



The Kiowas

Michael Brown



The Kiowas:

Bad Medicine and Good Wilbur Sturtevant Nye, 1980 **The Kiowas & the Legend of Kicking Bird** Stan Hoig, Wilbur Sturtevant Nye, 2000 Kicking Bird strove to save his tribe by working peacefully with Quaker Indian officials and the military. He challenged tribal mores by being the first to promote formal schooling of Kiowa children. In 1873 he managed to temporarily halt Kiowas raids against Texas settlements and attempted to negotiate peace with the whites.

Religious Revitalization Among the Kiowas Benjamin R. Kracht, 2018-04-01 Framed by theories of syncretism and revitalization, *Religious Revitalization among the Kiowas* examines changes in Kiowa belief and ritual in the final decades of the nineteenth century. During the height of the horse and bison culture, Kiowa beliefs were founded in the notion of *daudau*, a force permeating the universe that was accessible through vision quests. Following the end of the Southern Plains wars in 1875, the Kiowas were confined within the boundaries of the Kiowa Comanche Apache Plains Apache Reservation. As wards of the government, they witnessed the extinction of the bison herds, which led to the collapse of the Sun Dance by 1890. Though prophet movements in the 1880s had failed to restore the bison, other religions emerged to fill the void left by the loss of the Sun Dance. Kiowas now sought *daudau* through the Ghost Dance, Christianity, and the Peyote religion. *Religious Revitalization among the Kiowas* examines the historical and sociocultural conditions that spawned the new religions that arrived in Kiowa country at the end of the nineteenth century, as well as Native and non-Native reactions to them. A thorough examination of these sources reveals how resilient and adaptable the Kiowas were in the face of cultural genocide between 1883 and 1933. Although the prophet movements and the Ghost Dance were short-lived, Christianity and the Native American Church have persevered into the twenty-first century. Benjamin R. Kracht shows how Kiowa traditions and spirituality were amalgamated into the new religions, creating a distinctive Kiowa identity.

The Kiowa of Texas Laron Davis, 2002-12-15 Discusses the origins, social structure, spiritual beliefs, and daily life of the Kiowa Indians, as well as examining their contributions to American culture.

Religious Revitalization Among the Kiowas Benjamin R. Kracht, 2018-04-01 Framed by theories of syncretism and revitalization, *Religious Revitalization among the Kiowas* examines changes in Kiowa belief and ritual in the final decades of the nineteenth century. During the height of the horse and bison culture, Kiowa beliefs were founded in the notion of *daudau*, a force permeating the universe that was accessible through vision quests. Following the end of the Southern Plains wars in 1875, the Kiowas were confined within the boundaries of the Kiowa Comanche Apache Plains Apache Reservation. As wards of the government, they witnessed the extinction of the bison herds, which led to the collapse of the Sun Dance by 1890. Though prophet movements in the 1880s had failed to restore the bison, other religions emerged to fill the void left by the loss of the Sun Dance. Kiowas now sought *daudau* through the Ghost Dance, Christianity, and the Peyote religion. *Religious Revitalization among the Kiowas* examines the historical and sociocultural conditions that spawned the new religions that arrived in Kiowa country at the end of the nineteenth century, as well as Native and non-Native reactions to

them A thorough examination of these sources reveals how resilient and adaptable the Kiowas were in the face of cultural genocide between 1883 and 1933 Although the prophet movements and the Ghost Dance were short lived Christianity and the Native American Church have persevered into the twenty first century Benjamin R Kracht shows how Kiowa traditions and spirituality were amalgamated into the new religions creating a distinctive Kiowa identity **Telling Stories the**

Kiowa Way Gus Palmer,2003-04 Among the Kiowa storytelling takes place under familiar circumstances A small group of relatives and close friends gather Tales are informative as well as entertaining Joking and teasing are key components Group participation is expected And outsiders are seldom involved This book explores the traditional art of storytelling still practiced by Kiowas today as Gus Palmer shares conversations held with storytellers Combining narrative personal experience and ethnography in an original and artful way Palmer an anthropologist raised in a traditional Kiowa family shows not only that storytelling remains an integral part of Kiowa culture but also that narratives embedded in everyday conversation are the means by which Kiowa cultural beliefs and values are maintained Palmer s study features contemporary oral storytelling and other discourses assembled over two and a half years of fieldwork that demonstrate how Kiowa storytellers practice their art Focusing on stories and their meaning within a narrative and ethnographic context he draws on a range of material including dream stories stories about the coming of T im the spirit of the Sun Dance to the Kiowas and stories of tricksters and tribal heroes He shows how storytellers employ the narrative devices of actively participating in oral narratives leaving stories wide open or telling stories within stories And he demonstrates how stories can reflect a wide range of sensibilities from magical realism to gossip Firmly rooted in current linguistic anthropological thought Telling Stories the Kiowa Way is a work of analysis and interpretation that helps us understand story within its larger cultural contexts It combines the author s unique literary talent with his people s equally unique perspective on anthropological questions in a text that can be enjoyed on multiple levels by scholars and general readers alike **The Kiowas** Mildred P.

Mayhall,1971 A sociological study of the tribe once considered to be the most dangerous of the Plains Indians **The Texas Panhandle Frontier** Frederick W. Rathjen,1998 The Texas Panhandle its eastern edge descending sharply from the plains into the canyons of Palo Duro Tule Quitaque Casa Blanca and Yellow House is as rich in history as it is in natural beauty Long considered a crossroads of ancient civilizations the twenty six northernmost Texas counties lie on the southern reaches of the Great Plains w **Bad Medicine & Good** Wilbur Sturtevant Nye,1997 One of the great tribes of the Southwest Plains the

Kiowas were militantly defiant toward white intruders in their territory and killed more during seventy five years of raiding than any other tribe Now settled in southwestern Oklahoma they are today one of the most progressive Indian groups in the area In Bad Medicine and Good Wilbur Sturtevant Nye collects forty four stories covering Kiowa history from the 1700s through the 1940s all gleaned from interviews with Kiowas who actually took part in the events or recalled them from the accounts of their elders and from the notes of Captain Hugh L Scott at Fort Sill They cover such topics as the organization

and conduct of a raiding party the brave deeds of war chiefs the treatment of white captives the Grandmother gods the Kiowa sun dance and the problems of adjusting to white society *Telling Stories the Kiowa Way* Gus Palmer, 2003-04-01 Among the Kiowa storytelling takes place under familiar circumstances A small group of relatives and close friends gather Tales are informative as well as entertaining Joking and teasing are key components Group participation is expected And outsiders are seldom involved This book explores the traditional art of storytelling still practiced by Kiowas today as Gus Palmer shares conversations held with storytellers Combining narrative personal experience and ethnography in an original and artful way Palmer an anthropologist raised in a traditional Kiowa family shows not only that storytelling remains an integral part of Kiowa culture but also that narratives embedded in everyday conversation are the means by which Kiowa cultural beliefs and values are maintained Palmer's study features contemporary oral storytelling and other discourses assembled over two and a half years of fieldwork that demonstrate how Kiowa storytellers practice their art Focusing on stories and their meaning within a narrative and ethnographic context he draws on a range of material including dream stories stories about the coming of Tim the spirit of the Sun Dance to the Kiowas and stories of tricksters and tribal heroes He shows how storytellers employ the narrative devices of actively participating in oral narratives leaving stories wide open or telling stories within stories And he demonstrates how stories can reflect a wide range of sensibilities from magical realism to gossip Firmly rooted in current linguistic anthropological thought *Telling Stories the Kiowa Way* is a work of analysis and interpretation that helps us understand story within its larger cultural contexts It combines the author's unique literary talent with his people's equally unique perspective on anthropological questions in a text that can be enjoyed on multiple levels by scholars and general readers alike

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