

Speaking Of Indians

Annual Report of the Commissioner of Indian Affairs, for the Year ... Annual Report of the Commissioner of Indian Affairs, for the Year 1876 Report of the Department of the Interior ... [with Accompanying Documents]. Annual Report of the Board of Indian Commissioners to the Secretary of the Interior The Indian Quarterly Register Indians in Unexpected Places The Indian Social Reformer East India (progress and Condition) The Beothucks, Or Red Indians Report of the ... Annual Lake Mohonk Conference of Friends of the Indian and Other Dependent Peoples House documents The Indian's Friend Catalogue of the Library of the State Historical Society of Wisconsin: First [to fifth] supplements. [Additions from 1873-1887 Annual Report of the Department of Indian Affairs In Quest of Indian Folktales Revised Statutes of the United States, Passed at the First Session of the Forty-third Congress, 1873-74; Embracing the Statutes of the United States, General and Permanent in Their Nature, in Force on the First Day of December, One Thousand Eight Hundred and Seventy-three, as Revised and Consolidated by Commissioners Appointed Under an Act of Congress (etc.). Mit 2 Suppl.-Vol Second Decennial Edition of the American Digest American Journal of Public Health Origin of Washington Geographic Names History of Dutchess County, New York United States. Office of Indian Affairs Anonymous United States. Department of the Interior United States. Board of Indian Commissioners Philip Joseph Deloria Great Britain. India Office James Patrick Howley State Historical Society of Wisconsin. Library Canada. Department of Indian Affairs Sadhana Naithani [Anonymus AC10343482] Edmond Stephen Meany James Hadden Smith

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reprint of the original first published in 1876

despite the passage of time our vision of native americans remains locked up within powerful stereotypes that's why some images of indians can be so unexpected and disorienting what is Geronimo doing sitting in a Cadillac why is an indian woman in beaded buckskin sitting under a salon hairdryer such images startle and challenge our outdated visions even as the latter continue to dominate relations between native and non native americans Philip Deloria explores this cultural discordance to show how stereotypes and indian experiences have competed for ascendancy in the wake of the military conquest of native America and the nation's subsequent embrace of native authenticity rewriting the story of the national encounter with modernity Deloria provides revealing accounts of indians doing unexpected things singing opera driving cars acting in Hollywood in ways that suggest new directions for American Indian history focusing on the late nineteenth and early twentieth centuries a time when according to most standard American narratives Indian people almost dropped out of history itself Deloria argues that a great many indians engaged the very same forces of modernization that were leading non indians to reevaluate their own understandings of themselves and their society he examines longstanding stereotypes of indians as invariably violent suggesting that even as such views continued in American popular culture they were also transformed by the violence at Wounded Knee he tells how indians came to represent themselves in Wild West shows and Hollywood films and also examines sports music and even Indian people's use of the automobile an ironic counterpoint to today's highways teeming with Dakota pick ups and

cherokee sport utility vehicles throughout deloria shows us anomalies that resist pigeonholing and force us to rethink familiar expectations whether considering the hollywood films of james young deer or the hall of fame baseball career of pitcher charles albert bender he persuasively demonstrates that a significant number of indian people engaged in modernity and helped shape its anxieties and its textures at the very moment they were being defined as primitive these secret histories deloria suggests compel us to reconsider our own current expectations about what indian people should be how they should act and even what they should look like more important he shows how such seemingly harmless even if unconscious expectations contribute to the racism and injustice that still haunt the experience of many native american people today

38th number 4th decennial report includes the year 1901 02 and the nine preceding years

includes titles on all subjects some in foreign languages later incorporated into memorial library

a rare piece of scholarly detective work margaret mills ohio state university in quest of indian folktales publishes for the first time a collection of northern indian folktales from the late 19th century reputedly the work of william crooke a well known folklorist and british colonial official the tales were actually collected selected and translated by a certain pandit ram gharib chaube in 1996 sadhana naithani discovered this unpublished collection in the archive of the folklore society london since then she has uncovered the identity of the mysterious chaube and the details of his collaboration with the famous folklorist in an extensive four chapter introduction naithani describes chaube s relationship to crooke and the essential role he played in crooke s work as both a native informant and a trained scholar by unearthing the fragmented story of chaube s life naithani gives voice to a new identity of an indian folklore scholar in colonial india the publication of these tales and the discovery of chaube s role in their collection reveal the complexity of the colonial intellectual world and problematize our own views of folklore in a postcolonial world

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