

That the People Might Live

**NATIVE
AMERICAN
LITERATURES
AND
NATIVE
AMERICAN
COMMUNITY**

Jace Weaver

That The People Might Live Native American Literatures Native American

Scott Richard Lyons



That The People Might Live Native American Literatures Native American:

That the People Might Live Jace Weaver, 1997 Loyalty to the community is the highest value in Native American cultures argues Jace Weaver In *That the People Might Live* he explores a wide range of Native American literature from 1768 to the present taking this sense of community as both a starting point and a lens Weaver considers some of the best known Native American writers such as Leslie Marmon Silko Gerald Vizenor and Vine Deloria as well as many others who are receiving critical attention here for the first time He contends that the single thing that most defines these authors writings and makes them deserving of study as a literature separate from the national literature of the United States is their commitment to Native community and its survival He terms this commitment communitism a fusion of community and activism The Native American authors are engaged in an ongoing quest for community and write out of a passionate commitment to it They write literally that the People might live Drawing upon the best Native and non Native scholarship including the emerging postcolonial discourse as well as a close reading of the writings themselves Weaver adds his own provocative insights to help readers to a richer understanding of these too often neglected texts A scholar of religion he also sets this literature in the context of Native cultures and religious traditions and explores the tensions between these traditions and Christianity

That the People Might Live Jace Weaver, 1996 *American Indian Literary Nationalism* Jace Weaver, Craig S. Womack, Robert Allen Warrior, 2006 A study of Native literature from the perspective of national sovereignty and self determination

"That the People Might Live" Arnold Krupat, 2012-11-15 The word elegy comes from the Ancient Greek *elogos* meaning a mournful poem or song in particular a song of grief in response to loss Because mourning and memorialization are so deeply embedded in the human condition all human societies have developed means for lamenting the dead and in *That the People Might Live* Arnold Krupat surveys the traditions of Native American elegiac expression over several centuries Krupat covers a variety of oral performances of loss and renewal including the Condolence Rites of the Iroquois and the memorial ceremony of the Tlingit people known as *koo eex* examining as well a number of Ghost Dance songs which have been reinterpreted in culturally specific ways by many different tribal nations Krupat treats elegiac farewell speeches of the eighteenth and nineteenth centuries in considerable detail and comments on retrospective autobiographies by Black Hawk and Black Elk Among contemporary Native writers he looks at elegiac work by Linda Hogan N Scott Momaday Gerald Vizenor Sherman Alexie Maurice Kenny and Ralph Salisbury among others Despite differences of language and culture he finds that death and loss are consistently felt by Native peoples both personally and socially someone who had contributed to the People's well being was now gone Native American elegiac expression offered mourners consolation so that they might overcome their grief and renew their will to sustain communal life

LeAnne Howe at the Intersections of Southern and Native American Literature Kirstin L. Squint, 2018-05-18 With the publication of her first novel *Shell Shaker* 2001 Choctaw writer LeAnne Howe quickly emerged as a crucial voice in twenty first century American

literature Her innovative award winning works of fiction poetry drama and criticism capture the complexities of Native American life and interrogate histories of both cultural and linguistic oppression throughout the United States In the first monograph to consider Howe s entire body of work LeAnne Howe at the Intersections of Southern and Native American Literature Kirstin L Squint expands contemporary scholarship on Howe by examining her nuanced portrayal of Choctaw history and culture as modes of expression Squint shows that Howe s writings engage with Native southern and global networks by probing regional identity gender power authenticity and performance from a distinctly Choctaw perspective a method of discourse which Howe terms Choctalking Drawing on interdisciplinary methodologies and theories Squint complicates prevailing models of the Native South by proposing the concept of the Interstate South a space in which Native Americans travel physically and metaphorically between tribal national and U S boundaries Squint considers Howe s engagement with these interconnected spaces and cultures as well as how indigeneity can circulate throughout them This important critical work which includes an appendix with a previously unpublished interview with Howe contributes to ongoing conversations about the Native South positioning Howe as a pivotal creative force operating at under examined points of contact between Native American and southern literature

Other Words Jace Weaver,2001 Elohi a Cherokee word is usually translated by anthropologists as religion but it also simultaneously encompasses history culture knowledge law and land In this provocative work Jace Weaver interlaces these seemingly disparate meanings to form a coherent approach to Native American Studies In nineteen interrelated chapters Weaver presents a range of experiences shared by native peoples in the Americas from the distant past to the uncertain future He examines Indian creative output from oral tradition to the postmodern wordplay of Gerald Vizenor and brings to light previously overlooked texts Weaver also tackles up to the minute issues including environmental crises Native American spirituality repatriation of Indian remains and cultural artifacts and international human rights

The Oxford Handbook of Indigenous American Literature James Howard Cox,Daniel Heath Justice,2014 Over the course of the last twenty years Native American and Indigenous American literary studies has experienced a dramatic shift from a critical focus on identity and authenticity to the intellectual cultural political historical and tribal nation contexts from which these Indigenous literatures emerge The Oxford Handbook of Indigenous American Literature reflects on these changes and provides a complete overview of the current state of the field The Handbook s forty three essays organized into four sections cover oral traditions poetry drama non fiction fiction and other forms of Indigenous American writing from the seventeenth through the twenty first century Part I attends to literary histories across a range of communities providing for example analyses of Inuit Chicana o Anishinaabe and M tis literary practices Part II draws on earlier disciplinary and historical contexts to focus on specific genres as authors discuss Indigenous non fiction emergent trans Indigenous autobiography Mexicanoh and Spanish poetry Native drama in the U S and Canada and even a new Indigenous children s literature canon The third section delves into contemporary modes of critical

inquiry to expound on politics of place comparative Indigenism trans Indigenism Native rhetoric and the power of Indigenous writing to communities of readers A final section thoroughly explores the geographical breadth and expanded definition of Indigenous American through detailed accounts of literature from Indian Territory the Red Atlantic the far North Yucat n Amerika Samoa and Francophone Quebec Together the volume is the most comprehensive and expansive critical handbook of Indigenous American literatures published to date It is the first to fully take into account the last twenty years of recovery and scholarship and the first to most significantly address the diverse range of texts secondary archives writing traditions literary histories geographic and political contexts and critical discourses in the field *American Lazarus* Joanna

Brooks,2003-09-11 The 1780s and 1790s were a critical era for communities of color in the new United States of America Even Thomas Jefferson observed that in the aftermath of the American Revolution the spirit of the master is abating that of the slave rising from the dust This book explores the means by which the very first Black and Indian authors rose up to transform their communities and the course of American literary history It argues that the origins of modern African American and American Indian literatures emerged at the revolutionary crossroads of religion and racial formation as early Black and Indian authors reinvented American evangelicalism and created new postslavery communities new categories of racial identification and new literary traditions While shedding fresh light on the pioneering figures of African American and Native American cultural history including Samson Occom Prince Hall Richard Allen Absalom Jones and John Marrant this work also explores a powerful set of little known Black and Indian sermons narratives journals and hymns Chronicling the early American communities of color from the separatist Christian Indian settlement in upstate New York to the first African Lodge of Freemasons in Boston it shows how eighteenth century Black and Indian writers forever shaped the American experience of race and religion *American Lazarus* offers a bold new vision of a foundational moment in American literature It reveals the depth of early Black and Indian intellectual history and reassesses the political literary and cultural powers of religion in America **Native Americans, Christianity, and the Reshaping of the American Religious Landscape** Joel

W. Martin,Mark A. Nicholas,2010 The essays here explore a variety of post contact identities including indigenous Christians mission friendly non Christians and ex Christians thereby exploring the shifting world of Native white cultural and religious exchange Rather than questioning the authenticity of Native Christian experiences these scholars reveal how indigenous peoples negotiated change with regard to missions missionaries and Christianity This collection challenges the pervasive stereotype of Native Americans as culturally static and ill equipped to navigate the roiling currents associated with colonialism and missionization pub desc *The World, the Text, and the Indian* Scott Richard Lyons,2017-03-27 Since the rise of the Native American Renaissance in literature and culture during the American civil rights period a rich critical discourse has been developed to provide a range of interpretive frameworks for the study recovery and teaching of Native American literary and cultural production For the past few decades the dominant framework has been nationalism a critical

perspective placing emphasis on specific tribal nations and nationalist concepts While this nationalist intervention has produced important insights and questions regarding Native American literature culture and politics it has not always attended to the important fact that Native texts and writers have also always been globalized The World the Text and the Indian breaks from this framework by examining Native American literature not for its tribal national significance but rather its connections to global transnational and cosmopolitan forces Essays by leading scholars in the field assume that Native American literary and cultural production is global in character even claims to sovereignty and self determination are made in global contexts and influenced by global forces Spanning from the nineteenth century to the present day these analyses of theories texts and methods from trans indigenous to cosmopolitan George Copway to Sherman Alexie and indigenous feminism to book history interrogate the dialects of global indigeneity and settler colonialism in literary and visual culture

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