



CHIEF
Daniel
Bread

and the Oneida Nation
of Indians of Wisconsin

Laurence M. Hauptman · I. Gordon McLester III

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Chief Daniel Bread The Oneida Nation O:

Chief Daniel Bread and the Oneida Nation of Indians of Wisconsin Laurence M. Hauptman, L. Gordon McLester, 2002 Chief Daniel Bread 1800-1873 played a key role in establishing the Oneida Indians presence in Wisconsin after their removal from New York yet no monument commemorates his deeds as the community's founder Laurence M Hauptman and L Gordon McLester III redress that historical oversight connecting Bread's life story with the nineteenth century history of the Oneida Nation Bread was often criticized for his support of acculturation and missionary schools as well as for his working relationship with Indian agents however when the Federal Menominee treaties slashed Oneida lands he fought back taking his people's cause to Washington and confronting President Andrew Jackson The authors challenge the long held views about Eleazer Williams's leadership of the Oneidas and persuasively show that Bread's was the voice vigorously defending tribal interests [The Wisconsin Oneidas and the Episcopal Church](#) L. Gordon McLester III, Laurence M. Hauptman, Kenneth Hoyan House, 2019-05-02 This unique collaboration by academic historians Oneida elders and Episcopal clergy tells the fascinating story of how the oldest Protestant mission and house of worship in the upper Midwest took root in the Oneida community Personal bonds that developed between the Episcopal clergy and the Wisconsin Oneidas proved more important than theology in allowing the community to accept the Christian message brought by outsiders Episcopal bishops and missionaries in Wisconsin were at times defenders of the Oneidas against outside whites attempting to get at their lands and resources At other times these clergy initiated projects that the Oneidas saw as beneficial a school a hospital or a lace making program for Oneida women that provided a source of income and national recognition for their artistry The clergy incorporated the Episcopal faith into an Iroquoian cultural and religious framework the Condolence Council ritual that had a longstanding history among the Six Nations In turn the Oneidas modified the very form of the Episcopal faith by using their own language in the Gloria in Excelsis and the Te Deum as well as by employing Oneida in their singing of Christian hymns Christianity continues to have real meaning for many American Indians The Wisconsin Oneidas and the Episcopal Church testifies to the power and legacy of that relationship [Seven Generations of Iroquois Leadership](#) Laurence M. Hauptman, 2022-12-12 In Seven Generations of Iroquois Leadership Laurence M Hauptman traces the past 200 years of the Six Nations history through the lens of the remarkable leaders who shaped it Focusing on the distinct qualities of Iroquois leadership Hauptman reveals how the Six Nations have survived in the face of overwhelming pressure Celebrated figures such as Governor Blacksnake Cornelius Cusick and Deskaheh are juxtaposed with less well known but nonetheless influential champions of Iroquoian culture and sovereignty such as Dinah John Hauptman's survey includes over thirty contemporary women highlighting the important role female leaders have played in Iroquois survival throughout history to the present day The book offers historical and contemporary portraits of leaders from all six Iroquois nations and all regions of modern day Iroquoia **The Oneida Indians in the Age of Allotment, 1860-1920** Laurence M. Hauptman, L. Gordon

McLester,2006 The Oneida Indians already weakened by their participation in the Civil War faced the possibility of losing their reservation their community s greatest crisis since its resettlement in Wisconsin after the War of 1812 The Oneida Indians in the Age of Allotment 1860 1920 is the first comprehensive study of how the Oneida Indians of Wisconsin were affected by the Dawes General Allotment Act of 1887 the Burke Act of 1906 and the Federal Competency Commission created in 1917 Editors Laurence M Hauptman and L Gordon McLester III draw on the expertise of historians anthropologists and archivists as well as tribal attorneys educators and elders to clarify the little understood transformation of the Oneida reservation during this era Sixteen WPA narratives included in this volume tell of Oneida struggles during the Civil War and in boarding schools of reservation leaders and of land loss and other hardships under allotment This book represents a unique collaborative effort between one Native American community and academics to present a detailed picture of the Oneida Indian past

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