2014

390-01 Native American Myth and Ritual

Leon Chartrand

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THEO 390-01
NATIVE AMERICAN MYTH & RITUAL

Spring, 2014
MWF, 10:00-10:50am
MWF, 203 Cintas

INSTRUCTOR:
Leon Chartrand, Ph.D.
120 Hinkle Hall
Xavier University
Cincinnati, OH 45227-4442
Office phone: (513) 745-2018
email: chartrandl@xavier.edu

Office Hours:
MWF: 11:00am-1:00pm; 3:00-4:15pm
Or by appointment
(I am generally here all day on TR as well, but
please call or text me to be sure I’m in my office)
(307) 690-2994 my cell open to student calls/txts

“All our actions are based on our religion—if that goes, we go as a people.”
~Bernard Second, Mescalero Apache Singer

“I will tell you something about stories. They aren’t just entertainment. Don’t be fooled. They are all we have, you see, all we have to fight off illness and death.” ~Leslie Marmon Silko, Laguna Pueblo

“To those whose names I bear, and those whose bear my name.” ~N. Scott Momaday, Kiowa

Course Description:
The whole scope of this course—its contents, its goals, its emphases—can be summed up by the above three phrases. Throughout this semester, we will explore how lifeway, story, ritual and naming are essential to horizons of understanding and to individual and community identity. In so doing, it is my task to lead us on a journey towards better understand the meaning behind these phrases. For, within these phrases rests a more profound and respectful understanding of the perspectives, responsibilities and demands of “being Indian”.

Course Goals:
For many, Native American teachings and rituals are, on the surface, appealingly simple, especially to those who feel lacking and disconnectedness and seek connectedness and meaning in their lives. But below the surface, these teachings and rituals are profoundly complex and deeply embedded in worldviews that are shaped by an ongoing experience-story dynamic whereby the way of life itself is a ritual path. Along this path, stories give context to direction, often affirmed through a rich tradition of symbolic expression, while experiences themselves become expressions of struggle and celebration along the way. In this course, we respectfully explore, with open mind, how sacred myths and rituals give context to life paths in Native American cultures. The goal is to combat tendencies to trivialize and marginalize First Nations people by cultivating appreciation and respect for the depth and diversity of wisdom, rituals, and symbolic language and their essential contributions to this age of ecological uncertainty. We will fulfill this goal by undertaking a phenomenology and anthropology of the sacred.

Learning Objectives:
This course aims:
• To explore how and why Native American lifeways carry depth and complexity, which cannot be grasped by glancing at the surface.
At the end of this course, LEARNING MEASURABLES:

At the end of this course, the student will be able:

- To describe the role that story and ritual play in understanding the world and consecrating the land.
- To identify several critical issues that are reflections of social injustices in Native America.
- To demonstrate a more comprehensive knowledge of a few Native American cultures with respect to stories, rituals and horizons of understanding.
- To describe the differences and commonalities between cultures explored in class—between their myths and rituals as well as the meanings behind them.
- To recite several stories and identify the cultures to which they belong.
- To explain why rituals are not automatic or mechanical, but are exercises of the mind, heart and body, which may require arduous effort, both inner and outer, by individuals and the community.
- To explain stereotypes and how they have contributed to trivializing, romanticizing and vilifying Native American peoples.
- To describe why Native American cultures are diverse, pluralistic, and robust and why they are vital voices to resolving issues of disconnectedness, social and ecological injustices.

Pertinent Policies:

1) ABSENTEEISM: Attendance is 20% of the final grade. Absences do not excuse students from knowledge about the material discussed or about any announcements or syllabus changes or assigned work. For this course, students are allowed two (2) excused absences for the semester. A third absence, and any absence thereafter shall count as 20 pts off attendance/participation grades. For instance, a person who misses four days (less the two excused) will have a final attendance score of 160 (200 pts – (2x20pts)=160) and no more than a score of 160 for participation (since a student cannot receive a participation grade for classes unattended). This means that, on a scale of 1000 points, if a student misses four days, they can have no better than a final grade of 92 (1000 less 40 “attend” less 40 “partic” = 920), assuming that a perfect score is achieved on all other assignments. Chronic absence will result in recommendation of withdrawal or failure from the course. This is because much of the material covered in class is in addition to assigned readings and will not be covered elsewhere. Attendance (and participation) is the best way to prepare for a successful outcome in this class. I WILL REPREAT: attendance (and participation) is the path to success in this class. If a student is absent on the day when a presentation, reflection paper, learning activity or assessment is due, the student must contact the instructor prior to the date assigned or make arrangements with professor to rectify the missed assignment. If working with team members, students must also contact their team members. Failure to inform the instructor will lower the student’s grade for that assignment.

3) PARTICIPATION: Naturally, attendance and participation go hand in hand. Participation is worth 20% of the final grade. There is no credit given on days of absence. Participation includes involvement in group work, class discussions, asking questions, initiating discussions, and/or attentiveness. While students can receive a perfect score on attendance by attending every
class, participation is weighted according to involvement. This does not mean a student has to be outspoken during open discussions, but it does mean the student has to be engaged. How participation is weighted alongside attendance is discussed in item #2 above.

4). Cell Phones/Laptops: Laptops are reserved for those students with special needs, and if that is a necessity, said students must sit at the front of class. Cell phones are absolutely not permitted unless a reasonable excuse is given beforehand. Cell phones used during class time can result in 0% on participation for that particular class. As an avid texter myself, I am well aware of the ability to text under your desk. Please note that this will absolutely not be tolerated. Sorry for the harshness, but this has become a necessity in recent years.

4). ACADEMIC HONESTY: Work submitted for evaluation must be that of the student’s whose name is on the paper (for joint projects with classmates, please include their names). The direct and non-attributed use of another's effort is prohibited. Penalties for violation will be in accordance with Xavier University policies as cited in the catalog. The Instructor reserves the right to instruct students to use “Turn It In” at will.

5). LANGUAGE: While Xavier is committed unreservedly to open and free inquiry, any abusive, discriminatory, harassing language will not be tolerated. Gender neutral language is expected.

6). WRITING FORMAT: Written papers should be typed in 12 point Times New Roman font, double-spaced, with no smaller than 1” margins.

**INCLUSIVE EDUCATION:**

In addition to a free and open inquiry based on inclusive language, this instructor and Xavier University are committed to accommodating special needs. Any student who feels he or she may need an accommodation based on the impact of a documented disability, whether physical or learning or medical, should contact the Learning Assistance Center at 513-745-3280 on the 1st floor of Kuhlman Hall to accommodate reasonable accommodations. Students, if comfortable, are welcome to discuss concerns confidentially with the instructor. This instructor is committed to confidentiality and to fostering a safe, open, inclusive and positive learning environment.

**GRADING SCALE:**

A = 92 or above  
B = 91-84  
C = 83-76  
D = 75-68

*Professor reserves the right to assign + or – to borderline grades based on student performance.

**GRADE DISTRIBUTION:**

<table>
<thead>
<tr>
<th>Category</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attendance</td>
<td>20%</td>
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<tr>
<td>Participation</td>
<td>20%</td>
</tr>
<tr>
<td>Reflection Papers (4)</td>
<td>10%</td>
</tr>
<tr>
<td>Video Project</td>
<td>15%</td>
</tr>
<tr>
<td>Field Trip/Group Project</td>
<td>15%</td>
</tr>
<tr>
<td>Final Paper &amp; Assessment</td>
<td>20%</td>
</tr>
<tr>
<td>Total</td>
<td>100%</td>
</tr>
</tbody>
</table>
REQUIRED READINGS:
Many required readings are hard to acquire or out-of-print, given the nature of the material (which doesn’t mean they’re not worth reading!). The list of required readings are provided below along with supplemental myths that will be useful for a more comprehensive understanding of topics discussed in class. Readings must be completed before the lectures and discussions to be presented for that week. At the end of each class, the instructor will assign which readings are required for the proceeding class. Completing the readings prior to class is part of one’s participation grade. Proper preparation by keeping up on readings will make our learning experience more enriching. Thank you in advance!

Readings are available on the Blackboard course page. You can access these resources in two places. Required readings are attached to the corresponding course week in the Content section on Blackboard. Myths that correspond to the cultures or region discussed each week are available under “Myth Readings” in the Information section on Blackboard.

REFLECTION ESSAYS
Reflection essays are intended to challenge students to incorporate readings, discussion and lectures into a synthesis. In that way, they serve two purposes. Firstly, these essays will be used to assess the student’s completion of the assigned readings. Secondly, these essays are intended to encourage students to think more comprehensively about material presented that day. There will be four essays assigned throughout the eight weeks of class. All essays will be due at the beginning of the next class.

YOUTUBE VIDEO PROJECTS
This project will involves students getting together to create a video on a Directions Teaching theme (based on assigned tribe and readings) with the potential for being posted on YouTube and Xavier Expeditions.com. The video will be assigned in addition to the Group Project assigned below and will be presented April 28th.

FIELD TRIP & GROUP PROJECTS
A field trip/group assignment will be assigned for Sunday, March 24 (seriously!). A question will be assigned as a project and students will need to utilize what they have learned in this class, both individually and in groups, to provide a response based on the surroundings and through the perspective of the same culture assigned to them for the YouTube Video Projects. This assignment, and the group preparation will be held off-site, weather permitting. Site and time will be determined and depend upon restrictions, river flow levels, or difficulties arranging student and instructor travel. Individual reflections will be assigned and due on the same day (Mar 30) while group presentations will be given April 23-25th.

FINAL PAPER & ASSESSMENT
The Final Paper is an opportunity to integrate the insights in class to your future with the earth, creation and the more-than-human world. Prompts will be given three weeks in advance of the paper’s due date. The paper will be seven (7) pages, double-spaced, 12 pt font, 1 inch margins. Further details will be given when assigned and are subject to change. A final assessment will be given as scheduled on exam day.
# COURSE PLANNER

(With Lecture Topics)

## Professor Discretion

Each group of students brings new challenges, new insights and possibilities. To address adult Montessori learning nuances, this professor reserves the right to alter/add/detract reading assignments, lecture topics, and assessment or field activities and their respective due dates according to pace of class, discussions of interest or new/relevant topics, which may emerge that are pertinent to the direction and dynamic of student learning and course direction.

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For Assigned Weekly Readings, consult reading list addendum in this syllabus.

### WEEK 1

#### Introductions

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jan 13</td>
<td>Welcome &amp; Course Overview: Anthropology and Phenomenology of the Sacred</td>
</tr>
<tr>
<td>Jan 15</td>
<td>Imaginary and Vanishing Images; Opening New Ground: An Indian’s Responsibility</td>
</tr>
<tr>
<td>Jan 17</td>
<td>The Importance of Names, Stories and Rituals to Lifeways and Oral Traditions</td>
</tr>
</tbody>
</table>

### WEEK 2

#### Yup’ik Eskimo/Inuit

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jan 20</td>
<td>Martin Luther King Day—no class</td>
</tr>
<tr>
<td>Jan 22</td>
<td>Sedna; relationships and daily life</td>
</tr>
<tr>
<td>Jan 24</td>
<td>Origins, landscape and worldview</td>
</tr>
</tbody>
</table>

**REFLECTION PAPER #1 ASSIGNED**

### WEEK 3

#### Creek/Muskogee/Seminole

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jan 27</td>
<td>Five Ceremonies</td>
</tr>
<tr>
<td>Jan 29</td>
<td>Grandmother Spider; Traditional Medicine;</td>
</tr>
<tr>
<td>Jan 31</td>
<td>The Busk—a Celebration of World Renewal</td>
</tr>
</tbody>
</table>

**REFLECTION PAPER #1 DUE**

### WEEK 4

#### Navaho

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feb 3</td>
<td>Landscape, Divin Dine’e, Nature of the Sacred and Reciprocity</td>
</tr>
<tr>
<td>Feb 5</td>
<td>Ritual Power of Knowledge, Movement and Restoration</td>
</tr>
<tr>
<td>Feb 7</td>
<td>Balancing Male and Female; Unifying Earth and Sky; sa’a naaghaili bik’e hosho.</td>
</tr>
</tbody>
</table>

**REFLECTION PAPER #2 ASSIGNED**

### WEEK 5

#### Mescalero Apache

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feb 10</td>
<td>Apache Creation; Isanaklesh; Four Directions, Symbols and Prayers</td>
</tr>
</tbody>
</table>

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### THEO 390
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**Feb 12**  
*Awakening, Calming, Transformation: Isanaklesh Gotal*

**Feb 14**  
*Prayer, stories and rituals that reinforce archetypes*

**REFLECTION PAPER #2 DUE**

<table>
<thead>
<tr>
<th>WEEK 6</th>
<th>Zuni</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feb 17</td>
<td><em>Farming, Masks, Dance, and Fertility</em></td>
</tr>
<tr>
<td>Feb 19</td>
<td><em>Medicine of the Zuni</em></td>
</tr>
<tr>
<td>Feb 21</td>
<td><em>Origin stories about medicine</em></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>WEEK 7</th>
<th>Shoshone</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feb 24</td>
<td><em>Hunting, Power and Visions</em></td>
</tr>
</tbody>
</table>
| Feb 26 | *Medicine of the Shoshone, the Sun Dance*

**REFLECTION PAPER #3 ASSIGNED**

**Feb 28**  
*Field Trip Exchange Day #1—no class*

<table>
<thead>
<tr>
<th>WEEK 8</th>
<th>Spring Break</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mar 3</td>
<td><em>Spring Break—no class</em></td>
</tr>
<tr>
<td>Mar 5</td>
<td><em>Spring Break—no class</em></td>
</tr>
<tr>
<td>Mar 7</td>
<td><em>Spring Break—no class</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>WEEK 9</th>
<th>Lakota</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mar 10</td>
<td><em>Creation, Landscape, Directions</em></td>
</tr>
<tr>
<td>Mar 12</td>
<td><em>White Buffalo Calf Woman and the Sacred Pipe</em></td>
</tr>
</tbody>
</table>
| Mar 14 | *Seven Sacred Ceremonies: Initipi, Hanbleceya, Wanagi Wicagluhapi*

**REFLECTION PAPER #3 DUE**

<table>
<thead>
<tr>
<th>WEEK 10</th>
<th>Lakota</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mar 17</td>
<td><em>Seven Sacred Ceremonies: Awicalowanpi, Tapa wakaiyeyapi, Hunka</em></td>
</tr>
<tr>
<td>Mar 19</td>
<td><em>Seven Sacred Ceremonies: Wiwanyang Wacipi</em></td>
</tr>
</tbody>
</table>
| Mar 21 | *Birth, Visions, Death*  
*Group Video Projects: Four Directions Teachings*  
*Group Presentations Assigned (Separate from Video Project)* |

<table>
<thead>
<tr>
<th>WEEK 11</th>
<th>Absarokee/Crow</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mar 24</td>
<td><em>Achadadea, Ashammaleaxia, Maxpe and Power Transfer</em></td>
</tr>
<tr>
<td>Mar 26</td>
<td><em>Crow Lifeways and Medicine Bundles</em></td>
</tr>
</tbody>
</table>

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**Mar 30**  
**FIELD TRIP**—Story/Experience: Ways of Naming the Holy Time and Activity to be determined.  
REFLECTION PAPER #4 ASSIGNED AND DUE

<table>
<thead>
<tr>
<th>WEEK 12</th>
<th>Tlingit/Haida/Kwakiutl</th>
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</thead>
<tbody>
<tr>
<td>Mar 31</td>
<td>Narratives and Reflections for Vitality</td>
</tr>
<tr>
<td>Apr 2</td>
<td>The Affects of Assimilation</td>
</tr>
<tr>
<td>Apr 4</td>
<td>Kinaa yeiga/Haa kinaa yeiga and immanence/transcendence</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>WEEK 13</th>
<th>Tlingit/Haida/Kwakiutl</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apr 7</td>
<td>The Potlatch—Syncretism and Reinvention</td>
</tr>
<tr>
<td>Apr 9</td>
<td>Thunder, Earthquake and Origin Myths: Lessons for Fixing the World</td>
</tr>
<tr>
<td>Apr 11</td>
<td>Ethnology of World Renewal and the Jump Dance.</td>
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</tbody>
</table>

**FINAL PAPER PROMPTS GIVEN**

<table>
<thead>
<tr>
<th>WEEK 14</th>
<th>Yurok/Karok/Yokut /Shasta/Modoc/Miwok</th>
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<tbody>
<tr>
<td>Apr 14</td>
<td>Discussion Day</td>
</tr>
<tr>
<td>Apr 16</td>
<td>Field Trip Exchange Day #3—no class</td>
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<tr>
<td>Apr 18</td>
<td>Easter Break—no class</td>
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<table>
<thead>
<tr>
<th>WEEK 15</th>
<th>Presentation Week</th>
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<tbody>
<tr>
<td>Apr 21</td>
<td>Easter Break—no class</td>
</tr>
<tr>
<td>Apr 23</td>
<td>Group Presentations</td>
</tr>
<tr>
<td>Apr 25</td>
<td>Group Presentations</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>WEEK 16</th>
<th>Ojibway/Synthesis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apr 28</td>
<td>Video Presentations; Four Directions Teachings</td>
</tr>
<tr>
<td>Apr 30</td>
<td>Wisdom behind names, stories, and ceremonies.</td>
</tr>
<tr>
<td>May 2</td>
<td>Life Lessons, Evaluations</td>
</tr>
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<table>
<thead>
<tr>
<th>WEEK 17</th>
<th>Exam Week</th>
</tr>
</thead>
<tbody>
<tr>
<td>May 7</td>
<td>FINAL PAPER/ASSESSMENT, 10:00-11:50am, 203 Cintas</td>
</tr>
</tbody>
</table>

SCROLL DOWN FOR WEEKLY READING LIST

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7 of 13
# THEO 390
Native American Myth & Ritual
Course Syllabus

## READING LIST
(WITH ASSIGNED DAILY READINGS)

<table>
<thead>
<tr>
<th>WEEK</th>
<th>INTRODUCTIONS</th>
</tr>
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<tbody>
<tr>
<td><strong>REQUIRED READINGS:</strong></td>
<td>Handouts</td>
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<table>
<thead>
<tr>
<th>WEEK 2</th>
<th>YUP’IK/ESKIMO/INUIT</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REQUIRED READINGS:</strong></td>
<td>Eye of the Dance, 181-207</td>
</tr>
</tbody>
</table>
| **MYTHS FROM THE SUBARCTIC/ARCTIC:** | Myths 3: Moon Rapes His Sister Sun (Inuit), 161-162.  
Myths 6: Fight for a Wife (Aleut), 281-283. |

<table>
<thead>
<tr>
<th>WEEK 3</th>
<th>CREEK/MUSKOGEE/SEMINOLE</th>
</tr>
</thead>
</table>
| **REQUIRED READINGS:** | Rebalancing the World, 85-103  
Traditional Medicine in the Southeast, 105-112 |
| **MYTHS FROM THE SOUTHEAST:** | Myths 2: Earth Making (Cherokee), 105-106.  
Myths 3: Daughter of the Sun (Cherokee), 152-153; Grandmother Spider Steals the Sun (Cherokee), 154-155..  

<table>
<thead>
<tr>
<th>WEEK 4</th>
<th>NAVAHO</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REQUIRED READINGS:</strong></td>
<td>Continuous Renewal, 121-141</td>
</tr>
</tbody>
</table>
| **MYTHS FROM THE NAVAJO AND HOPI:** | Myths 1: Creation of the First Man and First Woman, 39-40;  
Myths 2: White Dawn of the Hopi (Hopi), 115-117.  
Myths 3: Hopi Boy and the Sun (Hopi), 145-149.  
Myths 4: Son of Light Kills the Monster (Hopi), 211-215.  
Myths 8: Revenge of the Blue Corn Ear Maiden (Hopi), 409-413.  
Myths 9: Journey to the Skeleton House (Hopi), 442-446. |
WEEK 5  Mescalero Apache

REQUIRED READINGS:
Apache Space and Sky, 142-159

MYTHS FROM THE APACHE:
Myths 1: Origin of Curing Ceremonies, 37-38.
Myths 2: Jicarilla Genesis (Jicarilla Apache), 83-84;

WEEK 6  Zuni and Southwest

REQUIRED READINGS:
Masks and Fertility, 87-127
Traditional Medicine in the Southwest, 113-140

MYTHS FROM THE SOUTHWEST:
Myths 1: Well-Baked Man (Pima), 46-47; Salt Woman is Refused Food (Cochiti), 61.
Myths 2: Good Twin and Evil Twin (Yuma), 77-82; Emerging into the Upper World (Acoma), 97-104; Tale of Elder Brother (Pima), 122-123.
Myths 3: Coyote Steals the Sun and Moon (Zuni), 140-142; Story of the Creation (Yuma), 156-157; Scabby One Lights the Sky (Toltec), 166-167.
Myths 6: Teaching the Mudheads to Copulate (Zuni), 279-280; Man Who Married the Moon (Isleta Pueblo), 298-304; Industrious Daughter Who Would Not Marry (Cochiti), 308-311; Contest for Wives (Cochiti), 326; Men and Women Try Living Apart (Sia), 324-325; Serpent of the Sea (Zuni), 327-331.
Myths 7: Bluebird and Coyote (Pima), 346.
Myths 8: Butterflies (Papago), 407-408; Neglectful Mother (Cochiti), 417-418.
Myths 9: Skeleton Who Fell down Piece by Piece (Isleta Pueblo), 446; Spirit Wife (Zuni), 447-450; Transformed Grandmother (Pima-Papago), 451-452.
Myths 10: Seer Who Would Not See (Pima), 473-474; Montezuma and the Great Flood (Papago), 487-489.

WEEK 7  Shoshone/Bannock

REQUIRED READINGS:
Hunting, Power and Visions, 37-84
Traditional Medicine of the Plains, 71-104

MYTHS FROM THE MOUNTAIN WEST:
Myths 1: Blood Clot (Southern Ute), 8-10; How Men and Women Got Together (Blood-Piegan), 41-45; Orphan Boy and Elk Dog (Blackfoot), 53-60; Sacred Weed (Blackfoot), 62-64;
Myths 3: Three-Legged Rabbit Fights the Sun, 139.
Myths 4: Coyote Kills the Giant (Flathead), 223-224.
Myths 6: Coyote and the Mallard Ducks (Nez Perce), 318-319.
Myths 7: How Beaver Stole Fire from the Pines (Nez Perce), 343-344;
Myths 10: Woman Chooses Death (Blackfoot), 469-470.

**WEEK 8**  **NO READINGS REQUIRED (SPRING BREAK)**

**WEEK 9  LAKOTA**

**REQUIRED READINGS:**
Wiping the Tears, 104-120
Lakota Belief and Ritual, 25-43

**MYTHS FROM THE NORTHERN PLAINS:**
Myths 1: Rabbit Boy, 5-7; Stone Boy, 15-19; White Buffalo Woman, 47-52; How Grandfather Peyote Came to the Indian People, 65-68; Vision Quest, 69.
Myths 2: How the Sioux Came to Be, 93-94.
Myths 3: Sun Creation, 129-135.
Myths 5: Little Mouse Counting Coup, 247-248; Two Bullets and Two Arrows, 248-250; Siege of Courthouse Rock, 254-255; Chief Roman Nose Loses His Medicine, 256-257; Brave woman Counts Coup, 258-260; Spotted Eagle and Black Crow, 26—264; Tatanka Iyotake’s Dancing Horse, 267-269.
Myths 6: Legend of the Flute, 275.
Myths 7: Coyote, Iktome, and the Rock, 337-338; What’s This? My Balls for Your Dinner? 339-341; Coyote and Wasichu, 342; Iktome and the Ignorant Girl, 358; Iktome Sleeps with His Wife by Mistake, 372-375; Iktome has a Bad Dream, 381.
Myths 8: How the Crow Came to be Black, 395-397; The Dogs Hold and Election, 403-404; The Snake Brothers, 404-407.
Myths 10: The Ghost Dance at Wounded Knee, 481-483; The End of the World, 485-487; Coming of Wasichu, 491-495; Remaking the World, 496-500.

**WEEK 10  LAKOTA**

**REQUIRED READINGS:**
Lakota Genesis, 45-65
Lakota Sacred Pipe, 67-73
Lakota Sun Dance, 75-89

**MYTHS FROM THE SOUTHERN/EASTERN PLAINS:**
Myths 2: Children of the Sun (Osage), 119; The Voice, The Flood, and The Turtle (Caddo), 120.
Myths 3: Little Brother Snares the Sun (Winnebago), 164-165.
Myths 5: Cheyenne Blanket (Pawnee), 251
Myths 6: Teeth in the Wrong Places (Ponca-otoe), 283-284;
Myths 10: Coyote and the Origin of Death (Caddo), 470-471; The Buffalo Go (Kiowa), 490-491.

**WEEK 11  CROW/ABSORKE**

**REQUIRED READINGS:**
Traditional Ways and Contemporary Vitality, 53-84

**MYTHS FROM THE WESTERN PLAINS:**
Myths 1: Old Woman of the Spring (Cheyenne), 26-28; Arrow Boy (Cheyenne), 29-32; Great Medicine Dance (Cheyenne), 33-36
Myths 2: Old Man Coyote Makes the World (Crow), 88-92; Great Medicine Makes a Beautiful Country (Cheyenne), 111-114.
Myths 3: Sun Teaches Veeho a Lesson (Cheyenne), 162-63.
Myths 4: Life and Death of Sweet Medicine (Northern Cheyenne), 199-204; Quillwork Girl and Her Seven Star Brothers (Cheyenne), 205-208; Chase of the Severed Head (Cheyenne), 230-236.
Myths 5: Where the Girl Saved Her Brother (Cheyenne), 264-266.
Myths 6: Coyote’s Strawberry (Crow), 314.
Myths 7: Doing a Trick with Eyeballs (Northern Cheyenne), 379-380; Coyote Dances with a Star (Cheyenne), 385.
Myths 8: Great Race (Cheyenne), 390-391.
Myths 9: Double-Faced Ghost (Cheyenne), 439-441.
Myths 10: Death of Head Chief and Young Mule (Northern Cheyenne), 477-480; The Gnawing (Cheyenne), 484.

**WEEK 12  TLINGIT/Haida/KWAKIUTL (PACIFIC NORTHWEST)**

**REQUIRED READINGS:**
Synchretism, Revival, Reinvention
Traditional Medicine in the Northwest, 43-70

**WEEK 13  TLINGIT/Haida/KWAKIUTL (PACIFIC NORTHWEST)**

**REQUIRED READINGS:**
Synchretism, Revival, Reinvention
Traditional Medicine in the Northwest, 43-70

**MYTHS FROM THE NORTHWEST:**
Myths 1: Creation of the Animal People (Okanogan), 14-15.
Myths 2: Pushing up the Sky (Snohomish), 95-96;
Myths 3: Walks-All-Over-The-Sky (Tsimshian), 136-138; Playing a Trick on the Moon (Snoqualmie), 168-169; Theft of Light (Tsimshian), 169-170.
Myths 4: How Mosquitoes Came to Be (Tlingit), 192-193.
Myths 6: Woman who Married a Merman (Coos), 312-314; Kulshan and His Two Wives (Lumni), 321-324;
Myths 7: Always-Living-At-The-Coast (Kwakiutl), 362-364.
Myths 8: Origin of the Gnawing Beaver (Haida), 392-394; Meeting of the Wild Animals (Tsimshian), 413-414; Bear and His Indian Wife (Haida), 419-422; Wakiash and the First Totem Pole (Kwakiutl), 423-425.
Myths 10: The Flood (Haida), 472-473.

WEEK 14  YUROK/KAROK/YOKUT/SHASTA/MODOC/MIWOK

REQUIRED READINGS:
Renewal as Discourse and Discourse as Renewal, 33-52

MYTHS FROM CALIFORNIA AND THE NORTHEAST COAST:
Myths 2: When Grizzlies Walked Upright (Modoc), 85-88; Earth Dragon (Northern CA), 107-108; People Brought in a Basket (Modoc), 109-110; Creation of the Yakima World (Yakima), 117-119.
Myths 3: Coyote Places the Stars (Wasco), 171-172.
Myths 4: Rolling Head (Wintu), 209-210; Coming of Thunder (Miwok), 216-217; First Ship (Chinook), 229-230.
Myths 6: Tolowim Woman and Butterfly Man (Maidu), 290-291; Legend of Multnomah Falls (Multnomah), 306-307; Greedy Father (Karok), 320-321;
Myths 7: The Raven (Athapascan), 344-346; Coyote Takes Water from the Frog People (Kalapuya), 355-356; How the People Got Arrowheads (Shasta), 356-357; How Coyote got his Cunning (Karok), 382-383; Coyote and the Two Frog Women (Alsea); 384.
Myths 8: The Girl who Married Rattlesnake (Pomo), 397-398;
Myths 9: Land of the Dead (Serrano) 438-439; Blue Jay Visits Ghost Town (Chinook), 457-461.
Myths 10: Elk Spirit of Lost Lake (Wasco); 475-476

WEEK 15  NO READINGS REQUIRED (PRESENTATION WEEK)

WEEK 16  OJIBWAY

REQUIRED READINGS:
Traditional Medicine in the Northeast, 23-42

MYTHS FROM THE NORTHEAST AND INTERIOR:
Myths 1: Corn Mother (Penobscot), 11-13; Powerful Boy (Seneca), 20-24; Glooscap and the Baby (Alognquian), 25.

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Myths 3: Gust of Wind (Ojibway), 150-151; Foolish Girls (Ojibway), 158-160.
Myths 4: Glooscap Fights the Water Monster (Passamaquoddy, Micmac, Malisheet), 181-184; Little-Man-With-Hair-All-Over (Metis), 185-191; Hiawatha the Unifier (Iroquois), 193-198; Flying Head (Iroquois), 227-228.
Myths 5: Warrior Maiden (Oneida), 252-253.
Myths 8: Why the Owl has Big Eyes (Iroquois), 398; Owl Husband (Passamaquoddy), 399-402.
Myths 9: Big Eater’s Wife (Pequod), 453-455.