



Chippewa Customs

JA Banks



Chippewa Customs:

CHIPPEWA CUSTOMS FRANCES DENSMORE, 1929

Chippewa Customs Frances Densmore, 2025-06-20 Frances

Densmore's Chippewa Customs is a foundational ethnographic study of Ojibwe Chippewa life rituals and traditions. Compiled from fieldwork in the early 20th century, the book documents ceremonies, social roles, child rearing, food practices, music, and oral storytelling, offering a rare, respectful portrayal of Indigenous life before widespread cultural disruption. Densmore's work, though framed by her time, strives for accuracy and empathy, preserving valuable cultural knowledge through firsthand accounts and recorded songs. It remains an essential resource for students of Native American history, anthropology, and cultural preservation.

Chippewa Customs Frances Densmore, 1929. Using information obtained between 1907 and 1925 from members of the Chippewa tribe, the Bureau of American Ethnology and the United States National Museum, the book describes various Chippewa customs. Information collected on six reservations in Minnesota and Wisconsin and the Manitou Rapids Reserve in Ontario, Canada, is provided concerning the tribe's name, totemic system, phonetics, dwellings, clothing, treatment of the face, hair care and arrangement, food, health measures, care, naming, government, pastimes, and playthings of children, puberty, courtship, and marriage, death, burial, and mourning, significance of dreams, Midewiwin stories and legends, music, dances, charms, games, the industrial year, chiefs' right of revenge, war customs, transportation methods, measuring time, distance, and quantity, exchange of commodities within the tribe, payment of annuity, traders, and trading posts, making and using fire pipes, bows and arrows, snowshoes, making of pitch, torches, canoes, twine, fish nets, weaving mats, bags, bands, blankets of rabbit skin, and head ornament of moose hair, netting of belts, basketry, pottery, dyes, tanning, glue, musical instruments, drum, rattle, flute, clapper, articles made of stone, bone, and wood, applique work, memory devices, picture writing, decorative arts, and beadwork. Portraits, black and white illustrations, and reminiscences of the informants are provided throughout the book. NQA Microfiche cat records.

Chippewa Customs Frances Densmore, 1970-02-01 **Chippewa**

Customs (Classic Reprint) Frances Densmore, 2017-09-15. Excerpt from Chippewa Customs: The villages at Grand Portage and Grand Marais on the north shore of Lake Superior were visited; specimens and data were collected, and at the former place an interesting ceremony was witnessed. The following year a trip was made to a primitive group of Chippewa living on Vermilion Lake and to the Leech Lake and White Earth Reservations in Minnesota. The study of Chippewa music for the Bureau of American Ethnology was begun in 1907. The material herewith presented was collected on the White Earth, Red Lake, Cass Lake, Leech Lake, and Mille Lac Reservations in Minnesota, the Lac Court Oreilles Reservation in Wisconsin, and the Manitou Rapids Reserve in Ontario, Canada; the work continuing until 1925. The writer gratefully acknowledges the faithfulness of her Chippewa friends and especially the assistance of her principal interpreter, Mrs. Mary Warren English, which began in 1907 and continued during the work at White Earth. Assistance has also been received from members of the staff of the Bureau of American Ethnology and the United States National Museum in their special fields of research. About

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Chippewa Customs, by Frances Densmore. [Bureau of American Ethnology Bulletin 86.] United States. Congress. House, 1927

Chippewa Customs [with List of Authorities Cited], 1929

Chippewa customs/by Frances Densmore 1867-1957 Frances Densmore,

Chippewa Customs. New York Frances Densmore, 1929

Ogimaag Cary Miller, 2010-11-01 Cary Miller's Ogimaag Anishinaabeg Leadership 1760-1845 reexamines Ojibwe leadership practices and processes in the late eighteenth and early nineteenth centuries At the end of the nineteenth century anthropologists who had studied Ojibwe leadership practices developed theories about human societies and cultures derived from the perceived Ojibwe model Scholars believed that the Ojibwes typified an anthropological type of Native society one characterized by weak social structures and political institutions Miller counters those assumptions by looking at the historical record and examining how leadership was distributed and enacted long before scholars arrived on the scene Miller uses research produced by Ojibwes themselves American and British officials and individuals who dealt with the Ojibwes both in official and unofficial capacities By examining the hereditary position of leaders who served as civil authorities over land and resources and handled relations with outsiders the warriors and the respected religious leaders of the Midewiwin society Miller provides an important new perspective on Ojibwe history

Hide, Wood, and Willow Deanna Tidwell Broughton, 2019-06-13 For centuries indigenous communities of North America have used carriers to keep their babies safe Among the Indians of the Great Plains rigid cradles are both practical and symbolic and many of these cradleboards combining basketry and beadwork represent some of

the finest examples of North American Indian craftsmanship and decorative art This lavishly illustrated volume is the first full length reference book to describe baby carriers of the Lakota Cheyenne Arapaho and many other Great Plains cultures Author Deanna Tidwell Broughton a member of the Oklahoma Cherokee Nation and a sculptor of miniature cradles draws from a wealth of primary sources including oral histories and interviews with Native artists to explore the forms functions and symbolism of Great Plains cradleboards As Broughton explains the cradle was vital to a Native infant s first months of life providing warmth security and portability as well as a platform for viewing and interacting with the outside world for the first time Cradles and cradleboards were not only practical but also symbolic of infancy and each tribe incorporated special colors materials and ornaments into their designs to imbue their baby carriers with sacred meaning Hide Wood and Willow reveals the wide variety of cradles used by thirty two Plains tribes including communities often ignored or overlooked such as the Wichita Lipan Apache Tonkawa and Plains M tis Each chapter offers information about the tribe s background preferred types of cradles birth customs and methods for distinguishing the sex of the baby through cradle ornamentation Despite decades of political and social upheaval among Plains tribes the significance of the cradle endures Today a baby can still be found wrapped up and wide eyed supported by a baby board With its blend of stunning full color images and detailed information this book is a fitting tribute to an important and ongoing tradition among indigenous cultures North Star State Anne J. Aby,2002 Primitive Man ,1928 *BUREAU OF AMERICAN ETHNOLOGY* ,1930 **Education** ,1930

Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution

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National Museum **Exploration of the Burton Mound at Santa Barbara, California** John Peabody Harrington,1928

Chippewa Customs Book Review: Unveiling the Power of Words

In a world driven by information and connectivity, the power of words has become more evident than ever. They have the ability to inspire, provoke, and ignite change. Such could be the essence of the book **Chippewa Customs**, a literary masterpiece that delves deep into the significance of words and their impact on our lives. Written by a renowned author, this captivating work takes readers on a transformative journey, unraveling the secrets and potential behind every word. In this review, we will explore the book's key themes, examine its writing style, and analyze its overall effect on readers.

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Table of Contents Chippewa Customs

1. Understanding the eBook Chippewa Customs
 - The Rise of Digital Reading Chippewa Customs
 - Advantages of eBooks Over Traditional Books
2. Identifying Chippewa Customs
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Chippewa Customs
 - User-Friendly Interface
4. Exploring eBook Recommendations from Chippewa Customs
 - Personalized Recommendations
 - Chippewa Customs User Reviews and Ratings
 - Chippewa Customs and Bestseller Lists
5. Accessing Chippewa Customs Free and Paid eBooks

- Chippewa Customs Public Domain eBooks
 - Chippewa Customs eBook Subscription Services
 - Chippewa Customs Budget-Friendly Options
6. Navigating Chippewa Customs eBook Formats
 - ePub, PDF, MOBI, and More
 - Chippewa Customs Compatibility with Devices
 - Chippewa Customs Enhanced eBook Features
 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Chippewa Customs
 - Highlighting and Note-Taking Chippewa Customs
 - Interactive Elements Chippewa Customs
 8. Staying Engaged with Chippewa Customs
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Chippewa Customs
 9. Balancing eBooks and Physical Books Chippewa Customs
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Chippewa Customs
 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
 11. Cultivating a Reading Routine Chippewa Customs
 - Setting Reading Goals Chippewa Customs
 - Carving Out Dedicated Reading Time
 12. Sourcing Reliable Information of Chippewa Customs
 - Fact-Checking eBook Content of Chippewa Customs
 - Distinguishing Credible Sources
 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development

- Exploring Educational eBooks
14. Embracing eBook Trends
- Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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