

THE  
PEOPLE  
NAMED THE  
CHIPPEWA  
NARRATIVE  
HISTORIES

*Gerald Vizenor*

# The People Named The Chippewa Narrative Histories

**Chad M. Waucaush**



## **The People Named The Chippewa Narrative Histories:**

The People Named the Chippewa Gerald Robert Vizenor, 1984      **Loosening the Seams** A. Robert Lee, 2000 Native America can look to few more inventive contemporary writers than Gerald Vizenor This work discusses his childhood in the Minneapolis of the Depression and World War II to his becoming a professor of Native American Studies at the University of Berkeley      The Cambridge Companion to Native American Literature Joy Porter, Kenneth M. Roemer, 2005-07-21 An informative and wide ranging overview of Native American literature from the 1770s to present day      **Writing with Light** Mick Gidley, 2010 Contributor Martin Padgett's essay Native Americans the Photobook and the Southwest Ansel Adams and Mary Austin's Taos Pueblo was awarded the 2010 Arthur Miller Essay Prize This book offers a collection of essays on the interface between literature and photography as exemplified in important North American texts      **Native Liberty** Gerald Vizenor, 2009 Gerald Vizenor was a journalist for the Minneapolis Tribune when he discovered that his direct ancestors were the editor and publisher of The Progress the first Native newspaper on the White Earth Reservation in Minnesota Vizenor inspired by the kinship of nineteenth century Native journalists has pursued a similar sense of resistance in his reportage editorial essays and literary art Vizenor reveals in Native Liberty the political poetic visionary and ironic insights of personal identity and narratives of cultural sovereignty He examines singular acts of resistance natural reason literary practices and other strategies of survivance that evade and subvert the terminal notions of tragedy and victimry Native Liberty nurtures survivance and creates a sense of cultural and historical presence Vizenor a renowned Anishinaabe literary scholar and artist writes in a direct narrative style that integrates personal experiences with original presentations comparative interpretations and critiques of legal issues and historical situations      Trickster Figures in Louise Erdrich's - Love Medicine - Jennifer Künkler, 2002-04-26 Seminar paper from the year 2001 in the subject American Studies Literature grade 1.0 A Johannes Gutenberg University Mainz Institute for English Philology course Proseminar Native American Literature language English abstract Louise Erdrich's novel Love Medicine reveals a lot about Chippewa culture it is a story of love and hate of violence and peacefulness of isolation and inclusion interwoven with typical aspects of Chippewa cultural heritage and mythic elements Within the space of her novel she allows traditional Chippewa myths of transformation to meet contradict and relativize each other 2 One of the most important figures in Native American tradition is the so called Trickster and it is particularly this individual Erdrich makes use of in Love Medicine in order to form her protagonists Reading the novel as a variation of traditional Chippewa Trickster Tales this paper makes an attempt to describe and analyze the trickster ego in some of Erdrich's characters It will begin with a general description of the tricky Nanabozho in Chippewa oral tradition and then continue with connecting typical traits of the legendary trickster with persons in Erdrich's fiction The major emphasis is placed on Gerry Nanapush Lulu Lamartine and Lipsha Morrissey although several other characters do certainly show typical aspects of a trickster as well such as June Old Man Nanapush Sister Leopolda Marie Moses etc \_\_\_\_ 1 There are three

principal designations for the Chippewa Anishinaabeg Ojibwa and Chippewa Vizenor reveals that Chippewa and Ojibwa are contemporary labels used by white Americans to designate these peoples whereas they refer themselves as Anishinaabe Gerald Vizenor *The People Named the Chippewa Narrative Histories* Minneapolis University of Minnesota Press 1984 13 14 For this study I have selected Chippewa because Erdrich prefers this variation 2 cf Joni Adamson Clarke *Why Bears Are Good to Think and Theory Doesn't Have to Be Murder Transformation and Oral Tradition in Louise Erdrich's Tracks* *Studies in American Indian Literatures* The Journal of the Association for the Study of American Indian Literatures 4 1 Spring 1992 32

**The Longman Anthology of World Literature** David Damrosch, 2004 This volume samples a broad range of literature from the ancient world It offers extensive selections from The Bible The Book of Songs The Mahabharata The Ramayana and Virgil's Aeneid as well as seven longer works in their entirety including The Epic of Gilgamesh and The Odyssey **The Cambridge History of American Literature: Volume 7, Prose Writing, 1940-1990** Sacvan Bercovitch, Cyrus R. K. Patell, 1994 Volume VII of the Cambridge History of American Literature examines a broad range of American literature of the past half century revealing complex relations to changes in society Christopher Bigsby discusses American dramatists from Tennessee Williams to August Wilson showing how innovations in theatre anticipated a world of emerging countercultures and provided America with an alternative view of contemporary life Morris Dickstein describes the condition of rebellion in fiction from 1940 to 1970 linking writers as diverse as James Baldwin and John Updike John Burt examines writers of the American South describing the tensions between modernization and continued entanglements with the past Wendy Steiner examines the postmodern fictions since 1970 and shows how the questioning of artistic assumptions has broadened the canon of American literature Finally Cyrus Patell highlights the voices of Native American Asian American Chicano gay and lesbian writers often marginalized but here discussed within and against a broad set of national traditions **Native America in the Twentieth Century** Mary B. Davis, 2014-05-01 First Published in 1996 Routledge is an imprint of Taylor Francis an informa company

**Literature and Psychology**, 1995 **Indian Orphanages** Marilyn Irvin Holt, 2001 This work interweaves Indian history educational history family history and child welfare policy to tell the story of Indian orphanages within the larger context of the orphan asylum in America It relates the history of these orphanages and the cultural factors that produced and sustained them **Transatlantic Voices** Elvira Pulitano, 2007 Transatlantic Voices is the first collection of critical essays by European scholars on contemporary Native North American literatures Devoted to the primary genres of Native literature fiction nonfiction drama poetry the essays chart the course of recent theories of Native literature delineate the crosscurrents in the history of Native literature studies and probe specific themes of trauma and memory as well as changing mythologies These essays also incorporate incipient transnational and transcultural methodologies in their approach to Native North American writing Blending western critical approaches from cultural studies to postcolonialism and trauma theory with indigenous epistemological perspectives the contributors to Transatlantic Voices advocate the inescapable hybridity and

intermixture of ideas proposed by Paul Gilroy in his study of black diasporic identity Native North American writers forcefully suggest that the study of American ethnicities in the twenty first century can no longer be confined to the borders of the United States Given the increasing transnational aspect of American studies a collection such as Transatlantic Voices presenting scholars from countries as diverse as Germany France Bulgaria Switzerland Italy the United Kingdom and Finland offers a timely contribution to such border crossing in scholarship and writing

**It is Evidence of Faith to Create** Molly Suzanne McGlennen, 2005 *Fission, Maintenance and Interaction in an Anishinabe Community of Keweenaw Bay, Michigan, 1832-1881* Walter Randolph Adams, 1988 Teaching the History of Immigration and Ethnicity, 1993 Although our collection is hardly a systematic sample we can point readers to many types of information included in course outlines We briefly considered preparation of a bibliography of assigned books and articles but concluded that such a list would not substantially improve on existing bibliographical aids We did however compile a list of films and videos used in these courses see Appendix 1 We were fascinated to find so many of our colleagues extensively using film and videos in teaching and yet we knew of no existing list of film resources for teachers of immigration history Introduction Cassette Books Library of Congress. National Library Service for the Blind and Physically Handicapped, 1993

**Becoming Christian, Remaining Ojibwe** Chad M. Waucaush, 2009 During the mid nineteenth century there developed a trans regional multi ethnic alliance of Native ministers and clergy throughout the Great Lakes Their evangelistic work reached from Mississauga Ontario to the White Earth reservation in Minnesota Many of these Native ministers and missionaries delivered their sermons in the Algonquin language to a kaleidoscopic assembly of Ojibwe Ottawa Potawatomi Canadian American French and M tis adherents Some of the Indian preachers attained international acclaim as speakers writers and governmental diplomats Their ministerial endeavors which included hymn writing and missionary work were vital in establishing a unique indigenous Protestant Christianity amongst Indian communities throughout the Great Lakes As a result of their labor by the mid to late nineteenth century there emerged several Ojibwe missions and churches comprised of various denominations throughout the Great Lakes region It is the aim of this work to chart the emergence of the Ojibwe missions in this area and the remarkable ministerial network of indigenous clergy and missionaries which emerged from original missions and established additional mission sites Given that many of the Christian Ojibwe in Upper Canada and western Great Lakes were Methodists the work of Methodist Ojibwe missionaries and the development of Methodist Indian missions will be emphasized Ojibwe ministers and missionaries employed a variety of cultural techniques to Christianize their communities in the Great Lakes Christian Indian leaders were uniquely situated to address the oppositional arguments which were contextualized within indigenous cultural societal and religious frameworks In doing so they offered a gospel that was culturally palatable for nineteenth century Ojibwe communities Christianity was used by the Christian Ojibwe to address the manifold social changes thrust upon their communities due to colonialism and eventually western industrial expansion Native missionaries utilized Christianity as a

rehabilitative tool to counter the social breakdown which was hastened by contact with non Indian neighbors Indigenous Christian leaders proposed theological as well as practical guidance to members of their tribal community as they struggled to maintain their tribal autonomy However this guidance increasingly revolved around adopting cultural constructs from white society This acculturation process sometimes contributed to the social breakdown which Native missionaries were trying to address Yet many Christian Ojibwe adapted Christian expression to indigenous cultural practices thus producing a unique brand of Protestant Christianity which offered a sense of stability structure and hope in the face of overwhelming odds Hopefully this paper will shed some light on that process

**Out of the Shadow** Rinda West, 2007 In western culture the separation of humans from nature has contributed to a schism between the conscious reason and the unconscious dreaming psyche or internal human nature Our increasing lack of intimacy with the land has led to a decreased capacity to access parts of the psyche not normally valued in a capitalist culture In *Out of the Shadow* Ecopsychology Story and Encounters with the Land Rinda West uses Jung's idea of the shadow to explore how this divorce results in alienation projection and often breakdown Bringing together ideas from analytical psychology environmental thought and literary studies West explores a variety of literary texts including several by contemporary American Indian writers to show through a sort of geography of the psyche how alienation from nature reflects a parallel separation from the nature that constitutes the unconscious Through her analysis of narratives that offer images of people confronting shadow reconnecting with nature and growing psychologically and ethically West reveals that when characters enter into relationship with the natural world they are better able to confront and reclaim shadow By writing from the shadows West argues that contemporary writers are exploring ways of being human that have the potential for creating more just and honorable relationships with nature and more sustainable communities For ecocritics conservation activists scholars and students of environmental studies and American Indian studies and ecopsychologists *Out of the Shadow* offers hope for humans wishing to reconcile with themselves with nature and with community

**Talking Book Topics** , 1993

**Timelines of Native American History** Susan Hazen-Hammond, 1997 A chronicle of 22 000 years of Native American history and culture Hundreds of informative sidebars lend more detail from short biographies to individual tribal histories and customs to writings speeches treaties and folk stories

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### **The People Named The Chippewa Narrative Histories Introduction**

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