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## *Osage Indian Bands and Clans - Ancestry*

About Osage Indian Bands and Clans The grandson of an Osage Indian, author Louis Burns wrote this primer to help persons of Osage descent trace their paternal lineage and to introduce researchers to Osage culture and the nuances of its language.

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Many tribes have sub-tribes, bands, gens, clans and phratry. Often very little information is known or they no longer exist. We have included them here to provide more information about the tribes. Hanginihkishina (night people). A subdivision of the Tsishu division of the Osage. Its subdivisions in turn are Haninihkishina and Wasape.

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The Osage clan has the bull snake, spreading adder, black snake, and rattlesnake, and additionally, the spider, buffalo bull, and red boulder, as their life symbols. Water People-Foster also recorded a



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division of the Lower Moiety of the Ho??gara between Land and Water people. Elder Water- White Water : Puma in the Water: Waterspirit

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Bands: Pahatsi or Great Osage, Utsehta or Little Osage, and Santsukhdhi or Arkansas. Tribal Headquarters [edit | edit source]

Osage Tribe 627 Grandview Pawhuska, OK 74056 Phone:

1.918.287.1128 Fax: 1.918.287.5562 . Population: 1984: Tribal

Enrollment: 2,229. History [edit | edit source] Brief Timeline [edit | edit source]

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Osage Mission Baptisms, Marriages, and Interments, 1820-1886

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(1986); A History of the Osage People (1989); and Symbolic and Decorative Art of the Osage People (1994).

*Louis F. Burns - Wikipedia*

This is a list of the Navaho Indian clans. Many tribes have sub-tribes, bands, gens, clans and phratry and often very little information is known about them, or they no longer exist. We have included them here to provide more information about the tribes. Aatsosni (narrow gorge). A Navaho clan. Aatsósni. Matthews, Navaho Legends, 30, ...

The grandson of an Osage Indian, author Louis Burns wrote this

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primer to help persons of Osage descent trace their paternal lineage and to introduce researchers to Osage culture and the nuances of its language. The book opens with a discussion of the Osage dispersion from Missouri to Oklahoma and Kansas from about 1800 to 1870. Mr. Burns provides very helpful maps showing the concentration of the various tribal bands in each state. Next comes a summary of the richest sources of 19th-century Osage heritage, namely, Jesuit records, a great source of information concerning baptisms, marriages and interments; U.S. Government Annuity Rolls; and Osage Mission records, the best source of Osage family data. The aforementioned is followed by a list of tribal towns, as extracted from Jesuit records, and a list of Osage bands as found in the Annuity Rolls of 1878. When these sources are used in conjunction with the author's detailed listing of clans and their members, which

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furnishes names in both phonetic Osage and English, researchers stand a good chance of tracing their Native American heritage from about 1800 to the present. The balance of this carefully crafted volume focuses on aspects of the language, some knowledge of which is indispensable for successful research. Featured are an index to Osage names in Osage and in English, a listing of and indexes to kinship terms, a critical pronunciation key to Osage, and a conversion table for Osage Indian syllables. Mr. Burns' seminal work concludes with a bibliography of tribal literature.

The Osage Indians were a powerful group of Native Americans who lived along the prairies and plains of present-day Kansas, Missouri,

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Oklahoma, and Arkansas. The Osage: An Ethnohistorical Study of Hegemony on the Prairie-Plains, now available in paper, shows how the Osage formed and maintained political, economic, and social control over a large portion of the central United States for more than 150 years.

In English, I'n-Lon-Schka means "playground of the eldest son." The dance, in which women are allowed only a peripheral role, celebrates traditional masculine values while helping to break down factionalism and feuding within the tribe. The participants, who now number in the hundreds, assemble each June in three Oklahoma communities-Pawhuska, Hominy, and Grayhorse-where the Dance Chairmen, the Drumkeeper (an eldest son of the tribe), and the dance organization have been preparing for the dance



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throughout the year. The I'n-Lon-Schka is religious in content and continues to establish conduct and ways of living for tribal members.

Who is a Native American? And who gets to decide? From genealogists searching online for their ancestors to fortune hunters hoping for a slice of casino profits from wealthy tribes, the answers to these seemingly straightforward questions have profound ramifications. The rise of DNA testing has further complicated the issues and raised the stakes. In *Native American DNA*, Kim TallBear shows how DNA testing is a powerful—and problematic—scientific process that is useful in determining close biological relatives. But tribal membership is a legal category that has developed in dependence on certain social understandings and

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historical contexts, a set of concepts that entangles genetic information in a web of family relations, reservation histories, tribal rules, and government regulations. At a larger level, TallBear asserts, the “markers” that are identified and applied to specific groups such as Native American tribes bear the imprints of the cultural, racial, ethnic, national, and even tribal misinterpretations of the humans who study them. TallBear notes that ideas about racial science, which informed white definitions of tribes in the nineteenth century, are unfortunately being revived in twenty-first-century laboratories. Because today’s science seems so compelling, increasing numbers of Native Americans have begun to believe their own metaphors: “in our blood” is giving way to “in our DNA.” This rhetorical drift, she argues, has significant consequences, and ultimately she shows how Native American

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claims to land, resources, and sovereignty that have taken generations to ratify may be seriously—and permanently—undermined.

Louis Burns draws on ancestral oral traditions and research in a broad body of literature to tell the story of the Osage people. He writes clearly and concisely, from the Osage perspective. First published in 1989 and for many years out of print, this revised edition is augmented by a new preface and maps. Because of its masterful compilation and synthesis of the known data, *A History of the Osage People* continues to be the best reference for information on an important American Indian people.

DICTIONARY OF INDIAN TRIBES OF THE AMERICAS -

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Second Edition contains information on over 1,150 tribal nations of the entire western hemisphere, from the Aleuts of the Arctic region to Onas in southern Argentina and Chile. This is a contemporary work and its intention is to bring modern day insights to the consideration of the native peoples who populate the western hemisphere. Every effort has been made to include tribes that have not been extensively covered in other publications. Modern anthropologists and historians tend to agree that there is a basic homogeneity (cultural, social, biological, or other similarities within a group) among the native peoples of the Americas that need to be considered when any of the tribes are studied. The tribal entries were written by noted local, national and international historians and anthropologists.

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Much literary scholarship has been devoted to the flowering of Native American fiction and poetry in the mid-twentieth century. Yet, Robert Warrior argues, nonfiction has been the primary form used by American Indians in developing a relationship with the written word, one that reaches back much further in Native history and culture. Focusing on autobiographical writings and critical essays, as well as communally authored and political documents, *The People and the Word* explores how the Native tradition of nonfiction has both encompassed and dissected Native experiences. Warrior begins by tracing a history of American Indian writing from the eighteenth century to the late twentieth century, then considers four particular moments: Pequot intellectual William Apess's autobiographical writings from the 1820s and 1830s; the Osage Constitution of 1881; narratives from American Indian

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student experiences, including accounts of boarding school in the late 1880s; and modern Kiowa writer N. Scott Momaday's essay "The Man Made of Words," penned during the politically charged 1970s. Warrior's discussion of Apess's work looks unflinchingly at his unconventional life and death; he recognizes resistance to assimilation in the products of the student print shop at the Santee Normal Training School; and in the Osage Constitution, as well as in Momaday's writing, Warrior sees reflections of their turbulent times as well as guidance for our own. Taking a cue from Momaday's essay, which gives voice to an imaginary female ancestor, Ko-Sahn, Warrior applies both critical skills and literary imagination to the texts. In doing so, *The People and the Word* provides a rich foundation for Native intellectuals' critical work, deeply entwined with their unique experiences. Robert Warrior is

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professor of English and Native American studies at the University of Oklahoma. He is author of *Tribal Secrets: Recovering American Indian Intellectual Traditions* (Minnesota, 1994) and coauthor, with Paul Chaat Smith, of *Like a Hurricane: The Indian Movement from Alcatraz to Wounded Knee*.

Perhaps once in a generation a great book appears on the life of a people--less than a nation, more than a tribe--that reflects in a clear light the epic strivings of men and women everywhere, since the beginnings of time. *The Osages: Children of the Middle Waters* is such a book. Drawing from the oral history of his people before the coming of Europeans, the recorded history since, and his own lifetime among them, John Joseph Mathews created a truly epic history. This account of the Osages, a Siouan tribe once centered in

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the area now occupied by St. Louis, later on small streams in southwestern Missouri and southeastern Kansas, then in northeastern Oklahoma, is a spiritual one. Their quest in the centuries-long record was for the meaning of Wah'Kon-Tah, the Great Mysteries. In war, in peace, in camps and villages, in their land of the Middle Waters, the Osages met all of the changes and hardships people are likely to meet anywhere. Mathews tells the Osages' story with rare poetical feeling, in rhythms of language and with dramatic insights that surpass even his first book, Wah'Kon-Tah: The Osage and the White Man's Road, which was selected by a major book club when published in 1932. Mathews managed his vast canvas with consummate skill, marking him as one of the major interpreters of American Indian life and history.



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John Joseph Mathews (1894–1979) is one of Oklahoma’s most revered twentieth-century authors. An Osage Indian, he was also one of the first Indigenous authors to gain national renown. Yet fame did not come easily to Mathews, and his personality was full of contradictions. In this captivating biography, Michael Snyder provides the first book-length account of this fascinating figure. Known as “Jo” to all his friends, Mathews had a multifaceted identity. A novelist, naturalist, biographer, historian, and tribal preservationist, he was a true “man of letters.” Snyder draws on a wealth of sources, many of them previously untapped, to narrate Mathews’s story. Much of the writer’s family life—especially his two marriages and his relationships with his two children and two stepchildren—is explored here for the first time. Born in the town of Pawhuska in Indian Territory, Mathews attended the University of

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Oklahoma before venturing abroad and earning a second degree from Oxford. He served as a flight instructor during World War I, traveled across Europe and northern Africa, and bought and sold land in California. A proud Osage who devoted himself to preserving Osage culture, Mathews also served as tribal councilman and cultural historian for the Osage Nation. Like many gifted artists, Mathews was not without flaws. And perhaps in the eyes of some critics, he occupies a nebulous space in literary history. Through insightful analysis of his major works, especially his semiautobiographical novel *Sundown* and his meditative *Talking to the Moon*, Snyder revises this impression. The story he tells, of one remarkable individual, is also the story of the Osage Nation, the state of Oklahoma, and Native America in the twentieth century.

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