

Chapter 1 : Native American Witchcraft- Thomas Scarponi | Native American Renaissance

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Default The distribution of this story is for personal use only. Any other form of distribution is prohibited without the consent of the author. Tribal Magic, also known as Aboriginal Magic, is a direct descendent of the magical practices of prehistoric man. Indeed, many of the practices, symbols and materials used in Tribal Magic seem to have remained virtually unchanged since prehistoric times; others have evolved as groups moved to a new location or made contact with other tribes. Some of the most startling examples can be found during the early Colonial Period of American History, when the Native people first discovered the European explorers. Given the nature of Tribal Magic, practices and materials vary so widely that each continent of the world requires its own documentation. Keep in mind that this article is intended as an overview, and not as a practical manual. Tribal Magic rituals should not be attempted by anyone not of Native American lineage, or at least those being taught by a Medicine Man or Woman or, in rarer instances, a Tribal Shaman. There is indeed a fair amount of discussion amongst Tribal Magic Practitioners as to whether anyone not of Aboriginal lineage can even make Tribal rituals work. There is little documentation on this argument either way; even those practitioners who do not have the appearance of being Native American usually seem to have at least one Native American ancestor. Due to the lack of written languages and record-keeping practices among most tribes, we have no written evidence to either support or disprove this theory. Native People often kept records of events important to the tribe as a whole. The symbols stood for an important or outstanding event that affected the tribe during a given year. Just a note about the terms Indian and Native American. Where possible, we have noted both the name the groups members call themselves and the popular name for a tribe or group: This is generally an adult practitioner who has been trained by a more experienced Medicine Man or Woman. The practices for training vary from tribe to tribe and region to region. Tribal elders set the rules for training and expected abilities; those who wish to practice off the reservation must also pass an extra set of exams; this additional certification is handled through the Magical Subdivision of the Bureau of Indian Affairs BIA. These can be either male or female, and are fewer in number. They are concerned with communing with the Spirits and magical creatures of a location and exploring the metaphysical aspects of Tribal Magic, as opposed to the Medicine Man or Woman, who works more closely with people and focuses more often on practical aspects of magic. Many tribes have their own words for their Magical Practitioner. One of the most prominent examples is among the Dineh Navajo of the American Southwest. Among the Dakota, the term is wepiye, [6] and among the Gitskan of the Northwest Coast, a shaman is called a halaait. Both spells and rituals consist of a series of steps needed to make something happen. Tribal rituals tend to be more complex than spells, but the effects also tend to be longer in duration. General Observations on Tribal Magic Techniques and Beliefs Unlike the present situation in Europe and other parts of the world, the lines between magical and non-magical folk is rather blurred in the Americas. Some of the magical communities in southern California and around Sedona, Arizona, for example, are so open about their magical practices that non-magical folk use it as a selling point for drawing people into their communities. Perhaps not surprisingly, the Muggles living in these communities tend to be artists, writers, and other people with creative talents. In many places, magic is practiced openly, and everyone living on the reservation knows who the Medicine Men and Women are. Prior to the European Age of Exploration, almost every member of the tribe participated in or practiced various magical rituals. Among non-Native Americans, an estimated 15 to 20 percent of the population seems able to work magic. Among Native Americans, the number of magical practitioners jumps to around 60 percent. Magical practices vary among tribes, depending on the materials, beliefs, and history of the people of the area. It is unlikely that two people will perform the same ritual in exactly the same way, even within a tribe; certain elements of the ritual will change depending on the background of the person performing it. For example, many rituals require, among other things, the presence or use of an object significant to the practitioner. For one practitioner, such an object might be a feather from a specific kind of bird; for another it might be a certain type of stone, or part of a plant. Both practitioners will perform the same basic ritual, but will use

different objects. Symbols and glyphs specifically, symbols which are carved or engraved in Tribal Magic are very important, as are colors, certain types of feathers, stones, and other materials. A ritual that works for a specific tribal group may have no effect for another. Similarly, different tribes may use completely different rituals to accomplish the same end. Many practitioners also specialize in rituals of one particular culture or geographical area. Tribal Magic is very closely tied to nature, and to the region in which the ritual is being performed. Very little of it will work outside the American continent; practices from North America will work only moderately in Central or South America and vice versa because of the differences in symbolism and materials. Unlike the European methods of magic, Tribal Magic draws directly upon the creatures, minerals, plants, and other parts of nature; Tribal Magic represents, not humans using natural items to do as they please, but humans literally directing the power of nature in cooperation with the creatures and items that produce magic. In Tribal Magic, power is believed to exist in all things, living or otherwise; this power is often seen as alive and the source of magic. According to one member of the Wazhazhe Osage: So also is everything that exhibits power, whether in action, as the winds and drifting clouds, or in passive endurance, as the boulder by the wayside. For even the commonest sticks and stones have a spiritual essence which must be revered as a manifestation of the all-pervading mysterious power that fills the universe. The Lakota of the Plains believe that not only does the power exist, but that any object that acquires the power also becomes wakan and should be respected. Most Tribal Magic practitioners believe they must maintain strong ties with nature, with the sources of magic. If they abuse nature and power, nature will die and power will be taken away. Native Americans are renowned for their ability to adapt to changing environments; knowledge of Modern Magic is as useful as a knowledge of computers would be in the Muggle world. However, as with language, history, and beliefs, traditional Native American Tribal practices are enjoying a renewed interest with the present generation. Color meanings differ widely from one tribe to another; an entire research paper could be devoted to this topic. For example, among the Dineh, colors in their sand paintings usually refer to directions, and often have other symbolic meanings as well. White symbolizes the East, spiritual powers of various kinds, youth, or dawn. Black stands for the North, for old age, death, witchcraft, and night. Blue symbolizes the South, middle age, and summer, although in certain sand paintings it can also have negative meanings. Yellow stands for the West, for autumn, twilight, and maturity. This grew out of the use of hand signs as a form of communication for trading and other social interaction between tribes who spoke widely different verbal languages. Most of the hand signs used in Tribal Magic come more or less directly from those used by the Plains tribes, who developed an extensive vocabulary in the s and s. The tribes in this vast region spoke dozens of dialects representing no fewer than six different families of languages. Direct verbal communication was, obviously, extremely difficult. Most of the signs are simple and straightforward, although many have been invented to represent concepts rather than actual objects or motions. Most Tribal Magic rituals use or require music in some form, either vocal or instrumental, or both. This, of course, varies among tribes and the rituals themselves. The most commonly used, and easiest to produce, is vocalization. While few Medicine Men or Women receive formal voice lessons, most eventually become respectable or accomplished singers. Drumming is also common. Depending on the type of ritual, a Medicine Man or Woman may use the drum alone, or may require a trained individual or team of drummers to perform as part of the ceremony. Many rituals include rattles, which are made of different materials, depending on the area and purpose of the ritual. Rattles made of elm bark are used during Midwinter ceremonies among the Haudenosaunee Iroquois ; this ceremony results in a type of Protection Charm, and can also carry healing properties as well. Rattles made of gourds, turtle shell, hoof, horn, leather, and bone have also been used. Flutes are occasionally used, but this is much rarer. For one thing, the practitioner usually needs to have at least one hand free to perform hand signs, a difficult proposition under those circumstances. Unlike dance in modern-day Europe and America, dance in Tribal Magic is community-oriented and only partially used as entertainment. Men and Women dance separately, and generally use different steps. Dances are used as part of certain spells, or are an expression of gratitude to spirits and other sources of magic. These are items that hold power or actual spells. Examples of charms include stones, arrowheads, carved wood pieces, and so on, depending on the culture and the individual Medicine Man or Woman. For example, one Chahiksichahiks Pawnee medicine bundle contained a

pipe, tobacco, paints, feathers or other items from birds, and corn, plus various items of personal value to the owner. Probably one of the most readily identifying features of Native American Tribal Magic is the use of feathers for decoration and ceremonies. Again, a whole paper could be written on the various uses and meanings of feathers. Feathers may be dyed certain colors for rituals; some ceremonies call for notches to be cut in feathers, or for parts of the feather to be stripped. Masks are found in use all over the United States. Masks are made from a variety of materials, including wood, fabric, hide, and corn husks. Like petroglyphs and other symbols, masks are often used to represent various animals, spirits, or other providers of magic. The tribes of the Northwest Coast use masks in many ceremonies, but one of the best known instances of mask use is among the False Face Society of the Haudenosaunee. The masks often represent a disease or evil spirit, and are used in rituals warding off what would be considered Curses or Hexes in Modern Magic. See also the entry on Tobacco in the Magical Plants section. Probably the best known totems are found among the Northwest Coast tribes, who are world-famous for their totem poles and the totems painted and carved on houses and house posts. In many cases, the totem used by a Northwest Coast practitioner will represent a family animal ancestor; not surprisingly, people of a particular family tend to work magic best with an item from the family totem spirit. Often the bottom figure supports or holds up the other figures, making the bottom symbol quite important indeed. Despite the fact that very few Native American tribes developed written alphabets, most tribal groups used some form of symbols or glyphs. Symbols can be used for a variety of purposes: Petroglyphs found near rivers on the Northwest Coast, for example, are believed to have been used to insure that fish swam up certain rivers, or to call down rain. The rain would raise the river level and allow or encourage the fish to come upriver. In Tribal Magic rituals, symbols usually represent the animals, plants, spirits, and other sources of natural magic weather, directions, etc. Symbols range from the highly representational the symbol does not necessarily look like what it symbolizes to the obvious.

Chapter 2 : The Sugar Quill

The second problem is that Native American traditions are equated with magic. This is part of a long history of white Americans and Europeans trivializing native beliefs.

Magic in North America Part 1: In Uncategorized by Adrienne K. You can read that here. So this morning at 9am, part one of this mess was released. There are a number of things that stand out and deeply concern me, but the response to my critiques on my twitter timeline is even worse. This has the perfect storm of all of those categories. I really could write a dissertation about this, but I have a million papers to grade and work to do, so a quick rundown: Part 1 of MinNA, The 14th to 17th century, starts with this: Various modes of magical travel – brooms and Apparition among them – not to mention visions and premonitions, meant that even far-flung wizarding communities were in contact with each other from the Middle Ages onwards. The Native American magical community and those of Europe and Africa had known about each other long before the immigration of European No-Majs in the seventeenth century. They were already aware of the many similarities between their communities. The overall ratio of wizards to non-wizards seemed consistent across populations, as did the attitudes of No-Majs, wherever they were born. In the Native American community, some witches and wizards were accepted and even lauded within their tribes, gaining reputations for healing as medicine men, or outstanding hunters. However, others were stigmatised for their beliefs, often on the basis that they were possessed by malevolent spirits. Even in a fictional wizarding world. A legend grew up around the Native American Animagi, that they had sacrificed close family members to gain their powers of transformation. In fact, the majority of Animagi assumed animal forms to escape persecution or to hunt for the tribe. Such derogatory rumours often originated with No-Maj medicine men, who were sometimes faking magical powers themselves, and fearful of exposure. Where will this get us? Who benefits from this and why? What did I decide? I am performing a refusal. What you do need to know is that the belief of these things beings? It is connected to many other concepts and many other ceremonial understandings and lifeways. The other piece here is that Rowling is completely re-writing these traditions. Traditions that come from a particular context, place, understanding, and truth. Not by any stretch of the imagination. Here is how Rowling responded to questions online about the term: Native communities use reciprocity, respect, and relationships as benchmarks. So good luck with that. The Native American wizarding community was particularly gifted in animal and plant magic, its potions in particular being of a sophistication beyond much that was known in Europe. The most glaring difference between magic practised by Native Americans and the wizards of Europe was the absence of a wand. The magic wand originated in Europe. Wands channel magic so as to make its effects both more precise and more powerful, although it is generally held to be a mark of the very greatest witches and wizards that they have also been able to produce wandless magic of a very high quality. As the Native American Animagi and potion-makers demonstrated, wandless magic can attain great complexity, but Charms and Transfiguration are very difficult without one. This whole wandless magic thing is bugging me. AKA colonial narrative The response online today has been awful. This is not the way to learn about or be introduced to contemporary and living Native cultures. Also worthy of note is that Rowling is known for responding directly to fan questions on twitter, and overall being accessible to her fan base. Despite thousands of tweets directed at her about these concerns, she has not addressed it at all. So this is the first day of the writings, I truly shudder thinking about the glossy way that first contact and subsequent genocide is going to be addressed.

Chapter 3 : Hoodoo (folk magic) - Wikipedia

Native American magic is a term used to describe the type of magic practised by wizarding members of the indigenous peoples of the North American continent. Contrary to their European brethren, they primarily used magic wandlessly and are renowned for their proficiency with plant and animal magic.

Even voodoo seems weak compared to shamanism. USA We ask ancient spirits to fulfil your dreams. Why our spells work when others fail? We use the true spirits and powers of Mother Nature. We believe that nothing happens by chance in the universe. Everything we do has consequences, expected or not. Another part of our belief is that absolutely everything in the world is linked by unseen forces and spiritual bonds. As shamans, we have the skills to control these links and make many things happen. Tell us about your dreams or wishes, and we will study seriously the possibility to cast a spell to help you. What makes us really different from other spell casters? Being able to use the powers of magic is a natural gift inherited every two generations. Our forefathers have been involved in the Craft and magic arts for centuries. There have been shamans roaming in North America even before the first colons arrived from Europe. Our knowledge is the addition of many secrets gathered by our ancestors during centuries, and we are already transmitting our understanding of magic to our grandchildren to perpetuate our traditions and culture in the modern ages. How can we cast totally harmless spells? No backfires or bad surprises with us. As love is the central pillar of life, we specialize on love spells. We use very powerful love potions and rituals to obtain the best and fastest results in every circumstances. We can also remove a curse from you karma thanks to the ancestral techniques used since a long time by witch doctors. All along history, shamans have constantly proved their powers to the world. Today, we offer our service for you to get the purest and best spells to help you fix an issue.

Chapter 4 : racedaydvl.com | SPELLS - Real Ancient Native American Spells

The Native American wizarding community was particularly gifted in animal and plant magic, its potions in particular being of a sophistication beyond much that was known in Europe. The most glaring difference between magic practised by Native Americans and the wizards of Europe was the absence of a wand.

Kitty has been following an alternative spiritual path for seventeen years. American folk magic spans the entire countryside Source What is American Folk Magic? Folk magic is a term that is used to describe a set of magical practices that is usually practiced by "common folk" or country dwellers, to put it simply. Sometimes folk magic incorporates religious practices and beliefs, and sometimes it has its own set of traditions. Folk magic is a practice that can be found in almost every country, in almost every culture, all over the world. The United States of America is no exception to this rule. American folk magic comes in all shapes and sizes, and it can be found in every region of the U. A melting pot of superstitions, energy, and spiritual will Learn about the main types of American Folk Magic and some interesting facts behind each. An historical house in the Appalachians. A prime example of how people in the Appalachians lived in the early 20th century. Today we call it Appalachian Granny Magic because: Some sources claim this form of American Folk Magic is a mixture of Irish, Scottish, and Native practices, but that would mean we would be excluding the other cultures who have lived in the Appalachians for centuries. Italian and Welsh immigrants were also known to have flourished in the Appalachian region, particularly prior to the Great Depression. To put it simply, Appalachian Granny Magic is a very big blend of superstitions and magical practices that have been passed down from generation to generation of people living in the Appalachian Mountain range. For example, they would hang a horseshoe over their doorway to prevent evil spirits from entering. This practice most likely comes from the Irish immigrants, as they believed iron and other metals would ward off mischievous spirits and faeries. To this day many people all over the U. Healing ailments was a big practice in Appalachian Granny Magic. Most of the families and individuals living in the Appalachian Mountain range were not rich folk, so doctors were not common. The next best thing was to consult the local "granny" or midwife in order to acquire a healing remedy. This type of American folk magic lives on today in the Appalachians and throughout the country in various ways. Candles are used in many Hoodoo workings for various reasons. Source Hoodoo Perhaps the most well-known form of American folk magic originated with the African slaves in Colonial times and is called Hoodoo. There are other names for it such as root-work and conjure. Hoodoo is a magical practice that stemmed from a mixture of African and Native American supernatural traditions; however, it is NOT the same thing as Voodoo. Voodoo is a religion, not a magical practice; whereas, hoodoo is a magical practice and not really a religion. Hopefully that clarifies the two a bit for those who might be wondering. Now you might be thinking, how about voodoo dolls? In fact, "voodoo" dolls would be more appropriately termed "hoodoo" dolls; that being said, most hoodoo practitioners do not use dolls as a mainstay in their magical practices. The "mojo bag" is originally a hoodoo practice of adding contents to a bag that are meant for a certain purpose. Then the practitioner would "feed" the spirits in the bag with oils, liquor, herbs, whatever they had on hand in order to increase the power behind the spell. Hoodoo was used by African slaves and others in the Deep South in order to gain power over a bad situation and even for everyday needs such as drawing in money or keeping a lover faithful. And sometimes "war water" was used to send an enemy away These powders and waters were constructed of some sort of solvent and infused with various materials such as roots, herbs, powders, oils, etc. This practice has survived and is still used by some today in the Deep South and elsewhere in the U.

of over 1, results for "native american magic" Spirits of the Earth: A Guide to Native American Nature Symbols, Stories, and Ceremonies Aug 1,

Kitty has been independently researching and studying the fae for over 15 years. What or who is in that tree? Source Belief in Fairies Spans Cultures When we hear stories and older legends about fairies or the "wee folk," many of us usually get the picture of green pastures in Ireland or maybe the highlands of Scotland. How many people actually think of fairies being residents of the Americas? Did you know that many if not most of the Native American tribes, in both the United States and Canada, had their own beliefs in fairies? They called them "little people. It seems that almost every culture has their own version of fairies or "little people. Faeries in North America can be found in the highest boughs of the oldest trees. Because the little mummy was discovered in a cave, it was speculated that there was a tiny race of humans that lived in caves within the mountains. This little mummy was sitting upright and had a flattened skull. It also had very tan skin and sat about 7" tall. So, if it stood up it would have been a little over a foot tall! Could this little mummy have been proof of the "little people" so greatly believed in by the Native Americans? Unfortunately, the little mummy has disappeared since its discovery, so no further testing has been done on it since the s. Most scientists who have studied the photographs claim that it is simply the mummy of an anencephalic fetus. But the question was posed as to why the little mummy would have a full set of adult teeth? If someone was to turn this little mummy into science, would we find that there was such a thing as the "little people? Many of the townsfolk warn their children against going to this mountain, for fear that the little people will take them away. Remarkable stories of the Eskasoni people coming into contact or encountering these "little people" can be seen in the film. The Nimerigar were a race of little people who lived in the Rocky Mountains, specifically in the Pedro Mountains, and were also thought to live near the Wind River. The Shoshone believed that these little people were actually quite protective of their homes and would use bows and arrows as weapons. Of course, they were poisoned arrows. The little mummy found in the San Pedro Mountains is actually theorized to have been one of the Nimerigar who the Shoshone tribe so strongly believed in for many years. Menehune Source All the way on an island range in the Pacific, in our beautiful state of Hawaii, the Native Hawaiians also believed in a fairy race or "little people" that they referred to as the Menehune. The Menehune of Hawaii were thought to live in untouched forests and mountains on the Hawaiian islands. Legend has it that they were the main residents of the Hawaiian islands before Polynesian people came to reside there. They were also thought to have built the Menehune fishpond in Niunalu and the Kikiaola ditch near Waimea. Now, the Choctaw Natives also believed in the little people and called them the Kwanokasha. The natives were generally quite afraid of these little people. There was a legend that told of the Kwanokasha carrying away little boys to their caves in order to test their spirit. Three wisemen would wait at the cave for the Kwanokasha and the little Choctaw boy, and they would present the boy with three things: If the boy chooses the knife, he would be destined to be a killer. If he chooses the bag of poisonous herbs, he would only provide bad medicine to his people. But, if he chooses the bag of good healing herbs, he would be a very powerful medicine man to his people. Just like the Hawaiians and the Shoshone, the Choctaw also believed that the little people lived in caves. The Kwanokasha were thought to be between one to two feet tall. There were three kinds of little people to the Cherokee tribe: The Rock People were the malicious ones, stealing children and wreaking havoc because they feel that their space has been invaded. The Laurel People are friendly, but also mischievous, and like to play common tricks on us the bigger people. They say that the Laurel people will tangle your fishing line with a stick and make you think it is a huge fish, until you reel it in and see only a tiny stick. They want to make you laugh and keep you young-at-heart, just as they are. And, as for the Dogwood people, it is said that they are good-hearted and enjoy taking care of us when they can. Some even relate the Dogwood people to the Scottish "brownies. They were thought to have lived in the Pryor Mountains and may have given visions to Plenty Coups an early twentieth century Crow chief. According to some Crow Natives, due to a vision that the little people gave the Crow chief Plenty Coups, the little people are accredited with

keeping the Crow people safe and together. It is said by some members of the Crow that, even to this day, if they pass through the Pryor Gap, they will leave offerings to the little people in remembrance of their aid to the Crow nation. There are many more legends of the little people told by dozens of Native American tribes. Most of the time, the little people were feared, as they were unpredictable and mysterious to the Native Americans. In most of the legends if not all, these little people looked similar and acted in similar ways. Maybe the fairies of Ireland and various places in Europe were simply a type of little people that the Native Americans believed in. Whomever these little people actually are will probably never be known, but one thing is for sure: A Fairy Melting Pot It is my belief and understanding that there were fairies in North America before the white man came, and those are the little people that the Natives speak of in their legends. Some of these fairies that were brought over to North America from elsewhere could have included the Scottish Brownie, the Pixies, the Gnomes, and many more. This has created a melting pot of fairies in North America, very similarly to the way people have evolved on this continent. We have a melting pot of cultures, and so we, therefore, have a melting pot in the faerie realm as well. Have the little people of Native American beliefs disappeared? Many people, both native and new to this continent, have had encounters with these "little people" or what many call faeries or fairies. I am one of those people. Even in my suburban home in the Tampa Bay area in Florida, I have had three experiences with the "little people" or faeries. And, I believe in them, to say the least. My favorite fairy encounter story is one about a woman and her children. While the children were picnicking in the forest one day, the mother began hearing sounds of a very strange magnitude. The music got louder and closer and the mother asked her children if they heard it too. They said they did. The little girl, who is now a grown woman, admits that there was something even stranger than the sound of the music that day. As their car was driving away from the site of the experience, she looked back even though her mother told her not to and she saw a circle of little people, all dancing together and looking quite merry! Another story is one told to me by a woman on HubPages about her when she was a little girl. The little girl and her sister awoke one morning to see a tiny group of faeries dancing above the wall of their toy shelf. They were tiny, with wings, and seemed to be quite friendly and happy. To this day, the woman swears that fairies indeed exist. Are the fairies with wings related to the little people of Native American legends, or are they two entirely separate beings? Do the little people of Native American legends actually have some sort of ties with human beings or are they otherworldly beings? We might never find the answers to these questions. But, if you ask me Why ruin a good thing? If we were to find a living little person or a living fairy, society and the world would simply experiment and exploit it until the magic was gone. So, for now, the idea of fairies and little people will remain alive in my imagination and in my reality, too. [Read More About Fairies:](#)

Chapter 6 : black magic | Native American Renaissance

Native american indian symbols meaning I would only recommend a native american symbol as a tattoo if it is a strong part of your heritage, but to each his own.

Work offers fresh opportunities right now, rewarding you for all your hard work. A problem concerning a friend or neighbor may cause you to delay travel or other plans. Today is one of the best days of the month to embark upon new endeavors. Your inner self never felt as connected with the outside world as it does today. Some reasonable changes to your looks, attitude and surrounding will reap benefits. Take care not to overdo it but enjoy! Go out and be with others. This is an ideal moment to make some new and useful connections. Deal with domestic troubles as they arise, looking to relatives for help. You may feel like the reins of life are beyond your control. You are waiting for others to notice your talents and poise. Share your ideas and go after the success you seek. Pressing decisions hang in the balance now. Ask your elders for their input. Look over contracts closely as you initiate new business plans. There is an ideal moment for sales or trade. Avoid making decisions regarding jobs and career as you are not in your best mood today. Take a day off for some much needed respite. Mend fences at home. Meditate on options available to you and new ideas slowly taking concrete shape in your mind. Consult your friends and well-wishers regarding your future plans. Hard work and dedication will help on the job, where you may find yourself surrounded by competition. Take care of your health and remain focused to avoid costly accidents. To give real service, you must add something which cannot be bought or measured with money -- and that is sincerity and integrity. The outside world fascinates and delights you right now. A repair or renovation requires your attention. Enjoy leisure time with friends and partaking of networking opportunities but be cautious with money. Communication and effective listening is crucial right now. Make all decisions carefully today. Remain rational and you will not be misled. Be judicious with your resources and the make the most of what you have. Wise investments will pay off. If you wish to succeed now, make perseverance your bosom friend, experience your wise counselor, caution your elder brothers, and hope your guardian genius. Jump at the chance to travel or to study something new. Be diplomatic in your relationship with a father or father figure. Legal affairs may need to be tied up but good fortune will soon be yours. That it will not come again makes the day electrifying and there is a need for spontaneity in decision making. There may be a mishap and something might achieve its destiny. Avoid brushing things beneath the rug and face things as they are. LEO July 23 - August 22 No matter how stressed you feel, avoid vices as they are only causing you further harm. Research the problem that is on your mind - you may mind some fresh insights. The guilt arising out of lies and secrets will interfere with peace at home so come clean. You feel like you can read minds right now. Use that feeling to connect positively with others. You need emotional contact with others today. Your ability to reach out to people will help you both personally and professionally. You now draw up expansive plans for the future. Back these up with commitment and hard work and you will be unstoppable. Your dedication and work ethic have been noticed. Your openness is the key to your success today. Children or grandparents may require your care. Share your creativity with others and enjoy leisure time or romance with a significant other. Avoid gambling or risky ventures. Rely on your intelligence and you will feel poised and fulfilled. Tend to your responsibilities at home and in your community and enjoy the resulting goodwill. You feel emotionally and financially secure. Memories of the past, some bitter, some sweet, will be on your mind and will help you establish the foundations of a strong and formidable future. Let bygones be bygones. Long term planning always helps. Your plans may be upended by some conflict at home or some needed repair. Take time to weigh all decisions carefully. Introspection is the order of the day. Prepare wisely to be on time for appointments today. Visiting and communicating with others will be a highlight of the day. Today will be a success for those working in artistic fields. A good time to socialize and renew your connections. The separation is painful but change is inevitable. Take time to elaborate your spiritual beliefs and confide in those closest to you. Avoid risky relationships and those looking to deceive you. A healthy sense of skepticism can be useful in times when you are most vulnerable. This is an ideal time to revive old friendships. You may feel a strong desire to be part of a

social group. Be more outgoing and expressive. Reach out to old friends and to relatives. It will help you feel more connected and in touch with those around you. After plenty of hard work, you are being acknowledged for your contributions and diligence. More obstacles may present themselves so be ready to continue to be diligent. Newfound freedom empowers you at all levels. Spiritually and intellectually you feel free. An adventure or task breaks the monotony of recent days. You are at your best when you apply introspection to the choices before you. This is a time for a new beginning. A new career opportunity may be headed your way. Enjoy the good fortune you are experiencing now but set some money aside. A loss of wealth or income may be inevitable. You are trying to get in touch with your true self right now.

Chapter 7 : Magical Native American - TV Tropes

The Magic Arrows. There was once a young man who wanted to go on a journey. His mother provided him with sacks of dried meat and pairs of moccasins, but his father said to him: "Here, my son, are four magic arrows.

March 7, Comments Remember back in June when it was announced that the new Harry Potter prequel-of-sorts had an American Wizarding school? Remember how I was concerned? Basics of my argument were: The problem, Jo can I call you Jo? I hope so , is that we as Indigenous peoples are constantly situated as fantasy creatures. Think about Peter Pan, where Neverland has mermaids, pirates and Indians. Or on Halloween, children dress up as monsters, zombies, princesses, disney characters and Indians. Up until that point, there was a coordinated effort through assimilation policies, missionary systems, and cultural genocide to stamp out these traditions, and with them, our existence as Indigenous peoples. Because the other piece I deal with on this blog is the constant commodification of our spiritual practices too. As someone who owns a genuine time-turner , I know that marketing around Harry Potter is a billion dollar enterprise, and so I get nervous thinking about the marketing piece. Actual audible cussing in my office. History has many secrets. The official story is never the full story. Look beyond the surface, and you will find another world parallel to our own. A secret world, where magic is real. Ilvermorny, skinwalkers, witch trials, and the magic congress of the United States of America. Everything you know is about to change. Magic in North America. A series of original stories by writer JK Rowling. Read them exclusively at Pottermore. Harry Potter was such a formative series for me, and holds such a deep place in my heart and to see and hear this feels like such a slap in the face to me and other Native Potter nerds. Accompanying the narration are images of a Native man in a breech cloth who transforms into an Eagle: And screaming girls being burned alive. Native spirituality and religions are not fantasy on the same level as wizards. These beliefs are alive, practiced, and protected. Even the visual imagery of the only humans shown in the trailer being a Native man and burning girls places the two too close for comfort. We fight so hard every single day as Native peoples to be seen as contemporary, real, full, and complete human beings and to push away from the stereotypes that restrict us in stock categories of mystical-connected-to-nature-shamans or violent-savage-warriors. How in the world could a young person watch this and not make a logical leap that Native peoples belong in the same fictional world as Harry Potter? Meaning they have deep roots in our spiritual beliefs, hold sacred power, and connect us to our ancestors. I want to address what I already see as the flipside of this argument: Would I rather see Indigenous peoples erased? Is there a way they can be represented in this that is not harmful? I want Native peoples to be able to represent ourselves. I love the idea of Indigenous science fiction, of indigenous futurisms, of indigenous fanfiction, and indigenous characters in things comics and superhero storylines. I know it can be done, and it can be done right and done well. But it has to be done carefully, with boundaries respected ie not throwing around Skinwalkers casually in a trailer , and frankly, I want Native peoples to write it. If there are any Native people that worked with Rowling on this, feel free to reach out. Read the earlier post: Lots of comments and emails this time around reminding me that the other books have many highly problematic aspects as well.

Chapter 8 : Magic (supernatural) - Wikipedia

The lore of the Native American Indians is rich with symbolism and mysticism. They were the first people to inhabit this country and they lived in harmony for many years without distraction or discord.

The ability to manifest a bow and arrow made of pure spirit energy? A subtype of Ethnic Magician. Native Americans or a race meant to be an expy of them who possess powers because of their ethnicity. Usually involves influence over nature, animals, or other spirit powers. Quite often, the Native in question will be dressed very "traditionally" even in modern settings. May sometimes speak-um Tonto Talk. Overlap with Badass Native is far from uncommon. This is often a form of Positive Discrimination. Works often use this trope to promote a "positive" image of Native Americans rather than accurately portraying their culture or developing them as characters. Like Noble Savage , this trope can have obvious Unfortunate Implications. It furthers stereotypes of Native Americans If this character is a superhero, see Captain Ethnic. See also Magical Negro and Magical Asian. Contrast with Hollywood Natives. Laughing Bull qualifies on the grounds that his people are from Earth originally. Actually, just about any indigenous people sufficiently Closer to Earth can fit this trope. Stardust Crusaders , and his Stand "Ebony Devil" allows him to "curse" people by having a doll he controls remotely attack them, so long as they injure him first. Sara Nome in Macross Zero. She gets fought over because of her magical power which is actually just that Protoculture technology recognizes and reacts to her because of her blood type. The Mayans of the South Pacific have a rich belief system, but many of their traditions have been forgotten with westernization something that had already been started many years prior to the events of the OVA, as opposed to happening immediately. Sara comes to hate the rest of the world when the Unification War between the UN and anti-UN decide to make her village the latest battlefield. A giant Native American, last of his tribe, and the most powerful psychic of the world, with Tetsuo-like telekinetic attacks. While not overly mystical, they are physically superior to most humans aside from those with inherited genetic enhancements Headdliners. In episode three of Sentou Yousei Yukikaze , Rei meets one of the engineers that made the titular aircraft. The novel and manga further flesh out his backstory: The manga also contradicts his anime backstory by making him out to be a rather violent individual who got into fights a lot which bit him hard when he got stabbed in the chest, necessitating his artificial heart. A particularly egregious example lies in Forge, a dyed-in-the-wool hard-core technology builder, who was studying to be a shaman before his mutant powers manifested and later ended up using magic against a mystically-charged adversary. Danielle Moonstar of the New Mutants provides a mild subversion. Blessed with suck indeed. Amusingly, Thomas Fireheart is a literal example, being a shape-shifting were-puma and protector of his tribe. He later turns out to be the only person in the whole multiverse who can hurt the Beyonder besides God , but then a Retcon fixed all that. Michael Twoyoungmen, aka Shaman of Alpha Flight , is a magical shaman. His daughter Elizabeth inherited magical powers as well and became the super heroine Talisman. Australian Aborigines in the Marvel U are similarly portrayed. Gateway was both far more mystical than Talisman he never spoke AND subverted the trope by being an airplane pilot in the alternate reality of The Age of Apocalypse. Captain America becomes one of these in a What If? On the other hand, this trope was averted by Scalphunter and Harpoon, two members of the Marauders, opponents of the X-Men. Neither one did anything magical, one being a technology-builder and the other being able to charge things with explosive energy, and like the rest of the Marauders were evil. She even "enlisted" a former Firestorm adversary, Black Bison , to help her scheme. She also had luck powers. As Christopher Bird said, "Her powers are turning into spirit animals and super-gambling skills. If her weakness turned out to be liquor, how wrong would that be? Aquaman archnemesis Ocean Master was both half-Native American and an Evil Sorcerer in the Post-Crisis continuity, yet subverts the tropeâ€™his magic powers come not from his native heritage, but from having sold his soul to the very Christian demon lord Neron. The elves in ElfQuest are arguably modeled on native Americans and are literally magical. The elves are a varied bunch, and none of them are strict Fantasy Counterpart Cultures. The Gliders are kind of unclassifiable. Played with in the initial Lucifer miniseries, with the teenaged Rachel Begai. Nevertheless, thanks to her shamanic heritage she does possess a considerable

degree of intuition which comes in handy on the quest for Lucifer, not for her. Apache leader Wasserstein of Give Me Liberty. Played with in Scalped. Certain characters Grandma Poor Bear, for instance have an inherent connection to this vaguely magical background. He received his powers from his grandfather, the tribal shaman, and was given a magical fur cloak that enabled him to fly. A runaway young man in Beasts of Burden can understand and speak animal. Everybody knows Red Indian Spirit Guides are wise and compassionate spirit entities who work with mediums out of compassion for the human race, and pass on the pure wisdom of their earthly lives, right? Well, a new medium has arisen in Ankh-Morpork. And her Guides are the other sort of Indian. Ones to whom the word not-an-Apache is cognate with target, victim or To be tied upside-down over a roaring fire until their skulls explode. In a series of Emergency! Pocahontas is considered by some to be particularly egregious because they took a historical figure and gave her cute animal friends and a spirit guide. Pocahontas has fairly blatant magic, too: She is also ridiculously friendly to all animals: She also has enough charisma to convert John Smith to her ways within hours of meeting him. In reality it seems to have gone quite the other way. Pocahontas converted to Christianity, changed her name to Rebecca, and married settler John Rolfe. Seems she went White-man in a big way. Then again, charisma and cute animal friends are to be expected from a Disney Princess. Technically, the character of Yzma is this trope, but her magic is never given any particular ethnic flavour; she just has potions that do magic stuff. In Pocahontas Golden Films the Indians can talk to birds and have a living canoe for Films "Live-Action Brotherhood of the Wolf Has Mani, who can do all kinds of things, like talk to animals, fight, and track anything. That was a parody of a more straightforward example: Mystic Native American high-steel workers in Wolfen. The mysticism aspect is not really present in the novel. Black Robe gives an extremely educated and unromanticized view of the differences between Algonquin, Huron, and Christian religious beliefs. The natives neither come off as Closer to Earth or a Cargo Cult , although Mestigoit the Algonquin shaman is unabashedly hilarious. An Aztec gives the hero a magic belt that gives him all the powers of a puma, including flying. Subverted because the actual Native American is a Badass Normal and the "magic" is alien super-technology. Despite having the belt and super-powers, the hero stays only one notch above utter coward, while his Aztec sidekick does all the work of actually defeating the bad guy. The two main characters of Dead Man play around with this a bit. The trope is played fairly straight in that Nobody believes his companion to be THAT William Blake , somehow returned to the world in an almost messianic capacity in the original meaning, at least: When Neeson gives him money anyway, he discards the coins. Done in a deleted scene in Swing Vote , which may be why it was deleted Averted with Kicking Wing from Joe Dirt. Parodied in all three of the Crocodile Dundee films, which depicted relatively accurate Australian aborigines who have assimilated into "white" culture without losing their own cultural trappings. He then checks his rolex watch and hurries on his way, albeit with a few stumbles in the dark as he grumbles how he hates being in the bush. The same character shows up again in the first sequel and intentionally plays the image up in order to intimidate the henchmen of two Columbian thugs. In the third film, when Mick is picking up his son from school he runs into an aboriginal man in full traditional garb. Got outta that tree alright, eh? Now how could you possibly know about that already? My people have ways of talking that no white man can understand! Jimmy Looks Twice has a reputation for shape shifting, but the film keeps it sufficiently ambiguous. By the end of the film, said federal agent also fits the trope, to an extent. And spoofed by tribal police officer and Deadpan Snarker Walter Crow Horse, who claims that he heard a message on the wind that the protagonist was exceeding the speed limit. Later when the federal agent has a vision, Horse gets rather annoyed because he has never had one! Johnny Sixtoes in Desert Heat. Divines information from lighting fires and talking to the smoke, as well as looking at the moon and listening to the wind. Walkabout had a young aboriginal boy who fit this perfectly, to the point of a senseless suicide. Billy senses the presence of the alien long before anyone else does. Averted in Dances with Wolves. Tonto has elements of this in The Lone Ranger , especially in his manner of dress and during his plot exposition.

Chapter 9 : Native American Beliefs in the 'Little People' or Fairies | Exemphore

Magic in North America Part 1: Ugh. The most glaring difference between magic practised by Native Americans and the wizards of Europe was the absence of a wand.

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Hoodoo is the practice of spirituality carried to the United States by West Africans as the result of the transatlantic slave trade. The extent to which hoodoo could be practiced varied by region and the temperament of the slave owners. Enslaved Africans of the Southeast, known as the Gullah, as well as those in Louisiana, were people who enjoyed an isolation and relative freedom that allowed for retention of the practices of their West African ancestors. Rootwork or hoodoo, in the Mississippi Delta where the concentration of enslaved Africans was dense, was practiced but under a large cover of secrecy. The word hoodoo stems from Hudu, which is the name of a language and a Ewe tribe in Togo and Ghana. The hoodoo could be manifest in a healing potion, or in the exercise of a parapsychological power, or as the cause of harm which befalls the targeted victim. Spells are dependent on the intention of the practitioner and "reading" of the client. In traditional West African thought, the goal of all human endeavor was to achieve balance. For example, though there are strong ideas of good versus evil, cursing someone to cause their death might not be considered a malignant act. One practitioner explained it as follows: On this matter Zora Hurston stated, "The way we tell it, hoodoo started way back there before everything. Six days of magic spells and mighty words and the world with its elements above and below was made. By blending the ideas laid out by the Christian Bible, the faith is made more acceptable. This combines the teachings of Christianity that Africans brought to America were given and the traditional beliefs they brought with them. The newest work on Hoodoo lays out a model of hoodoo origins and development. Those traits included naturopathic medicine, ancestor reverence, counter clockwise sacred circle dancing, blood sacrifice, divination, supernatural source of malady, water immersion and spirit possession. These traits allowed Culturally diverse Africans to find common culturo-spiritual ground. According to the author, hoodoo developed under the influence of that complex, the African divinities moved back into their natural forces, unlike in the Caribbean and Latin America where the divinities moved into Catholic saints. This work also discusses the misunderstood "High John the Conqueror root" and myth as well as the incorrectly-discussed "nature sack. Hurston developed this idea in her novel *Moses, Man of the Mountain*, in which she calls Moses, "the finest hoodoo man in the world. Moses conjures, or performs magic "miracles" such as turning his staff into a snake. However, his greatest feat of conjure was using his powers to help free the Hebrews from slavery. This emphasis on Moses-as-conjurer led to the introduction of the pseudonymous work the Sixth and Seventh Books of Moses into the corpus of hoodoo reference literature. This is particularly evident given the importance of the book *Secrets of the Psalms* in hoodoo culture. The Bible, however, is not just a source of spiritual works but is itself a conjuring talisman. It can be taken "to the crossroads", carried for protection, or even left open at specific pages while facing specific directions. This informant provides an example of both uses: Hoodoo is purported to help people attain power or success "luck" in many areas of life including money, love, health, and employment. Contact with ancestors or other spirits of the dead is an important practice within the conjure tradition, and the recitation of psalms from the Bible is also considered spiritually influential in hoodoo. Homemade powders, mojo hands, oils, and talismans form the basis of much rural hoodoo, but there are also some successful commercial companies selling various hoodoo products to urban and town practitioners. These are generally called spiritual supplies, and they include herbs, roots, minerals, candles, incense, oils, floor washes, sachet powders, bath crystals, icons, aerosols, and colognes. Many patent medicines, cosmetics, and household cleaning supplies for mainstream consumers have been aimed also at hoodoo practitioners. Some products have dual usage as conventional and spiritual supplies, examples of which include the Four Thieves Vinegar, [19] Florida Water, [20] and Red Devil Lye. According to gardener and glass bottle researcher Felder Rushing, the use of bottle trees came to the Old South from Africa with the slave trade. Bottle trees were an African tradition, passed down from early

Arabian traders. They believed that the bottles trapped the evil spirits until the rising morning sun could destroy them. The use of blue bottles is linked to the "haint blue" spirit specifically. Glass bottle trees have become a popular garden decoration throughout the South and Southwest. The mobility of black people from the rural South, to more urban areas in the North, is characterized by the items used in hoodoo. Whites and especially Jewish pharmacists opened their shops in black communities and began to offer items both asked for by their black customers, as well as things they themselves felt would be of use. Europe[edit] Throughout the African-American community one finds Christian symbolism and prayer, which made it a natural addition to the similar symbolism of hoodoo. Mirroring the hoodoo concept of the Bible-as-talisman, the book itself proposes to be a protective amulet: Though its authorship is attributed to Moses, the oldest manuscript dates to the midth century. Its importance in hoodoo among a few practitioners is summarized as follows: In the Americas, the worship of the Vodoun loa is syncretized with Roman Catholic saints.