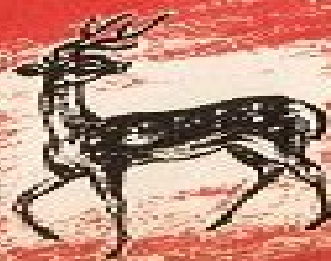


*The
Man
Who
Killed
the
Deer*

WATERS

THE MAN WHO KILLED THE DEER



by
Frank Waters
Author of *PEOPLE OF THE VALLEY*

*Farrar &
Rinehart*

The Man Who Killed The Deer

Roberto Zariquiey



The Man Who Killed The Deer:

The Man who Killed the Deer Frank Waters,1950 *The Man Who Killed the Deer* Frank Waters,2023-09-05 The story of Martiniano The Man Who Killed the Deer is a timeless story of Pueblo Indian sin and redemption and of the conflict between Indian and white laws written with a poetically charged beauty of style a purity of conception and a thorough understanding of Native American values *A Grammar of Kakataibo* Roberto Zariquiey,2018-09-10 Kashibo Kakataibo is the westernmost Panoan language and therefore the one closest to the Andes Mountains In terms of its typological profile Kashibo Kakataibo is a mainly postpositional and agglutinating language with a highly synthetic verbal morphology which includes a highly complex tense system with several markers some of which also express aspectual meanings Kashibo Kakataibo presents a mixed prosodic system which combines stress and tone features In addition like with other Pano languages Kashibo Kakataibo exhibits a number of transitivity related issues of high typological interest First of all the language shows an extremely complex system of grammatical relations which includes tripartite ergative accusative neutral and one horizontal alignment types In addition the language exhibits a fascinating interaction between syntactic case and pragmatic function There are two fixed syntactic classes of verbs transitive and intransitive A verb root base can only change its class by means of explicit morphological derivation with only 4 ambitransitive verbs in the whole language As in other Panoan languages the transitivity class of the main verb is morphologically indicated throughout the clause by means of complex systems of agreement and harmony some of which are totally new even from a Panoan perspective **The Last Yahi** L. D. Holcomb,2000-09 On August 29 1911 a barefoot half starved gaunt Indian gave himself up to White civilization at a slaughterhouse in Oroville California We never learned his name but we soon learned of his tragedy mainly that he was the last member of his tribe the Yahi to be alive in the wilderness However he became known to the world as Ishi the last human to live freely in the Paleolithic Stone Age on the North American Continent Through Ishi we can imagine a mythological primeval view of Manifest Destiny and look back as if with a telescope through time into the interior of the mind and into the evolution of human thought Through Ishi we can discover the decency of humanity and perhaps we can forgive ourselves for our ancestors hateful genocide especially against the Native Americans of Northern California *Mythology of the Lenape* John Bierhorst,1995-10-01 The Lenape or Delaware are an Eastern Algonquian people who originally lived in what is now the greater New York and Philadelphia metropolitan region and have since been dispersed across North America While the Lenape have long attracted the attention of historians ethnographers and linguists their oral literature has remained unexamined and Lenape stories have been scattered and largely unpublished This catalog of Lenape mythology featuring synopses of all known Lenape tales was assembled by folklorist John Bierhorst from historical sources and from material collected by linguists and ethnographers a difficult task in light of both the paucity of research done on Lenape mythology and the fragmentation of traditional Lenape culture over the past three centuries Bierhorst here offers an unprecedented

guide to the Lenape corpus with supporting texts Part one of the Guide presents a thematic summary of the folkloric tale types and motifs found throughout the texts part two presents a synopsis of each of the 218 Lenape narratives on record part three lists stories of uncertain origin and part four compares types and motifs occurring in Lenape myths with those found in myths of neighboring Algonquian and Iroquoian cultures In the Texts section of the book Bierhorst presents previously unpublished stories collected in the early twentieth century by ethnographers M R Harrington and Truman Michelson Included are two versions of the Lenape trickster cycle narratives accounting for dance origins Lenape views of Europeans and tales of such traditional figures as Mother Corn and the little man of the woods called Wemategunis By gathering every available example of Lenape mythology Bierhorst has produced a work that will long stand as a definitive reference Perhaps more important it restores to the land in which the Lenape once thrived a long missing piece of its Native literary heritage

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