

DOWNLOAD PDF AMERICAN INDIAN TRICKSTER TALES (MYTHS AND LEGENDS)

Chapter 1 : Cultural depictions of ravens - Wikipedia

This dazzling collection of American Indian trickster tales, compiled by an eminent anthropologist and a master storyteller, serves as the perfect companion to their previous masterwork, American Indian Myths and Legends.

Delaware Indian fiction set in Pennsylvania with a Christian flavor. The Shadow of the Crooked Tree. A Frontier Story of the American Revolution. Illustrated by Matilda Breuer. Set in Revolutionary War times, this is the story of two children Indian captives in the Great Lakes area. Ambush at Fort Dearborn. Illustrated by Lorence Bjorklund. Tamrak, a Potawatomi boy, and Tom become friends when both are captured by the Senecas. Fiction set at Mackinac. Oneta, daughter of Tecumseh and step daughter of a French trader, must choose between her two worlds. Duell, Sloan and Pearce, Julie of the Wolves. Illustrated by John Schoenherr. A young Eskimo girl survives alone with the help of a wolf pack. Illustrated by the author. The story of Buffalo Woman comes from the tribes who followed the buffalo herds on the Great Plains. Iktomi and the Boulder: A Plains Indian Story. Itkomi, a Plains Indian trickster, attempts to defeat a boulder with the assistance of some bats, in this story which explains why the Great Plains are covered with small stones. The Girl Who Lived with the Bears. Pacific Northwest Indian tale of the relationship between humans and animals. Illustrated by Jennifer Hewitson. Three Chippewa legends featuring the mythical hero Manabozho, who introduces fire and wild rice to his people and saves the rose from extinction. Sajo and the Beaver People. With sketches by the author. The author writes, "It is my hope that, besides providing an hour or two of entertainment, this simple story of two Indian children and their well-loved animal friends may awaken in some eager, inquiring young minds a clearer and more intimate understanding of the joys and the sorrows, the work, the pastimes and the daily lives of the humble little people of the forest. Indian Legends of American Scenes. Those that pertain to the scenic spots of the country are certainly essentially American. The stories reflect with clearness their thoughts and lives, and in the beauty and dignity of these traditions the spiritual side of the Indian nation is richly portrayed. Lore of the Great Turtle: Indian Legends of Mackinac Retold. Mackinac Island State Park Commission, Nineteen stories of Mackinac. Folk Tales and Myths of the Navajo People. Illustrated by Nils Hagner. Based on authentic Navajo stories but edited by the author. Mystery on Mackinac Island. Illustrated by Lois McLane. Thirteen year old Hunter Martineau, an Ottawa Indian, and his tourist friends, Rusty and Fancy, investigate the mystery of stolen bicycles on Mackinac Island. With illustrations by the author. Claws of the Thunderbird: A Tale of Three Lost Indians. A story of the Chippewa around the Great Lakes. An Indian boy made a toy canoe which he sent on a journey which took it from his cabin near Lake Nipigon through the Great Lakes to the Ocean. Mermaids and Medicine Women: Native Myths and Legends. Royal Ontario Museum, Illustrated by Maxine Noel. Johnston, Basil and Jonas George. The Star Man and Other Tales. Illustrated by Ken Syrette. Nine Ojibway stories told and illustrated by Ojibway authors and artist. Tales of the Anishinaubaek. Nine stories of the Ojibwa retold by an Ojibwa author and illustrated by a Sioux artist. Tales the Elders Told: Illustrated by Shirley Cheechoo. Nine Ojibway stories told by an Ojibway author. A Tale of Michigamaw. North Star Press, Johnny Shawno, an Ojibway man, is caught in cultural changes but he wants none of them. The Gold Rock of the Chippewa. Set in around Lake Superior among the Chippewa. The Silver Island of the Chippewa. Illustrated by Stanley L. American Indian Fairy Tales. Illustrated by John Rae. Farrar, Straus and Giroux, The World of Manabozho: Tales of Chippewa Indians. Illustrated by Yeffe Kimball. Spirit of the Cedar People: More Stories and Paintings of Chief Lelooska. Edited by Christine Normandin. Five tales of the Northwest Coast Indians of a time long ago when spirits and animals dwelled in a shadowy world full of magic. London, Jonathan and Lanny Pinola. Illustrated by Sylvia Long. With the help of other animals, Wise Old Coyote manages to acquire fire from the wicked Yellow Jacket sisters. The Land of Gray Wolf. But then white settlers arrived and claimed the land, cutting the dense forests for timber and depleting the fertile soil by over farming. Illustrated by Larry Toschik. Swift Thunder of the Prairie: Cheboygan Daily Tribune, Fiction written by 7th graders about Manitawauba, a real

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Native American of the Cheboygan area. The Indian Fairy Book: From the Original Legends. Illustrated by John McLenan. Illustrated by David Shannon. North American Indian Stories: A collection of Indian legends from several tribes about earthquakes, snow, fog, and other natural phehomena. A collection of Indian legends about the stars, moon, and night time sky. North American Indian Stories. Arrow to the Sun: A Pueblo Indian Tale. An adaption of the Pueblo Indian myth which explains how the spirit of the Lord of the Sun was brought to the world of men. A Trickster Tale from the Pacific Northwest. Raven, A Pacific Coast trickster, sets out to find the sun. Indian Drums Beat Again. Illustrated by John Polgreen. A young Indian boy and a white boy become friends on Mackinac Island.

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Chapter 2 : Coyote (mythology) - Wikipedia

Native American trickster myths about fire being stolen from beings that refused to share it with the people. Rabbit Calls a Truce Run, Rabbit, Run Rabbit and Otter: Stories in which the trickster characters evade pursuers by changing shape and fooling them.

Guardian of Yosemite For many nights and many days, the guardian spirit of Tisayac watched over the beautiful valley of Yosemite. Often, the gentle spirit would drift invisibly among the good folk of the valley, and it was during one of these visits that she noticed a tall, proud man named Tutokanula. He was a strong leader who greatly enhanced the lot of his people, and Tisayac came more often to the valley so that she could watch him. Heron and the Hummingbird Heron and Hummingbird were very good friends, even though one was tall and gangly and awkward and one was small and sleek and fast. They both loved to eat fish. The Hummingbird preferred small fish like minnows and Heron liked the large ones. How the Rainbow Was Made One day when the earth was new, Nanabozho looked out the window of his house beside the wide waterfall and realized that all of the flowers in his meadow were exactly the same off-white color. He decided to make a change, so he gathered up his paints and his paintbrushes and went out to the meadow. He was something of a trickster and was first in all the sports played by all the young men. Lehua was gentle and sweet and as fragile as a flower. Her beauty was the talk of the island, and her father was quite protective of his only child. Rabbit Plays Tug-of-War Now Rabbit had a favorite place on the river where he always went to drink water. It was on a bend in the river, and two Snakes lived there, one on the upper side of the bend and one on the lower. Rabbit soon learned that neither of the Snakes knew that the other Snake lived there. Rainbow Crow It was so cold. Snow fell constantly, and ice formed over all the waters. The animals had never seen snow before. At first, it was a novelty, something to play in. But the cold increased tenfold, and they began to worry. The little animals were being buried in the snow drifts and the larger animals could hardly walk because the snow was so deep. Soon, all would perish if something were not done. Spirit Lodge The great chief Quaquahela lived in peace with his people on the banks of the River Styx where it entered the lake waters. Their lives were busy and full. The warriors hunted and fished, the women cooked and cared for the old and the young, and all lived in peace with the natural world around them.

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Chapter 3 : The Trickster Tricked: From Native American Myths at www.nxgvision.com

American Indian Trickster Tales (Myths and Legends) - Kindle edition by Richard Erdoes, Alfonso Ortiz. Download it once and read it on your Kindle device, PC, phones or tablets. Use features like bookmarks, note taking and highlighting while reading American Indian Trickster Tales (Myths and Legends).

Nichols In the Native American oral tradition, the vulgar but sacred Trickster assumes many forms. He can be Old-Man Coyote among the Crow tribes, Raven in northwestern Indian lore, or, more generically, "The Tricky One" such as Wakdjunkaga among the Winnebago or Manabozho among the Menomini, to mention just a few of his manifestations. As will be suggested by the tales below, Trickster alternately scandalizes, disgusts, amuses, disrupts, chastises, and humiliates or is humiliated by the animal-like proto-people of pre-history, yet he is also a creative force transforming their world, sometimes in bizarre and outrageous ways, with his instinctive energies and cunning. Eternally scavenging for food, he represents the most basic instincts, but in other narratives, he is also the father of the Indian people and a potent conductor of spiritual forces in the form of sacred dreams. Andrews [click here](#) to see the full article. Coyote and the Monster A long, long time ago, people did not yet inhabit the earth. A monster walked upon the land, eating all the animals--except Coyote. Coyote was angry that his friends were gone. He climbed the tallest mountain and attached himself to the top. Coyote called upon the monster, challenging it to try to eat him. The monster sucked in the air, hoping to pull in Coyote with its powerful breath, but the ropes were too strong. The monster tried many other ways to blow Coyote off the mountain, but it was no use. Realizing that Coyote was sly and clever, the monster thought of a new plan. It would befriend Coyote and invite him to stay in its home. The monster allowed this, and Coyote cut out its heart and set fire to its insides. His friends were freed. Then Coyote decided to make a new animal. He flung pieces of the monster in the four directions; wherever the pieces landed, a new tribe of Indians emerged. He ran out of body parts before he could create a new human animal on the site where the monster had lain. The Great Spirit called all his people together from all over the earth. There was to be a change. He would give names to the people, and the Animal World was to rule. The Spirit Chief would also give each one their duty to perform in the changed conditions. It was the night before the New World. Excitement was among the people. Each one desired a great name of note. All wished to be awake and first at the lodge of the Great Spirit Chief. Everyone wanted power to rule some tribe, some kingdom of the Animal World. Coyote was of a degraded nature, a vulgar type of life. He was an imitator of everything that he saw or heard. When he asked a question, when he asked for information and it was given him, he would always say, "I knew that before! I did not have to be told. He was hated by all the people for his ways. No one liked him. He boasted too much about his wisdom, about everything. He bragged of the great name he would choose. He said, "I will have three big names to select from: Maybe no one will be given his choice of names. Maybe you will have to retain your own name, Coyote. Because it is a degraded name, no one among the tribes will want to take it. Coyote went to his tepee in anger. He determined not to sleep that night. She looked up at Coyote and said in a disappointed tone, "Have you no food for the children? I can find no roots to dig. He answered his wife, "I am no common person to be spoken to in that fashion by a mere woman. Do you know that I am going to be a great Chief at daybreak tomorrow? I shall be Grizzly Bear. I will devour my enemies with ease. I will need you no longer. You are growing too old, too ugly to be the wife of a great warrior, of a big Chief as I will be. Coyote ordered his wife to gather plenty of wood for the tepee fire where he would sit without sleep all night. Half of the night passed; Coyote grew sleepy. His eyes would close however hard he tried to keep them open. Then he thought what to do. He took two small sticks and braced his eyelids apart. He must not sleep! But before Coyote knew it, he was fast asleep. Coyote jumped up from where he lay. He hurried to the lodge of the Chief Spirit. Nobody was there, and Coyote thought that he was first. He went into the lodge and spoke, "I am going to be Grizzly Bear! He flew away long ago. All the names have been used except your own: No one wished to steal your name from you. He sank down by the fire in that great tepee. The heart of the Spirit Chief

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was touched when he saw the lowered head of Coyote, the mischief-maker. After a silence the Chief spoke, "You are Coyote! You are the hated among all the tribes, among all the people. I have chosen you from among all others to make you sleep, to go to the land of the dream visions. I make a purpose for you, a big work for you to do before another change comes to the people. You are to be father for all the tribes, for all the new kind of people who are to come. Because you are so hated, degraded and despised, you will be known as the Trick-person. You will have power to change yourself into anything, any object you wish when in danger or distress. There are man-eating monsters on the earth who are destroying the people. The tribes cannot increase and grow as I wish. These monsters must all be vanquished before the new people come. This is your work to do. I give you powers to kill these monsters. I have given your twin brother, Fox, power to help you, to restore you to life should you be killed. Your bones may be scattered; but if there is one hair left on your body, Fox can bring you back to life. Now go, despised Coyote! Begin the work laid out for your trail. Do good for the benefit of your people. From this, the Indians have inherited their slightly slant eyes as descendants from Coyote. Manabozho and the "Hell-Diver" Menomini [The Duped Dancers] from Stith Thompson, *Tales of the North American Indians* While Manabozho was once walking along a lake shore, tired and hungry, he observed a long, narrow sandbar, which extended far out into the water, around which were myriads of waterfowl, so Manabozho decided to have a feast. He had with him only his medicine bag; so he entered the brush and hung it upon a tree, now called "Manabozho tree," and procured a quantity of bark, which he rolled into a bundle and placing it upon his back, returned to the shore, where he pretended to pass slowly by in sight of the birds. Some of the Swans and Ducks, however, recognizing Manabozho and becoming frightened, moved away from the shore. One of the Swans called out, "Ho! Manabozho, where are you going? As you may see, I have all my songs with me. Manabozho removed the bundle of bark from his back and placed it on the ground, got out his singing-sticks, and said to the birds, "Now, all of you dance around me as I drum; sing as loudly as you can, and keep your eyes closed. The first one to open his eyes will forever have them red and sore. Then the "Hell diver," opening his eyes to see why there was less singing than at first, and beholding Manabozho and the heap of victims, cried out, "Manabozho is killing us! Manabozho is killing us! Wakdjunkaga, Trickster Winnebago source unknown As he continued his aimless wandering, unexpectedly, much to his surprise, he met a little fox. That is what I am looking for. I, too, was thinking of the very same thing. I have always wanted to have a companion, so let us live together. As they ran along they encountered a jay.

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Chapter 4 : Trickster “ Myths and Legends

American Indian Trickster Tales is a great way to spend the time, be it on a train, boat or jet. Myths and legends about the Coyote, the Spider-Man, the Raven and Master Rabbit.

In the Creation stories of some tribes he represents the Creator himself, but for the most part Coyote is known as a messenger, a trickster, or a clown. In the latter guise, he may begin by entertaining folks but ultimately tricking them and stealing their stuff. While most representations of Coyote show him as an actual coyote—often standing upright—he is said to be a shape-shifter. He might appear as other animals, or even as a handsome young man, prone to seducing unsuspecting young women. In my horror novel, *The Modoc Well*, my nasty demon does exactly that, first raping and then—after changing back to his demon form—killing his female victims. Coyote can be noble, or he can be mean. He could fight monsters, or be the monster himself and bring harm to people. In some stories, he can induce others to perform nasty deeds. In my satirical science fiction novel, *Bicycling Through Space and Time*, my character, Jack Miller, rides his alien-enhanced mountain bike into the darnedest places. As he gazes around him at the oddly colored landscape, he is startled by a voice. Here is the scene: I spun around and found myself face to face with a grinning coyote, who stood on his hind legs. The coyote looked around. But what motivated me to write about this? Prior to his death in , Hillerman wrote an outstanding series of mysteries featuring Joe Leaphorn and Jim Chee, both of whom work for the Navajo Tribal Police. So after the coyote suddenly reappears, scaring the crap out of Jack, he offers to show our hero around. Let me show you around this place. He was more a troublemaker, a trickster, a real mamser. If there was a used-car lot in the Fourth World, Coyote would be out there wearing a smile and a plaid sport coat and writing the deals. In other words, to the Navajo he was a royal pain-in-the-ass. So you can understand my reluctance. Jeez, those were nasty teeth! Not to worry, friend. Being a trickster is fun, but it can get boring sometimes, too. What do you say? The tour through Navajo mythology commences in the next chapter, with Coyote performing some tricks that are actually part of Navajo myth. Jack even gets to meet some Navajo gods. Ultimately, with the assistance of one of the aforementioned gods, Black Body, Jack catches up to Coyote, who is having trouble staying on the bike. Black Body did something with his hands, and the sunbeam re-formed into a big moccasined foot, which chased after Coyote, then caught him full in the rear end. He flew high and far, and on his downward arc he let out a scream that sounded like aaah-hoo-hoo-hooey, the same as Goofy does when you push him off a cliff or out a window.

Chapter 5 : Native American Legends (Folklore, Myths, and Traditional Indian Stories)

He still appears in many guises in modern Native American literature, sometimes as the trickster outwitting the whites or as the shaman-artist in Gerald Vizenor's post-modern hybrid world of native lore and contemporary technology.

Native American Legends While a Great Spirit constitutes the basis of Indian theory, the tribes believe in multiple deities, which are surrounded by mythology. In accordance with their views of nature and spirit, they constantly appeal to these powers, at every step of their lives. They hear the great Spirit in every wind; see him in every cloud; fear him in sounds, and adore him in every place that inspires awe. While cultures and customs varied among the tribes, they all believed that the universe was bound together by spirits of natural life, including animals, water, plants, the sky, and the Earth itself. Native American culture struggled to survive after the white man invaded their lives. Living through forced moves, war, starvation, diseases, and assimilation, these strong and spiritual people managed to keep their many legends and stories alive. Passed down through the generations, these many tales speak of timeless messages of peace, life, death, and harmony with nature. The sacred beliefs of many tribes are largely formulated and expressed in sayings and narratives having some resemblance to the legends of European peoples. In these, much interesting information can be found. Though each tribe has its own beliefs and sacred myths, many have much in common. Almost everywhere it takes the form of having the submerged earth restored by a more or less human being who sends down a diving bird or animal to obtain a little mud or sand. Indian mythologies often contain large groups of tales reciting the adventures of a distinguished mythical hero with supernatural attributes, who transforms and in some instances creates the world, who rights great wrongs, and corrects great evils, yet who often stoops to trivial and vulgar pranks. Some tales appear similar but are attributed to an animal character with the name and attributes of a coyote. Under this name, he appears among the Crow, Nez Perce, and Shoshone, on the western fringe of the Plains, but rarely among the Pawnee, Arikara, and Dakota and practically never among the tribes designating him as human. Among the Assiniboine, Dakota, and Omaha, this hero is given a spider-like character called Unktomi. In addition to heroes, many animal tales are to be found, which often explain the structural peculiarities of animals as due to some accident. For example, the Blackfoot trickster, while in a rage tried to pull the lynx asunder, causing it to have a long body and awkward legs. In other cases, the tales narrate an anecdote about origin or life itself. There are also tales in which supernatural beings appear in the form of well-known animals and assist or grant favors to humans. In the mythology of the Plains tribes, the buffalo is a favorite character and is seldom encountered in the mythology from other areas. The bear, beaver, elk, eagle, owl, and snake are also frequently referred to, but also occur in the myths of Woodland and other tribes. Of imaginary creatures, the most conspicuous are the water monster and the Thunderbird. The former is usually an immense horned serpent who keeps under water and who fears the thunder. The thunder-bird is an eagle-like being who causes thunder. Migration legends and those accounting for the origins and forms of tribal beliefs and institutions make up a large portion of the mythology, formulating a concept of the religion and philosophy of various groups. This was the way things were passed along to the generations that followed. For this reason the aged people made it a point to remember every detail so they could relate it at a later time. They were the word and picture carriers making history and spiritual values alive and important. In recent times we have made our old ones think they are not so important. We spoof their stories and make them feel foolish. Rigidity can creep in and set even the young mind if there are no soft memories, no laughter, no times too deep for tears. Age is grace – a time too valuable to waste.

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Chapter 6 : Myths And Legends: Coyote, The Trickster | Mike Sirota

About American Indian Trickster Tales. Of all the characters in myths and legends told around the world, it's the wily trickster who provides the real spark in the action, causing trouble wherever he goes.

Greco-Roman antiquity[edit] In Greek mythology , ravens are associated with Apollo , the god of prophecy. According to the mythological narration, Apollo sent a white raven, or crow in some versions to spy on his lover, Coronis. In the Book of Genesis , Noah releases a raven from the ark after the great flood to test whether the waters have receded Gen. According to the Law of Moses ravens are forbidden for food Leviticus In the Book of Kings King Solomon is described as having hair as black as a raven in the Song of Songs 5: Vincent was executed, ravens protected his body from being devoured by wild animals, until his followers could recover the body. His body was taken to what is now known as Cape St. Vincent in southern Portugal. A shrine was erected over his grave, which continued to be guarded by flocks of ravens. King Afonso Henriques " had the body of the saint exhumed in and brought it by ship to Lisbon , still accompanied by the ravens. This transfer of the relics is depicted on the coat of arms of Lisbon. A raven is also said to have protected Saint Benedict of Nursia by taking away a loaf of bread poisoned by jealous monks after he blessed it. Raven Banner An illustration from an 18th-century Icelandic manuscript depicting Huginn and Muninn sitting on the shoulders of Odin. To the Germanic peoples , Odin was often associated with ravens. Examples include depictions of figures often identified as Odin appear flanked with two birds on a 6th-century bracteate and on a 7th-century helmet plate from Vendel , Sweden. In later Norse mythology , Odin is depicted as having two ravens Huginn and Muninn serving as his eyes and ears " Huginn being referred to as thought and Muninn as memory. The raven was a common device used by the Vikings. Ragnar Lothbrok had a raven banner called Reafan, embroidered with the device of a raven. It was said that if this banner fluttered, Lothbrok would carry the day, but if it hung lifeless the battle would be lost. King Harald Hardrada also had a raven banner, called Landeythan land-waster. The bird also appears in the folklore of the Isle of Man , a former Viking colony, and it is used as a symbol on their coat of arms. England[edit] According to legend, the Kingdom of England will fall if the ravens of the Tower of London are removed. Charles, following the time of the English Civil War , superstition or not, was not prepared to take the chance, and instead had the observatory moved to Greenwich. A couple of weeks later, Grip also flew away, probably in search of his mate. The incident was reported in several newspapers, and some of the stories contained the first references in print to the legend that the British Empire would fall if the ravens left the tower. Before the tower reopened to the public on 1 January , care was taken to ensure that a new set of ravens was in place. Like in many other cultures, the raven is associated with death - more specifically with an aftermath of a bloody or significant battle. Ravens often appear in pairs and play the role of harbingers of tragic news, usually announcing death of a hero or a group of heroes. They tend to appear in combination with female characters as receivers of the news. Sometimes, these are treated as supernatural creatures capable of communicating with humans that report about events directly. Alternatively, these are ordinary birds bringing along scavenged body parts, such as a hand or a finger with a ring, by which the fate of the hero will be recognised. He survived several destructions, living on a wish-fulfilling tree on Mount Meru. As protector of property, Shani is able to repress the thieving tendencies of these birds. Raven Tales A raven in a cemetery. Because they are scavengers , ravens have been associated with death. One is the creator raven, responsible for bringing the world into being and who is sometimes considered to be the individual who brought light to the darkness. The other is the childish raven, always selfish, sly, conniving, and hungry. When the Great Spirit created all things he kept them separate and stored in cedar boxes. The Great Spirit gifted these boxes to the animals who existed before humans. When the animals opened the boxes all the things that comprise the world came into being. The boxes held such things as mountains, fire, water, wind and seeds for all the plants. One such box, which was given to Seagull, contained all the light of the world. Seagull coveted his box and refused to open it, clutching it under his wing. All the people asked Raven

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to persuade Seagull to open it and release the light. Despite begging, demanding, flattering and trying to trick him into opening the box, Seagull still refused. Raven pushed the thorn in deeper until the pain caused Seagull to drop the box. Then out of the box came the sun, moon and stars that brought light to the world and allowed the first day to begin. Bill Reid created the sculpture of The Raven and The First Men depicting a scene from a Haida myth that unifies the Raven as both the trickster and the creator. According to this myth, the raven who was both bored and well fed, found and freed some creatures trapped in a clam. These scared and timid beings were the first men of the world, and they were coaxed out of the clam shell by the raven. Soon the raven was bored with these creatures and planned to return them to their shell. Instead, the raven decided to search for the female counterparts of these male beings. The raven found some female humans trapped in a chiton, freed them, and was entertained as the two sexes met and began to interact. The raven, always known as a trickster, was responsible for the pairing of humans and felt very protective of them. With the Raven perceived as the creator, many Haida myths and legends often suggest the raven as a provider to mankind. Another raven story from the Puget Sound region describes the "Raven" as having originally lived in the land of spirits literally bird land that existed before the world of humans. One day the Raven became so bored with bird land that he flew away, carrying a stone in his beak. When the Raven became tired of carrying the stone and dropped it, the stone fell into the ocean and expanded until it formed the firmament on which humans now live. Gray Eagle hated people so much that he kept these things hidden. People lived in darkness, without fire and without fresh water. Gray Eagle had a beautiful daughter, and Raven fell in love with her. He watched for his chance to seize them when no one was looking. He stole all of them, and a brand of fire also, and flew out of the longhouse through the smoke hole. As soon as Raven got outside he hung the Sun up in the sky. It made so much light that he was able to fly far out to an island in the middle of the ocean. When the Sun set, he fastened the Moon up in the sky and hung the stars around in different places. By this new light he kept on flying, carrying with him the fresh water and the brand of fire he had stolen. He flew back over the land. When he had reached the right place, he dropped all the water he had stolen. It fell to the ground and there became the source of all the fresh-water streams and lakes in the world. Then Raven flew on, holding the brand of fire in his bill. The smoke from the fire blew back over his white feathers and made them black. When his bill began to burn, he had to drop the firebrand. It struck rocks and hid itself within them. That is why, if you strike two stones together, sparks of fire will drop out. That is why Raven is now a black bird. In one legend Raven transformed himself into a pine needle which is swallowed by the unmarried daughter of the owner of the box of daylight, who then becomes pregnant and gives birth to Raven in disguise. He is a popular subject of the animist stories of the Chukchi people and plays a central role in the mythology of the Koryaks and Itelmens of Kamchatka. Many of the stories regarding Kutkh are similar to those of the Raven among the indigenous peoples of the Pacific Northwest Coast, indicating a long history of indirect cultural contact between Asian and North American peoples. Some other gods or spirits in Yakut shamanism, including Uluu Suorun Toyon and Uluutuar Uluu Toyon, are described as "great raven of cloudy sky".

Modern literature[edit] The raven is often depicted in the literature of the Western Canon. He often summoned flocks of ravens for dramatic effect during military campaigns, or when he magically appeared somewhere. Throughout the novel, ravens appear as signs of his impending return or particular acts of magic. In *The Hobbit* by J. R. R. Tolkien, ravens are used as a means of long distance communication, similar to carrier pigeons. In addition, a three-eyed-raven figure makes a prominent appearance. Music[edit] In the well-known ballad "The Three Ravens" published in 1810, a slain knight is depicted from the point of view of ravens who seek to eat him but are prevented by his loyal hawks, hounds and leman lover. British rock band The Stranglers named their album after the bird which also appeared on the album artwork and was the title track of the record. Names[edit] The first name "Bram" is derived from a convergence of two separate etymological sources, one being an abbreviation of "Abraham", but the other being the Gaelic word "bran", meaning "raven". The name Bran signifying a raven was used in medieval Ireland. Film[edit] In *Damien: Omen II*, the titular teenage Antichrist has one as his protector. Diablo appears in the film *Maleficent*, where he is renamed Diaval and is transformed frequently into a

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human played by Sam Riley , a dog, a horse, and a dragon as she feels is necessary. He is rescued by Maleficent from a hunter and his dog, when she first shapeshifts him into a human. The act seems to leave him indebted to her and, while frequently sarcastic and disapproving of her actions, he supports and aids her. He is frightened of the Queen in her Witch Form and is only seen when the Queen is in her Laboratory underneath the castle. Today considered controversial, Jim Crow, Fats, Deacon, Dopey, and Specks are crows in the animated Disney film, Dumbo ; they speak in stereotypical " jive " of the period. The Raven was a short-lived spin-off from the television series Highlander Raven appears as the trickster god of Native American mythology and one of the children of Oberon in the Gargoyles episode "Heritage.

Chapter 7 : Wolf Tricks The Trickster - A Shoshone Legend.

Three stories of tricksters. We have Coyote from Native American mythology giving great gifts and racing a turtle. There's also Anansi the spider-man from West African folklore, who is trying to buy the stories of the world.

A lot of their stories had to do with nature and how certain things came to be. Most tribes had a story about how the earth and people were created called creation myths. Below are some of the stories, legends, and mythology of the Native Americans. The specific tribe where the story originated is in parentheses. Creation Myth Powhatan There were five main gods in the world. The leader of the gods was the Great Hare. The other four gods were the winds from each corner of the earth. One day the Great Hare created people. He made a number of people and animals. He wanted to make a place for them to live, so he made the forests, rivers, and lakes. He created deer to live in the forests. They went into the forests and killed the deer. When the Great Hare found the dead deer, he was saddened. He tossed the skins of the deer throughout the forest and many more deer sprang to life. He then let the people out of the bag and spread them around the forest to live together with the deer. Bear carried fire with him wherever he went. When it was cold, Fire kept Bear and his family warm. When it was dark, Fire lit the way. One day, Bear and his family arrived at a forest. Bear put Fire down at the edge of the forest while he and his family went to explore. Soon Bear found that this forest had the best acorns he had ever tasted. Bear and his family moved deeper into the forest to find more acorns. At the same time, Fire was running out of wood. Fire cried out to Bear "Come back and feed me! Just then Man came along. He asked Fire if he could help. Fire told him to bring him wood and sticks. Man placed sticks on Fire and soon Fire was blazing again, happy to have plenty of wood to burn. They were happy together. When Bear finally returned, Fire drove him away and now Fire belongs only to Man. They caused lightning and thunder to rain down on the earth, but they also brought rain for the crops and the rainbow. The medicine men of the tribes prayed that the Thunders would bring soft rains for their crops and not harm the people of the tribe with their lightning. All the people gathered at the top of the tallest mountain. The Great Spirit, or "Old Man", appeared on the mountain and turned the water into different colors. He had each group of people drink a different color of water. They all began to speak different languages. The Blackfoot drank the black water and spoke the Blackfoot language. The Seneca told stories of a man sized spider named Dijien who was impossible to kill because it kept its heart buried underground. The Cherokee told how all animals were asked by the Great Spirit to stay awake for seven nights, but only the owl and panther managed to stay awake. For this reason the owl and panther could see in the dark. Choctaw mythology told how maize was a gift from the birds and that solar eclipses were caused by black squirrels. The Inuit had several mythological figures including Aningan the Moon god, Nanook the god of polar bears, and Pinga the goddess of the hunt. Activities Take a ten question quiz about this page. Listen to a recorded reading of this page: Your browser does not support the audio element. For more Native American History:

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Chapter 8 : American Indian Trickster Tales by Richard Erdoes | www.nxgvision.com

Native American culture struggled to survive after the white man invaded their lives. Living through forced moves, war, starvation, diseases, and assimilation, these strong and spiritual people managed to keep their many legends and stories alive.

The many different tribal groups each developed their own stories about the creation of the world, the appearance of the first people, the place of humans in the universe, and the lives and deeds of deities and heroes. Yet despite the immense variety of Native American mythologies, certain mythic themes, characters, and stories can be found in many of the cultures. Underlying all the myths is the idea that spiritual forces can be sensed through the natural world—including clouds, winds, plants, and animals—that they shape and sustain. Many stories explain how the actions of gods, heroes, and ancestors gave the earth its present form.

Background and Sources According to the mythologies of most Native American cultures, their people originated in the places where their ancestors traditionally lived. Some tales speak of ancient migrations. However, Native Americans are descended from hunting and gathering peoples of northeastern Asia who traveled across the Bering Sea into North America during the most recent Ice Age. During that Ice Age, which ended around 10,000 B.C. Some groups may also have reached Alaska from Siberia by boat or by walking on ice. Over thousands of years, the population of North America grew and diversified into the peoples and cultures that Europeans encountered when they began to colonize the continent in the 15th century. Scholars have divided North America into different regions based on patterns of Native American mythology. Although each region contains many different peoples and languages, some elements of mythology are shared across the region, and certain kinds of stories are particularly important. In the eastern part of the Arctic region, the myths of the Inuit or Eskimo people focus on Sedna, a deity known as the mistress or mother of sea animals. In the western Arctic, tales about Igaluk, the moon god, and trickster stories are common. The peoples of the Subarctic region of inland Alaska and western Canada have myths about tricksters and heroes who transform, or change, the world into its present state. Such characters also play an important role in the Coast-Plateau region of the Pacific Northwest. Stories about the origins of clans, found in many regions, are widespread among peoples of the northwest coast from Puget Sound to southern Alaska. In addition to trickster and "transformer" myths, the California region produced various myths about animals and about the deities who started the process of creation. The Great Basin region, located east of California, has a number of myths about female heroes and about gods who die and are reborn. Myths about a "dying god" also appear in the Midwest region, which stretches into central Canada. Clan and trickster myths are important in the Midwest as well. Between the Great Basin and the Midwest is the Plains region, where legends of heroes and tricksters predominate. Such tales appear also in the Southeast region, along with stories about councils of animals. Myths from the Northeast cluster around culture heroes. Stories about dying gods appear among peoples of the Southwest, such as the Hohokam, as well. The tales are similar to Aztec and Mayan legends from Central America. Myths about migrations, heroes who rid the world of monsters, and the origins of humans within the earth are also important in the Southwest. Before the arrival of Europeans and the spread of European influence, Native Americans did not use written languages. As a result, their myths and legends were passed from generation to generation in oral form, usually by special storytellers who sometimes used objects such as stone carvings, shells, rugs, or pottery to illustrate the tales. Mythology, religion, history, and ritual were not separate things for Native American peoples. The most serious of these were myths about how the gods created and ordered the universe and about the origins of important things such as humans, landforms, food, and death. They formed the basis of sacred rituals, including ceremonies in which participants acted out traditional sacred stories. Many Native Americans believed that some myths could be told only at certain times, often during winter nights. A dire fate—such as an attack by snakes—awaited those who told the stories at the wrong time. Other myths resembled folktales. They could be told for fun or to teach a lesson about proper behavior,

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and those who told them were free to change or add elements to the basic story. Many such tales involved tricksters. Major Deities and Figures Native American mythology contains a great many gods, tricksters, heroes, and other mythical beings. The creator gods and heroes usually establish or restore order. Characters such as tricksters and animals can have either positive or negative qualities. Sometimes they are helpful and entertaining; at other times, they are unpredictable, deceptive, or violent. Mythic figures do not always fall into the same category. A trickster may act as a culture hero, a culture hero may be an animal, an animal may be a creator figure, and a creator may have a capacity for destruction. Creators, Gods, and Spirits. Many Native American mythologies have a high deity—sometimes referred to as the Great Spirit—who is responsible for bringing the universe or the world into existence. Often, however, the Great Spirit merely begins the process of creation and then disappears or removes itself to heaven, leaving other gods to complete the detailed work of creation and to oversee the day-to-day running of the world. The Lakota people believe that the sun, sky, earth, wind, and many other elements of the natural, human, and spiritual worlds are all aspects of one supreme being, Wakan Tanka. The secondary gods are often personifications of natural forces, such as the wind. In the mythology of the Iroquois people, for example, the thunder god Hunin is a mighty warrior who shoots arrows of fire and is married to the rainbow goddess. Napi, the creator god of the Blackfoot people in the Plains region, appears as both a wise sky god in creation stories and as a trickster in his actions toward humans. The character Coyote figures in some tales as a trickster and in others as a creator whose actions benefit humankind. Kachinas, spirits of the dead who link the human and spiritual worlds, play an important role in the mythologies of the Pueblo peoples of the American Southwest, including the Zuni and Hopi Indians. In Hopi mythology, the creator deity is a female being called Spider Woman. Among the Zuni, the supreme creator is Awonawilona, the sun god. Culture Heroes and Transformers. Central to many Native American myths is the culture hero who makes the world a suitable place for humans and teaches people how to live. Such a character might form the earth and sky, create people and animals, or kill monsters or turn them into stones. These figures might also release animals that evil spirits have imprisoned, establish social structures for humans, or teach people crafts, arts, and ceremonies. In the mythologies of some Indian groups of the Northeast, the culture hero Gluskap creates humans, returns from death to defeat evil, and protects people from natural and magical disasters. The myths of some California Indians tell of the Attajen, who teaches the first people how to make rain and how to fill the earth with plants and animals, and of Chinigchinich, who teaches the wise men how to perform ceremonial dances that will summon him when they have need of help in the future. Tricksters appear in nearly all Native American mythologies, but they generally have a greater place in the folklore of hunter-gatherer peoples than of settled agricultural groups, possibly because people who lived on wild resources were more keenly aware of the uncertain nature of life. The trickster, who is almost always male, represents uncertainty. He loves to upset things and spread confusion. They might involve sexual trickery, as when the trickster disguises himself as a woman so that he can marry a man or marries his own daughters while in disguise. A trickster can also be a devilish figure who eats babies or leads other creatures to harm themselves. His behavior often stems from impatience or from uncontrollable appetites. Why People Die A number of Native American myths explain how death came into the world, usually to prevent the earth from becoming overcrowded. The Shoshone people say that long ago Wolf and Coyote got into an argument. Wolf said that people could be brought back to life after they died. Coyote argued that if people returned from death, there would soon be too many of them. Coyote asked Wolf to bring his son back to life. However, Wolf reminded Coyote that he had insisted on death, and so his son must remain dead. Occasionally, the trickster ends up being tricked himself. The Eye-Juggler story, for example, tells how the trickster saw birds tossing their own eyes into the air and then putting them back in their heads. He tried to do the same thing, but once he had taken out his eyes, he could not put them back. The trickster appears as a culture hero when his pranks—such as stealing fire or the sun—benefit humans. Stories from the Northwest Coast region tell how a distant chief had stolen all the light, leaving the earth in darkness. The boy begged the chief to give him the stars and moon as toys, and when the chief gave them to

him, the boy released them into the sky. Finally the young boy tricked the old man out of his dearest possession, the sun. He then turned back into Raven and flew away, taking the sun with him. Tricksters are often animals. Although animals appear in many myths and legends, they seldom have purely animal characteristics. They talk and interact with people and often change between human and animal form. According to tradition, in the "myth age" before people and animals became fixed in their present forms animals could change their appearance whenever they wished. Some stories tell of an Animal Wife or Animal Husband, as when a human marries a deer who is disguised as a person. Often the animal spouse is a bear. Many Native American cultures regarded bears as close relatives of people or as people wearing bear coats. She went with them to the home of the bear chief and married his son. They then returned to bear life.

Major Themes and Myths Despite the great number and variety of Native American myths and legends, certain themes and subjects occur again and again. One of the key concepts of Native American mythology is creation, the steps by which the world and everything in it took on their present forms. Native American creation stories fall into several broad categories. In one of the oldest and most widespread myths, found everywhere but in the Southwest and on the Arctic coast, the earth is covered by a primeval sea. A water creature such as a duck, muskrat, or turtle plunges to the depths of the sea and returns with a lump of mud that becomes the earth, which is often supported on the back of a turtle. This Earth Diver myth also exists in northern Europe and Asia, which suggests that the Native American versions may be survivals of ancient myths shared with distant Asian ancestors. The creation myth of the Iroquois peoples combines elements of the Earth Diver story with the image of a creator who descends from the heavens. Creation begins when a sky goddess named Atahensic plummets through a hole in the floor of heaven. This Woman Who Fell from the Sky lands in the primeval sea. To support her and give her room to move about, the animals dive deep into the sea for bits of earth.

Chapter 9 : Native Americans for Kids: Mythology and Legends

In nearly all cultures, myths and legends can serve as cautionary tales, keeping one foot in practical reality and the other in the realm of the supernatural and it's no surprise that the most effective cautionary tales are also the scariest.

Schlosser Rabbit and Terrapin met near the stream one morning. It was a lovely clear day, and they both basked in the warm sunshine and swapped some stories. Rabbit started boasting that he was the fastest runner in the world. Rabbit laughed and laughed at the idea. "You meet me tomorrow morning right here," said he. "We will run over four hills, and the first one to reach the stake at the top of the fourth hill will be the winner. I will see you tomorrow for the race!" Terrapin was in a bind now. He knew he could not run faster than Rabbit. But he had an idea. He gathered all of his family and told them that their honor was at stake. When they heard about the race, the other turtles agreed to help him. Terrapin gave each of his family members a white feather, and placed them at various stages along the route of the race. The first was at the top of the first hill, the second in the valley, the third at the top of the second hill, and so on. The next morning, Rabbit came down to the stream and found Terrapin with his white feather waiting at the starting line. The Terrapin with the white feather started crawling along behind him. As soon as Rabbit was out of sight, he disappeared into the bushes. As Rabbit reached the top of the first hill, he saw ahead of him Terrapin with his white feather crawling as fast as it could go down into the valley. He put on a burst of speed and passed the Terrapin with the white feather. As soon as Rabbit had his back turned, the second Terrapin took off the white feather and crawled into the bushes, chuckling to himself. When Rabbit reached the valley floor, there was Terrapin ahead of him again, crawling up the second hill with his white feather. Rabbit ran and ran, leaving Terrapin far behind him. But every time he reached a hilltop or a valley, there was Terrapin again with his white feather, crawling along as fast as he could go! Rabbit was gasping for breathe when he reached the bottom of the third valley. He had passed Terrapin yet again at the top of the third hill, but here was that rascally turtle appearing on the racetrack ahead of him, crawling as fast as he could go up the slope of the fourth hill. Rabbit was determined to win the race, so he plucked up the last few ounces of his strength and sprinted up the hill, passing the Terrapin with the white feather. He was nearly there! Rabbit rounded the last corner and braked to a halt in astonishment. Sitting by the stake, waving his white feather proudly, was Terrapin. He had won the race! You can read more Georgia folktales in *Spooky South* by S.