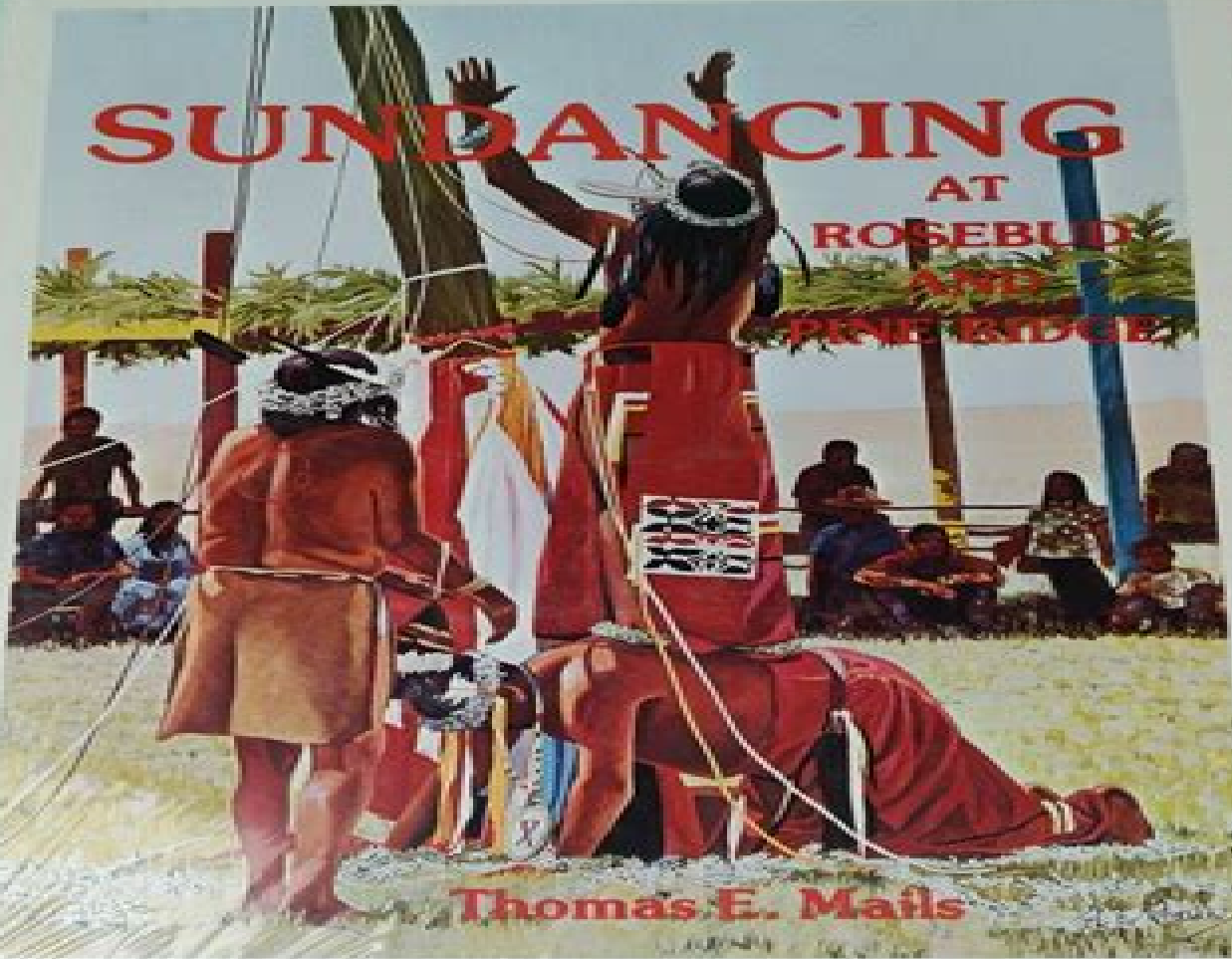


SUNDANCING AT ROSEBUD AND PINE BRIDGE



Thomas E. Mails

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Sundancing At Rosebud And Pine Ridge:

Sundancing at Rosebud and Pine Ridge Thomas E. Mails, 1978 Sundancing at Rosebud and Pine Ridge Thomas E. Mails, 1978-04 Sundancing Thomas E. Mails, 1998 To the Plains Indians the Sun Dance has traditionally been a profound religious ceremony the highest form of worship of the Most Holy One Thomas E Mails was invited to attend and record in detail the Sioux Sun Dances at Rosebud and Pine Ridge This was a singular honor no white man has been accorded before or since The result is this groundbreaking work illustrated with rare photographs and stunning four color paintings

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 *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 The Lakota Ritual of the Sweat

Lodge Raymond A. Bucko,1998-04-01 For centuries a persistent and important component of Lakota religious life has been the Inipi the ritual of the sweat lodge The sweat lodge has changed little in appearance since its first recorded description in the late seventeenth century The ritual itself consists of songs prayers and other actions conducted in a tightly enclosed dark and extremely hot environment Participants who sweat together experience moral strengthening physical healing and the renewal of social and cultural bonds Today the sweat lodge ritual continues to be a vital part of Lakota religion It has also been open to use often controversial by non Indians The ritual has recently become popular among Lakotas recovering from alcohol and drug addiction This study is the first in depth look at the history and significance of the Lakota sweat lodge Bringing together data culled from historical sources and fieldwork on Pine Ridge Reservation Raymond A Bucko provides a detailed discussion of continuity and changes in the sweat ritual over time He offers convincing explanations for the longevity of the ceremony and its continuing popularity *Drinking and Sobriety among the Lakota Sioux* Beatrice

Medicine,2006-12-20 Where **Native American Religious Traditions** Suzanne Crawford O'Brien,2015-08-27 Focusing on three diverse indigenous traditions Native American Religious Traditions highlights the distinct oral traditions and ceremonial practices the impact of colonialism on religious life and the ways in which indigenous communities of North America have responded and continue to respond to colonialism and Euroamerican cultural hegemony **The Spirit and**

the Sky Mark Hollabaugh,2017-06 The interest of nineteenth century Lakotas in the Sun the Moon and the stars was an essential part of their never ending quest to understand their world The Spirit and the Sky presents a survey of the ethnoastronomy of the nineteenth century Lakotas and relates Lakota astronomy to their cultural practices and beliefs The center of Lakota belief is the incomprehensible extraordinary and sacred nature of the world in which they live The earth beneath and the stars above constitute their holistic world Mark Hollabaugh offers a detailed analysis of aspects of Lakota culture that have a bearing on Lakota astronomy including telling time their names for the stars and constellations as they appeared from the Great Plains and the phenomena of meteor showers eclipses and the aurora borealis Hollabaugh's explanation of the cause of the aurora that occurred at the death of Black Elk in 1950 is a new contribution to

ethnoastronomy *Sky Loom* Brian Swann,2014-11-01 Sky Loom offers a dazzling introduction to Native American myths stories and songs drawn from previous collections by acclaimed translator and poet Brian Swann With a general introduction by Swann Sky Loom is a stunning collection that provides a glimpse into the intricacies and beauties of story and myth placing them in their cultural historical and linguistic contexts Each of the twenty six selections is translated and introduced by a well known expert on Native oral literatures and offers entry into the cultures and traditions of several different tribes and bands including the Yupiit and the Tlingits of the polar North the Coast Salish and the Kwakwaka'wakw of the Pacific Northwest the Navajos the Pimas and the Yaquis of the Southwest the Lakota Sioux and the Plains Crees of the Great Plains the Ojibwes of the Great Lakes the Naskapis and the Eastern Crees of the Hudson Bay area in Canada and the Munsees of

the Northeast Sky Loom takes the reader on a wide ranging journey through literary traditions older than the discovery of the New World

Severing the Ties that Bind Katherine Pettipas, 1994-10-28 Religious ceremonies were an inseparable part of Aboriginal traditional life reinforcing social economic and political values However missionaries and government officials with ethnocentric attitudes of cultural superiority decreed that Native dances and ceremonies were immoral or un-Christian and an impediment to the integration of the Native population into Canadian society Beginning in 1885 the Department of Indian Affairs implemented a series of amendments to the Canadian Indian Act designed to eliminate traditional forms of religious expression and customs such as the Sun Dance the Midewiwin the Sweat Lodge and giveaway ceremonies However the amendments were only partially effective Aboriginal resistance to the laws took many forms community leaders challenged the legitimacy of the terms and the manner in which the regulations were implemented and they altered their ceremonies the times and locations the practices in an attempt both to avoid detection and to placate the agents who enforced the law Katherine Pettipas views the amendments as part of official support for the destruction of indigenous cultural systems She presents a critical analysis of the administrative policies and considers the effects of government suppression of traditional religious activities on the whole spectrum of Aboriginal life focussing on the experiences of the Plains Cree from the mid 1880s to 1951 when the regulations pertaining to religious practices were removed from the Act She shows how the destructive effects of the legislation are still felt in Aboriginal communities today and offers insight into current issues of Aboriginal spirituality including access to and use of religious objects held in museum repositories protection of sacred lands and sites and the right to indigenous religious practices in prison

The Earth Shall Weep James Wilson, 1998 Provides a Native American perspective on the history of North America

Recovering the Word Brian Swann, Arnold Krupat, 1987-01-01 These essays by linguists folklorists anthropologists literary theorists and poets bring to a new level of sophistication the structural analysis of Native American literary expression Their common concern is for the appreciation and elucidation of Native American song and story and for a historical philosophical psychoanalytic and linguistic kind of commentary The essays address the overlapping issues of presentation and interpretation of Native American literature How to present in writing an art that is primarily oral dramatic and performative How to interpret that art both in its traditional forms and in its later written forms ISBN 0 520 05790 2 60 00

Contemporary Native American Cultural Issues Duane Champagne, 1999 Chapter 1 Duane Champagne Introduction Chapter 2 I Native Identity Chapter 3 1 D Mihesuah American Indian Identities Issues of Individual Choices and Development Chapter 4 2 W Churchill The Crucible of American Indian Identity Native Tradition versus Colonial Imposition in Postconquest North America Chapter 5 II Gender Chapter 6 3 K B Chiste Aboriginal Women and Self Government Chapter 7 4 B Brant The Good Red Road Journeys of Homecoming in Native Women s Writing Chapter 8 5 B G Miller Contemporary Tribal Codes and Gender Issues Chapter 9 III Contemporary Powwow

The Medicine Men Thomas H. Lewis, 1992-03-01 For the residents of the Pine

Ridge reservation in South Dakota mainstream medical care is often supplemented or replaced by a host of traditional practices the Sun Dance the yuwipi sing the heyok a ceremony herbalism the Sioux Religion the peyotism of the Native American Church and other medicines or sources of healing Thomas H Lewis a psychiatrist and medical anthropologist describes those practices as he encountered them in the late 1960s and early 1970s During many months he studied with leading practitioners He describes the healers their techniques personal histories and qualities the problems addressed and results obtained and examines past as well as present practices The result is an engrossing account that may profoundly affect the way readers view the dynamics of therapy for mind and body *Ojibwa Warrior* Dennis Banks,2011-11-28 Dennis Banks an American Indian of the Ojibwa Tribe and a founder of the American Indian Movement is one of the most influential Indian leaders of our time In *Ojibwa Warrior* written with acclaimed writer and photographer Richard Erdoes Banks tells his own story for the first time and also traces the rise of the American Indian Movement AIM The authors present an insider s understanding of AIM protest events the Trail of Broken Treaties march to Washington D C the resulting takeover of the BIA building the riot at Custer South Dakota and the 1973 standoff at Wounded Knee Enhancing the narrative are dramatic photographs most taken by Richard Erdoes depicting key people and events *Black Elk, Lakota Visionary* Harry Oldmeadow,2018-04-01 *Black Elk* 1863 1950 the Lakota holy man is beloved by millions of readers around the world The book *Black Elk Speaks* is the most widely read Native American testimony of the last century and a key work in our understanding of American Indian traditions In *Black Elk Lakota Visionary* Harry Oldmeadow draws on recently discovered sources and in depth research to provide a major re assessment of Black Elk s life and work The author explores Black Elk s mystical visions his controversial engagement with Catholicism and his previously unrecognized attempts to preserve and revive ancestral Sioux beliefs and practices Oldmeadow s lively and highly readable account also examines the controversies that have surrounded Black Elk and his collaborators John G Neihardt and Joseph Epes Brown Oldmeadow judiciously explains why both *Black Elk Speaks* and *The Sacred Pipe Black Elk s Account of the Seven Rites of the Oglala Sioux* are to be ranked amongst the most profound spiritual documents of the twentieth century *Black Elk Lakota Visionary* will command the attention of every reader who is interested in the American Indians providing fascinating insights into their ancestral traditions prior to the reservation era the subsequent destruction and revival of their traditional ways and the vital lessons which the contemporary world might draw from their spiritual legacy *Black Elk's Religion* Clyde Holler,1995-11 In this religious history of the spiritual life of the great Lakota leader Black Elk Clyde Holler reconstructs the development of the Lakota Sun Dance the central religious ritual of the Lakota tradition which is essential to understanding Black Elk s thought This comprehensive study of the dance which was banned by the U S government in 1883 shows how Black Elk adapted the dance to the conditions and circumstances of reservation life and reinterpreted it in terms commensurate with Christianity A creative thinker rather than a passive informant on his people s past Black Elk was both a sincere traditionalist and a sincere

Christian seeing the two religious traditions as expressions of the sacred Through a firsthand account of the dance associated with Frank Fools Crow at Three Mile Camp near Kyle South Dakota the author demonstrates how the contemporary Sun Dance reflects Black Elk s vision Holler s book is a penetrating model of philosophical engagement with native North American religion that is carried out in close dialogue with anthropology Readers who were captivated by John G Neihardt s gripping portrait of Black Elk in *Black Elk Speaks* may be surprised to learn that he was a vital and creative leader until his death in 1950 and not the broken despairing old man made famous by Neihardt As the greatest native American religious thinker of North America much has been written about Black Elk his life and influence but of those works Roller s is likely to stand out as the most capacious in breadth and analysis *Pipe, Bible, and Peyote among the Oglala Lakota* Paul B. Steinmetz, S.J.,1998-12-01 When Paul B Steinmetz worked among the Oglala Lakota in South Dakota he prayed with the Sacred Pipe conversed with medicine men and participated in their religious ceremonies Steinmetz describes the history belief systems and contemporary ceremonies of three religious groups among the Oglala Lakota traditional Lakota religion the Native American Church and the Body of Christ Independent Church a small Pentecostal group On the basis of these descriptions Steinmetz discusses the interdynamics of Pipe Bible and Peyote and offers a model for understanding Oglala religious identity Steinmetz maintains that a sense of sacramentalism is essential in understanding Native American religions and that the mutual influence between Lakota religion and Christianity has been far more extensive than most scholars have suggested *The Marriage of the Sun and Moon* Andrew Weil,2004 From the great popularizer of alternative medicine here is a collection of essays about his travels to South America in the early 1970s in search of information on altered states of consciousness drug use in other cultures and other matters having to do with the complementarity of mind and body Andrew Weil s experiences during this time laid the foundation for his mission to restore the connection between medicine and nature In *The Marriage of the Sun and Moon* now updated with a new preface by the author the esteemed Dr Weil attempts to empower patients to take fuller charge of their destinies

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