

# Indian

Betty Booth Donohue

**The Absolutely True Diary of a Part-Time Indian** Sherman Alexie, 2016-09-15

An all-new edition of the tragicomic smash hit which stormed the New York Times bestseller charts, now featuring an introduction from Markus Zusak. In his first book for young adults, Sherman Alexie tells the story of Junior, a budding cartoonist who leaves his school on the Spokane Indian Reservation to attend an all-white high school. This heartbreaking, funny, and beautifully written tale, featuring poignant drawings that reflect the character's art, is based on the author's own experiences. It chronicles contemporary adolescence as seen through the eyes of one Native American boy. 'Excellent in every way' Neil Gaiman Illustrated in a contemporary cartoon style by Ellen Forney.

*Blonde Indian* Ernestine Hayes, 2015-05-15 In the spring, the bear returns to the forest, the glacier returns to its source, and the salmon returns to the fresh water where it was spawned. Drawing on the special relationship that the Native people of southeastern Alaska have always had with nature, *Blonde Indian* is a story about returning. Told in eloquent layers that blend Native stories and metaphor with social and spiritual journeys, this enchanting memoir traces the author's life from her difficult childhood growing up in the Tlingit community, through her adulthood, during which she lived for some time in Seattle and San Francisco, and eventually to her return home. Neither fully Native American nor Euro-American, Hayes encounters a unique sense of alienation from both her Native community and the dominant culture. We witness her struggles alongside other Tlingit men and women—many of whom never left their Native community but wrestle with their own challenges, including unemployment, prejudice, alcoholism, and poverty. The author's personal journey, the symbolic stories of contemporary Natives, and the tales and legends that have circulated among the Tlingit people for centuries are all woven together, making *Blonde Indian* much more than the story of one woman's life. Filled with anecdotes, descriptions, and histories that are unique to the Tlingit community, this book is a document of cultural heritage, a tribute to the Alaskan landscape, and a moving testament to how going back—in nature and in life—allows movement forward.

**Bradford's Indian Book** Betty Booth Donohue, 2014-08-30 Offers a powerful revisioning of the genesis of American literary history, revealing that from its earliest moments, American literature owes its distinctive shape and texture to the determining influence of indigenous thought and culture.-- Joanna Brooks, San Diego State University Partly a close, detailed analysis of the specific text and partly a broader analysis of Native identity, literary influences, and spiritual affiliation, the book makes a sophisticated and compelling claim for the way Indian influences permeate this Puritan text.-- Hilary E. Wyss, Auburn University William Bradford, a leader among the Pilgrims, carefully recorded the voyage of the Mayflower and the daily life of Plymouth Colony in a work--part journal, part history--he titled *Of Plimoth Plantation*. This remarkable document is the authoritative chronicle of the Pilgrims' experiences as well as a powerful testament to the cultural and literary exchange that existed between the newly arrived Europeans and the Native Americans who were their neighbors and friends. It is well-documented that Native Americans lived within the confines of Plymouth Colony, and for a time Bradford shared a house with Tisquantum (Squanto), a Patuxet warrior and medicine man. In *Bradford's Indian Book*,

Betty Booth Donohue traces the physical, intellectual, psychological, emotional, and theological interactions between New England's Native peoples and the European newcomers as manifested in the literary record. Donohue identifies American Indian poetics and rhetorical strategies as well as Native intellectual and ceremonial traditions present in the text. She also draws on ethnohistorical scholarship, consultation with tribal intellectuals, and her own experiences to examine the ways Bradford incorporated Native American philosophy and culture into his writing. Bradford's Indian Book promises to reshape and re-energize our understanding of standard canonical texts, reframing them within the intellectual and cultural traditions indigenous to the continent. Written partly in the Cherokee syllabary to express pan-Indian concepts that do not translate well to English, Donohue's invigorating, provocative analysis demonstrates how indigenous oral and thought traditions have influenced American literature from the very beginning down to the present day. Betty Booth Donohue is an independent scholar and a member of the Cherokee Nation.

*The Indians' Book* Natalie Curtis Burlin, 1907

**The Indian how Book** Arthur Caswell Parker, 1927 A guide to over seventy crafts and activities of various Indian tribes revealing many facts about their everyday lives and customs.

**Playing Indian** Philip J. Deloria, 2022-05-17 The Boston Tea Party, the Order of Red Men, Camp Fire Girls, Boy Scouts, Grateful Dead concerts: just a few examples of white Americans' tendency to appropriate Indian dress and act out Indian roles A valuable contribution to Native American studies.—Kirkus Reviews This provocative book explores how white Americans have used their ideas about Native Americans to shape national identity in different eras—and how Indian people have reacted to these imitations of their native dress, language, and ritual. At the Boston Tea Party, colonial rebels played Indian in order to claim an aboriginal American identity. In the nineteenth century, Indian fraternal orders allowed men to rethink the idea of revolution, consolidate national power, and write nationalist literary epics. By the twentieth century, playing Indian helped nervous city dwellers deal with modernist concerns about nature, authenticity, Cold War anxiety, and various forms of relativism. Deloria points out, however, that throughout American history the creative uses of Indianness have been interwoven with conquest and dispossession of the Indians. Indian play has thus been fraught with ambivalence—for white Americans who idealized and villainized the Indian, and for Indians who were both humiliated and empowered by these cultural exercises. Deloria suggests that imagining Indians has helped generations of white Americans define, mask, and evade paradoxes stemming from simultaneous construction and destruction of these native peoples. In the process, Americans have created powerful identities that have never been fully secure.

**The Technological Indian** Ross Bassett, 2016-02-15 In the late 1800s India seemed to be left behind by the Industrial Revolution. Today there are many technological Indians around the world but relatively few focus on India's problems. Ross Bassett—drawing on a database of every Indian to graduate from the Massachusetts Institute of Technology through 2000—explains the role of MIT in this outcome.

Indian Running Peter Nabokov, 1987 Indian Running is an eyewitness account of the 6-day, Taos, N.M., to Second Mesa, Hopi, Ariz., 1980 Tricentennial Run commemorating the Pueblo Indian Revolt. The book describes many Indian

running traditions and includes historical photos and 1980 photos by Karl Kernberger. Anthropologist Nabokov's books include *Two Leggings: The Making of a Crow Warrior* and *Native American Testimony*.

What are Indian States? B. S. Pathik, 1928

**Indian Fights and Fighters** Cyrus Townsend Brady, 1909

The Indian Southwest, 1580-1830 Gary Clayton Anderson, 1999 In *The Indian Southwest, 1580-1830*, Gary Clayton Anderson argues that, in the face of European conquest and severe droughts that reduced their food sources, Indians in the Southwest proved remarkably adaptable and dynamic.

**We are an Indian Nation** Jeffrey P. Shepherd, 2010-04-15 Though not as well known as the U.S. military campaigns against the Apache, the ethnic warfare conducted against indigenous people of the Colorado River basin was equally devastating. In less than twenty-five years after first encountering Anglos, the Hualapais had lost more than half their population and nearly all their land and found themselves consigned to a reservation. This book focuses on the historical construction of the Hualapai Nation in the face of modern American colonialism. Drawing on archival research, interviews, and participant observation, Jeffrey Shepherd describes how thirteen bands of extended families known as The Pai confronted American colonialism and in the process recast themselves as a modern Indigenous nation. Shepherd shows that Hualapai nation-building was a complex process shaped by band identities, competing visions of the past, creative reactions to modernity, and resistance to state power. He analyzes how the Hualapais transformed an externally imposed tribal identity through nationalist discourses of protecting aboriginal territory; and he examines how that discourse strengthened the Hualapais' claim to land and water while simultaneously reifying a politicized version of their own history. Along the way, he sheds new light on familiar topics—Indian-white conflict, the creation of tribal government, wage labor, federal policy, and Native activism—by applying theories of race, space, historical memory, and decolonization. Drawing on recent work in American Indian history and Native American studies, Shepherd shows how the Hualapai have strived to reclaim a distinct identity and culture in the face of ongoing colonialism. *We Are an Indian Nation* is grounded in Hualapai voices and agendas while simultaneously situating their history in the larger tapestry of Native peoples' confrontations with colonialism and modernity.

Documents of United States Indian Policy Francis Paul Prucha, 2000-01-01 The third edition of this landmark work adds forty new documents, which cover the significant developments in American Indian affairs since 1988. Among the topics dealt with are tribal self-governance, government-to-government relations, religious rights, repatriation of human remains, trust management, health and education, federal recognition of tribes, presidential policies, and Alaska Natives.

*Survey of Conditions of the Indians in the United States* United States. Congress. Senate. Committee on Indian Affairs, 1929

The Bhagavad Gita Eknath Easwaran, 2010-06-29 *The Bhagavad Gita*: one of three new editions of the books in Eknath Easwaran's *Classics of Indian Spirituality* series On this path, effort never goes to waste, and there is no failure. Even a little effort towards spiritual awareness will protect...

We Indians Khushwant Singh, 1982 Gleeful name dropping, worship of the successful, face flattery accompanied with back-biting, and envy to the

extent of sickness are some of the highlights of *We Indians*. We Indians tend to be deeply religious, but religion invariably brings out the worst in us. Our women have no idea that sex can be pleasurable though they go from one pregnancy to another...the inimitable Khushwant Singh analyses the good and the bad of Indian character in this unusual and timely book. He brings a special fervor to the Indian character by his rare ability of effortless writing.

*American Indians* Jack Utter, 2001 Answer to today's questions.

**Complete Book of Indian Cooking** Suneeta Vaswani, 2007 Within this volume are 350 user-friendly recipes from all over India, a country whose diverse cultures and religions are reflected in its cuisine. The recipes include background information and are designed to educate cooks in order to make them more comfortable with Indian food.

*The Indian and His Problem* Francis Ellington Leupp, 1910 Author was formerly United States Commissioner of Indian Affairs. From preface: As for many years the Government had no settled policy, but only a vague sense of obligation to guide it, every Commissioner became an opportunist in spite of himself, and was compelled to spend more of his time in keeping the Service out of trouble than in constructive work for converting a public burden into a contributor to the common wealth.

**The White Man's Indian** Robert F. Berkhofer, 1978 While the term Indians stems from the faulty geography of Columbus, that name and the images it has come to suggest have endured for five centuries, not only obscuring the true identity of the original Americans but serving as an ideological weapon in their subjugation. This text documents the self-serving stereotypes--ranging from Noble savage to bloodthirsty redskin--that Europeans and white Americans have concocted about the Indian.

## Whispering the Techniques of Language: An Psychological Quest through **Indian**

In a digitally-driven world wherever displays reign supreme and instant communication drowns out the subtleties of language, the profound techniques and emotional subtleties concealed within words usually get unheard. Yet, situated within the pages of **Indian** a fascinating literary treasure sporting with natural emotions, lies an exceptional quest waiting to be undertaken. Composed by a skilled wordsmith, this charming opus encourages visitors on an introspective journey, delicately unraveling the veiled truths and profound influence resonating within the very cloth of every word. Within the emotional depths with this moving review, we can embark upon a sincere exploration of the book's primary styles, dissect their charming publishing design, and yield to the powerful resonance it evokes heavy within the recesses of readers' hearts.

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