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Buffalo Dance 1930:

The WPA Guide to 1930s Montana, 1994 First published in 1939 this nostalgic guide includes chapters on Montana's natural setting, history, economy, and cultural life as of half a century ago, plus separate entries for Billings, Butte, Great Falls, Helena, and Missoula, which at the time boasted four hotels and five-cent bus fares. There then follow in the WPA Guide tradition 18 tours that crisscross the state and point out not only natural splendors along the way but also such noteworthy historic sites as Custer Battlefield, the Blackfeet Indian Reservation, Boothill Cemetery in Virginia City, and the site of the holing-up shanty of Calamity Jane. Fourteen additional tours, four for roads, ten for trails, guide readers through Glacier National Park.

Ethnomusicology of the Flathead Indians Alan P. Merriam, 2011-07-01 All people, in no matter what culture, must be able to place their music firmly in the context of the totality of their beliefs, experiences, and activities; for without such ties, music cannot exist. This means that there must be a body of theory connected with any music system, not necessarily a theory of the structure of music sound, although that may be present as well, but rather a theory of what music is, what it does, and how it is coordinated with the total environment, both natural and cultural, in which human beings move.

The Flathead Indians of Western Montana, just over 26,000 in number as of the 2000 census, inhabit a reservation consisting of 632,516 acres of land in the Jocko and Flathead Valleys and the Camas Prairie country, which lie roughly between Evaro and Kalispell, Montana. The reservation is bounded on the east by the Mission Range, on the west by the Cabinet National Forest, on the south by the Lolo National Forest, and on the north by an arbitrary line approximately bisecting Flathead Lake, about twenty-four miles south of Kalispell. The area is one of the richest agricultural regions in Montana, and fish and game are abundant. The Flatheads are engaged in stocking, timbering, and various agricultural enterprises. For the Flathead, the most important single fact about music and its relationship to the total world is its origin in the supernatural sphere. All true and proper songs, particularly in the past, owe their origin to a variety of contacts experienced by humans with beings, which, though a part of this world, are superhuman and the source of both individual and tribal powers and skills. Thus, a sharp distinction is drawn by the Flatheads between what they call *make-up* and all other songs. Merriam's pioneering work in the relationship of ethnography and musicology remains a primary source in this field in anthropology.

Catalogue of the Public Documents of the [the Fifty-third] Congress [to the 76th Congress] and of All Departments of the Government of the United States United States. Superintendent of Documents, 1896

Transforming Ethnohistories Sebastian Felix Braun, 2013-08-26 Anthropologists need history to understand how the past has shaped the present. Historians need anthropology to help them interpret the past. Where anthropologists and historians' needs intersect is ethnohistory. The contributors to this volume have been inspired in large part by the teaching and writing of distinguished ethnohistorian Raymond J. DeMallie, whose exemplary combination of ethnographic and archival research demonstrates the ways anthropology and history can work together to create an understanding of the past and the present. *Transforming*

Ethnohistories comprises ten new avenues of ethnohistorical research ranging in topic from fiddling performances to environmental disturbance and spanning places from North Carolina to the Yukon The authors seek to understand communities by finding and interpreting their stories in a variety of different texts some of which lie outside academic understanding and research methodology It is exactly those stories conventionally labeled myths or oral tradition that ethnohistorians demand we pay attention to Although historians cannot see or talk to their informants as anthropologists do both anthropologists and historians can listen to oral histories and written documents for the essential stories they contain The essays assembled here use DeMallie s approach to contribute to the history and anthropology of Native North America and address issues of literary criticism and contexts sociolinguistics performance theory identity and historical change historical and anthropological methods and theory and the interpretation of histories cultures and stories Debates over the legitimacy of ethnohistory as a specialization have led some scholars to declare its decline This volume shows ethnohistory to be alive and well and continuing to attract young scholars

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The WPA Guide to 1930s Kansas Federal Writers' Project,1984 A reissue of a 1939 guide to Kansas compiled as part of the Federal Writers Project during the Depression years providing information not only about the attractions of the state but serving as a cultural chronicle of an earlier time *The Elkus Collection* Dorothy Koster Washburn,Robert Sayers,1984 *Native American Painters of the Twentieth Century* Robert Henkes,1995 Color and b w illustrations accompany descriptions of the work of Native American painters working in contemporary and traditional styles including major painters recognized as prominent in the mainstream of American art as well as artists who prefer to remain within tribal boundaries The paintings prove that heritage is an important part of the painters artistry c

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A Bridge Across Cultures J. J. Brody,1992 *List of Publications of the Bureau of American Ethnology with Index to Authors and Titles ...* Smithsonian Institution. Bureau of American Ethnology,1930 Tonita Peña Samuel L. Gray,1990 Tonita Pena is considered by many to be the first woman painter among the Rio Grande Pueblo people one whose work is extremely well regarded from the time she began painting shortly after 1916 to her death in 1949 Before the time of the publication of this book there was no book written that focused directly upon her life and accomplishments as an artist This

volume remedies that omission by bringing together unpublished archival materials written and recorded reminiscences of individuals close to her as well as insights developed by the author's longstanding fascination with the Pueblo Southwest

Amazon.com Native Americans Patricia Trenton, Patrick T. Houlihan, 1989 In this original and engrossing book an anthropologist and an art historian have collaborated on a unique study of the vicissitudes of the Native Americans since the arrival of the first Europeans Their method has been to juxtapose non Native visual images of the original Americans with the actual artifacts depicted in these paintings drawings engravings and photographs This tells us a great deal about the culture political economic social physical of the individual or the scene portrayed we learn whether the representation is accurate and if not why not and we gather much about the attitudes of observer and subject Dust jacket

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