

## Ghost Dance 2013 Calendar

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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.

Includes more than twelve thousand holidays, holy days, national and ethnic celebrations, astronomical phenomena, festivals, fairs, anniversaries, and other events from around the world.

Approaching the avant-garde Japanese performance art form of butoh from a cross-cultural, gender studies, and scientific perspective, award-winning artist and teacher Vangelina brings a fresh look at this postmodern dance form. Butoh, a performance art form that grew out of the Japanese avant-garde scene of the 1950s, has traveled from east to west over the last 60 years, growing in popularity as it evolves. With origins in modern dance, French mime, and the surrealist movement, this fascinating postmodern dance genre is often thought of as mysterious and is frequently misunderstood. Through twenty years of research, interviews with some of the world's top practitioners, historical documents, and rare photographs, Vangelina shines a light on this "dance of darkness." New revelations include the under-represented role of women in the development of the form, the connection between butoh and neuroscience, and the cross-cultural perspective of international influences on the evolution of the dance. Butoh: Cradling Empty Space will appeal to dance students, teachers, performance art scholars, movers, and anyone interested in choreography, theater, and Japanese history, culture and art. The book includes rare photographs, helpful graphics, a detailed bibliography and footnotes, and resources for additional information. "[A] handbook for the butoh practitioner, the (art) historian, the dance critic, and the curious reader. Encompassing, and reconciling, problems of movement, gender, race and universality, Cradling Empty Space guides the reader through the many possibilities of butoh." -Alice Baldock, Faculty of History, University of Oxford, from the Foreword Praise for Vangelina's choreography and dance work: "Captivating." -New York Times "[She] moves with the clockwork deliberation of a practiced Japanese Butoh artist." -Los Angeles Times

First Published in 1998. Routledge is an imprint of Taylor & Francis, an informa company.

The expansion of the British Empire during the eighteenth and nineteenth centuries created the greatest mass migration in human history, in which the Irish and Scots played a central, complex, and controversial role. The essays in this volume explore the diverse encounters Irish and Scottish migrants had with Indigenous peoples in North America and Australasia. The Irish and Scots were among the most active and enthusiastic participants in what one contributor describes as "the greatest single period of land theft, cultural pillage, and casual genocide in world history." At the same time, some settlers attempted to understand Indigenous society rather than destroy it, while others incorporated a romanticized view of Natives into a radical critique of European society, and others still empathized with Natives as fellow victims of imperialism. These essays investigate the extent

to which the condition of being Irish and Scottish affected settlers' attitudes to Indigenous peoples, and examine the political, social, religious, cultural, and economic dimensions of their interactions. Presenting a variety of viewpoints, the editors reach the provocative conclusion that the Scottish and Irish origins of settlers were less important in determining attitudes and behaviour than were the specific circumstances in which those settlers found themselves at different times and places in North America, Australia and New Zealand. Contributors include Donald Harman Akenson (Queen's), John Eastlake (College Cork), Marjory Harper (Aberdeen), Andrew Hinson (Toronto), Michele Holmgren (Mount Royal), Kevin Hutchings (Northern British Columbia), Anne Lederman (Royal Conservatory of Music), Patricia A. McCormack (Alberta), Mark G. McGowan (Toronto), Ann McGrath (Australian National), Cian T. McMahon (Nevada), Graeme Morton (Guelph), Michael Newton (Xavier), Pádraig Ó Siadhail (Saint Mary's), Brad Patterson (Victoria University of Wellington), Beverly Soloway (Lakehead), and David A. Wilson (Toronto).

Hugh Lenox Scott, who would one day serve as chief of staff of the U.S. Army, spent a portion of his early career at Fort Sill, in Indian and, later, Oklahoma Territory. There, from 1891 to 1897, he commanded Troop L, 7th Cavalry, an all-Indian unit. From members of this unit, in particular a Kiowa soldier named Iseeo, Scott collected three volumes of information on American Indian life and culture—a body of ethnographic material conveyed through Plains Indian Sign Language (in which Scott was highly accomplished) and recorded in handwritten English. This remarkable resource—the largest of its kind before the late twentieth century—appears here in full for the first time, put into context by noted scholar William C. Meadows. The Scott ledgers contain an array of historical, linguistic, and ethnographic data—a wealth of primary-source material on Southern Plains Indian people. Meadows describes Plains Indian Sign Language, its origins and history, and its significance to anthropologists. He also sketches the lives of Scott and Iseeo, explaining how they met, how Scott learned the language, and how their working relationship developed and served them both. The ledgers, which follow, recount a variety of specific Plains Indian customs, from naming practices to eagle catching. Scott also recorded his informants' explanations of the signs, as well as a multitude of myths and stories. On his fellow officers' indifference to the sign language, Lieutenant Scott remarked: "I have often marveled at this apathy concerning such a valuable instrument, by which communication could be held with every tribe on the plains of the buffalo, using only one language." Here, with extensive background information, Meadows's incisive analysis, and the complete contents of Scott's Fort Sill ledgers, this "valuable instrument" is finally and fully accessible to scholars and general readers interested in the history and culture of Plains Indians.

This volume celebrates the life achievements of Jason W. Brown, who, along with Jean Piaget, Heinz Werner, Alexander Luria and the Würzburg school, has significantly contributed to the development of a process-based theory of brain/mind capable of challenging the currently fashionable modularist or cybernetic approaches to understanding human thought and feeling. As a paradigm, Brown's microgenetic theory is thus applicable in both brain science (where Brown was inspired by the pioneering work of Schilder and Pick) and the philosophy of mind (where the influence of Bergson, Whitehead, Cassirer, and Merleau-Ponty can be seen). Essays with a range of focus as wide as Brown's expertise have been collected in such diverse areas as neuropsychology (microstructure of action, symptomatology, neuro-rehabilitation, neurolinguistics, locationism), theoretical psychology (consciousness, hypnosis, morphogenesis, personality development, psychoanalysis, Buddhist psychology, mysticism), and philosophy of mind (evolutionary epistemology, emergence/novelty/creativity, subjectivity, will and action, Whiteheadian process philosophy).

3,800+ Holidays, Promotions, Events for 2014 in the United States, United Kingdom, Canadian, Australian and Chinese Markets. The 2014 LEEP features over 3,800 dates in over 53 categories arranged alphabetically (with source URLs), chronologically and by length. This calendar of holidays and events for 2014 includes National, Promotional, Industry and International Events, Federal Holidays, Major Sporting Events and industry specific promotions. The LEEP Calendar is the invaluable time-saving, idea generating, revenue building business reference tool that provides exceptional marketers, publishers and journalists a quantifiable critical advantage over the competition. Created by a marketing and publishing industry veteran for: Advertising Executives Authors Bloggers Business Networkers Business Owners Editors Educators Event Planners Journalists Marketing Executives Media Planners Media Sales Reps Promotional Products Retailers Public Relations Publicists Publishers Retail Executives Sales Executives Social Media Marketers and anyone who is curious!

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Winner, Oscar G. Brockett Book Prize in Dance Research, 2014 Honorable Mention, Sally Banes Publication Prize, American Society for Theatre Research, 2014 de la Torre Bueno® Special Citation, Society of Dance History Scholars, 2013 From Christopher Columbus to "first anthropologist" Friar Bernardino de Sahagún, fifteenth- and sixteenth-century

explorers, conquistadors, clerics, scientists, and travelers wrote about the “Indian” dances they encountered throughout the New World. This was especially true of Spanish missionaries who intensively studied and documented native dances in an attempt to identify and eradicate the “idolatrous” behaviors of the Aztec, the largest indigenous empire in Mesoamerica at the time of its European discovery. *Dancing the New World* traces the transformation of the Aztec empire into a Spanish colony through written and visual representations of dance in colonial discourse—the vast constellation of chronicles, histories, letters, and travel books by Europeans in and about the New World. Scolieri analyzes how the chroniclers used the Indian dancing body to represent their own experiences of wonder and terror in the New World, as well as to justify, lament, and/or deny their role in its political, spiritual, and physical conquest. He also reveals that Spaniards and Aztecs shared an understanding that dance played an important role in the formation, maintenance, and representation of imperial power, and describes how Spaniards compelled Indians to perform dances that dramatized their own conquest, thereby transforming them into colonial subjects. Scolieri’s pathfinding analysis of the vast colonial “dance archive” conclusively demonstrates that dance played a crucial role in one of the defining moments in modern history—the European colonization of the Americas.

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