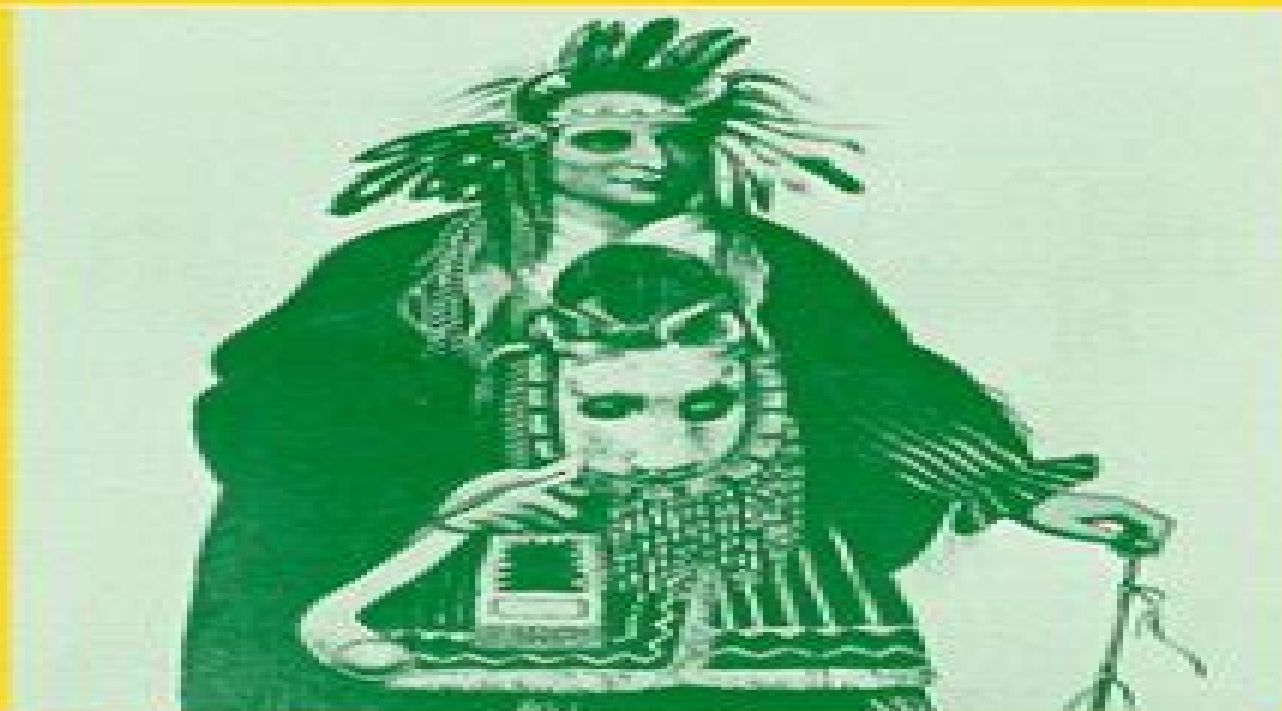


Revised and Expanded Edition

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

The Chippewa And Their Neighbors A Study In Ethnohistory

Laura Peers



The Chippewa And Their Neighbors A Study In Ethnohistory:

The Chippewa and Their Neighbors Harold Hickerson,1985 **The Cadottes** Robert Silbernagel,2020-05-13 The Great Lakes fur trade spanned two centuries and thousands of miles but the story of one particular family the Cadottes illuminates the history of trade and trapping while exploring under researched stories of French Ojibwe political social and economic relations Multiple generations of Cadottes were involved in the trade usually working as interpreters and peacemakers as the region passed from French to British to American control Focusing on the years 1760 to 1840 the heyday of the Great Lakes fur trade Robert Silbernagel delves into the lives of the Cadottes with particular emphasis on the Ojibwe French Canadian Michel Cadotte and his Ojibwe wife Equaysayway who were traders and regional leaders on Madeline Island for nearly forty years In **The Cadottes A Fur Trade Family on Lake Superior** Silbernagel deepens our understanding of this era with stories of resilient remarkable people **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 **Hidden in Plain Sight** Cora J. Voyageur,David Newhouse,Dan

Beavon,2011-10-08 The acclaimed and accessible Hidden in Plain Sight series showcases the extraordinary contributions made by Aboriginal peoples to Canadian identity and culture This collection features new accounts of Aboriginal peoples working hard to improve their lives and those of other Canadians and serves as a powerful contrast to narratives that emphasize themes of victimhood displacement and cultural disruption In this second volume of the series leading scholars and other experts pay tribute to the enduring influence of Aboriginal peoples on Canadian economic and community development environmental initiatives education politics and arts and culture Interspersed are profiles of many significant Aboriginal figures including singer songwriter and educator Buffy Sainte Marie politician Elijah Harper entrepreneur Dave Tuccaro and musician Robbie Robertson Hidden in Plain Sight continues to enrich and broaden our understandings of Aboriginal and Canadian history while providing inspiration for a new generation of leaders and luminaries **The**

Subarctic Indians and the Fur Trade, 1680-1860 Colin Yerbury,2011-11-01 Using the accounts of fur traders explorers officials and missionaries Colin Yerbury documents the profound changes that swept over the Athapaskan speaking people of the Canadian subarctic following European contact He challenges with a rich variety of historical documents the frequently articulated view that there is a general cultural continuity from the pre contact period to the twentieth century Leaving to the domain of the archaeologists the pre historic period when all the people of the vast area from approximately 52N to the edge of the tundra and from Hudson Bay to Alaska were hunters fishers and gatherers subsisting entirely on native resources Yerbury focuses on the Protohistoric and Historic Periods The ecological and sociocultural adaptations of the Athapaskans are explored through the two centuries when they moved from indirect contact to dependency on the Hudson Bay trading posts For nearly one hundred years prior to 1769 when North West Company traders began to establish trading relationships in the heart of Athapaskan territory contacts with Europeans were almost entirely indirect conducted through Chipewyan middlement who jealously guarded their privileged access to the posts The boundaries of the indirect trade areas fluctuated owing to intertribal rivalries but generally the hardships of travel over great distances prevented the Athapaskans from establishing direct contact with the posts The pattern was only broken by the gradual expansion of the traders themselves into new regions But as Yerbury shows it is a mistake to believe significant sociocultural change only began when posts were established In fact technological changes and economic adjustments to facilitate trade had already transformed Athapaskan groups and integrated them into the European commercial system by the opening of the Historic Era The Early Fur Trade Period 1770 1800 was characterized by local trade centered on a few posts where Indians were simultaneously post hunters trappers and traders as well as middlemen But the following Competitive Trade Period before the amalgamation of the fur companies in 1821 saw ruinous and violent feuding which had devastating effects on traders and natives alike During these years there were great qualitative changes in the native way of life and the debt system was introduced Finally in the Trading Post Dependency Period monopoly control brought peace and stability to the native population through the formation of

trading post bands and trapping parties in the Athapaskan and Mackenzie Districts This regularization of the trade and proliferation of new commodities represented a further basic transformation in native productive relations making trade a necessity rather than a supplement to furnishing native livelihoods By detailing this series of changes The Subarctic Indians and the Fur Trade 1680 1860 furthers understanding of how the Hudson s Bay Company and then government officials came to play an increasing role that the Dene themselves now wish to modify drastically **Ojibwe Singers** Michael David McNally,2009 In the early nineteenth century Protestant missionaries promoted the translation of evangelical hymns into the Ojibwe language regarding this music not only as a shared form of worship but also as a tool for rooting out native cultural identity But for many Minnesota Ojibwe today the hymns emerged from this history of material and cultural dispossession to become emblematic of their identity as a distinct native people Author Michael McNally uses hymn singing as a lens to view culture in motion to consider the broader cultural processes through which Native American peoples have creatively drawn on the resources of ritual to make room for survival integrity and a cultural identity within the confines of colonialism

Making Relatives of Them Rebecca Kugel,2023-09-12 Kinship as an organizing principle gives structure to communities and cultures and it can vary as widely as the social relationships organized in its name Making Relatives of Them examines kinship among the Great Lakes Native nations in the eventful years of the late eighteenth and early nineteenth century revealing how these Indigenous peoples understanding of kinship in complex relationship with concepts of gender defined their social political and diplomatic interactions with one another and with Europeans and their descendants For these Native nations Wyandot Shawnee Delaware Miami Ojibwe Odawa Potawatomi Dakota Menomini and Ho chunk the constructs and practices of kinship gender and social belonging represented a daily lived reality They also formed the metaphoric foundation for a regionally shared Native political discourse In at least one English translation Rebecca Kugel notes Indigenous peoples referred to the kin based language of politics as the Custom of All the Nations Clearly defined yet endlessly elastic the Custom of All the Nations generated a shared vocabulary of kinship that facilitated encounters among the many Indigenous political entities of the Great Lakes country and framed their interactions with the French the British and later the Americans Both the European colonizers and Americans recognized the power encoding symbolism of Native kinship discourse Kugel tells us but they completely misunderstood the significance that Native peoples accorded to gender a misunderstanding that undermined their attempts to co opt the Indigenous discourse of kinship and bend it to their own political objectives A deeply researched finely observed work by a respected historian Making Relatives of Them offers a nuanced perspective on the social and political worlds of the Great Lakes Native peoples and a new understanding of those worlds in relation to those of the European colonizers and their descendants **The Voice of the Crane Echoes Afar** Theresa M. Schenck,1997 Examines origins social organization and political structure of the Ojibwa and challenges many interpretations of previous histories of their sociopolitical development Uses linguistic and documentary sources as well as

recorded oral traditions to explain the process by which other groups joined the Ojibwa and describes sociopolitical organization of the patrilineal totemic bands that were the basic unit of Ojibwa society throughout the pre reservation period Disproves the existence of large multi clan villages in prehistoric times and discusses the role of the fur trade in maintaining traditional Ojibwa culture Includes a glossary Annotation copyrighted by Book News Inc Portland OR

Law and Religious Pluralism in Canada Richard J. Moon, 2009-05-01 Law and Religious Pluralism in Canada seeks to elucidate the complex and often uneasy relationship between law and religion in democracies committed both to equal citizenship and religious pluralism Leading socio legal scholars consider the role of religious values in public decision making government support for religious practices and the restriction and accommodation by government of minority religious practices They examine such current issues as the legal recognition of sharia arbitration the re definition of civil marriage and the accommodation of religious practice in the public sphere

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