

Ojibway Tales Basil Johnson Titles

Moose Meat and Wild Rice is a unique comic collection by one of Canada's first and most successful Aboriginal authors, who turns his talents to a mischievous (but never malicious) depiction of Ojibway and Ojibway-White relations, with the gentle satire cutting both ways. Light, but nevertheless realistic, told as fiction but based in fact, the escapades undertaken by the populace of Moose Meat Point Reserve encompass havoc and hilarity, prejudice and pretence.

Ojibwe word list and phrase book

This book investigates the concept of what it means to be 'epic' and its form in American life, literature, and art from the country's early days.

Ojibway Ceremonies provides a unique and fascinating glimpse of Ojibway culture before its disruption by European civilization. It is the story of the Ojibway told through the ceremonies which dominated the most important occasions and stages of their existence. As a young boy grows up, we see him develop through his involvement in the many rituals so important to the Ojibway way of life. From the Naming Ceremony and the Vision Quest to the War Path, from the Marriage Ceremony to the Ritual of the Dead, we see the attitudes and beliefs of the Ojibway people come alive.

Over twenty years after the publication of its groundbreaking first edition, An Anthology of Indigenous Literatures in English continues to provide the most

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comprehensive coverage of Indigenous literatures within Canada available in one volume. Emphasizing the importance of orature within the tradition, the anthology presents traditional songs of the Southern First Nations and the Inuit before moving on to showcase a diverse array of graphic and short stories, poems, plays, letters, and essays crafted by exceptional writers from a wide variety of periods and backgrounds. Newly revised and expanded, the fifth edition introduces many new voices and selections, preserving the collection's traditional balance of historical and contemporary Indigenous literatures.

Ojibway Tales U of Nebraska Press

"Life sometimes is hard. There are challenges. There are difficulties. There is pain. As a younger man I sought to avoid them and only ever caused myself more of the same. These days I choose to face life head on—and I have become a comet. I arc across the sky of my life and the harder times are the friction that lets the worn and tired bits drop away. It's a good way to travel; eventually I will wear away all resistance until all there is left of me is light. I can live towards that end." —Richard

Wagamese, *Embers* In this carefully curated selection of everyday reflections, Richard Wagamese finds lessons in both the mundane and sublime as he muses on the universe, drawing inspiration from working in the bush—sawing and cutting and stacking wood for winter as well as the smudge ceremony to bring him closer to the Creator. *Embers* is perhaps Richard Wagamese's most personal volume to date. Honest, evocative and articulate, he explores the various manifestations of grief,

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joy, recovery, beauty, gratitude, physicality and spirituality—concepts many find hard to express. But for Wagamese, spirituality is multifaceted. Within these pages, readers will find hard-won and concrete wisdom on how to feel the joy in the everyday things. Wagamese does not seek to be a teacher or guru, but these observations made along his own journey to become, as he says, "a spiritual bad-ass," make inspiring reading. Honour Earth Mother is an inspiring reminder of the affection and reverence that the Native peoples of North America have had for the land. For Native peoples the earth was special, the dwelling place of manitous and spirits and the repository of the bones of generations of ancestors. And the earth remains today a deep wellspring of revelations and unveiled mysteries for those who take time to watch, listen, and reflect.

Celebrated Ojibwa writer Basil Johnston invites us to go into the woods and meadows, mountains, valleys, and seashores to watch miracles still unfolding, to listen to nature's symphonies, to feel the pulse of the earth, to take in the fragrances, and to sense the awesome. His stories of the creatures, seasons, and landscape of the earth reveal a land that has never stopped brimming with beauty, song, and dance.

One woman's personal journey of moving deeper into Indigenous knowledge and working to resist the racist and sexist legacy of the Indian Act.

Mermaids and medicine women, spirits of wind, water, and woods inhabit this book of Ojibwa myths, exquisitely illustrated by Maxine Noel, a member of the Oglala Sioux.

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"The ancient storytelling and picture-making traditions of the Ojibway (Anishinaubae) people find new expression in the myths and legends collected by Basil Johnston and illustrated with vibrant contemporary native art." "In celebration of these traditions, The Star-Man brings together legends told by current narrators Basil Johnston, Sam Ozawamik, and Frank Shawbedees with others told by Jonas George, of the Rama First Nation, early this century. The tales are exquisitely illustrated by Ken Syrette of the Batchewana First Nation."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

The Round House won the National Book Award for fiction. One of the most revered novelists of our time—a brilliant chronicler of Native-American life—Louise Erdrich returns to the territory of her bestselling, Pulitzer Prize finalist *The Plague of Doves* with *The Round House*, transporting readers to the Ojibwe reservation in North Dakota. It is an exquisitely told story of a boy on the cusp of manhood who seeks justice and understanding in the wake of a terrible crime that upends and forever transforms his family. Riveting and suspenseful, arguably the most accessible novel to date from the creator of *Love Medicine*, *The Beet Queen*, and *The Bingo Palace*, Erdrich's *The Round House* is a page-turning masterpiece of literary fiction—at once a powerful coming-of-age story, a mystery, and a tender, moving novel of family, history, and culture.

This authoritative catalogue of the Corcoran Gallery of Art's renowned collection of pre-1945 American paintings will greatly enhance scholarly and public understanding

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of one of the finest and most important collections of historic American art in the world. Composed of more than 600 objects dating from 1740 to 1945.

A powerful collection of voices that speak to antiviolence work from a cross-generational Indigenous perspective.

Omakayas was a dreamer who did not yet know her limits. When Omakayas is twelve winters old, she and her family set off on a harrowing journey in search of a new home. Pushed to the brink of survival, Omakayas continues to learn from the land and the spirits around her, and she discovers that no matter where she is, or how she is living, she has the one thing she needs to carry her through.

Even though traditional religion no longer exists as a plausibility structure for a hunting-gathering culture, historic and contemporary accounts and a revival in the arts attest to the changing and vital nature of Ojibwe religion.

Her name is Omakayas, or Little Frog, because her first step was a hop, and she lives on an island in Lake Superior. One day in 1850, Omakayas's island is visited by a group of mysterious people. From them, she learns that the chimookomanag, or white people, want Omakayas and her people to leave their island and move farther west. That day, Omakayas realizes that something so valuable, so important that she never knew she had it in the first place, could be in danger: Her way of life. Her home.

From the rich oral culture of his own Ojibway Indian heritage, Basil Johnston presents a collection of legends and tales depicting manitous, mystical beings who are divine and essential forces in the spiritual life of his people.

"Guided by the Spirits is a case study of youth suicide in the

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Sault Sainte Marie Tribe of Chippewa Indians. Written by a member of the tribal community, this study focuses on qualitative methods, indigenous experience, and collaborative approaches to explore the social and historical significance of youth suicide in an Ojibwa community. Guided by the Spirits combines traditional methods of analysis, extracts of interviews and field notes, and creative ethnographic writing to present the relationships between culture, history, identity, agency, and youth suicide. This book is a must read for lay readers, policy makers, and researchers who seek a window into contemporary Native American life as well as a critical interpretation of youth suicide in indigenous societies."--Provided by publisher.

The first of Louise Erdrich's polysymphonic novels set in North Dakota – a fictional landscape that, in Erdrich's hands, has become iconic – *Love Medicine* is the story of three generations of Ojibwe families. Set against the tumultuous politics of the reservation, the lives of the Kashpaws and the Lamartines are a testament to the endurance of a people and the sorrows of history.

Introduction to Indigenous Literary Criticism in Canada collects 26 seminal critical essays indispensable to our understanding of the rapidly growing field of Indigenous literatures. The texts gathered in this collection, selected after extensive consultation with experts in the field, trace the development of Indigenous literatures while highlighting major trends and themes, including appropriation, stereotyping, language, land, spirituality, orality, colonialism, residential schools, reconciliation, gender, resistance, and ethical scholarship.

Native American literature has always been uniquely embattled. It is marked by divergent opinions about what constitutes authenticity, sovereignty, and even literature. It announces a culture beset by paradox: simultaneously

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primordial and postmodern; oral and inscribed; outmoded and novel. Its texts are a site of political struggle, shifting to meet external and internal expectations. This Cambridge History endeavors to capture and question the contested character of Indigenous texts and the way they are evaluated. It delineates significant periods of literary and cultural development in four sections: “Traces & Removals” (pre-1870s); “Assimilation and Modernity” (1879-1967); “Native American Renaissance” (post-1960s); and “Visions & Revisions” (21st century). These rubrics highlight how Native literatures have evolved alongside major transitions in federal policy toward the Indian, and via contact with broader cultural phenomena such, as the American Civil Rights movement. There is a balance between a history of canonical authors and traditions, introducing less-studied works and themes, and foregrounding critical discussions, approaches, and controversies.

From Pulitzer Prize finalist Linda Hogan, *Solar Storms* tells the moving, “luminous” (Publishers Weekly) story of Angela Jenson, a troubled Native American girl coming of age in the foster system in Oklahoma, who decides to reunite with her family. At seventeen, Angela returns to the place where she was raised—a stunning island town that lies at the border of Canada and Minnesota—where she finds that an eager developer is planning a hydroelectric dam that will leave sacred land flooded and abandoned. Joining up with three other concerned residents, Angela fights the project, reconnecting with her ancestral roots as she does so. Harrowing, lyrical, and boldly incisive, *Solar Storms* is a powerful examination of the clashes between cultures and traumatic repercussions that have shaped American history. The Ojibway Indians' sense of humor sparkles through these stories set on the fictional Moose Meat Point Indian Reserve, connected by a dirt road to the town of Blunder Bay. If some

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of them seem "farfetched and even implausible," Basil L. Johnston writes, "it is simply because human beings very often act and conduct their affairs and those of others in an absurd manner." ø These twenty-two stories were originally collected under the title *Moose Meat and Wild Rice*. Among the most memorable of the stories is "They Don't Want No Indians," in which all attempts are made to circumvent bureaucratic red tape and transport a dead Indian to his home for burial. One of the funniest is "Indian Smart: Moose Smart," which pits a moose in a lake against six Moose Meaters in two canoes. "If You Want to Play" and "Secular Revenge" are the result of misunderstanding or imperfect communication. Still other stories, like "What Is Sin?" and "The Kiss and the Moonshine," reveal the clash of different cultural approaches. All show the warm-heartedness and good will of the Ojibway Indians. If they are gently satirized, so are the whites who would change them, and with good reason. Government ineptitude and rigid piety are foisted on the Moose Meaters, who have only thirty thousand acres to move around in.

This book is the humorous, bitter-sweet autobiography of a Canadian Ojibwa who was taken from his family at age ten and placed in Jesuit boarding school in northern Ontario. It was 1939 when the feared Indian agent visited Basil Johnston's family and removed him and his four-year-old sister to St. Peter Claver's school, run by the priests in a community known as Spanish, 75 miles from Sudbury. "Spanish! It was a word synonymous with residential school, penitentiary, reformatory, exile, dungeon, whippings, kicks, slaps, all rolled into one," Johnston recalls. But despite the aching loneliness, the deprivation, the culture shock and the numbing routine,

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his story is engaging and compassionate. Johnston creates marvelous portraits of the young Indian boys who struggled to adapt to strange ways and unthinking, unfeeling discipline. Even the Jesuit teachers, whose flashes of humor occasionally broke through their stern demeanor, are portrayed with an understanding born of hindsight.

The story of the Ojibwa people spans both Canada and the United States.

A collection of essays and presentations that Mr. Johnston has delivered to numerous educational conferences and gatherings across Canada and the United States.

The purpose of this report is to describe the fur trade that took place at Grand Portage between Europeans and Native Americans in the 18th and 19th centuries. During this period Grand Portage was important for many reasons. A strategic geographical point in the trade route between the Great Lakes and the Canadian Northwest, it was best known as a trade depot and company headquarters in the period between 1765 and 1804.

The Anishinaubae (Chippewa/Ojibwe) language has a beauty in the spoken word, a deliberate rhythm, simplicity, and mysterious second meanings. When Basil Johnston began teaching the Anishinaubae language, in the late 1960s, there were no related manuals or dictionaries that were suitable for beginners. To fill this void, Johnston wrote a language course and a lexicon to fill for the course materials. Now he has broadened this labor by compiling Anishinaubae Thesaurus, which goes even further to fill a deep cultural and linguistic void. This

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thesaurus contains a useful sampling of the 400,000 words that comprise the Anishinaubae language, and it is intended to be a practical reference tool for teachers, translators, interpreters, and orthographers.

A uniquely personal history of the Ojibwe culture.

Contemporary Studies in Environmental and Indigenous Pedagogies: A Curricula of Stories and Place. Our book is a compilation of the work of experienced educational researchers and practitioners, all of whom currently work in educational settings across North America.

Contributors bring to this discussion, an enriched view of diverse ecological perspectives regarding when and how contemporary environmental and Indigenous curriculum figures into the experiences of curricular theories and practices. This work brings together theorists that inform a cultural ecological analysis of the environmental crisis by exploring the ways in which language informs ways of knowing and being as they outline how metaphor plays a major role in human relationships with natural and reconstructed environments. This book will be of interest to educational researchers and practitioners who will find the text important for envisioning education as an endeavour that situates learning in relation to and informed by an Indigenous Environmental Studies and Eco-justice Education frameworks. This integrated collection of theory and practice of environmental and Indigenous education is an essential tool for researchers, graduate and undergraduate students in faculties of education, environmental studies, social studies, multicultural education, curriculum theory and methods, global and comparative education, and women's

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studies. Moreover, this work documents methods of developing ways of implementing Indigenous and Environmental Studies in classrooms and local communities through a framework that espouses an eco-ethical consciousness. The proposed book is unique in that it offers a wide variety of perspectives, inviting the reader to engage in a broader conversation about the multiple dimensions of the relationship between ecology, language, culture, and education in relation to the cultural roots of the environmental crisis that brings into focus the local and global commons, language and identity, and environmental justice through pedagogical approaches by faculty across North America who are actively teaching and researching in this burgeoning field.

Twenty years after the publication of its groundbreaking first edition, this collection continues to provide the most comprehensive coverage of Canadian Native literature available in one volume. Emphasizing the importance of the oral tradition, the anthology offers a diverse selection of songs, short stories, poems, plays, letters, and essays crafted by exceptional writers from First Nation, Inuit, and Metis communities across Canada.

The critically acclaimed author of *Love Medicine* describes her evocative odyssey back to the islands of her ancestors in southern Ontario, offering a compelling portrait of Ojibwe language, culture, spirits, traditions, and art as she visits centuries-old rock paintings and recalls her own family and contemporary life.

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Through the story of his Uncle David and grandmother Rosa, native writer and storyteller Basil Johnston offers an unforgettable portrait of reservation life and pays loving tribute to his family, community, and culture. David, the last of Rosa's five sons, was born with Down syndrome. Unable to care for himself, he and the indomitable Rosa were to be forever bound together, joined by love and necessity in a life already defined by harsh, sometimes tragic circumstances. And yet, David was remarkable. Strong, stubborn, and utterly determined, he aspired to learn, to be a part of a world in which he would never entirely belong. In that regard, he was and remains a poignant and unsettling reflection of his people, who had fled Wisconsin in the 1830s to seek sanctuary with the Ojibway farther north in what became Canada. With great resourcefulness and integrity, they struggled to sustain and preserve families, a language, and a way of life, while accomodating the increasingly intrusive demands of white society.

First published in 1991, *Traditional Plant Foods of Canadian Indigenous Peoples* details the nutritional properties, botanical characteristics and ethnic uses of a wide variety of traditional plant foods used by the Indigenous Peoples of Canada. Comprehensive and detailed, this volume explores both the technical use of plants and their cultural connections. It will be of interest to scholars from a variety of backgrounds,

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including Indigenous Peoples with their specific cultural worldviews; nutritionists and other health professionals who work with Indigenous Peoples and other rural people; other biologists, ethnologists, and organizations that address understanding of the resources of the natural world; and academic audiences from a variety of disciplines.

Rarely accessible to the general public, Ojibway mythology is as rich in meaning, as broad, as deep, and as innately appealing as the mythologies of Greece, Rome, and other Western civilizations. In *Ojibway Heritage* Basil Johnston introduces his people's ceremonies, rituals, songs, dances, prayers, and legends. Conveying the sense of wonder and mystery at the heart of the Ojibway experience, Johnston describes the creation of the universe, followed by that of plants and animals and human beings, and the paths taken by the latter. These stories are to be read, enjoyed, and freely interpreted. Their authorship is perhaps most properly attributed to the tribal storytellers who have carried on the oral tradition that Johnston records and preserves in this book.

Nine traditional Ojibway tales accompanied by contemporary native art.

As a botanist, Robin Wall Kimmerer has been trained to ask questions of nature with the tools of science. As a member of the Citizen Potawatomi Nation, she embraces the notion that plants and

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animals are our oldest teachers. In *Braiding Sweetgrass*, Kimmerer brings these two lenses of knowledge together to take us on “a journey that is every bit as mythic as it is scientific, as sacred as it is historical, as clever as it is wise” (Elizabeth Gilbert). Drawing on her life as an indigenous scientist, and as a woman, Kimmerer shows how other living beings—asters and goldenrod, strawberries and squash, salamanders, algae, and sweetgrass—offer us gifts and lessons, even if we've forgotten how to hear their voices. In reflections that range from the creation of Turtle Island to the forces that threaten its flourishing today, she circles toward a central argument: that the awakening of ecological consciousness requires the acknowledgment and celebration of our reciprocal relationship with the rest of the living world. For only when we can hear the languages of other beings will we be capable of understanding the generosity of the earth, and learn to give our own gifts in return.

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