compressed and episodic and the settings are simple. The characters are often one dimensional, rarely expressing thoughts or emotions; their behavior only advances the activity in the story and there are frequently inconsistencies in time, logic and detail. These references along with the inconsistencies noted above are accepted by the audience. These narratives can be grouped as stories of creation or tribal cultural heroes with a good number that do not seem to fit in the other two categories. Creation stories relate how the first parents came to be or tell the story of a mythic hero who creates the universe. While those of the southwest US are the most complex i. Tribal cultural hero stories includes those of the mythological characters who create the world as we know it now; they usually give to humans the resources and rituals that are needed to survive. This character defeats the enemies of humans and, possesses the power to shape aspects of nature into their final form. This hero most often male, though not always is usually of divine birth i. One fascinating variety of this hero is that of the trickster figure; this cultural hero relies on tricks and cunning to achieve his goals; they are creatures of extreme with enormous appetites for food or sex, and they are known for breaking taboos. These narratives teach the results of improper behavior and provide an outlet for this behavior for the audience and can point out problems in the community. They are sources of great entertainment. Other narratives, which do not categorize easily, include the "Orpheus" tales, so called because they deal with traveling to the land of the dead and the attempt to return to the land of the living and the "star husband" stories, which combine elements found in many creation and cultural-hero myths. Autobiographical stories are

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not traditionally the "life stories" as in Western European culture, but rather specific incidences of the teller that would benefit the whole group. In this category are also the "as told to" stories from the nineteenth and twentieth centuries Black Hawk, Pretty Shield, Black Elk, etc. Contemporary examples are included in the work of N. Ritual drama is the most complex because it combines song, story and oratory and dance. These ritual dramas are termed chants, chantways, ceremonies or rituals by the Indian people. Specific individuals or societies in the community oversee the rituals priests, singers or shamans and serve to order the spiritual and physical worlds. The power of the spoken word is considered the instrument of change, for it is through the appropriate words, properly spoken by the right person in proper circumstances, that harmony is accomplished. Songs are a vital part of the ceremonies and of all aspects of Indian life and constitute the largest part of Indian oral literatures. The basic instrument is the human voice accompanied with drum or flute. What constitutes a "good singer" varies from tribe to tribe. Some songs are thought to have been given by the creator and then passed down through teachers; these are vital elements of the legends and rituals. Some songs originate through contact between a supernatural being and a human and some are received from spiritual entities, as in vision or dreams or originate in religious movements, i. There are as well personal songs telling of loss or of love. An interesting contemporary creation, the "49 songs" had their origin at an Oklahoma carnival sideshow called "Days of 49rs. Because Indians were not allowed in the sideshow, the young people who attended the carnival created their own songs for their own entertainment. Today they can be heard at powwows, usually sung by young people. Ruoff quotes an Inuit who asserts that "It is as important to me to sing as to draw breath. Oratory was very important in Native American societies before non-Indians arrived. Those skilled in oratory were respected and held in high regard by the community. It is a skill that is still admired and respected. There are always specific customs involved with the telling of stories; etiquette might demand a gift from the audience or the listeners might be obligated to respond with specific phrases at points in the story. Some stories require special languages or terms not used in ordinary life. It is considered important that human beings live in harmony with physical and spiritual universe; this may be achieved through the power of thought and of words i. Words, the, should be spoken with great care, and there is the deliberate use of silence at times. People must hold a deep reverence for the land. Momaday says in *The Way to Rainy Mountain*: Once in his life a man ought to concentrate his mind upon the remembered earth, I believe. He ought to give himself up to a particular landscape in his experience, to look at it from as many angles as he can, to wonder about it, dwell upon it. He ought to imagine that he touches it with his hands at every season and listens to the sounds that are made upon it. He ought to imagine the creatures that are there and all the faintest motions of the wind. He ought to recollect the glare of noon and all the colors of dawn and dusk. Directions and the idea of circularity appear and are significant in stories note the persistent number 4 or the recurring theme of returning home, for instance. The strong sense of community is found ever present in tribal literatures as they stress the need for cooperation and good relations of individuals within and with group. High value is placed on the characteristics of generosity, helpfulness and respect for age and experience. These traits are seen not only as desirable but as essential for survival of the individuals of the group and the culture itself. At the heart of the debate about the dissemination of these stories outside the group in which it originated is the question "whom do the stories belong to? Some feel that the myths and songs are too sacred to be heard and collected by those outside the community. One aspect of this objection is the strong contention about the literal power of words; if someone does not know about this power nor how to handle it, that person could bring harm to not only himself but also to others. Others fear that the traditional stories will be lost. Since the eighteenth century, Indian authors in their attempts to explain their own cultures to non-Indians have combined the themes and forms of traditional oral literature with European ones. Today, many Indian authors agree with Momaday that the stories, songs, ceremonies need to be preserved in writing because any oral tradition is only "one generation from extinction. A number of non-Indian and a few Indian authors and historians also published examples of the oral literature and explanations of in their writings non-fiction, fiction and poetry; the many periodicals of the time period played an important role in

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dissemination of this type of writing to a general audience. The later part of the nineteenth century and the early twentieth saw systematic study of elements of American Indian culture, including its literature. Contemporary Indian and non-Indian scholars note the following problems with these collected stories: The ethnographers often only took down the words without knowledge of the culture and so could not relate the context or significance of the work. The translators used the formal conventions of their own language, such as "thee" or "thou" to indicate solemnity. Some translations are so literal that the beauty of the original is lost as well as humorous elements. Some translators molded ideas expressed they heard to fit their own beliefs or those prevailing in dominant white culture. To correct these weaknesses, several scholars have reworked the traditional stories; the anthology *Coming to Light*:

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Chapter 5 : USIA - Outline of American Literature - Chapter I: Early American and Colonial Period to

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Love Medicine is set in North-Dakota in a Chippewa reservation and it develops through the life-narratives of the members of the Kashpaw kinship. Love Medicine it gives a special insight into sometimes quite hidden lives of Native Americans. In this novel Erdrich effectively uses, and successfully revives, the narrative forms of the Native American oral tradition combined with significant elements of Native American culture. Accordingly, the theme and the characters of Love Medicine have contributed to the reception of Erdrich as one of the authentic Native American writers of our time or a true representative of Native American culture. Erdrich, however, emphasizes her hybrid cultural identity. As she points out in an interview, the concept of a Native American writer is an ideological construction. According to her, this is an academic distinction. Labels make a good headline. In a biographical reading, we could easily argue that Erdrich insists on her hybrid origin as well as on the hybridity of her characters and her fiction because she is a Native American on her maternal side but her father is a German-American. Consequently, Erdrich occupies an in-between cultural position, she is both Native American and German-American, or she is neither purely Native American nor purely German-American. However, as Owens demonstrates in *Mixedblood Messages*, the insistence on hybrid identity in fact is a constitutive element, and a strategic articulation of the theoretically informed and political-conscious self-definition of contemporary Native American writers and intellectuals, who are mixed blood otherwise. Although Love Medicine is generally considered in terms of the relationship between the categories of post-modern and Native American, I will argue that Erdrich emphasizes the postcolonial aspect of the Native American experience in this novel. Firstly, the characters in the novel are most concerned with identity-formation and self-representation. On the other hand, my contention is that with her Native American novel Erdrich calls our attention to the ways in which the Native American, like the Indian, operates as an ideological and narrative construction in the public sphere. In doing so she challenges the essentialist concepts of identity and difference. They deploy Native American myths and points of view in order to re-constitute and revitalise Native American cultural traditions and identity-formations, suppressed by, or eliminated from, the Euro-American-centred narratives of North American history. More or less the same assumption structures Barbara L. The mixing of different traditions produces alternative cultural meanings. These contrastive readings draw on a re-conception of North American literature and culture that we might define as the dominant postcolonial one even though the authors do not associate their points of view with any postcolonial position. Erdrich is arguably using the aesthetic strategies that we consensually identify with postcolonial writing such as the re-working of the Western European literary classics from the perspective of a non-Western subjectivity, the indigenous re-appropriations of Western constructions of indigenous identities, various concerns about the relationship between inside and outside, passing borders, or a preference for parody, satire or the grotesque as potentially subversive narrative modes. As Mason puts it, [i]n the eyes of the colonists, the natives [â€] had and became [â€] either a band of savages or the fabulous inhabitants of the Western terrestrial paradise that Old World legend had promised. So constructed, the natives consequently became an obscure mystery to the interlopers, who, because they seldom sought to understand them on their own terms, failed to find a sensible manner of coexistence. In these chapters Erdrich re uses a typical theme, or even the trademark of, contemporary Native American literature. As Owens sums it up, [i]n literature by contemporary Indian authors, we find characters who constantly face this dilemma of an identity constructed within the authoritative discourse of the non-Indian world. In order to be recognized, to claim authenticity in the world â€” in order to be seen at all â€” the Indian must conform to an identity imposed from the outside

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Here Erdrich explores the contradictions inherent in the Romantic representations imagining the Indian exclusively in terms of his death, the conception of the Indian as the one who is noble but whose only alternative is to exist as a heroically dying warrior. Lawrence points out, here a contradictory desire is at work which wishes to eliminate the Indian but, at the same time, or for this reason, idolizes him. He is the heir and carrier of the legacy of the Kashpaw kinship; it is his descendants who inhabit the world of the novel. The title of the chapter cites the title of a painting entitled the Plunge of the Brave. The painting was made by a rich, white woman who employed Nector Kashpaw as a model to pose for this particular painting. The painting shows a naked Indian who is jumping off a cliff, down into a rocky river. When Nector Kashpaw sees the painting he comments on it saying that: I could not believe it, later, when she showed me the picture. Plunge of the Brave, was the title of it. Later on, that picture would become famous. It would hang in the Bismarck state capitol. There I was, jumping off a cliff, naked of course, down into a rocky river. Here Erdrich manages to simultaneously depict the construction of the dying Indian in the Euro-American cultural imagination and the Native American ironic reflection on the Euro-American representation. This confusion results in a specific self-perception that conceives the Euro-American received image of the Indian as being identical with his actual self. I never wanted much, and I needed even less, but what happened was that I got everything handed to me on a plate. It came from being a Kashpaw, I used to think. Our family was respected as the last hereditary leaders of this tribe. But Kashpaws died out around here, people forgot, and I still kept getting offers. I got out of Flandreau. Because of my height, I got hired on for the biggest Indian part. Death was the extent of Indian acting in the movie theater. So I thought it was quite enough to be killed the once you have to die in this life, and I quit. Their lack of knowledge about his belonging and personal history culminates in their imposition of a false identity and a mistaken life-narrative through assigning to him, Nector Kashpaw, the role of the dying Indian in the film. However, unlike Nector Kashpaw, she manages to legitimise the image she desires for herself in the Euro-American community where she lives. Erdrich here shows an antagonistic relationship between an ambitious Native American pupil who wants to make a career within Catholic religious history and her dogmatic and superstitious white Catholic teacher obsessed with exorcising the evil from her Native student. Ironically, here Erdrich brings into the scope of her fictional discourse the white European literary tradition rather than a Native American cultural heritage. In the first place, as Botting points out, the monastery or the convent often appears as a common setting of mysterious stories of evil, torture and suffering characteristic of the Gothic Novel. Besides the location of the story and the specificity of the characters, we could argue that Erdrich draws heavily on the elements of the romantic Gothic tradition. Consequently, publishers prefer those Native American novels which comply with the already familiar forms and styles of the Anglo-American literary tradition. The nun considers the girl as being possessed by evil. She thinks that her mission is to save her young spirit by exorcising the evil from her at all costs and by all and any means. Here she contests issues of Euro-American dogma, superstitious understanding and the hypocrisy of the Catholic Church. She [Leopolda] said the Dark One wanted me most of all, and I believed this. Evil was a common thing I trusted. Before sleep sometimes he came and whispered conversation in the old language of the bush. He told me things he never told anyone but Indians. I was privy to both worlds of his knowledge. I listened to him, but I had confidence in Leopolda. She was the only one in the bunch he even noticed. Here the young Marie Lazarre identifies with the negative Euro-American icons and myths or even superstitions about the identity of her territory and her personality. In this chapter, Erdrich deploys negative stereotypes for characterising the reservation, which is the place: The girl decides to take revenge on Sister Leopolda by pushing her into the stove: The oven was like the gate of a personal hell. Just big enough and hot enough for one person, and that was her. One kick and Leopolda would fly in headfirst. And that would be one-millionth of the heat she would feel when she finally collapsed in his hellish embrace. However, Erdrich introduces an ironic perspective to the tale by emphasising the fictional status of the story of Hansel and Gretel. Yet she fails to achieve her goal because she estimates the size of the oven incorrectly. She says that she has witnessed a miracle when Marie Lazarre had a holy vision; she fainted and afterwards the

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stigmata appeared in her palm. I lifted up my hand as in my dream. It was completely limp with sacredness. I knew exactly how to act. I heaved a sigh, and a golden beam of light suddenly broke through the clouded window and flooded down directly on my face. A stroke of perfect luck! They had to be convinced. I gestured with my heavenly wound. It bled when I reopened the slight heal Unlike Nector Kashpaw, Marie Lazarre enjoys the role she has to play outside the reservation. This is partly so because she manages to impose her ideal on the convent and construct her identity in accordance with her own fiction. In a complementary way, both life-stories elaborate the Native American reaction to the Euro-American representations and negative treatments of American indigenous people. On the whole, *Love Medicine* is a postcolonial parody of the colonial racial-cultural stereotypes of the Natives in aesthetic terms. However, it is open to question whether Erdrich manages to re-politicize any cultural norms in this novel, or whether she wants to do so at all. However, as I have argued, *Love Medicine* draws attention to the issue of identity in many respects. It still remains debatable how and to what extent Native American writers and novels can re - present Native American experience, indigenous identities, or the differences within Native American perceptions of contemporary North American reality. *Theory and Practice in Post-Colonial Literatures*. London and New York: The Location of Culture. London and Routledge, Toronto and New York: Questions of Cultural Identity. *Studies in American Literature*. New America Library, *Theatrical Discourse and Politics*. Sue-Ellen Case and Janelle Reinelt.

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Chapter 6 : Storytelling Traditions of Native Americans

Humor in Contemporary Native North American Literature: Reimagining Nativeness (European Studies in North American Literature and Culture) Hardcover " August 15, by Eva Gruber (Author) Visit Amazon's Eva Gruber Page.

Introduction to American Indian Studies Introduction to socio-cultural development of the American Indian in modern times and the background for present-day conditions. Attention given to contemporary Indian affairs and problems. The American Indian A history of the Indian in North America, development of Indian culture, Indian-white relations, the disruption of the Indian way of life, wars, assimilation, and Indian culture in a Caucasian world. American Indian Literature Study of the oral and written literature of the American Indian and of related historical and critical materials. Brief examination of pre-history. The focus is on historical and contemporary people. Issues in American Indian Education Historical development of traditional American Indian tribal education and its gradual replacement with European-American educational systems up to and including modern times. California Indians Native peoples of California, their origin, prehistory, languages, culture, and interaction with Europeans. Selected case studies, with special emphasis on the local area. It has its origins in constitutional law, and is the only body of law directly relating to a single group or minority in this country. We will examine and analyze the practical application of these laws as they apply to the legal rights of tribes and the states in which the tribes reside. The historical, cultural, and social experiences and values of Native American, Hispanic American, African American, Pacific Islander, and Asian American ethnic minority groups will be examined. Issues and Ethics in the Delivery of Health Care This Web-based course analyzes the ethical, social, political, cultural, and economic factors influencing the American health care system. Population-based health care is emphasized. Strategies to maximize the use of existing resources are identified, alternative approaches are explored, and plans for implementing change within the current health care system are developed POLS Seminar in Public Policy in Health and Human Services A graduate seminar which focuses on initiation, formulation, implementation, and evaluation of Health and Human Services policies. An exploration of policy development, policy analysis approaches, new policy directions. This course will focus on how to develop a policy issue paper, including how to identify values, develop alternatives, and make policy recommendations. Health and Human Services policy will be explored at the national, state, and local levels, including the public, private, non-profit, and profit-making sectors. Policy of other nations will be examined for their implications for American Health and Human Services policy. Vegetative communities, dynamics, and principal species. Systematic study and identification of native and some introduced species. Cross-Cultural Environmental Ethics A cross-cultural and historical investigation of the ways that religious and secular worldviews and ethics influence attitudes, behaviors, and policies toward the environment. Attention is given to biblical, Native American, Confucian, Taoist, and feminist perspectives on nature. Topics include an analysis of the modern consumer lifestyle and its impact on the environment, the value of wilderness, mainstream and radical environmentalism, and contemporary policy issues. Cosmos and Cosmology Mythic narratives of stars and creators; the construction of the universe by various people in many cultures through years of time; solar and lunar calendars and their commensuration; navigation by the stars; moral imperatives known to be written in the stars; celestial coordinates; naked-eye observations: These arts will be placed in their historical, social, and religious contexts. An exploration of policy development, policy analysis approaches, and new policy directions. Health and Human Services policy will be explored at the national, state, and local levels, including the public, private non-profit, and profit-making sectors. Health policies of other nations will be examined for their implications for American Health and Human Services policy.

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Chapter 7 : Humor, Irony and Modern Native American Poetry | Humor in America

Native American humor, which always seems to surface at the right time and place, has always been a source of good medicine. Heard any good Indian jokes, got a funny Native picture? If you have a funny Native Joke, please send it along, and we'll post it here if it's family friendly.

November is Native American Heritage Month, a celebration meant to give recognition to the significant contribution the native peoples have made to the history, culture, and growth of the United States. One way to get into the spirit of things is by reading works by some of the greatest Native American authors from the past century. Some of their works will shed light on activism, culture, and history, some expose the challenges of living on reservations or establishing an identity in the modern world, and all are beautiful, well-written pieces of poetry, prose, and non-fiction that are excellent reads, regardless of the heritage of their authors. This list touches on just a few of the amazing Native American authors out there and can be a great starting point for those wanting to learn more throughout this month and the rest of the year. Sherman Alexie is one of the best known Native American writers today. He has authored several novels and collections of poetry and short stories, a number of which have garnered him prestigious awards, including a National Book Award. In his work, Alexie draws on his experiences growing up on the Spokane Indian reservation, addressing sometimes difficult themes like despair, poverty, alcoholism, and Native American identity with humor and compassion. Her most well-known work is the novel *Ceremony*, in which she draws on her Laguna heritage to tell the story of a WWII veteran returning home from the war to his poverty-stricken reservation. She has written numerous novels, short stories, and poems in the years since, and remains a powerful figure in American literature. Growing up on reservations helped inspire some of the work of this writer and professor, and she honed her gift for the written word at UC Berkeley while earning her M. Her novel *The Jailing of Cecelia Capture* was nominated for a Pulitzer and is perhaps her best-known work, though her *Bloodlines: Both novels*, one fiction and one non-fiction, are essential reads for anyone trying to understand the modern Native American experience. Paula Gunn Allen made an impact on both fiction and poetry, and on the anthropological understanding of Native American culture, making her a must-read for anyone exploring Native American literature. Both were inspired by Pueblo oral traditions and stories. Allen also produced impressive non-fiction work, perhaps most notably her book *The Sacred Hoop: Recovering the Feminine in American Indian Traditions*, a controversial work in which she argues that women played a much larger role in Native societies than was recorded by the largely patriarchal Europeans in their writings. He is perhaps best-known for his book *Custer Died for Your Sins: An Indian Manifesto*, which upon its publication in generated unprecedented attention to Indian issues. He would go on to write more than 20 books, addressing stereotypes, challenging accepted ideas of American history, and helping the American Indian Movement to gain momentum. A writer, teacher, artist, and storyteller, N. Scott Momaday is one of the most celebrated Native American writers of the past century. His novel, *House Made of Dawn*, is widely credited with helping Native American writers break into the mainstream and won Momaday the Pulitzer Prize for Fiction in He was also made Poet Laureate of Oklahoma. Professor Duane Niatum has dabbled in everything from playwriting to essay writing, but he is best known for his poetry. Gerald Vizenor is one of the most prolific Native American writers, having published more than 30 books to date. In addition to teaching Native American Studies at UC Berkeley for several years, Vizenor has produced numerous screenplays, poems, novels, and essays. His latest novel, *Shrouds of White Earth*, also won him the same award, and he continues to be a leading figure in Native American literature today. During her long literary career, Louise Erdrich has produced thirteen novels, as well as books of poetry, short stories, children books, and a memoir. Considered one of the founding authors in the Native American Renaissance, Welch was one of the best-known and respected Native American authors during his lifetime. The author of five novels, his work *Fools Crow* won an American Book Award in and *Winter in the Blood* has been named as an inspirational work by many other authors. Welch also

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published works of non-fiction and poetry, and even won an Emmy for the documentary he penned with Paul Stekler called *Last Stand at Little Bighorn*. Bush is an author, creative writing professor, and musician. During the 1970s, Bush was a well-known activist in the American Indian Movement, protesting, organizing, and writing to bring attention to Indian issues. Yet Bush is best known for his poetry, much of which is musical and spoken. His poems touch on themes like identity, cultural conflict, social struggle, and the disintegration of traditional values, and can be found in both recorded and written forms. Another notable Native American poet working today is Simon J. Ortiz has published short fiction and non-fiction prose, but his poetry is perhaps his most evocative and well-known work. His work *From Sand Creek*: She has published five collections of poetry and one non-fiction book documenting tribal history. Her poetry can be characterized as both funny and brutally honest, focusing on native life both on and off the reservation. Those looking to learn more about her work should check out one of her most recent collections, *Love at Gunpoint*, as well as her earlier work *Diet Pepsi and Nacho Cheese*. Eastman was the first author to address American history from a native point of view, writing a number of books that detailed his own past as well as Native American culture and history. *The Past and Future of the First American*. A historian and novelist, he would become an important voice for the Osage people. Mathews also played a key role in helping to preserve the culture of the Osage people, documenting numerous stories and oral histories in his *The Osages: Children of the Middle Waters*. She has penned a large number of poetry, plays, non-fiction, and novels over her career, several of which have won prestigious awards, including the American Book Award, the Pushcart Prize, and the Capricorn Prize for Poetry. Glancy uses realistic language and vivid imagery in her work to address subjects such as spirituality, family ties and her identity as a person of mixed blood. Winona LaDuke is an author, speaker, economist, and activist who after graduating from Harvard has dedicated much of her life to protecting native culture. *Native Struggles for Land and Life*, an excellent primer on the movement to reclaim tribal lands, and *Recovering the Sacred: The Power of Naming and Claiming*, which looks at traditional beliefs and practices. Wendy Rose is an artist, writer, and anthropologist, currently working as a professor at the University of California, Berkeley. That poem can be read online, but fans of Rose would be remiss not to also explore her collection of poems *Lost Copper*, which was nominated for a Pulitzer Prize. David Truer, a professor of literature and creative writing at the University of Southern California, is known for stories that defy the stereotypes of Native American literature. His first novel, *Little*, was published in 1997, and he has since written several works of fiction, non-fiction essays, and short stories. Truer gained recognition in 2003 for *The Translation of Dr. The*. The novel focuses on a Native American scholar who lives alone, translating an unnamed language, and trying to make sense of his own personal history. Truer is also known for a controversial collection of essays titled *Native American Fiction*: Truer argues that the genre of Native American literature should be viewed as part of the larger canon of American literature rather than an artifact of historic Native culture.

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Chapter 8 : American Prose Archives - Broadview Press

"Humor in America" (HA!) is a blog dedicated to the discussion of humor and humor studies in America. Affiliated with the "Humor in America Project" at the University of Texas at Austin. Posts are the work and responsibility of the authors and are not edited by the Managing Editor or endorsed by the University.

Includes numerous encyclopedias and handbooks, primarily in the Social Sciences. Recommended Reference Tools American Mosaic: A digital resource that illuminates the histories and contemporary cultures of the Native peoples of North America Before European colonialists arrived on the continent, Native societies were stewards of the North American landscape, living in complex cultural and political structures. Many of these societies and their cultural and political systems have influenced the span of nations they encompass in many tangible ways, from the U. Constitution and simple place names to fashion and spirituality. Nonetheless, the history of Native peoples of North America remains a mystery to many Understanding the Native peoples of North America is important to better comprehend not only our shared history but also that which came before. Without a comprehensive appreciation of the Native American experience over the last half millennium, it is impossible to truly grasp the identity of our shared continent The American Indian Experience is an online collection featuring reference content, hundreds of primary documents, and thousands of images. The Analyze sections pose historic quandaries that invite learners to examine issues from all angles and develop their critical thinking skills, while easy-to-use search and browse features facilitate research at every level. From precontact to the colonial era into the 21st century, and from the Inuit of Alaska to the Seminole of Florida, AIE is an indispensable electronic research and learning resource The Academic database includes a feature titled "Idea Exchange. The articles serve as models of well-constructed argumentative essays. And, they are citable for college- and university-level research papers. Users will find current MLA 7th edition, Chicago 15th ed. Every essay in this set addresses a cultural phenomenon characteristic of the indigenous peoples of North America. The entries cover the range of culture from lifeways, religious rituals, and material culture to art forms and modern social phenomena. Twenty separate essays cover both "Architecture" and "Arts and Crafts" in the ten North American culture areas: In other entries, students will find everything from brief discussions of the importance of acorns or wild rice to a survey of agriculture; from a history of the atlatl to an essay on weapons in general; from entries on major dance forms to overviews of religions. Although the emphasis is on the traditional cultural heritage of North American indigenous peoples, modern social trends are surveyed and analyzed as well. American Indian History Day by Day: A Reference Guide to Events. A reference to events in American Indian history spanning the past years. The guide, primarily intended for students, covers less well-known and misinterpreted events as well as those more familiar occurrences pertaining to interactions with European explorers and colonists, Indian and American government policy, and contemporary events. Entries include descriptions of the events as well as books and Web sites that offer additional related information. The first book of American Indian quotations, this volume offers quotations covering more than four centuries of American life. Arranged chronologically, the quotations include the words of warriors, poets, politicians, doctors, lawyers, athletes, and others. Putting real people into the tragedy that has been the story of Indian life, the book includes quotes not only about historic incidents, but also of Indian views on education, values, ecology, family, and religion. The book provides brief biographical information about those quoted, including both historical and contemporary figures, and cross-references the material through subject, author, and tribal indexes. This two-volume treatment of American Indian tribes is organized into two parts: Each essay presents the language groups and tribes of the region in question and a variety of subtopics, such as environment, material culture, art and architecture, linguistic history, postcontact changes, and regional prehistory. The essays, which reflect the diversity of each region, are well written, clear, and concise. The "Tribes and Traditions" section, which takes up the second half of Volume 1 and all of Volume 2, covers every group, from the Abenaki to the Zapotec, including precontact groups, such as the

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Hohokam or Hopewell. Each tribe and tradition is accompanied by information on culture-area affiliation, language group, primary location, and population size using the U. Census or other estimates. Brief discussion is given to subsistence patterns, material culture, post-contact changes, prehistory, religion, and history. An alphabetical reference that covers a wide range of North American Indian topics--including personages, tribes, organizations, historical events, cultural traditions, and contemporary issues--for general readers and students. The 1, articles range in length from to 3, words. Each article begins with ready reference information. Articles of more than 1, words conclude with a bibliography; the bibliographies of articles 2, words or longer include annotations. Where appropriate, articles are illustrated with photographs, maps, charts, tables, and drawings. Atlas of the North American Indian. Each chapter is broken down into sections discussing culture, events, tribes, and individuals. Appendixes provide a chronology of prehistory and history; listings of Indian Nations; Indian place-names; and a directory of museums, historical societies, and archaeological sites. A glossary, bibliography, and index complete the volume. Canadian coverage is better than in many similar works. Several chapters have sections specific to Canada, an appendix is devoted to contemporary Canadian First Nations, and other appendixes include Canada in their listings. This book is recommended for collections needing general information, historical coverage, and material on the Canadian region. Chronology of American Indian History. A valuable resource for students, teachers, and librarians, this updated edition presents a time line of Native North American life, history, and culture from around 25, BCE to Approximately 1, brief entries highlight significant events in 11 chapters, starting with "Before " and ending with a new chapter, " to the Present. Black-and-white photos, a map, and sidebars with quotes by famous Indians and non-Indians add further interest. A glossary, a list of works discussed in the entries, a bibliography, and an index complete the work. Not intended as a stand-alone, this title would work best when used in conjunction with other resources like The Gale Encyclopedia of Native American Tribes and Encyclopedia of Native American Tribes Encyclopedia of American Indian Contributions to the World: These contributions are in a variety of areas such as medicine, food preservation, military strategy, architecture, science, language, and government. Topics include, for example, the cultivation of potatoes, xeriscaping for water conservation, home insulation, the medicinal use of ipecac, and flintknapping. Encyclopedia of American Indian History. Reference 1 Center E This two-volume encyclopedia set presents 85 essays on American Indian issues in recent decades. The entries are organized thematically into ten sections on peoples and places; economy and work; learning, literacy and languages; health of body and mind in private and public spheres; Indian identity, spirituality, traditional and modern thought; sovereignty and dependence; law, politics and conflict; American Indian art and media; environmental concerns; and a final section on Canadian Indians and other aboriginal peoples. The entries are pages long. They include independent scholars, attorneys, and professors of history, sociology, English, religious studies, and Native American studies. Accessible to general readers, this reference provides entries on key figures, occupations, protests, political murders, and landmark court decisions related to the American Indian Movement. There are also entries on American Indian Movement chapters, publications, and documents, as well as mainstream politicians and major issues such as fishing rights. Each entry also offers a list of further reading. This work is a comprehensive encyclopedia of Indian removal that accurately presents the removal process as a political, economic, and tribally complicit affair. Encyclopedia of Michigan Indians: Tribes, Nations and People of the Northern Woodlands. This work contains articles on tribes and biographies of famous Indians of the state. Daily Life articles are included to fully understand the history and culture of the American Indians of the state. November is National American Indian History Month and readers will be searching for books on Indians of the state and this publication will provide the readers with answers to the most frequently asked questions on Indians of the state. Facts On File, c European explorers reached North America more than years ago, and since that time Native Americans have had to struggle to survive. Yet, despite injustices both past and present, the Native American community has persevered over the centuries. The new, three-volume Encyclopedia of Native American History offers a comprehensive and authoritative look at the most important individuals, events, and

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topics in American Indian history. Researchers and students alike will benefit from the in-depth coverage of tribes, notable leaders and events, customs, dress, dwellings, weapons, government, religion, and more. Covering the period from the first human settlements in the Americas to the present day, this set features black-and-white photographs, an insert of full-color maps, an appendix, and cross-references. Written for high school and college students as well as the general public, this resource will be invaluable to anyone interested in learning about this fascinating topic.

Encyclopedia of Native American Tribes. A comprehensive, accessible guide to more than North American Indian nations. Organized alphabetically by tribe or group, the book summarizes the historical record—such as locations, migrations, contacts with non-Indians, wars—and includes present-day tribal status. Readers will get a brief look at traditional Indian lifeways, including language, families, clothing, houses, boats, tools, arts, legends, and rituals. This revised edition features:

Indiana University Press ; London: British Museum Press, Green director of the American Indian Program, National Museum of American History, Smithsonian Institution and Fernandez acting First Nations officer at the Ontario Arts Council present about alphabetically-arranged entries that illuminate how indigenous North Americans lived in the past and how they live now. Together with a wealth of stories, songs, and first-hand renderings of events, they include biographies of leaders, accounts of social problems, explanations of ceremonials, and descriptions of origin stories. Although most of the artifacts portrayed come from the British Museum, they are supplemented with other important examples from American collections. A delight both to the eye and pocketbook. Arranged by cultural and geographical area e. The expanded glossary is greatly enhanced by having the photographic examples in place with the alphabetic entry. The encyclopedia of North American colonial conflicts to Arranged alphabetically, the articles of this 3-volume reference chronicle the many conflicts that occurred in what would become the US before the Declaration of Independence. Articles are included on conflicts, notable figures, and locales. Many of the articles are on Native American tribes and notable Native Americans. Each article is signed and includes a list of cross references and short bibliography. This is a thoughtful and thorough resource that will be of interest to high school and undergraduate students and the general reader. *Encyclopedia of North American Indian tribes*:

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Chapter 9 : NATIVE AMERICAN WEBSITES

Canadian culture is a term that embodies the artistic, culinary, literary, humor, musical, political and social elements that are representative of Canada and Canadians. Throughout Canada's history, its culture has been influenced by European culture and traditions, especially British and French, and by its own indigenous cultures.

The varieties of English people as opposed to the other peoples in the British Isles were the overwhelming majority ethnic group in the 17th century population of the colonies in , and were The English ethnic group contributed the major cultural and social mindset and attitudes that evolved into the American character. Large non-English immigrant populations from the s to , such as the Germans , or more , Scotch Irish , , added enriched and modified the English cultural substrate, The Encyclopedia of Colonial and Revolutionary America, Ed. John Mack Faragher, , pp. The religious outlook was some versions of Protestantism 1. The British colonies inherited the English language, legal system , and British culture , which was the majority cultural heritage. Latin American culture is especially pronounced in former Spanish areas but has also been introduced by immigration, as has Asian American cultures especially on the West Coast. Forced migration during the Atlantic slave trade , followed by liberation won in the American Civil War created African-American culture which pervades the South and other areas receiving internal immigrants during the Great Migrations. Blending Southern and traditional African culture to some degree, this uniquely American culture has its own dialect; has contributed significant innovation in music, dance, and fashion; embraced a struggle by many African-Americans for political and economic equality; and is associated with significant populations of African-American Muslims and Christians in " Black churches ". Rap and music videos featuring African-American urban street culture have appeared in countries and melded with local performance cultures worldwide. Native culture remains strong in areas with large undisturbed or relocated populations, including traditional government and communal organization of property now legally managed by Indian reservations large reservations are mostly in the West, especially Arizona and South Dakota. The fate of native culture after contact with Europeans is quite varied. In contrast the Hawaiian language and culture of the Native Hawaiians has survived in Hawaii and mixed with that of immigrants from the mainland U. It occasionally influences mainstream American culture with notable exports like surfing and Hawaiian shirts. Most languages native to what is now U. The most common native languages include Samoan , Hawaiian , Navajo language , Cherokee , Sioux , and a spectrum of Inuit languages. See Indigenous languages of the Americas for a fuller listing, plus Chamorro , and Carolinian in the Pacific territories. American culture includes both conservative and liberal elements, scientific and religious competitiveness, political structures, risk taking and free expression, materialist and moral elements. Despite certain consistent ideological principles e. The flexibility of U. However, beginning in the s and continuing on in the present day, the country trends towards cultural diversity , pluralism , and the image of a salad bowl instead. Due to the extent of American culture, there are many integrated but unique social subcultures within the United States, some not tied to any particular geography. The cultural affiliations an individual in the United States may have commonly depend on social class , political orientation and a multitude of demographic characteristics such as religious background, occupation, and ethnic group membership. Some subcultures have national media exposure with dedicated television channels and crossover with mainstream media such as Latin, African American, and LGBT culture , though there are many niche channels. Some communities have local broadcast or paper publications that carry content from a specific culture, such as native radio stations or Chinese-language newspapers in Chinatowns. Almost every subculture has a presence on the World Wide Web and social media. Military history has influenced American culture and its worldwide reach in several ways. German cuisine became stigmatized by World War I ; but in contrast the end of World War II resulted in cross-fertilization of American and Japanese business techniques during reconstruction and occupation, and brought home troops with an increased taste for Italian dishes. Wars have also forced progress on equal rights

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for women and racial minorities, as these groups proved their till-then unrealized potential either in industry while men were off fighting, or by serving in the military honorably and effectively. The American Civil War highlighted differences in culture including attitudes toward racism between the Southern United States and the North. Though the issue of slavery was settled by the war, racism and discrimination persisted and were supported by laws in some Southern states. Combined with determined civil rights activism, later wars resulted in profound changes in social norms, including desegregation, more intermixing of Black and White cultures, and more egalitarian social roles for men and women compared to countries that have not undergone similar shifts. Modern display of the Confederate flag and removal of Confederate monuments and memorials remain controversial cultural and political issues, though many elements of proud Southern identity and culture such as hospitality, drawl, and comfort food have nothing to do with racial division. Some differences in modern cultural tendencies fall along liberal-conservative political lines, with people on both sides of that increasingly self-segregating. The post-WWII economic and military power of the United States not to mention its large, relatively unified population also helped it become more of an exporter of its own culture and values compared to its initial tendency to import of European culture especially in its early, largely rural decades. The United States has also administered now-foreign territories for many years, creating opportunities for cultural intermingling among many government employees and military personnel. Colonists from the United States formed the now-independent country of Liberia , which inherited a considerable amount of American culture and values. Given its proximity, relatively free movement over the border, the highly integrated North American economy, strong military alliance, shared origins in British colonialism, and a common language, the English-speaking culture of Canada is strongly influenced by that of the United States. Some Canadian resist the dominance of the United States includes requirements for domestically produced mass media, though especially since the Hollywood North phenomenon began in the s, Canada also exports entertainment to the United States. American movies may have made the biggest impact of all American exports on popular culture worldwide.