
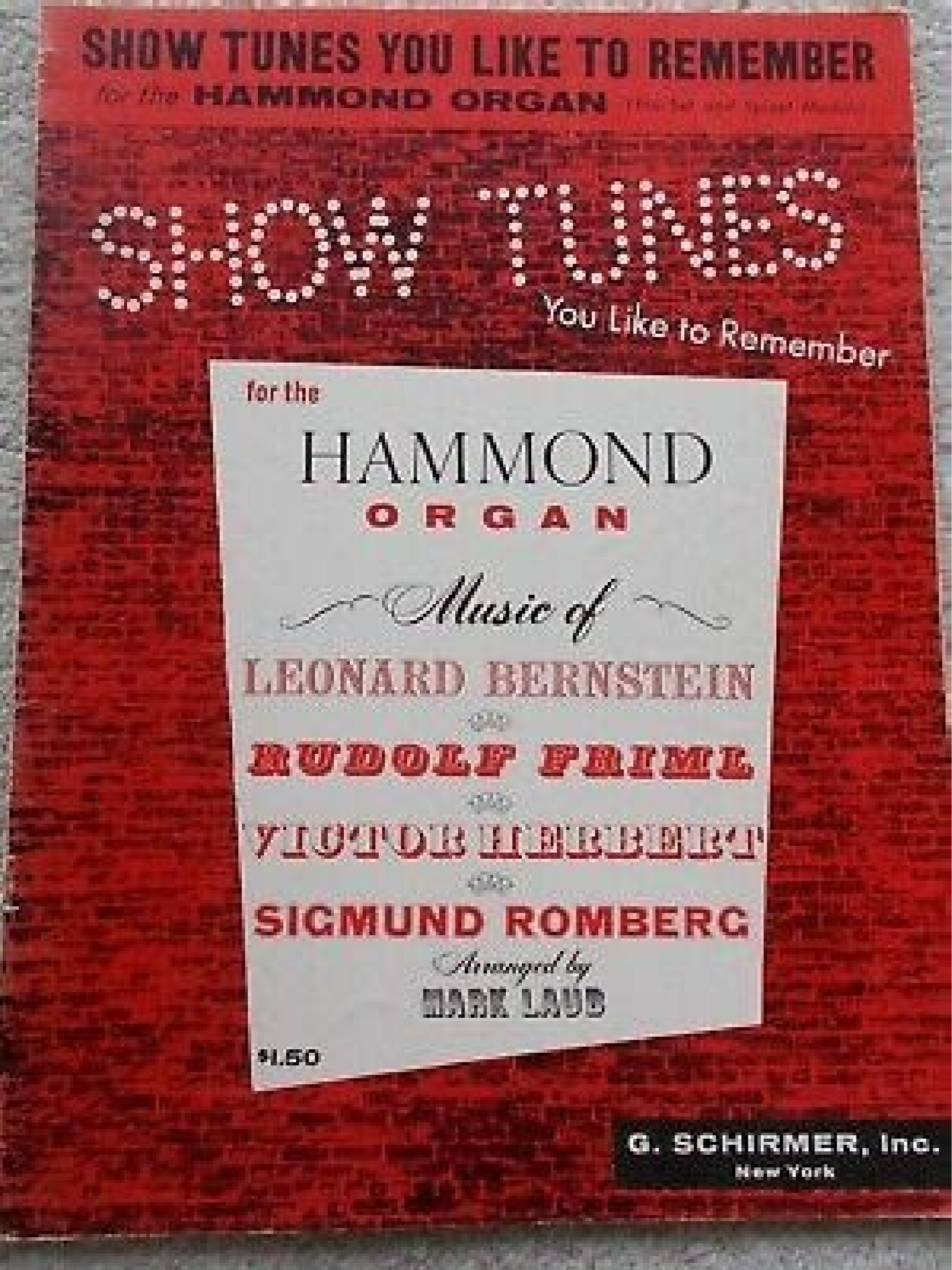


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had resented the fact that he was not called in. But there he was, facing into a cold dry wind and squinting at the last sunlight, ready to bury a red wool blanket while the faces of his parishioners were in shadow with the last warmth of the sun on their backs." Irony is a literary device used to convey meaning to a phrase quite different than—in fact, often Topics for Further StudyResearch the historical experiences of Native Americans by reading the introduction to Geary Hobson's anthology *The Remembered Earth* or portions of *Major Problems in American Indian History*, edited by Albert Hurtado and Peter Iverson. But the priest remains an outsider, suspicious of “some perverse Indian trick—something they did in March to insure a good harvest”. This is of course wholly alien to Catholic thinking, which sees death in terms of the individual rather than the group and which looks at it as one sinful mortal’s final, critical meeting with his Maker, in which it is hoped that the blessing symbolized by the holy water will help. It is part of the mastery of this short story that Silko only lightly suggests all this in her spare, highly controlled narrative, in which she hardly enters into the protagonists’ minds. Later he ends up being a good friend of the native priest and becomes part of the Christian community in India. The landscape of the story with its arroyos and mesas is an integral part of the story. As the priest of a Native American parish, Father Paul must oversee the Catholics in his region. One illustration of this is the following passage: “The priest approached the grave slowly. He also understands that the spirit of the law is more important than the letter of the law. The importance of ritual in Pueblo Indian life is emphasized at the beginning of the story when Leon and Ken, after finding old Teofilo dead, immediately observe the first stages of the funeral rites. The result was “The Man to Send Rain Clouds,” which was quickly published in New “The Man to Send Rain Clouds” returns to themes of creativity and community. There is no hint of the narrator’s personal voice as each character is presented. He adhered to both the new and old ways: he wore mainstream American clothing, but also wore his white hair long in tethraditional Indian manner and still believed in the old ways. But she does not tell us what the medicine men do at the important event of the funeral in Teofilo’s home. Unable to think of anything else, she decided to write about this incident and to try to imagine the scene and how the people had felt. In an interview she has stated: “Oral literatures of the indigenous populations worldwide contain (these) kind of valuable insights. The tribe occupied the site of what is now called Laguna by the early 1500s. When Leon asks him to use holy water at Teofilo’s burial service, he at first refuses, but he later sprinkles the water on the grave. Teofilo/Teofilo is “the man to send rain clouds,” the old man who is found dead under the big cottonwood tree. Only when this is done is one prepared to deal with the problems of the present. In fact, understanding her re-vision and reinterpretation of personal and tribal memory leads us past the easy impulse to call Storyteller a collage, a family album, or pastiche, on into a conception of its unity and significance as a literary work. 325-55.Krupet, Arnold. But there he was, facing into a cold dry wind and squinting at the last sunlight, ready to bury a red wool blanket while the faces of his parishioners were in shadow with the last warmth of the sun on their backs.His fingers were stiff, and it took him a long time to twist the lid off the holy water. He looked at the red blanket, not sure that Teofilo was so small, wondering if it wasn’t some perverse Indian trick—something they did in March to ensure a good harvest—wondering if maybe old Teofilo was actually at the sheep camp corraling the sheep for the night. On the one hand, as Ortiz has written, “Indian traditions exist in, and are primarily to be understood in relation to, space; they belong to the place where the people exist or originated,” their existence being likened metaphorically to that of a plant. This is contrasted in the story with traditional Catholic thinking, which in Seyersted’s words, “looks at (death) as one sinful mortal’s final, critical meeting with his Maker, in which it is hoped that the blessing symbolized by the holy water will help.”. Hence, for Father Paul, the sprinkling of holy water has a much “The theme of death and time is also central to “The Man to Send Rain Clouds,” different significance than Leon’s belief that it will simply quench the spirit’s thirst on its way to the other world.Apart from its thematic concerns and its cultural context, Silko’s short story stands out as a technically masterful story. “The Man to Send Rain Clouds” returns to themes of creativity and community. Around 1860 and 1870, George H. After founding Old Laguna (Kawaik) around 1400, they issued invitations to other pueblos to join them. For example, she gives us such local details as that Leon ties a gray feather in Teofilo’s hair and that he paints the old man’s face with stripes of certain colors. Teofilo’s funeral is performed in the traditional Native American way until Leon’s wife suggests to her husband that he should ask the priest to sprinkle holy water on the grave. And he adds: “time in its linear, historical dimension. In seeing anew, Silko expresses a deeply unified view of the world, reclaiming as central to her craft the tribe, the significance of ordinary women’s and men’s lives, and the set of values arising from the female power of the primary Keresan deities. In the one riddle she leaves us with—Father Paul is reminded of something, but does not know what, when the water immediately disappears into the sand—she seems to suggest that he is on the verge of understanding the impossibility of Christianizing this proud, independent, “foreign” people who look to Mt. Taylor, looming up behind the graveyard, as a holy shrine and who have decorated most of the walls of the church in which he works with signs of thunder, clouds, and rainbows. Writers such as Leslie Marmon Silko are published to critical and commercial acclaim and become an important part of the American literary scene.1990s: Native American writers continue to offer insightful perspectives on American life. To avoid this unhappy prospect, a prayer feather is attached to the hair of the deceased, and his face is painted so that the he will be recognized in the next world. However, Silko advocates a return to the essence rather than to the precise form of these rituals and traditions, which must be adapted continually to meet new challenges. The spirit returns to its source and returns bringing rain clouds to the community, staving off drought. Some versions indicate that after pausing at Zia, they were joined by the head of the Parrot clan, who decided to take his people southward with them. After finding Teofilo’s body, Leon does not talk about it. Additional immigration occurred during the 1690s, when the Lagunas were joined by Indians from the Rio Grande, probably fleeing both drought and the hostility of the Spanish after the Pueblo Rebellion in 1680 and the renewed uprising in 1696. is unimportant” compared to “cyclical, rhythmic time, time viewed as a series of endlessly repeating cycles, on the model of the seasons or, again, plants” (Indian Historian, Winter 1977. After reconsideration the priest, still confused about his role the ceremony, changes his mind and sprinkles the grave with the holy water:The priest approached the grave slowly. The reference to the Catholic church’s “twin bells from the King of Spain” is important as it points to the history of the Pueblo’s initial encounter with Christianity. She says, “When I say indigenous people I mean people that are connected to the land for, let’s say, a thousand or two thousands years.” She further adds that one can see similarities in some of the struggles of indigenous peoples in Africa, in the Americas, and in Asia. DanielsonDanielson teaches English at Lane Community College in Eugene, Oregon. “Storyteller: Grandmother Spider’s Web,” in *Journal of the Southwest*, Vol. and Catherine T. He is not lost, just redefined within the community as a Kat’sina spirit associated with the cloud beings who bring rain.[A. At home, Leon informs his family of Teofilo’s death with few words. Scholar A. Even when Christianity was introduced, it was incorporated into older Pueblo rites. House of Many Rooms, New York: Harper, 1958.Further ReadingDanielson, Linda L. But high and northwest the blue mountains were still in snow. When they have completed these tasks, Leon smiles and says, “Send us rain clouds, Grandfather.” Returning to the pueblo with the body under a tarpaulin, they meet Father Paul, who is led to believe that Teofilo is alive and well at camp. For more than 12,000 years the Pueblo had lived in the region and traditional religious beliefs permeated every aspect of life. This work provides an interesting thematic parallel to “The Man to Send Rain Clouds.”both a Pueblo and as a mixed-blood person who has the ability and freedom to see Laguna from the outside. At one point excited and full of plans for his Native American parish, Father Paul finds the reality of working in an Indian parish very different from what he had expected. Leslie Marmon Silko 1969Author BiographyPlot SummaryCharactersThemesStyleHistorical ContextCritical OverviewCriticisSourcesFurther ReadingWritten in 1967 and published two years later in the *New Mexico Quarterly*, “The Man to Send Rain Clouds” established Silko as a brilliant new Native American writer. “ A. Also, she is an artist who wants to apply her imagination to the telling of tales, and to her, the essence of this particular incident is the story of this instance of cultural clash with the feelings and ideas involved.To be sure, she does want us to see that these are Laguna rituals and attitudes. They ritually paint his face and take his body, wrapped in a red blanket, to their home for a traditional Pueblo funeral ceremony. Skillful use of adjectives and attention to detail are the hallmarks of Silko’s descriptions. In 1981 she was awarded a John D. So he won’t be thirsty.” Father Paul protests that a Christian burial would require the“What we have in the story are two different ideas of death, or rather, of our whole existence.“Last Rites and a heritage. LaVonne Ruoff sees this theme as central to “The Man to Send Rain Clouds.” Per Seyersted views the story as an example of Silko’s ability to perceive life from a dual perspective: as a Pueblo and as a mixed-blood person who can perceive Laguna from the outside. For instance, “The big cottonwood tree stood apart from a small grove of winterbare cottonweeds which grew in the wide, sandy arroyo. 2-17.SourcesDanielson, Linda L. The skillful mixture of narration and dialogue also maintains the reader’s interest. For one thing, she doubts that the informants (among whom were some of her own ancestors) always gave the scholars the true story, and more important, their reports are dead to her compared to the living reality of what she has heard and seen and felt herself. This place I am from is everything I am as a writer and human being.” And she has also said (in *Laguna Woman*):’ I suppose at the core of my writing is the attempt to identify what it is to be a half-breed or mixed blooded person; what it is to grow up neither white nor fully traditional Indian.” It is as if she is saying that she is wholly a Laguna Pueblo and will write about the place where she grew up, but that at the same time she is a mixed-blood and therefore has been given the ability and the freedom to see Laguna also from the outside. Although the pueblo was not subjected to as many attacks from the Spanish as the Rio Grande pueblos, it was forced to surrender in 1692 after an attack by the troops of Governor Diego de Vargas.Concerning the mixture of people who settled at Laguna, Parsons comments that “it is not surprising that Laguna was the first of the pueblos to Americanize, through intermarriage” (Elsie Clews Parsons, *Pueblo Indian Religion*, 1939). In the quiet dignity of the telling of this moving tale, Silko makes it clear that she is an intelligent writer and a born storyteller.Source: Per Seyersted, in Leslie Marmon Silko, *Boise State University*, 1980, pp. Using the age-old Indian technique of telling the non-Indian only what they want him to know, Leon and Ken answer the priest’s questions about the old man’s welfare ambiguously enough to keep him from learning about Teofilo’s death. He does not strictly follow the Indian ways, but adds a new element by asking the Catholic priest to sprinkle holy water on Teofilo’s grave. In Pueblo culture, it is believed that neglect of tribal rituals can result in death and sickness, because the ghost returns without blessings, having been unable to enter the other world. When Leon asks the priest to participate in the burial ceremony, Father Paul looks with tired, unseeing eyes at the “glossy missionary magazine. Her writings are included in the syllabus of various American literature courses in high schools and colleges. Leon asks the Catholic priest to participate in the community’s Indian rites. *Yellow Woman and a Beauty of the Spirit*, Simon and Schuster, 1996. .

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