

The Role Of Conjuring In Saulteaux Society

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Delve into the profound significance of conjuring within Saulteaux society, exploring how these traditional practices shaped their cultural beliefs, social structures, and spiritual well-being. Understand the multifaceted role that conjuring played, from healing and protection to divination and community guidance, as a vital element of Indigenous spirituality.

These articles serve as a quick reference for both beginners and advanced learners.

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The Role of Conjuring in Saulteaux Society

This book is a volume in the Penn Press Anniversary Collection. To mark its 125th anniversary in 2015, the University of Pennsylvania Press rereleased more than 1,100 titles from Penn Press's distinguished backlist from 1899-1999 that had fallen out of print. Spanning an entire century, the Anniversary Collection offers peer-reviewed scholarship in a wide range of subject areas.

The Role of Conjuring in Saulteaux Society

The Midewiwin is the traditional religious belief system central to the world view of Ojibwa in Canada and the US. It is a highly complex and rich series of sacred teachings and narratives whose preservation enabled the Ojibwa to withstand severe challenges to their entire social fabric throughout the 19th and 20th centuries. It remains an important living and spiritual tradition for many Aboriginal people today. The rituals of the Midewiwin were observed by many 19th century Euro-Americans, most of whom approached these ceremonies with hostility and suspicion. As a result, although there were many accounts of the Midewiwin published in the 19th century, they were often riddled with misinterpretations and inaccuracies. Historian Michael Angel compares the early texts written about the Midewiwin, and identifies major, common misconceptions in these accounts. In his explanation of the historical role played by the Midewiwin, he provides alternative viewpoints and explanations of the significance of the ceremonies, while respecting the sacred and symbolic nature of the Midewiwin rituals, songs, and scrolls.

Preserving the Sacred

This volume of selected papers celebrates the sixtieth birthday of Dr. A. Irving Hallowell.

Culture and Experience

First Published in 1997. Routledge is an imprint of Taylor & Francis, an informa company.

North American Indian Music

"In the 1930s anthropologist Sister M. Inez Hilger traveled to nine reservations in Minnesota, Wisconsin, and Michigan to record traditional Chippewa (Ojibway) methods of raising children. Her intriguing study captures the essential details of Chippewa child life-and provides a comprehensive overview of a fascinating culture. A new introduction by Jean M. O'Brien, assistant professor of history and American Indian studies at the University of Minnesota, assesses Hilger's contributions in this book, which was first published in 1951."-- Back cover.

Chippewa Child Life and Its Cultural Background

In *Ojibwe Stories from the Upper Berens River* Jennifer S. H. Brown presents the dozens of stories and memories that A. Irving Hallowell recorded from Adam (Samuel) Bigmouth, son of Ochiipwamoshiish (Northern Barred Owl), at Little Grand Rapids in the summers of 1938 and 1940. The stories range widely across the lives of four generations of Anishinaabeg along the Berens River in Manitoba and northwestern Ontario. In an open and wide-ranging conversation, Hallowell discovered that Bigmouth was a vivid storyteller as he talked about the eight decades of his own life and the lives of his father, various relatives, and other persons of the past. Bigmouth related stories about his youth, his intermittent work for the Hudson's Bay Company, the traditional curing of patients, ancestral memories, encounters with sorcerers, and contests with cannibalistic windigos. The stories also tell of vision-fasting experiences, often fraught gender relations, and hunting and love magic—all in a region not frequented by Indian agents and little visited by missionaries and schoolteachers. With an introduction and rich annotations by Brown, a renowned authority on the Upper Berens Anishinaabeg and Hallowell's ethnography, *Ojibwe Stories from the Upper Berens River* is an outstanding primary source for both First Nations history and the oral literature of Canada's Ojibwe peoples.

Ojibwe Stories from the Upper Berens River

This study describes & analyzes traditional Ojibwa religion & the changes it has undergone through the last three centuries. It emphasizes the influence of Christian missions to the Ojibwas in effecting religious changes, & examines the concomitant changes in Ojibwa culture & environment through the historical period. Taking into account relevant ethnological & historical data, the author's primary aim has been to understand: (1) (synchronically) aboriginal Ojibwa religion & (2) (diachronically) how it has changed through time. Contents: Review of Sources Regarding Ojibwas; Criteria for Determining What Was Traditional Ojibwa Religion; Ojibwa History; Christian Missions to the Ojibwas; Ojibwa Responses to Christian Missions; The Ojibwa Person, Living & Dead; The Manitos; Nanabozho & the Creation Myth; Ojibwa Relations with the Manitos; Puberty Fasting & Visions; Disease, Health, & Medicine; Religious Leadership; Midewiwin; Diverse Religious Movements; The Loss of Ojibwa Religion; & Bibliography. Maps & chart. Fourth printing.

Traditional Ojibwa Religion and Its Historical Changes

In his final work, the great and beloved Native American scholar Vine Deloria Jr. takes us into the realm of the spiritual and reveals through eyewitness accounts the immense power of medicine men. *The World We Used To Live In*, a fascinating collection of anecdotes from tribes across the country, explores everything from healing miracles and sacred rituals to Navajos who could move the sun. In this compelling work, which draws upon a lifetime of scholarship, Deloria shows us how ancient powers fit into our modern understanding of science and the cosmos, and how future generations may draw strength from the old ways.

The World We Used to Live In

In the 1930s, Chief William Berens shared with anthropologist A. Irving Hallowell a remarkable history of his life, as well as many personal and dream experiences that held special significance for him. Most of this material has never been published.

Memories, Myths, and Dreams of an Ojibwe Leader

This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1966.

The Dream and Human Societies

This is an essential tribute to the vitality and breadth of shamanic tradition both amongst the most distant tribes of America and Asia, and within seemingly ordinary aspects of modern western culture.

Shamanism

The Histories of Anthropology Annual presents diverse perspectives on the discipline's history within a global context, with a goal of increasing awareness and use of historical approaches in teaching, learning, and conducting anthropology. The series includes critical, comparative, analytical, and narrative studies involving all aspects and subfields of anthropology. Volume 11, *Historicizing Theories, Identities, and Nations*, examines the work and influence of scholars, including Franz Boas, Ruth Benedict, John Dewey, Randolph Bourne, A. Irving Hallowell, and Edward Westermarck, and anthropological practices and theories in Vietnam and Ukraine as well as the United States. Contributions also focus on the influence of Western thought and practice on anthropological traditions, as well as issues of relativism, physical anthropology, language, epistemology, ethnography, and social synergy.

Culture

Naamiwan's Drum follows the story of a famous Ojibwe medicine man, his gifted grandson, and remarkable water drum. This drum, and forty other artefacts, were given away by a Canadian museum to an American Anishinaabe group that had no family or community connections to the collection. Many years passed before the drum was returned to the family and only one of the artefacts were ever returned to the museum. Maureen Matthews takes us through this astonishing set of events from multiple perspectives, exploring community and museum viewpoints, visiting the ceremonial group leader in Wisconsin, and finally looking back from the point of view of the drum. The book contains a powerful Anishinaabe interpretive perspective on repatriation and on anthropology itself. Containing fourteen beautiful colour illustrations, *Naamiwan's Drum* is a compelling account of repatriation as well as a cautionary tale for museum professionals.

Historicizing Theories, Identities, and Nations

In the spring of 1868, people from several Ojibwe villages located along the upper Mississippi River were relocated to a new reservation at White Earth, more than 100 miles to the west. In many public declarations that accompanied their forced migration, these people appeared to embrace the move, as well as their conversion to Christianity and the new agrarian lifestyle imposed on them. Beneath this surface piety and apparent acceptance of change, however, lay deep and bitter political divisions that were to define fundamental struggles that shaped Ojibwe society for several generations. In order to reveal the nature and extent of this struggle for legitimacy and authority, *To Be The Main Leaders of Our People* reconstructs the political and social history of these Minnesota Ojibwe communities between the years 1825 and 1898. Ojibwe political concerns, the thoughts and actions of Ojibwe political leaders, and the operation of the Ojibwe political system define the work's focus. Kugel examines this particular period of time because of its significance to contemporary Ojibwe history. The year 1825, for instance, marked the beginning of a formal alliance with the United States; 1898 represented not an end, but a striking point of continuity, defying the easy categorizations of Native peoples made by non-Indians, especially in the closing years of the nineteenth century. In this volume, the Ojibwe "speak for themselves," as their words were recorded by government officials, Christian missionaries, fur traders, soldiers, lumbermen, homesteaders, and journalists. While they were nearly always recorded in English translation, Ojibwe thoughts, perceptions, concerns, and even humor, clearly emerge. *To Be The Main Leaders of Our People* expands the parameters of how oral traditions can be used in historical writing and sheds new light on a complex, but critical, series of events in ongoing relations between Native and non-Native people.

Naamiwan's Drum

James McClenon examines the relationship between wondrous events—extrasensory perception, apparitions, out-of-body and near-death experiences, sleep paralysis, psychokinesis, firewalking, psychic surgery, and spiritual healing—and the foundations of religious belief.

To Be the Main Leaders of Our People

The book highlights American Indian spiritual leaders, miracle healings, and ceremonies that have influenced American history and shows their continued significance--Provided by publisher.

Wondrous Events

Based primarily on the oral accounts of John Blackned, *Cree Narrative* offers a detailed account of traditional Cree society. The result is an integrated picture of Cree thought, feelings, and beliefs relating to living on and with the land. For this expanded reissue of his pioneering work in cognitive anthropology, Richard Preston has added four new chapters. He contextualizes his original research and provides historical and social context for the Waskaganish area during the time of his fieldwork in the 1960s. He also includes a biography of John Blackned and a new selection of Blackned's stories that vividly portray Cree experience at the end of the fur trade period in the early nineteenth hundreds. To step into the sensibility of another culture and portray it wisely and with love is a rare accomplishment. Richard Preston achieved this in the original edition of *Cree Narrative*, published in a limited fashion by Canada's National Museum of Man in 1975, and continues it here.

American Indian Medicine Ways

During the past century the American Anthropological Association (AAA) has borne witness to profound social, cultural, and technical changes, transformations that have affected anthropologists and the people they work with across the planet. In response to such global changes, anthropology continues to evolve into an increasingly complex and sophisticated discipline with a dynamic range of flourishing subfields. This volume contains the memorable stories of the seventy-seven men and women who have led the AAA during the past century. The list of the association's presidents reads like a roster of influential scholars from various specializations within anthropology. Their histories cumulatively reflect the trends in interpretive thought and fieldwork methodology that have emerged during the past ten decades. For each president the book provides a photograph and a biography replete with personal anecdotes, career highlights, and information about his or her contributions to the development of the discipline of anthropology. Important works by each president are listed separately in the back of the volume. An introduction by Regna Darnell and Frederic W. Gleach summarizes the first century of the AAA and contextualizes the individual stories.

Cree Narrative

The introduction by Brown and Brightman describes Nelson's career in the fur trade and explains the influences affecting his perception and understanding of Native religions. They also provide a comparative summary of Subarctic Algonquian religion, with emphasis on the beliefs and practices described by Nelson. Stan Cuthand, a Cree Anglican minister, author, and language instructor, who lived in Lac la Ronge in the 1940s, adds a commentary relating Nelson's writing to his own knowledge of Cree religion in Saskatchewan. Emma LaRoque, an author and instructor in Native Studies, presents a Native scholar's perspective on the ethics of publishing historical documents.

Celebrating a Century of the American Anthropological Association

Originally published in 1837 in Europe in German, French, and Slovenian editions, and appearing here in English for the first time, Frederic Baraga's *Short History of the North American Indians* is the personal, first-hand account of a Catholic missionary to the Great Lakes area of North America. When Frederic Baraga, a young Roman Catholic Priest from Slovenia, arrived on the upper Great Lakes frontier in 1831, his objective was to bring Christianity to the Indigenous peoples of that quarter, particularly those of the Ottawa and Ojibwa (Chippewa) tribes. His travels to many outposts of the old fur trade, to Indigenous communities, and to the new mining camps of the region earned him the nickname "the snowshoe priest." This is the account of Frederic Baraga's first years in Michigan territory, composed for the enlightenment of his supporters in Europe, particularly the membership of his sponsoring agency, the Leopoldine Society of Vienna. This detailed, first-hand account sheds light

on the nature of mid-nineteenth century Catholic missions to the New World, and includes detailed observations of Indigenous life on the shores of Lake Superior.

The Orders of the Dreamed

The Manitoba Masterfile, PBHD, is a bibliographic database maintained at the University of Manitoba. Currently, the database contains 6,000 entries relating to population biology, health and illness of Native North Americans. The present volume of 2,100 entries, 80% annotated, presents the Masterfile content on prehistoric, historic, and contemporary Native populations from within the geo-political boundaries of Canada. Research on related populations is reported only when the reports include Canadian content.

Frederic Baraga's Short History of the North American Indians

This work offers a new perspective on missionary-aboriginal encounters between the Berens River Ojibwa and Christian missionaries between 1875 and 1940, moving beyond a simple chronicle of the introduction and adoption of Christian elements by the Ojibwa to recognise and highlight the complicated ebb and flow of ideas and beliefs between these two groups.

Native Peoples of Canada

Hiding in a lake under lily pads after fleeing U.S. soldiers, a Dakota woman was given a vision over the course of four days instructing her to build a large drum and teaching her the songs that would bring peace and end the killing of her people. From the Dakota, the "big drum" spread throughout the Algonquian-speaking tribes to the Ojibwe, becoming the centerpiece of their religious ceremonies. This edition of "The Ojibwe Dance Drum," originally created through the collaboration of Ojibwe drum maker and singer William Bineshii Baker Sr. and folklorist Thomas Vennum, has a new introduction by history professor Rick St. Germaine that discusses the research behind this book and updates readers on the recent history of the Ojibwe Drum Dance.

I Will Fear No Evil

In this work Tim Ingold offers a persuasive new approach to understanding how human beings perceive their surroundings. He argues that what we are used to calling cultural variation consists, in the first place, of variations in skill. Neither innate nor acquired, skills are grown, incorporated into the human organism through practice and training in an environment. They are thus as much biological as cultural. To account for the generation of skills we have therefore to understand the dynamics of development. And this in turn calls for an ecological approach that situates practitioners in the context of an active engagement with the constituents of their surroundings. The twenty-three essays comprising this book focus in turn on the procurement of livelihood, on what it means to 'dwell', and on the nature of skill, weaving together approaches from social anthropology, ecological psychology, developmental biology and phenomenology in a way that has never been attempted before. The book is set to revolutionise the way we think about what is 'biological' and 'cultural' in humans, about evolution and history, and indeed about what it means for human beings – at once organisms and persons – to inhabit an environment. The Perception of the Environment will be essential reading not only for anthropologists but also for biologists, psychologists, archaeologists, geographers and philosophers. This edition includes a new Preface by the author.

The Ojibwa Dance Drum

Within nineteenth-century Ojibwe/Chippewa medicine societies, and in communities at large, animals are realities and symbols that demonstrate cultural principles of North American Ojibwe nations. Living with Animals presents over 100 images from oral and written sources – including birch bark scrolls, rock art, stories, games, and dreams – in which animals appear as kindred beings, spirit powers, healers, and protectors. Michael Pomedli shows that the principles at play in these sources are not merely evidence of cultural values, but also unique standards brought to treaty signings by Ojibwe leaders. In addition, these principles are norms against which North American treaty interpretations should be reframed. The author provides an important foundation for ongoing treaty negotiations, and for what contemporary Ojibwe cultural figures corroborate as ways of leading a good, integrated life.

The Perception of the Environment

Two community mental health centers in the Northeastern United States form the setting for this ethnographic study of dreams, dream telling, and dream interpretation. To gather information about American attitudes toward dreams and dream telling, the author observed and interviewed employees of these centers: social workers, psychologists, nurses, psychiatrists, secretaries, and medical technicians. The issues that emerge from the interviews are analyzed and clarified by exploring Western understandings of the concepts of person and self, and of professional personhood—the capacities and responsibilities ascribed to you by yourself and others in your milieu as professionals. The book also contains a comprehensive literature review of the research on dreams and an appendix of narrative statements made by informants on their dreams, their work, and their relationships.

Living with Animals

"The writers of *From Shaman to Scientist* take the approach that there is no such thing as the supernatural, only things we don't yet understand. The ghost experience is examined through case studies; forms and functions ghost hunters have taken throughout history; key historical figures and their influence on the research of ghostly phenomena: ghost hunting in the twenty-first century, including the exploding trend of Internet ghost-hunting organizations; and the advances in the theory and technology of the parapsychology field. For those who are skeptical about the reality of ghosts but want to understand how so many individuals claim to have anomalous experiences, this collection reviews the data, offers insight into logical explanations, and discusses why this is - and has been for centuries - such an important and intriguing issue."--BOOK JACKET.

Dreams and Professional Personhood

The *Handbook of Contemporary Animism* brings together an international team of scholars to examine the full range of animist worldviews and practices. The volume opens with an examination of recent approaches to animism. This is followed by evaluations of ethnographic, cognitive, literary, performative, and material culture approaches, as well as advances in activist and indigenous thinking about animism. This handbook will be invaluable to students and scholars of Religion, Sociology and Anthropology.

From Shaman to Scientist

In 1670, the ancient homeland of the Cree and Ojibwe people of Hudson Bay became known to the English entrepreneurs of the Hudson's Bay Company as Rupert's Land, after the founder and absentee landlord, Prince Rupert. For four decades, Jennifer S. H. Brown has examined the complex relationships that developed among the newcomers and the Algonquian communities—who hosted and tolerated the fur traders—and later, the missionaries, anthropologists, and others who found their way into Indigenous lives and territories. The eighteen essays gathered in this book explore Brown's investigations into the surprising range of interactions among Indigenous people and newcomers as they met or observed one another from a distance, and as they competed, compromised, and rejected or adapted to change. While diverse in their subject matter, the essays have thematic unity in their focus on the old HBC territory and its peoples from the 1600s to the present. More than an anthology, the chapters of *An Ethnohistorian in Rupert's Land* provide examples of Brown's exceptional skill in the close study of texts, including oral documents, images, artifacts, and other cultural expressions. The volume as a whole represents the scholarly evolution of one of the leading ethnohistorians in Canada and the United States.

The Handbook of Contemporary Animism

When Paul B. Steinmetz worked among the Oglala Lakota in South Dakota, he prayed with the Sacred Pipe, conversed with medicine men, and participated in their religious ceremonies. Steinmetz describes the history, belief systems, and contemporary ceremonies of three religious groups among the Oglala Lakota: traditional Lakota religion, the Native American Church, and the Body of Christ Independent Church, a small Pentecostal group. On the basis of these descriptions, Steinmetz discusses the interdynamics of Pipe, Bible, and Peyote, and offers a model for understanding Oglala religious identity. Steinmetz maintains that a sense of sacramentalism is essential in understanding Native American religions and that the mutual influence between Lakota religion and Christianity has been far more extensive than most scholars have suggested.

An Ethnohistorian in Rupert's Land

This is Kaniuekutat's book. In it, he tells the story of his life and that of Innu culture in the northern parts of Labrador. The pages of this book are filled with the voice of Kaniuekutat giving his account of an Innu hunter's life and the problems and distress that have been caused by sedentarization and village life. Kaniuekutat invites us to see Innu society and culture from the inside, the way he lives it and reflects upon it. He was greatly concerned that young Innu may lose their traditional culture and the skills necessary to make a living as hunters, and wanted to convey a message: the Innu must take care of their language, their culture and their traditions.

Pipe, Bible, and Peyote among the Oglala Lakota

This is Volume XVII of eighteen of a series on the Sociology of Behaviour and Psychology. First published in 1962, this study offers a theoretical synthesis of collective behavior.

I Dreamed the Animals

First published in 2004. Routledge is an imprint of Taylor & Francis, an informa company.

Theory of Collective Behaviour

Since the 1970s, Louis Bird, a distinguished Aboriginal storyteller and historian, has been recording the stories and memories of Omushkego (Swampy Cree) communities along western Hudson and James Bays. In nine chapters, he presents some of the most vivid legends and historical stories from his collection, casting new light on his people's history, culture, and values. Working with the editors and other contributors to provide background and context for the stories, he illuminates their many levels of meaning and brings forward the value system and world-view that underlie their teachings. Students of Aboriginal culture, history, and literature will find that this is no ordinary book of stories compiled from a remote, disconnected voice, but rather a project in which the teller, deeply engaged in preserving his people's history, language, and values, is committed to bringing his listeners and readers as far along the road to understanding as he possibly can.

Shamanism

This volume provides a state-of-the-art overview of the field of more-than-human studies, bringing together contemporary and essential content from leading authors across the discipline. With attention to the intellectual history of the field, its developments and extensions, its applications and its significance to contemporary society, it presents empirical studies and theoretical work covering long-established disciplines, as well as new writing on art, history, politics, planning, architecture, research methodology and ethics. An elaboration of the various dimensions of more-than-human studies, The Routledge International Handbook of More-than-Human Studies constitutes essential reading for anyone studying or researching in this field.

Telling Our Stories

This work is a bibliography of secondary sources in Canadian medical history.

The Routledge International Handbook of More-than-Human Studies

A collection of articles that describe the relationships and encounters between Native Americans and Europeans throughout American history.

Secondary Sources in the History of Canadian Medicine

The first comprehensive history of Native American tribes in Wisconsin, this thorough and thoroughly readable account follows Wisconsin's Indian communities—Ojibwa, Potawatomie, Menominee, Winnebago, Oneida, Stockbridge-Munsee, and Ottawa—from the 1600s through 1960. Written for students and general readers, it covers in detail the ways that native communities have striven to shape and maintain their traditions in the face of enormous external pressures. The author, Robert E. Bieder, begins by describing the Wisconsin region in the 1600s—both the natural environment, with its profound significance for Native American peoples, and the territories of the many tribal cultures throughout the region—and then surveys experiences with French, British, and, finally, American contact. Using native legends and historical and ethnological sources, Bieder describes how the Wisconsin communities adapted first to the influx of Indian groups fleeing the expanding Iroquois Confederacy in eastern

America and then to the arrival of fur traders, lumber men, and farmers. Economic shifts and general social forces, he shows, brought about massive adjustments in diet, settlement patterns, politics, and religion, leading to a redefinition of native tradition. Historical photographs and maps illustrate the text, and an extensive bibliography has many suggestions for further reading.

American Encounters

Native American Communities in Wisconsin, 1600–1960