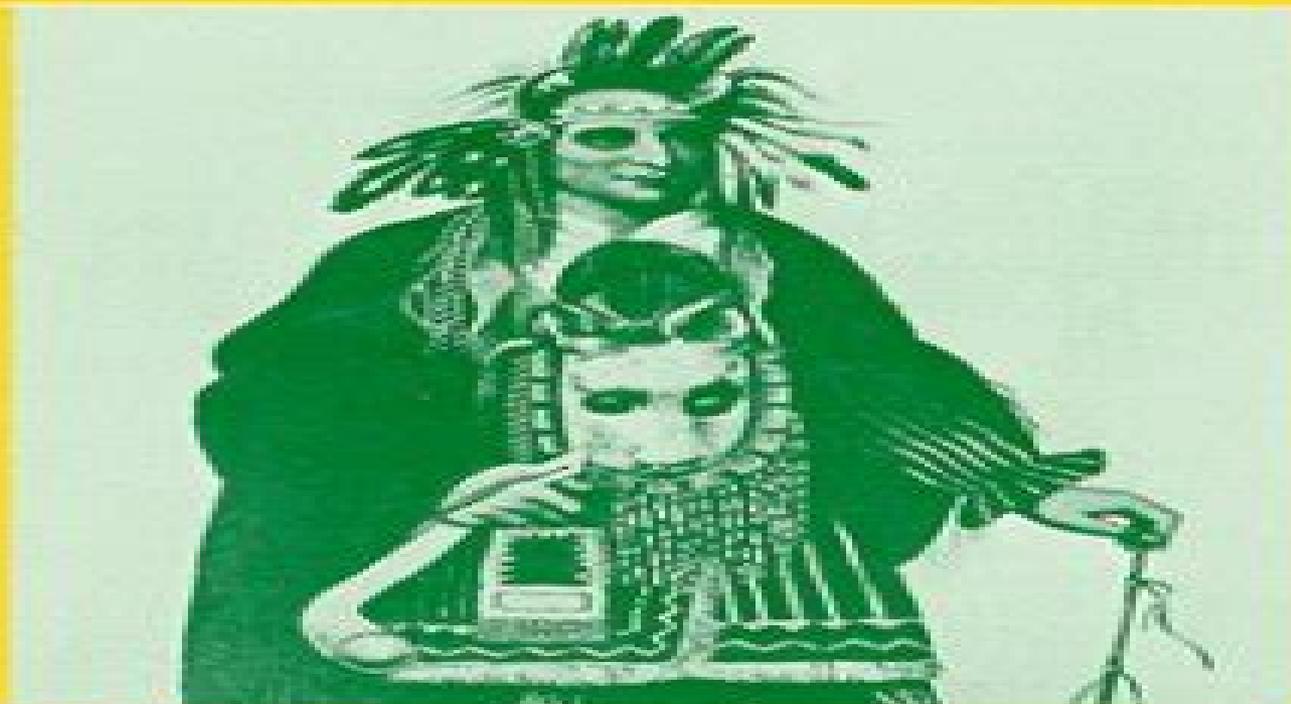


Revised and Expanded Edition

# THE CHIPPEWA AND THEIR NEIGHBORS

A study in ethnohistory



**Harold Hickerson**

with review essay and bibliographical supplement by  
Jennifer S.H. Brown and Laura L. Peers

# Chippewa And Their Neighbors A Study In Ethnohistory

**Anthony S. Fauci**



## **Chippewa And Their Neighbors A Study In Ethnohistory:**

The Chippewa and Their Neighbors Harold Hickerson,1985

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**Traditional Ojibwa Religion and Its Historical Changes** Christopher Vecsey,1983 Describes Criteria for Determining what was TOR Ojibwa History CM to the Ojibwas Ojibwa Responses to CM The Ojibwa Person Living The Manitos Nanabozho Ojibwa Relations with the Manitos Puberty Fasting Disease Health Religious Leadership Midewiwin Diverse Religious Movements The Loss of TOR Maps charts

**The Ojibwa of Western Canada 1780-1870** Laura Peers,2009-09-08 Among the most dynamic Aboriginal peoples in western Canada today are the Ojibwa who have played an especially vital role in the development of an Aboriginal political voice at both levels of government Yet they are relative newcomers to the region occupying the parkland and prairies only since the end of the 18th century This work traces the origins of the western Ojibwa their adaptations to the West and the ways in which they have coped with the many challenges they faced in the first century of their history in that region between 1780 and 1870 The western Ojibwa are descendants of Ojibwa who migrated from around the Great Lakes in the late 18th century This was an era of dramatic change Between 1780 and 1870 they survived waves of epidemic disease the rise and decline of the fur trade the depletion of game the founding of non Native settlement the loss of tribal lands and the government s assertion of political control over them As a people who emerged adapted and survived in a climate of change the western Ojibwa demonstrate both the effects of historic forces that acted upon Native peoples and the spirit determination and adaptive strategies that the Native people have used to cope with those forces This study examines the emergence of the western Ojibwa within this context seeing both the cultural changes that they chose to make and the continuity within their culture as responses to historical pressures The Ojibwa of Western Canada differs from earlier works by focussing closely on the details of western Ojibwa history in the crucial century of their emergence It is based on documents to which pioneering scholars did not have access including fur traders and missionaries journals letters and reminiscences Ethnographic and archaeological data and the evidence of material culture and photographic and art images are also examined in this well researched and clearly written history

Centering Anishinaabeg Studies Jill Doerfler,Niigaanwewidam James Sinclair,Heidi Kiiwetinepinesiik Stark,2013-02-01 For the Anishinaabeg people who span a vast geographic region from the Great Lakes to the Plains and beyond stories are vessels of knowledge They are bagijiganan offerings of the possibilities within Anishinaabeg life Existing along a broad narrative spectrum from aadizookaanag traditional or sacred narratives to dibaajimowinan histories and news as well as everything in between storytelling is one of the central practices and methods of individual and community existence Stories create and understand survive and endure revitalize and persist They honor the past recognize the present and provide visions of the future In remembering re making and re writing stories Anishinaabeg storytellers have forged a well traveled path of agency resistance and resurgence Respecting this tradition this groundbreaking anthology features twenty four contributors who utilize creative and critical

approaches to propose that this people's stories carry dynamic answers to questions posed within Anishinaabeg communities, nations, and the world at large. Examining a range of stories and storytellers across time and space, each contributor explores how narratives form a cultural, political, and historical foundation for Anishinaabeg Studies. Written by Anishinaabeg and non-Anishinaabeg scholars, storytellers, and activists, these essays draw upon the power of cultural expression to illustrate active and ongoing senses of Anishinaabeg life. They are new and dynamic bagijiganan revealing a viable and sustainable center for Anishinaabeg Studies: what it has been, what it is, what it can be.

**Red Cliff, Wisconsin** Howard D. Paap, 2013-06-01. **Red Cliff, Wisconsin: A History of an Ojibwe Community, Volume 1** is the story of the first three hundred and more years of the Ojibwe people in the Chequamegon Bay region of western Lake Superior. This volume covers the Ojibwe's arrival, the coming of the French, English, and Americans, and concludes with 1854 and the advent of the reservation era. Telling the history of the first people in the area, Howard Paap expertly shows how the early French traders and the English and Americans who eventually resettled the land affected the Ojibwe people. Using treaties and writings from the era, he also explores the forces at work on either side in the long history of Chequamegon Bay and the surrounding areas. Through it all, he shows objective compassion for those caught in between the governments' wishes and those of the people.

**The Historiography of the Provincial Norths** Lakehead University, Centre for Northern Studies, 1996. **Ethnohistory**, 1994. **Papers of the ... Algonquian Conference**, 2002. **Wild Rice and the Ojibway People** Thomas Vennum, 1988. Publisher description: Wild rice has always been essential to life in the Upper Midwest and neighboring Canada. In this far-reaching book, Thomas Vennum Jr. uses travelers' narratives, historical and ethnological accounts, scientific data, historical and contemporary photographs, and sketches of his own field work and the words of Indian people to examine the importance of this wild food to the Ojibway people. He details the technology of harvesting and processing from seventeenth-century reports through modern mechanization. He explains the important place of wild rice in Ojibway ceremony and legend and depicts the rich social life of the traditional rice camps. And he reviews the volatile issues of treaty rights and litigations involving Indian problems in maintaining this traditional resource. A staple of the Ojibway diet and economy for centuries, wild rice has now become a gourmet food. With twentieth-century agricultural technology and paddy cultivation, white growers have virtually removed this important source of income from Indian hands. Nevertheless, the Ojibway continue to harvest and process rice each year. It remains a vital part of their social, cultural, and religious life.

**Farming the Cutover** Robert J. Gough, 1997. **Farming the Cutover** describes the visions and accomplishments of these settlers from their perspective. People of the cutover managed to forge lives relatively independent of market pressures, and for this they were characterized as backward by outsiders, and their part of the state was seen as a hideout for organized crime figures. State and federal planners, county agents, and agriculture professors eventually determined that the cutover could be engineered by professional and academic expertise into a Progressive social model, and the lives of its inhabitants improved. By 1940, they had begun to implement public policies

that discouraged farming and they eventually decided that the region should be depopulated and the forests replanted By exploring the history of an eighteen county region Robert Gough illustrates the travails of farming in marginal areas He juxtaposes the social history of the farmers with the opinions and programs of the experts who sought to improve the region Significantly what occurred in the Wisconsin cutover anticipated the sweeping changes that transformed American agriculture after World War II *An Introduction to Cultural and Social Anthropology* Peter B. Hammond,1978 **Great Lakes Archaeology** Ronald J. Mason,1981 Originally published in 1981 this comprehensive work is an account of Great Lakes peoples prehistoric protohistoric and early historic **The Ojibwas** Helen Hornbeck Tanner,1976 Presented as a guide to reliable sources and studies in particular fields of the general literature on the Ojibwas **The Life Story of a Dakota Man** Eric Lee Buffalohead,1999 **Reference Encyclopedia of the American Indian** Barry T. Klein,1978 *Canadiana* ,1990 *A History of the Indians of the United States* Floyd A. O'Neil,Gregory Coyne Thompson,1979 *Marking Place and Creating Space in Northern Algonquian Landscapes* John William Norder,2003 *The Spirits are Drunk* Jordan D. Paper,1995 The Spirits are Drunk presents Chinese religion as a complex singular construct that is the basis of Chinese culture and civilization from its inception to the present It focuses on the development and role of ecstatic religious experience and on the importance of the feminine in religious perceptions Topics include the underlying structure of Chinese religion through the analysis of ritual interpretations of the ritual decor of protohistoric sacrificial vessels in relation to ecstatic experience the comparative study of myths and symbols the development and interrelationships of shamanism mediumism and the mystic experience the role of ecstatic religious experience in the arts and aesthetics the importance of female deities female roles in ritual and the understanding of Christianity and Christian scriptures in China

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