Smith Sacred Feathers

Sacred Feathers-Donald B. Smith 2013-05-06 Much of the ground on which Canada’s largest metropolitan centre now stands was purchased by the British from the Mississauga Indians for a payment that in the end amounted to ten shillings. Sacred Feathers (1802-1856), or Peter Jones, as he became known in English, grew up hearing countless stories of the treachery in those negotiations, early lessons in the need for Indian vigilance in preserving their land and their rights. Donald B. Smith’s biography of this remarkable Ojibwa leader shows how well those early lessons were learned and how Jones used them to advance the welfare of his people. A groundbreaking book, Sacred Feathers was one of the first biographies of a Canadian Aboriginal to be based on his own writings – drawing on Jones’s letters, diaries, sermons, and his history of the Ojibwas – and the first modern account of the Mississauga Indians. As summarized by M.T. Kelly in Saturday Night when the book was first published in 1988, “This biography achieves something remarkable. Peter Jones emerges from its pages alive. We don’t merely understand him by the book’s end: we know him.”

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Lord’s Dominion-Neil Semple 1996-04-16 Semple covers virtually every aspect of Canadian Methodism. He examines early nineteenth-century efforts to evangelize pioneer British North America and the revivalistic activities so important to the mid-nineteenth-century years. He documents Methodists’ missionary work both overseas and in Canada among aboriginal peoples and immigrants. He analyses the Methodist contribution to Canadian education and the leadership the church provided for the expansion of the role of women in society. He also assesses the spiritual and social dimensions of evangelical religion in the personal lives of Methodists, addressing such social issues as prohibition, prostitution, the importance of the family, and changing attitudes toward children in Methodist doctrine and Canada in general. Semple argues that Methodism evolved into the most Canadian of all the churches, helping to break down the geographic, political, economic, ethnic, and social divisions that confounded national unity. Although the Methodist Church did not achieve the universality it aspired to, he concludes that it succeeded in defining the religious, political, and social agenda for the Protestant component of Canada, providing a powerful legacy of service to humanity and to God.

Mississauga Portraits-Donald B. Smith 2013-06-28 The word “Mississauga” is the name British Canadian settlers used for the Ojibwe on the north of Lake Ontario - now the most urbanized region in what is now Canada. The Ojibwe of this area in the early and mid-nineteenth century lived through a time of considerable threat to the survival of the First Nations, as they lost much of their autonomy, and almost all of their traditional territory. Donald B. Smith’s Mississauga Portraits recreates the lives of eight Ojibwe who lived during this period - all of whom are historically important and interesting figures, and seven of whom have never before received full biographical treatment. Each portrait is based on research drawn from an extensive collection of writings and recorded speeches by southern Ontario Ojibwe themselves, along with secondary sources. These documents - uncovered over the 40 years that Smith has spent researching and writing about the Ojibwe - represent the richest source of personal First Nations writing in Canada from the mid-nineteenth century. Mississauga Portraits is a sequel to Smith’s immensely popular Sacred Feathers, which provided a detailed biography of Mississauga chief and Methodist minister Peter Jones (1802-1856). The first chapter in Mississauga Portraits on Jones tightly links the two books, which together give readers a vivid composite picture of life in mid-nineteenth-century Aboriginal Canada.

Bridging Two Peoples-Allan Sherwin 2012-06-01 Bridging Two Peoples tells the story of Dr. Peter E. Jones, who in 1866 became one of the first status Indians to obtain a medical doctor degree from
a Canadian university. He returned to his southern Ontario reserve and was elected chief and band doctor. As secretary to the Grand Indian Council of Ontario he became a bridge between peoples, conveying the chiefs’ concerns to his political mentor Prime Minister Sir John A. Macdonald, most importantly during consultations on the Indian Act. The third son of a Mississauga-Ojibwe missionary and his English wife, Peter E. Jones overcame paralytic polio to lead his people forward. He supported the granting of voting rights to Indians and edited Canada’s first Native newspaper to encourage them to vote. Appointed a Federal Indian Agent, a post usually reserved for non-Natives, Jones promoted education and introduced modern public health measures on his reserve. But there was little he could do to stem the ravages of tuberculosis that cemetery records show claimed upwards of 40 per cent of the band. The Jones family included Native and non-Native members who treated each other equally. Jones’s Mississauga grandmother is now honoured for helping survey the province of Ontario. His mother published books and his wife was an early feminist. The appendix describes how Aboriginal grandmothers used herbal medicines and crafted surgical appliances from birchbark.

Rethinking the Aztec Economy-Deborah L. Nichols 2017-04-11 “Rethinking the Aztec Economy provides new perspectives on the society and economy of the ancient Aztecs by focusing on goods and their patterns of circulation”–Provided by publisher.

My Road to the Sundance-Manny Twofeathers 2004-01-01 This is the true story of Manny Twofeathers spiritual journey. Of Mixblood ancestry, he was reared a Catholic. In late adulthood, he found the ritual.

Civilizing the Wilderness-A.A. (Andy) den Otter 2012-07-02 In this collection of essays, A.A. den Otter explores the meaning of the concepts “civilizing” and “wilderness” within an 1850s Euro-British North American context. At the time, den Otter argues, these concepts meant something quite different than they do today. Through careful readings and researches of a variety of lesser known individuals and events, den Otter teases out the striking dichotomy between “civilizing” and “wilderness,” leading readers to a new understanding of the relationship between newcomers and Native peoples, and the very lands they inhabited. Historians and non-specialists with an interest in western Canadian native, settler, and environmental-economic history will be deeply rewarded by reading Civilizing the Wilderness.

Facing Empire-Kate Fullagar 2018-11-01 Reid, Daniel K. Richter, Rebecca Shumway, Sujit Sivasundaram, Nicole Ulrich

The Divided Ground-Alan Taylor 2007 The changing relationship of Joseph Brant, a young Mohawk, and Samuel Kirkland, the son of a colonial clergyman, from their first meeting at a New England boarding school, is set against the role of the Native American peoples in North America during the American Revolution and the shaping of the postwar borderland between the United States and British Canada. Reprint.

Honoré Jaxon-Donald B. Smith 2007-01-01 Born in Toronto to a Methodist family and raised in Wingham, Ontario, William Henry Jackson attended the University of Toronto before moving to Prince Albert, where he began to sympathize with the Métis and their struggle against the Canadian government. Jackson became personal secretary to Louis Riel, was captured by the Canadian militia during the 1885 Resistance, and was convicted of treason and sentenced to an insane asylum near Winnipeg. When he escaped to the United States, joining the labour union movement, he told everyone that he was Métis and modified his name to the Métis-sounding Honoré Jaxon. After a lively career as a politically radical public figure in Chicago - where he befriended, among others, the revolutionary architect Frank Lloyd Wright - Jaxon eventually moved to New York City to attempt life as a real estate developer. His ongoing project was to collect as many books, newspapers and pamphlets relating to the Métis people as possible, in an attempt to establish a library for their use. However, he was evicted from his basement apartment at the age of ninety. His entire collection was dispersed, most of it to the New York City garbage dump, the remainder sold. He died a month later, in early 1952. Honoré Jaxon: Prairie Visionary completes Donald Smith’s “Prairie Imposters” popular history trilogy concerning three prominent figures who all pretended a native ancestry they did not, in fact, possess - Honoré Jaxon, Grey Owl, and Long Lance.

Writing Indian Nations-Maureen Konkle 2005-11-16 In the early years of the republic, the United States government negotiated with Indian nations because it could not afford protracted wars politically, militarily, or economically. Maureen Konkle argues that by depending on treaties, which rest on the equal standing of all signatories, Europeans in North America institutionalized a paradox: the very documents through which they sought to dispossess Native peoples in fact conced Native autonomy. As the United States used coerced treaties to remove Native peoples from their lands, a group of Cherokee, Pequot, Ojibwe, Tuscarora, and Seneca writers spoke out. With history, polemic, and personal narrative these writers countered widespread misrepresentations about Native peoples’ supposedly primitive nature, their inherent inability to form governments, and their impending disappearance. Furthermore, they contended that arguments about racial difference
merely justified oppression and dispossession; deriding these arguments as willful attempts to evade the true meanings and implications of the treaties, the writers insisted on recognition of Native peoples' political autonomy and human equality. Konkle demonstrates that these struggles over the meaning of U.S.-Native treaties in the early nineteenth century led to the emergence of the first substantial body of Native writing in English and, as she shows, the effects of the struggle over the political status of Native peoples remain embedded in contemporary scholarship.

**Travellers through Empire** - Cecilia Morgan 2017-11-08 In the late eighteenth century and throughout the nineteenth century, an unprecedented number of Indigenous people – especially Haudenoseanee, Anishinaabe, and Cree – travelled to Britain and other parts of the world. Who were these transatlantic travellers, where were they going, and what were they hoping to find? Travellers through Empire unearths the stories of Indigenous peoples including Mississauga Methodist missionary and Ojibwa chief Reverend Peter Jones, the Scots-Cherokee officer and interpreter John Norton, Catherine Sutton, a Mississauga woman who advocated for her people with Queen Victoria, E. Pauline Johnson, the Mohawk poet and performer, and many others. Cecilia Morgan retraces their voyages from Ontario and the northwest fur trade and details their efforts overseas, which included political negotiations with the Crown, raising funds for missionary work, receiving an education, giving readings and performances, and teaching international audiences about Indigenous cultures. As they travelled, these remarkable individuals forged new families and friendships and left behind newspaper interviews, travelogues, letters, and diaries that provide insights into their cross-cultural encounters. Chronicling the emotional ties, contexts, and desires for agency, resistance, and negotiation that determined their diverse experiences, Travellers through Empire provides surprising vantage points on First Nations travels and representations in the heart of the British Empire.

**Mixed Blessings** - Tolly Bradford 2016-04-01 Mixed Blessings transforms our understanding of the relationship between Indigenous people and Christianity in Canada from the early 1600s to the present day. While acknowledging the harm of colonialism, including the trauma inflicted by church-run residential schools, this interdisciplinary collection challenges the portrayal of Indigenous people as passive victims of malevolent missionaries who experienced a uniformly dark history. Instead, this book illuminates the diverse and multifaceted ways that Indigenous communities and individuals – including prominent leaders such as Louis Riel and Edward Ahenakw – have interacted, and continue to interact, meaningfully with Christianity.

**American Republics: A Continental History of the United States, 1783-1850** - Alan Taylor 2021-05-18 A Publishers Weekly Most Anticipated Book of Spring 2021 From a Pulitzer Prize-winning historian, the powerful story of a fragile nation as it expands across a contested continent. In this beautifully written history of America's formative period, a preeminent historian upends the traditional story of a young nation confidently marching to its continent-spanning destiny. The newly constituted United States actually emerged as a fragile, internally divided union of states contending still with European empires and other independent republics on the North American continent. Native peoples sought to defend their homelands from the flood of American settlers through strategic alliances with the other continental powers. The system of American slavery grew increasingly powerful and expansive, its vigorous internal trade in Black Americans separating parents and children, husbands and wives. Bitter party divisions pitted elites favoring strong government against those, like Andrew Jackson, espousing a democratic populism for white men. Violence was both routine and organized: the United States invaded Canada, Florida, Texas, and much of Mexico, and forcibly removed most of the Native peoples living east of the Mississippi. At the end of the period the United States, its conquered territory reaching the Pacific, remained internally divided, with sectional animosities over slavery growing more intense. Taylor's elegant history of this tumultuous period offers indelible miniatures of key characters from Frederick Douglass and Sojourner Truth to Elizabeth Cady Stanton and Margaret Fuller. It captures the high-stakes political drama as Jackson and Adams, Clay, Calhoun, and Webster contend over slavery, the economy, Indian removal, and national expansion. A ground-level account of American industrialization conveys the everyday lives of factory workers and immigrant families. And the immersive narrative puts us on the streets of Port-au-Prince, Mexico City, Quebec, and the Cherokee capital, New Echota. Absorbing and chilling, American Republics illuminates the continuities between our own social and political divisions and the events of this formative period.

**Visual Politics of Psychoanalysis** - Griselda Pollock 2013-10-08 Activists working in post-traumatic societies have tended to resist psychoanalytical terms because they fear that pathologizing individual suffering displaces the collective and political causes of traumatic violence. In a contrary direction, some thinkers about discourse and power have lately embraced what Judith Butler insists is 'the psychic life of power'. An openly psychoanalytical modelling of trauma for approaching major historical events such as the Holocaust adds yet a third position. Drawing on all three strands, this book poses the question of visual politics to psychoanalysis. It also explores the relevance of the many psychoanalyses to the study of art and other images in post-traumatic conditions. Visual Politics of Psychoanalysis builds on maverick art historian Aby Warburg's project of combining social, cultural, anthropological and psychological analyses of the image in order to track the undercurrents of cultural violence in the representational repertoire of Western modernity. In this innovative collection, a distinguished group of international authors dare to think psychoanalytically about the legacies of political violence and suffering in relation to post-traumatic cultures worldwide. Drawing on post-colonial and feminist theory, they analyse the image and the aesthetic in conditions of historical trauma from enslavement and colonisation to the Irish Famine, from Denmark's national trauma about migrants and cartoons to collective shock after 9/11, from individual traumas of loss registered in allegory to newsreels and documentaries on suicide bombing in Israel/Palestine, from Kristeva's novels to Kathryn Bigelow's cinema.

**The Limits of Multiculturalism** - 1999 In the early nineteenth century, the profession of American anthropology emerged as European Americans James Fenimore Cooper and Henry Rowe
Schoolcraft, among others, began to make a living by studying the "Indian." Less well known are the AmerIndians who, at that time, were writing and publishing ethnographic accounts of their own people. By bringing to the fore this literature of autoethnography and revealing its role in the forming of anthropology as we know it, this book searches out -- and shakes -- the foundations of American cultural studies. Scott Michaelsen shows cultural criticism to be at an impasse, trapped by tradition even in its attempts to get beyond tradition. With this dilemma in mind, he takes us back to anthropology's nineteenth-century roots to show us a network of nearly unknown AmerIndian anthropological writers -- David Cusick, Jane Johnston, William Apess, Ely S. Parker, Peter Jones, George Copway, and John Rollin Ridge -- working contemporaneously with the major white anthropologists who wrote on Indian topics. Michaelsen tests present-day theses about difference in light of these AmerIndian voices and concludes that multiculturalism never will locate critical differences from Western or white writing, since these traditions are inextricably bound together. The Limits of Multiculturalism is a first step in finding the proper anthropological grounds for questions about cultures in the Americas, and in coming to terms with the co-invention of anthropology by AmerIndians -- with the fact that Indian voices are lodged at the heart of anthroplogy.

Skeptical Feminism-Carolyn Dever 2004 In this major work, Carolyn Dever analyzes the politics of feminist theory by looking at its popular, activist, and academic modes, from the liberation movements of the 1970s to gender and queer studies now. Using key moments in the history of modern feminism -- consciousness-raising, best-selling books like Sexual Politics by Kate Millett, and media representations of women's struggle for equality -- Dever outlines heated debates over psychoanalysis, sexuality, and activism, and argues that a fundamental skepticism toward abstraction has been vital to the development of the movement. Powerful, illuminating, and galvanizing, Skeptical Feminism traces the strategies the women's movement has used to make theory matter -- and points toward a new, politically engaged approach to feminist thought. Book jacket.

True Story of Pocahontas-Dr. Linwood "Little Bear" Custalow 2016-11-30 The True Story of Pocahontas is the first public publication of the Powhatan perspective that has been maintained and passed down from generation to generation within the Mattaponi Tribe, and the first written history of Pocahontas by her own people.

Indians in the United States and Canada-Roger L. Nichols 2018-09 Drawing on a vast array of primary and secondary sources, Roger L. Nichols traces the changing relationships between Native peoples and whites in the United States and Canada from colonial times to the present. Dividing this history into five stages, beginning with Native supremacy over European settlers and concluding with Native peoples' political, economic, and cultural resurgence, Nichols carefully compares and contrasts the effects of each stage on Native populations in the United States and Canada. This second edition includes new chapters on major transformations from 1945 to the present, focusing on social issues such as transracial adoption of Native children, the uses of national and international media to gain public awareness, and demands for increasing respect for tribal religious practices, burial sites, and historic and funerary remains.

Edinburgh 2010-Daryl Balia 2010-08-01 The Centenary of the World Missionary Conference, held in Edinburgh in 1910, is a suggestive moment for many people seeking direction for Christian mission in the twenty-first century. Since 2005 an international group has worked collaboratively to develop an intercontinental and multidenominational project, now known as Edinburgh 2010, and based at New College, University of Edinburgh. Essential to the work of the Edinburgh 1910 Conference, and of abiding value, were the findings of the eight think-tanks or ‘commissions’. These inspired the idea of a new round of collaborative reflection on Christian mission - but now focused on nine themes identified as being key to mission in the twenty-first century. The study process is intended to contribute, from a research perspective, to the aim of Edinburgh 2010 - witnessing together to Christ in the twenty-first century - and to the development of a new vision in terms of God’s purposes for creation in Christ and a renewed spirituality and mission ethos in the life of churches worldwide. Witnessing to Christ Today contains a summary of what has been achieved through the study process up to the end of 2009 and forms the preparatory volume for the centenary conference to be held in Edinburgh on 2-6 June 2010. There the material will be subjected to rigorous critique from various transversal perspectives and engaged with by church and mission delegates from around the world. Book jacket.

Walking a Tightrope-Ute Lischke 2005-01-01

William Wye Smith-William Wye Smith 2008 William Wye Smith, Upper Canadian poet and publisher, provided his unique perspective on pioneer life in this compilation of anecdotes from his experiences.

Phantom Past, Indigenous Presence-Colleen E. Boyd 2011 The imagined ghosts of Native Americans have been an important element of colonial fantasy in North America ever since European settlements were established in the seventeenth century. Native burial grounds and Native ghosts have long played a role in both regional and local folklore and in the national literature of the United
States and Canada, as settlers struggled to create a new identity for themselves that melded their European heritage with their new, North American frontier surroundings. In this interdisciplinary volume, Colleen E. Boyd and Coll Thrush bring together scholars from a variety of fields to discuss this North American fascination with "the phantom Native American." "Phantom Past, Indigenous Presence" explores the importance of ancestral spirits and historic places in Indigenous and settler communities as they relate to territory and history—in particular cultural, political, social, historical, and environmental contexts. From examinations of how individuals reacted to historical cases of "hauntings," to how Native phantoms have functioned in the literature of North Americans, to interdisciplinary studies of how such beliefs and narratives allowed European settlers and Indigenous people to make sense of the legacies of colonialism and conquest, these essays show how the past and the present are intertwined through these stories.

Defend the Sacred—Michael D. McNally 2020-04-14 "In 2016, thousands of people travelled to North Dakota to camp out near the Standing Rock Sioux Reservation to protest the construction of an oil pipeline that is projected to cross underneath the Missouri River a half mile upstream from the Reservation. The Standing Rock Sioux consider the pipeline a threat to the region's clean water and to the Sioux's sacred sites (such as its ancient burial grounds). The encamped protests garnered front-page headlines and international attention, and the resolve of the protesters was made clear in a red banner that flew above the camp: 'Defend the Sacred'. What does it mean when Native communities and their allies make such claims? What is the history of such claim-making, and why has this rhetorical and legal strategy—based on appeals to religious freedom—failed to gain much traction in American courts? As Michael McNally recounts in this book, Native Americans have repeatedly been inspired to assert claims to sacred places, practices, objects, knowledge, and ancestral remains by appealing to the discourse of religious freedom. But such claims based on alleged violations of the First Amendment "free exercise of religion" clause of the US Constitution have met with little success in US courts, largely because Native American communal traditions have been difficult to capture by the modern Western category of "religion." In light of this poor track record Native communities have gone beyond religious freedom-based legal strategies in articulating their sacred claims: in (e.g.) the technocratic language of "cultural resource" under American environmental and historic preservation law; in terms of the limited sovereignty accorded to Native tribes under federal Indian law; and (increasingly) in the political language of "indigenous rights" according to international human rights law (especially in light of the 2007 U.N. Declaration of the Rights of Indigenous Peoples). And yet the language of religious freedom, which resonates powerfully in the US, continues to be deployed, propelling some remarkably useful legislative and administrative accommodations such as the 1990 Native American Graves Protection and Repatriation Act. As McNally's book shows, native communities draw on the continued rhetorical power of religious freedom language to attain legislative and regulatory victories beyond the First Amendment"—

Deaf Republic—Ilya Kaminsky 2019-03-05 Ilya Kaminsky's astonishing parable in poems asks us, What is silence? Deaf Republic opens in an occupied country in a time of political unrest. When soldiers breaking up a protest kill a deaf boy, Petya, the gunshot becomes the last thing the citizens hear—they all have gone deaf, and their dissent becomes coordinated by sign language. The story follows the private lives of townspeople encircled by public violence: a newly married couple, Alfonso and Sonya, expecting a child; the brash Momma Galya, instigating the insurgency from her puppet theater; and Galya's girls, heroically teaching signing by day and by night luring soldiers one by one to their deaths behind the curtain. At once a love story, an elegy, and an urgent plea, Ilya Kaminsky's long-awaited Deaf Republic confronts our time's vicious atrocities and our collective silence in the face of them.

A Brief History of the Saugeen Peninsula—David D Plain 2018-05-26 A Brief History of the Saugeen Peninsula is historical non-fiction and as the title suggests it is by no means exhaustive. It is a treatise that presents the history and culture in broad strokes covering the early history of the Anishnaabek (Ojibwa) of the Saugeen (Bruce) Peninsula as well as their relationship with the Crown during the colonial period of Upper Canada. The first section of the book highlights the historical periods of the settling of the peninsula by the Ojibwa through the War of 1812. This is followed by the treaty-making era and relationships with missionaries. The historical section finishes with the paternalism of the early days of the Indian Act through modern times. The second section of the book gives a glimpse into the culture of the Anishnaabek. Topics such as Ojibwa characteristics, language, religion, and trade. Band designations, wampum and dodems are explained as well as gatherings, games and stories. Lifestyle is also covered illustrating the cyclical movements throughout the territory following the seasons from the main villages to hunting camps in winter, to sugar making in the early spring, to the fishing camps in late spring.

With Good Intentions—Celia Haig-Brown 2011-11-01 With Good Intentions examines the joint efforts of Aboriginal people and individuals of European ancestry to counter injustice in Canada when colonization was at its height, from the mid-nineteenth to the early twentieth century. These people recognized colonial wrongs and worked together in a variety of ways to right them, but they could not stem the tide of European-based exploitation. The book is neither an apologia text nor an attempt to argue that some colonizers were simply "well intentioned." Almost all those considered here — teachers, lawyers, missionaries, activists — had as their overall goal the Christianization and civilization of Canada's First Peoples. By discussing examples of Euro-Canadians who worked with Aboriginal peoples, With Good Intentions brings to light some of the lesser-known complexities of colonization.

Living with Animals—Michael Pomedli 2014 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.

**Pulpit, Press, and Politics** - Scott McLaren 2019-11-15 North America's market for religious books and periodicals shaped the lives of Canadian Methodists in profound and enduring ways, even helping to prepare the way for the widespread use of American books among Upper Canadians more generally.

"**Transculturation in British Art, 1770-1930**" - Julie F. Codell 2017-07-05 Examining colonial art through the lens of transculturation, the essays in this collection assess painting, sculpture, photography, illustration and architecture from 1770 to 1930 to map these art works' complex and unresolved meanings illuminated by the concept of transculturation. Authors explore works in which transculturation itself was being defined, formed, negotiated, and represented in the British Empire and in countries subject to British influence (the Congo Free State, Japan, Turkey) through cross-cultural encounters of two kinds: works created in the colonies subject over time to colonial and to postcolonial spectators' receptions, and copies or multiples of works that traveled across space located in several colonies or between a colony and the metropole, thus subject to multiple cultural interpretations.

**Skyscrapers Hide the Heavens** - J. R. Miller 2018-01-01 Author J.R. Miller charts the deterioration of the relationship from the initial, mutually beneficial contact in the fur trade to the current impasse in which Indigenous peoples are resisting displacement and marginalization.

**Gathering Places** - Carolyn Podruchny 2010-09-01 British traders and Ojibwe hunters. Cree women and their métis daughters. These people and their complex identities were not featured in history writing until the 1970s, when scholars from multiple disciplines began to bring new perspectives to bear on the past. Gathering Places presents some of the most innovative approaches to métis, fur trade, and First Nations history being practised today. By drawing on archaeological, material, oral, and ethnographic evidence and exploring personal approaches to history and scholarship, the authors depart from the old paradigm of history writing and offer new models for recovering Aboriginal and cross-cultural experiences and perspectives.

**Doodem and Council Fire** - Heidi Bohaker 2020-12-07 Combining socio-legal and ethnohistorical studies, this book presents the history of doodem, or clan identification markings, left by Anishinaabe on treaties and other legal documents from the seventeenth through the nineteenth centuries. These doodems reflected fundamental principles behind Anishinaabe governance that were often ignored by Europeans, who referred to Indigenous polities in terms of tribe, nation, band, or village – classifications that failed to fully encompass longstanding cultural traditions of political authority within Anishinaabe society. Making creative use of natural history, treaty pictographs, and the Ojibwe language as an analytical tool, Doodem and Council Fire delivers groundbreaking insights into Anishinaabe law. The author asks not only what these doodem markings indicate, but what they may also reveal through their exclusions. The book also outlines the continuities, changes, and innovations in Anishinaabe governance through the concept of council fires and the alliances between them. Original and path-breaking, Doodem and Council Fire offers a fresh approach to Indigenous history, presenting a new interpretation grounded in a deep understanding of the nuances and distinctiveness of Anishinaabe culture and Indigenous traditions.

**Canada's Residential Schools: The History, Part 1, Origins to 1939** - Commission de vérité et réconciliation du Canada 2016-01-01 Between 1867 and 2000, the Canadian government sent over 150,000 Aboriginal children to residential schools across the country. Government officials and missionaries agreed that in order to “civilize and Christianize” Aboriginal children, it was necessary to separate them from their parents and their home communities. For children, life in these schools was lonely and alien. Discipline was harsh, and daily life was highly regimented. Aboriginal languages and cultures were denigrated and suppressed. Education and technical training too often gave way to the drudgery of doing the chores necessary to make the schools self-sustaining. Child neglect was institutionalized, and the lack of supervision created situations where students were prey to sexual and physical abusers. Legal action by the schools’ former students led to the creation of the Truth and Reconciliation Commission of Canada in 2008. The product of over six years of research, the Commission’s final report outlines the history and legacy of the schools, and charts a pathway towards reconciliation. Canada’s Residential Schools: The History, Part 1, Origins to 1939 places Canada’s residential school system in the historical context of European campaigns to colonize and convert Indigenous people throughout the world. In post-Confederation Canada, the government adopted what amounted to a policy of cultural genocide: suppressing spiritual practices, disrupting traditional economies, and imposing new forms of government. Residential schooling quickly became a central element in this policy. The destructive intent of the schools was compounded by chronic underfunding and ongoing conflict between the federal government and the church missionary societies that had been given responsibility for their day-to-day operation. A failure of leadership and resources meant that the schools failed to control the tuberculosis crisis that gripped the schools for much of this period. Alarmed by high death rates, Aboriginal parents often refused to send their children to the schools, leading the government adopt ever more coercive attendance regulations. While parents became subject to ever more punitive regulations, the government did little to regulate discipline, diet, fire safety, or sanitation at the schools. By the period’s end the government was presiding over a nation-wide series of firetraps that had no clear educational goals and were economically dependent on the unpaid labour of underfed and often sickly children.
The Transatlantic Indian, 1776-1930 - Kate Flint 2020-06-09 This book takes a fascinating look at the iconic figure of the Native American in the British cultural imagination from the Revolutionary War to the early twentieth century, and examining how Native Americans regarded the British, as well as how they challenged their own cultural image in Britain during this period. Kate Flint shows how the image of the Indian was used in English literature and culture for a host of ideological purposes, and she reveals its crucial role as symbol, cultural myth, and stereotype that helped to define British identity and its attitude toward the colonial world. Through close readings of writers such as Charles Dickens, Elizabeth Gaskell, and D. H. Lawrence, Flint traces how the figure of the Indian was received, represented, and transformed in British fiction and poetry, travelogues, sketches, and journalism, as well as theater, paintings, and cinema. She describes the experiences of the Ojibwa and Ioway who toured Britain with George Catlin in the 1840s; the testimonies of the Indians in Buffalo Bill's Wild West Show; and the performances and polemics of the Iroquois poet Pauline Johnson in London. Flint explores transatlantic conceptions of race, the role of gender in writings by and about Indians, and the complex political and economic relationships between Britain and America. The Transatlantic Indian, 1776-1930 argues that native perspectives are essential to our understanding of transatlantic relations in this period and the development of transnational modernity.

Welcome Home - Myquillyn Smith 2020-09-15 NEW YORK TIMES BESTSELLER Decorating for each season doesn't have to be overwhelming or expensive. Your home can be festive, stylish, and cozy with minimal effort and a limited budget—just ask The Nester! In Welcome Home, Myquillyn Smith guides you through creating and enjoying a seasonally decorated home with more style and less stuff. No matter what the world says, embracing the seasons does not require bins of factory-made décor or loads of time. In fact, it's possible to decorate for each season without frustration, going overboard, or blowing your budget. Drawing from the cozy-minimalist principles in Cozy Minimalist Home, stylist and Wall Street Journal bestselling author Myquillyn Smith will help you create a home that's fresh, meaningful, beautiful, and (bonus!) always ready to host. With engaging how-tos and inspiring photos, she guides you step by step through purposeful design decisions to cultivate a space where loved ones gather, meaningful connections are celebrated, and lasting memories are made. Myquillyn's realistic and down-to-earth design tips will teach you how to: Seasonalize your living spaces with simple, actionable steps Cultivate easy, seasonal rhythms of change in your home Incorporate the beauty of the natural world through the five senses Feel confident in volunteering your house for gatherings, parties, and impromptu get-togethers Know what to focus on and what not to worry about as a relaxed and confident hostess Bigger than the latest and greatest trends, Welcome Home aims to usher in the seasons without using more resources, money, or stuff than needed.

Warlock - Wilbur Smith 2001-05-22 Wilbur Smith, one of the world's most acclaimed adventure writers, returns to the world of ancient Egypt with Warlock, the stunning sequel to the New York Times bestselling River God. In the wake of a sixty-year war over the reign of the kingdoms of Egypt, two young pharaohs have risen to claim power, but only one can succeed, deciding the fate of his empire forever... The mission of Prince Nefer, rightful heir to the throne, is to rebuild a magnificent kingdom in the stark and tumbled ruins of the embattled city of Gallala. The desire of Lord Naja is to destroy his rival and rule the land with unholy supremacy. But Nefer has on his side the warlock Taita, a matchless ally and legendary priest of notorious powers... To see their dream come true, Nefer and Taita must stay one step ahead of the depraved assassin, survive the tortuous shadow of her ever-pursuing armies, and outwit the shocking betrayals of is own flesh and blood. As Nefer's courage increases, and as Taita's magic grows more beguiling, so grows stronger the power of their tireless enemies.... Now, with the threat of tyranny and blood thundering closer and closer toward the vulnerable gates of Gallala, the ultimate battle for Egypt will begin....

Seen but Not Seen - Donald B. Smith 2020-12-11 Based on decades of extensive archival research, Seen but Not Seen uncovers a great swath of previously-unknown information about settler-Indigenous relations in Canada.
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