



JAMES MOONEY

THE GHOST-DANCE RELIGION AND THE SIOUX OUTBREAK OF 1890

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The Ghost-Dance Religion and the Sioux Outbreak of 1890 James Mooney,1896 **The Ghost-dance Religion and the Sioux Outbreak of 1890** James Mooney,1896 **The Ghost-dance Religion and the Sioux Outbreak of 1890** James Mooney,1991-01-01 Responding to the rapid spread of the Ghost Dance among tribes of the western United States in the early 1890s James Mooney set out to describe and understand the phenomenon He visited Wovoka the Ghost Dance prophet at his home in Nevada and traced the progress of the Ghost Dance from place to place describing the ritual and recording the distinctive song lyrics of seven separate tribes His classic work first published in 1896 and here reprinted in its entirety for the first time includes succinct cultural and historical introductions to each of those tribal groups and depicts the Ghost Dance among the Sioux the fears it raised of an Indian outbreak and the military occupation of the Sioux reservations culminating in the tragedy at Wounded Knee Seeking to demonstrate that the Ghost Dance was a legitimate religious movement Mooney prefaced his study with a historical survey of comparable millenarian movements among other American Indian groups In addition to his work on the Ghost Dance James Mooney is best remembered for his extraordinarily detailed studies of the Cherokee Indians of the Southeast and the Kiowa and other tribes of the southern plains and for his advocacy of American Indian religious freedom **The Ghost-dance Religion and the Sioux Outbreak of 1890** James Mooney,1976 **Ghost-dance Religion and the Sioux Outbreak of 1890** ,1991 *The Ghost-dance Religion and the Sioux Outbreak of 1890* James Mooney,1972 *The Ghost-Dance Religion and the Sioux Outbreak of 1890 - Scholar's Choice Edition* James Mooney,2015-02-08 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work was reproduced from the original artifact and remains as true to the original work as possible Therefore you will see the original copyright references library stamps as most of these works have been housed in our most important libraries around the world and other notations in the work This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work As a reproduction of a historical artifact this work may contain missing or blurred pages poor pictures errant marks etc Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant *GHOST-DANCE RELIGION & THE SIO* James 1861-1921 Mooney,2016-08-26 **The Ghost-Dance Religion and the Sioux Outbreak of 1890 ... Abridged, with an Introduction, by Anthony F.C. Wallace. [With Illustrations.].** James MOONEY,1965 *The Ghost-dance Religion and the Sioux Outbreak of 1890. The Ghost-dance Religion and Wounded Knee* James MOONEY,1973 **The Ghost-Dance Religion and the Sioux Outbreak of 1890 Volume 14, Pt. 2** James Mooney,2013-09 This historic book may have numerous typos and missing text Purchasers can

usually download a free scanned copy of the original book without typos from the publisher Not indexed Not illustrated 1896 edition Excerpt Indians about the events of the campaign the warrior who had spoken with such admiration of Father Craft referred with the same affectionate enthusiasm to Father Jutz and said that when the infuriated Indians attacked the agency on hearing of the slaughter at Wounded Knee they had sent word to the mission that no one there need be afraid We told him to stay where he was and no Indian would disturb him said the warrior He told how the priest and the sisters had fed the starving refugees and bound up the wounds of the survivors who escaped the slaughter and then after a pause he said He is a brave man braver than any Indian Curious to know why this man had not joined the hostiles among whom were several of his near relatives I asked him the question His reply was simple I had a little boy at the Drexel mission He died and Father Jutz put a white stone over him That is why I did not join the hostiles While visiting Pine Edge in 1891 I went out to see the Drexel school and found Father John Jutz a simple kindly old German from the Tyrol with one or two other German lay brothers and five Franciscan sisters Americans Although but a recent establishment the school was in flourishing condition bearing in everything the evidences of orderly industry Like a true German of the Alps Father Jutz had already devised a way to make jelly from the wild plums and excellent wine from the chokecherry While talking the recess hour arrived and Mooney HOSTILITY RENEWED 875 a bevy of small children came trooping in pushing over one another in the effort to get hold of a finger of the good father or at least to hold on to his robe while he led them into another room where one of the sisters gave to

The Ghost Dance Religion and the Sioux Outbreak of 1890 Bureau of Ethnology, 1908 The Ghost-Dance Religion and the Sioux Outbreak of 1890 - Primary Source Edition James Mooney, 2014-03 This is a reproduction of a book published before 1923 This book may have occasional imperfections such as missing or blurred pages poor pictures errant marks etc that were either part of the original artifact or were introduced by the scanning process We believe this work is culturally important and despite the imperfections have elected to bring it back into print as part of our continuing commitment to the preservation of printed works worldwide We appreciate your understanding of the imperfections in the preservation process and hope you enjoy this valuable book *The Ghost-Dance Religion* James Mooney, 1965 **The Ghost Dance Religion** James Mooney, 1966-01-01 **The 1870 Ghost Dance** Cora Alice Du Bois, 2007-01-01 The 1870 Ghost Dance was a significant but too often disregarded transformative historical movement with particular impact on the Native peoples of northern California The spiritual energies of this great wave as Peter Nabokov has called it have passed down to the present day among Native Californians some of whose contemporary individual and communal lives can be understood only in light of the dance and the complex religious developments inspired by it Cora Du Bois's historical study The 1870 Ghost Dance has remained an essential contribution to the ethnographic record of Native Californian cultures for seven decades yet is only now readily available for the first time Du Bois produced this pioneering work in the field of ethnohistory while still under the tutelage of anthropologist Alfred Louis Kroeber Her monograph informs our understanding

of Kroeber's larger grand and crucial salvage ethnographic project in California its approach and style and also its limitations The 1870 Ghost Dance adds rich detail to our understanding of anthropology in California before World War II **The Ghost-Dance Religion and Wounded Knee** James Mooney, 2012-08-15 Classic of American anthropology explores messianic cult behind Indian resistance from Pontiac to the 1890s Extremely detailed and thorough Originally published in 1896 by the Bureau of American Ethnology 38 plates 49 other illustrations *THE GHOST-DANCE RELIGION and the SIOUX OUTBREAK OF 1890* James Mooney, 1965 *Channels of Prophecy* Thomas W. Overholt, 2003-08-12 This edition of *Channels of Prophecy The Social Dynamics of Prophetic Activity* by Thomas Overholt published in 2003 is a digitally scanned reprint of the 1989 Augsburg Fortress Press edition **Charles C. Painter** Valerie Sherer Mathes, 2020-09-17 Charles Cornelius Coffin Painter 1833-89 clergyman turned reformer was one of the foremost advocates and activists in the late nineteenth century movement to reform U.S. Indian policy Very few individuals possessed the influence Painter wielded in the movement and Painter himself published numerous pamphlets for the Indian Rights Association (IRA) on the Southern Utes Eastern Cherokees California Indians and other Native peoples Yet this is the first book to fully consider his unique role and substantial contribution Born in Virginia Painter spent most of his life in Great Barrington Massachusetts commuting to New York City and Washington D.C. initially as an agent of the American Missionary Association (AMA) later as an appointed member of the Board of Indian Commissions (BIC) and most significant as the Indian Rights Association's D.C. agent In these capacities he lobbied presidents and Congress for reform conducted extensive investigations on reservations and shaped deliberations in such reform bodies as the BIC and the influential Lake Mohonk conferences Mining an extraordinary wealth of archival material Valerie Sherer Mathes crafts a compelling account of Painter as a skilled negotiator with Indians and policymakers and as a tireless investigator who traveled to far-flung reservations corresponded with countless Indian agents and drafted scrupulously researched reports on his findings Recounted in detail his many adventures and behind-the-scenes activities promoting education striving to prevent the removal of the Southern Utes from Colorado investigating reservation fraud working to save the Piegan of Montana from starvation afford a clear picture of Painter's importance to the overall reform effort to incorporate Native Americans into the fabric of American life No other book so effectively captures the day-to-day and exhausting work of a single individual on the front lines of reform Like most of his fellow advocates Painter was an unapologetic assimilationist a man of his times whose story is a key chapter in the history of the Indian reform movement

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