

The background of the entire page is a painting of a forest path. The path is covered in fallen autumn leaves in shades of orange, red, and brown. Tall, thin trees with bare branches line the path, leading into a misty or foggy distance. In the upper left foreground, a large, white, umbrella-shaped mushroom is prominently displayed. The title 'CROSSING THE PANTHER'S PATH' is written in a stylized, white, serif font across the top of the image, partially overlapping the trees and the mushroom.

CROSSING THE PANTHER'S PATH

Elizabeth Alder

Crossing The Panthers Path

Andrew Cooke McMaster



Crossing The Panthers Path:

Crossing the Panther's Path Elizabeth Alder, 2002 Sixteen year old Billy Caldwell son of a British soldier and a Mohawk woman leaves school to join Tecumseh in his efforts to prevent the Americans from taking any more land from the Indians in the Northwest Territory

Central and Southern Florida Project, Caloosahatchee River (C-43) West Basin Storage Reservoir Project, 2007 Being Scioto Hopewell: Ritual Drama and Personhood in Cross-Cultural Perspective Christopher Carr, 2022-01-05 This book in two volumes breathes fresh air empirically methodologically and theoretically into understanding the rich ceremonial lives the philosophical religious knowledge and the impressive material feats and labor organization that distinguish Hopewell Indians of central Ohio and neighboring regions during the first centuries CE The first volume defines cross culturally for the first time the ritual drama as a genre of social performance It reconstructs and compares parts of 14 such dramas that Hopewellian and other Woodland period peoples performed in their ceremonial centers to help the soul like essences of their deceased make the journey to an afterlife The second volume builds and critiques ten formal cross cultural models of personhood and the self and infers the nature of Scioto Hopewell people s ontology Two facets of their ontology are found to have been instrumental in their creating the intercommunity alliances and cooperation and gathering the labor required to construct their huge multicomunity ceremonial centers a relational collective concept of the self defined by the ethical quality of the relationships one has with other beings and a concept of multiple soul like essences that compose a human being and can be harnessed strategically to create familial like ethical bonds of cooperation among individuals and communities The archaeological reconstructions of Hopewellian ritual dramas and concepts of personhood and the self and of Hopewell people s strategic uses of these are informed by three large surveys of historic Woodland and Plains Indians narratives ideas and rites about journeys to afterlives the creatures who inhabit the cosmos and the nature and functions of soul like essences coupled with rich contextual archaeological and bioarchaeological taphonomic analyses The bioarchaeological taphonomic method of l anthropologie de terrain new to North American archaeology is introduced and applied In all the research in this book vitalizes a vision of an anthropology committed to native logic and motivation and skeptical of the imposition of Western world views and categories onto native peoples

In the Open, 1917 **Liberated Territory** Yohuru Williams, Jama Lazerow, 2008 Essays on the Panther Party s local chapters as well as essays reconsidering the state of the field in 1960s Civil Rights black nationalist and popular history in light of these varied accounts of BPP chapters

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