

Sacred Stories Of The Sweetgrass Cree

Although Cree particles have been neglected in most modern studies of the language, recent work by Freda Ahenakew (Cree Language Structures: A Cree Approach, 1987) suggests that many complications presented by words of this class remain to be explored. The present study defines a category of connective particles whose purpose is to label various kinds of linkage or cohesion within narrative. Using Leonard Bloomfield's Sacred Stories of the Sweet Grass Cree as a basis, it examines the use of connective particles which provide temporal cohesion within the texts.

Native American tricksters can be buffoons, transformers, social critics, teachers, and mediators between human beings, nature, and the gods. A vibrant part of American Indian tradition, the trickster has shown a remarkable ability to adapt into the twenty-first century. In *Living Sideways*, Franchot Ballinger provides the first full-length study of the diverse roles and dimensions of North American Indian tricksters. While honoring their diversity and complexity, he challenges stereotypical Euro-American treatments of tricksters. Drawing from the most influential scholarship on Native American tricksters, Ballinger shows how many critics have failed to consider both the specifics of trickster stories and their cultural contexts. Each chapter concentrates on a particular aspect of the trickster theme, such as the trickster's ambiguous personality, the variety of trickster roles, and the trickster's role as social critic. Ballinger further considers issues of sex, gender, and humor, the use of trickster tales as instructions on social values and community control, and the trickster as an emblem of modern Indian survival. *Living Sideways* also includes illustrative trickster stories at the end of each chapter, a comprehensive bibliography, and discussion of the literary aspects of tricksters. Examining both the sacred power of tricksters and the stories as literature, *Living Sideways* is the most thorough book to date on Native American tricksters.

Born in 1912, Alice Ahenakew was brought up in a traditional Cree community in north-central Saskatchewan. As a young woman, she married Andrew Ahenakew, a member of the prominent Saskatchewan family, who later became an Anglican clergyman and a prominent healer. Alice Ahenakew's personal reminiscences include stories of her childhood, courtship and marriage, as well as an account of the 1928 influenza epidemic and encounters with a windigo. The centerpiece of this book is the fascinating account of Andrew Ahenakew's bear vision, through which he received healing powers. Written in original Cree text with a full English translation, *They Knew both Sides of Medicine* also includes an introduction discussing the historical background of the narrative and its style and rhetorical structure, as well as a complete Cree-English glossary.

This comprehensive annotated bibliography includes all items published on Algonquian languages between 1891 and 1981, earlier works overlooked in Pilling's 1891 Bibliography, reprints and re-editions. The work includes full cross-references, giving alternate titles, editors, reviews, and related publications, and it includes a detailed index organized by language group and topic. In the introduction, the authors describe the bibliographical problems in this field and give helpful advice on how to locate publications. This volume will be of value not only to Algonquianists, but to all those with an interest in North American Indian languages, and particularly to teachers of Native languages.

A Bibliography of Canadian Folklore in English

The Lakotas and the Black Hills

The Native American in American Literature

Gathering Moss

Penguin Modern Classics Edition

Canadian History: Beginnings to Confederation

Stories of the Great Lakes

Ten Stories of the House People, plains Cree from north of the North Saskatchewan River, told by Peter Vandall and Joe Douquette to Freda Ahenakew. In Cree with English translations, Cree-English and English-Cree glossaries and an outline of the writing system. The term wâskahikaniwiniwak 'House People' was traditionally used for the Plains Cree groups clustering around Carlton House.

Publisher Description

This bibliography is a starting point for those interested in researching the American Indian in literature or American Indian literature. Designed to augment other major bibliographies, it classifies all relevant bibliographies and critical works and supplies listings not cited by them. The author's general introduction provides bibliographical background for those beginning research in the field. Cited works are listed alphabetically by the author's or editor's last name in each of three categories: bibliographies; works about the Indian in literature; and Indian literature. Each citation is numbered and the cross-referenced subject and author indexes refer to each work by number, thereby facilitating speedy reference.

*Sacred Stories of the Sweet Grass Cree, first published in 1930, is once again available, allowing readers to enjoy these wonderful Native stories that have been passed down from generation to generation. These stories concern the time when the earth was not in its present, definitive state, and tell of the origins of the world, its people, and the creatures that eventually took the shape of present-day animals. The collection includes stories such as *The Birth of Wisahketchahk and the Origin of Mankind, The Origins of Horses, Why the Dead are Buried, Thunderbird and Winter, and many others. In 1925, Leonard Bloomfield, a linguistics professor at Yale University, spent five weeks on the Sweet Grass Reservation near Battleford, Saskatchewan, recording stories told to him by members of the tribe. The storytellers -- none of whom spoke English -- included Coming-Day, an extremely articulate blind old man who was said to know more traditional stories than any other member of the band; Adam Sakewew, a gifted storyteller; Maggie Achenam, a middle-aged woman full of interesting lore; and others. The stories, dictated to Bloomfield in Cree, are presented in the book in the original Cree and in English translations. A valuable treasury of traditional stories from the Sweet Grass Cree, this collection provides insights into the language, culture, and sacred teachings of some of North America's First Nations.**

Motorcycles and Sweetgrass

Sky Woman Falling

Traditional Narratives of the Rock Cree Indians

nêhiyaw-iskwêw mitoni niya / Me, I am Truly a Cree Woman

Troubling Tricksters

The Literary History of Alberta Volume One

Speak Like Singing

Alberta's contradictory landscape has fired the imaginative energies of writers for centuries. The sweep of the plains, the thrust of the Rockies, and the long roll of the woodlands have left vivid impressions on all of Alberta's writers--both those who passed through Alberta in search of other horizons and those who made it their home. The Literary History of Alberta surveys writing in and about Alberta from prehistory to the middle of the twentieth century. It includes profiles of dozens of writers (from the earnestly intended to the truly gifted) and their texts (from the commercial to the arcane). It reminds us of long-forgotten names and faces, figures who quietly--or not so quietly--wrote the books that underpin Alberta's thriving literary culture today. Melnyk also discusses the institutions that have shaped Alberta's literary culture. The Literary History of Alberta is an essential text for any reader interested in the cultural history of western Canada, and a landmark achievement in Alberta's continuing literary history.

Strong women dominate these reminiscences: the grandmother taught the girl whose mother refused to let her go to school, and the life-changing events they witnessed range from the ravages of the influenza epidemic of 1918–20 and murder committed in a jealous rage to the abduction of a young woman by underground spirits who on her release grant her healing powers. A highly personal document, these memoirs are altogether exceptional in recounting the thoughts and feelings of a Cree woman as she copes with the challenges of reserve life but also, in a key chapter, with her loneliness while tending a relative's children in a place far away from home – and, apparently just as debilitating, away from the company of other women. Her experiences and reactions throw fresh light on the lives lived by Plains Cree women on the Canadian prairies over much of the twentieth century. The late Sarah Whitecalf (1919–1991) spoke Cree exclusively, spending most of her life at Nakiwaciĥk / Sweetgrass Reserve on the North Saskatchewan River. This is where Leonard Bloomfield was told his Sacred Stories of the Sweet Grass Cree in 1925 and where a decade later David Mandelbaum apprenticed himself to Kâ-miyokîsihkwêw / Fineday, the step-grandfather in whose family Sarah Whitecalf grew up. In presenting a Cree woman's view of her world, the texts in this volume directly reflect the spoken word: Sarah Whitecalf's memoirs are here printed in Cree exactly as she recorded them, with a close English translation on the facing page. They constitute an autobiography of great personal authority and rare authenticity.

The story of the Lakota Sioux's loss of their spiritual homelands and their remarkable legal battle to regain it The Lakota Indians counted among their number some of the most famous Native Americans, including Sitting Bull and Crazy Horse. Their homeland was in the magnificent Black Hills in South Dakota, where they found plentiful game and held religious ceremonies at charged locations like Devil's Tower. Bullied by settlers and the U. S. Army, they refused to relinquish the land without a fight, most famously bringing down Custer at Little Bighorn. In 1873, though, on the brink of starvation, the Lakotas surrendered the Hills. But the story does not end there. Over the next hundred years, the Lakotas waged a remarkable campaign to recover the Black Hills, this time using the weapons of the law. In *The Lakotas and the Black Hills*, the latest addition to the Penguin Library of American Indian History, Jeffrey Ostler moves with ease from battlefields to reservations to the Supreme Court, capturing the enduring spiritual strength that bore the Lakotas through the worst times and kept alive the dream of reclaiming their cherished homeland.

These essays were brought together to commemorate the hundredth anniversary of the birth of Leonard Bloomfield (1887-1949), one of the most outstanding and influential linguists of the twentieth century. The contributions have been grouped in three sections according to their relevance to his work, and deal, respectively, with his personality, his theoretical stance, and his fields of study. The papers in this volume were previously published in *Historiographia Linguistica* 14:1/2 (1987), to which has been added an index of names containing biographical dates.

Indigenous Stories from Turtle Island

A Study in Religious Persistence

The Classical Haida Myhtellers and Their World

Connective Particles and Temporal Cohesion in Plains Cree Narrative

Bibliography of Algonquian Linguistics

Dangerous Spirits

The Windigo in Myth and History

'Kimmerer blends, with deep attentiveness and musicality, science and personal insights to tell the overlooked story of the planet's oldest plants' Guardian 'Bewitching ... a masterwork ... a glittering read in its entirety' Maria Popova, *Brainpickings* Living at the limits of our ordinary perception, mosses are a common but largely unnoticed element of the natural world. *Gathering Moss* is a beautifully written mix of science and personal reflection that invites readers to explore and learn from the elegantly simple lives of mosses. In these interwoven essays, Robin Wall Kimmerer leads general readers and scientists alike to an understanding of how mosses live and how their lives are intertwined with the lives of countless other beings. Kimmerer explains the biology of mosses clearly and artfully, while at the same time reflecting on what these fascinating organisms have to teach us. Drawing on her experiences as a scientist, a mother, and a Native American, Kimmerer explains the stories of mosses in scientific terms as well as within the framework of indigenous ways of knowing. In her book, the natural history and cultural relationships of mosses become a powerful metaphor for ways of living in the world.

A seminal collection of Haida myths and legends; now in a gorgeous new package. The linguist and ethnographer John Swanton took dictation from the last great Haida-speaking storytellers, poets and historians from the fall of 1900 through the summer of 1901. Together they created a great treasury of Haida oral literature in written form. Having worked for many years with these century-old manuscripts, linguist and poet Robert Bringhurst brings both rigorous scholarship and a literary voice to the English translation of John Swanton's careful work. He sets the stories in a rich context that reaches out to dozens of native oral literatures and to myth-telling traditions around the globe. Attractively redesigned, this collection of First Nations oral literature is an important cultural record for future generations of Haida, scholars and other interested readers. It won the Edward Sapir Prize, awarded by the Society for Linguistic Anthropology, and it was chosen as the Literary Editor's Book of the Year by the Times of London. Bringhurst brings these works to life in the English language and sets them in a context just as rich as the stories themselves one that reaches out to dozens of Native American oral literatures, and to mythtelling traditions around the world.

Buy now to get the key insights from Robin Wall Kimmerer's Braiding Sweetgrass. Sample Key Insights: 1) The indigenous Potawatomi people, who lived throughout the Great Lakes region in America, shared the creation myth of Skywoman for generations and used it like a compass to guide them through their relationship with nature and the world. 2) The Skywoman story, which is the Iroquois creation myth, tells of a deity who fell from the sky and brought light to Earth and grew plants on it. One of the plants she brought was sweetgrass, one of the Potawatomi people's four sacred plants.

Poet, philosopher, translator, typographer, and cultural historian Robert Bringhurst is a modern-day Renaissance man. He has forged a career from diverse but interwoven vocations, finding ways to make accessible to contemporary readers the wisdom of poets and thinkers from ancient Greece, the Middle East, Asia, and North American First Nations. This collection shows the ways in which his industry-standard textbook *The Elements of Typographic Style*, his remarkable translations of Haida oral epics, and his experimental and traditional poetry and prose form a single coherent project. *Listening for the Heartbeat of Being* brings together a range of literary scholars, poets, journalists, and publishers to comment on Bringhurst's far reaching body of work. The essays include a comprehensive biography of Bringhurst, first-hand accounts of his book design and production efforts, an analysis of his ground-breaking polyphonic performance poems, and re-considerations of the Masterworks of the Classical Haida Mythtellers translation trilogy. Experienced Bringhurst scholars join well-known writers such as Dennis Lee and Margaret Atwood to create a multi-dimensional view of Bringhurst's career. Guided by the simple faith that "everything is connected to everything else," Bringhurst's ability to listen closely to the great minds of many cultures and represent their voices pragmatically is, as this diverse and insightful book shows, of greater interest than ever in a world facing unprecedented ecological crisis and intensive cultural evolution. Contributors include Margaret Atwood, Nicholas Bradley (University of Victoria), Crispin Elsted (Barbarian Press), Clare Goulet (Mount St. Vincent University), Iain Higgins (University of Victoria), Ishmael Hope, Peter Koch (Peter Koch Printers), Dennis Lee, Scott McIntyre, Katherine McLeod (Concordia University), Kevin McNeilly (University of British Columbia), Káawan Sangáa, and Erica Wagner.

The Plains Cree

Cree Tales of Curing and Cursing Told by Alice Ahenakew

An Ethnographic, Historical, and Comparative Study

Algonquian Spirit

Plains Cree Texts

A Native Way of Honoring and Living the Sacred

A Story as Sharp as a Knife

"Speak Like Singing" honors talk-song visions for all relatives and seeks to plumb, if not to reconcile, Native and American poetics, tribal chorus, and solitary vision.

As interest in folklore increases, the folktale acquires greater significance for students and teachers of literature. The material is massive and scattered; thus, few students or teachers have accessibility to other than small segments or singular tales or material they find buried in archives. Stith Thompson has divided his book into four sections which permit both the novice and the teacher to examine oral tradition and its manifestation in folklore. The introductory section discusses the nature and forms of the folktale. A comprehensive second part traces the folktale geographically from Ireland to India, giving culturally diverse examples of the forms presented in the first part. The examples are followed by the analysis of several themes in such tales from North American Indian cultures. The concluding section treats theories of the folktale, the collection and classification of folk narrative, and then analyzes the living folklore process. This work will appeal to students of the sociology of literature, professors of comparative literature, and general readers interested in folklore.

A story of magic, family, a mysterious stranger . . . and a band of marauding raccoons. Otter Lake is a sleepy Anishnawbe community where little happens. Until the day a handsome stranger pulls up astride a 1953 Indian Chief motorcycle - and turns Otter Lake completely upside down. Maggie, the Reserve's chief, is swept off her feet, but Virgil, her teenage son, is less than enchanted. Suspicious of the stranger's intentions, he teams up with his uncle Wayne - a master of aboriginal martial arts - to drive the stranger from the Reserve. And it turns out that the raccoons are willing to lend a hand.

She's an FBI Special Agent and Modoc Indian. He's a Bureau of Indian Affairs Investigator and Comanche. Together, Anna Turnipseed and Emmett Parker have proven to be "a memorable literary pair" (Publishers Weekly). Now, they're called upon to tackle a case thousands of miles from their home-sweet-home on the range... On the New York reservation of the Oneida, the team finds the broken body of Brenda Two Kettles, a community elder, in a cornfield. From what Turnipseed and Parker can see, she wasn't attacked. Instead, it seems Ms. Two Kettles—much like the woman in the Oneida creation myth—simply fell out of sky. But it's a land dispute that has claimed Ms. Two Kettles' life—one that threatens to ground

Turnipseed and Parker in facts far stranger than fiction...

Sacred Stories of the Sweet Grass Cree

Native American Renaissance

mitoni niya nêhiyaw / Cree is Who I Truly Am

The Arts of Robert Bringham

Sacred Stories of the Sweet Grass Cree. (Texts and Translations.).

Leonard Bloomfield

Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants

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 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.

The Montana Cree is a study of religion as a sustaining force in American Indian life. On the small Rocky Boy reservation in northern Montana, the Cree Indians provide an example of how a people transplanted and persecuted throughout their history can maintain and develop a tribal identity and unity through the continuance of their religious values. As the adopted son of Mose Michelle, a hereditary Pend O'Reille chief, Verne Dusenberry moved easily within Indian circles as an accepted participant-observer in many religious ceremonies. His ethnographic study provides detailed descriptions of ceremonies - the Shaking Tent, Ghost Dance, and Sun Dance - which are seldom accurately described elsewhere.

Within these pages, celebrated Native American writer Gabriel Horn weaves a hauntingly beautiful tapestry of traditional stories, songs, and prayers that highlight the sacred Native way of life. Interwoven throughout this visionary work are detailed ceremonies and rituals for: Marriage, Pregnancy, Birth, Greeting the Day, Death Divorce, Presenting an Infant to the Sun, Dreams and Visions Solstice and Equinox, Healing, and more... The Book of Ceremonies is filled with the heartfelt words of a powerful writer and the original illustrations of Carises Horn, a talented young artist. All of us who live on this sacred land will enjoy and treasure this beautiful book. Celebrated Native American writer Gabriel Horn weaves a beautiful tapestry of stories and short pieces that show us the sacred Native way of life. The writing is beautiful and emotional throughout. It is the work of a talented writer who has walked the native path for years, and is able to show us the native way in all aspects of life. The Book of Ceremonies offers clear explanations of a wide variety of ceremonies.

"In these two volumes, which replace the Reader's Guide to Canadian History, experts provide a select and critical guide to historical writing about pre- and post-Confederation Canada, with an emphasis on the most recent scholarship" -- Cover.

Summary of Robin Wall Kimmerer's *Braiding Sweetgrass*

American Indian Ways of History

Contemporary Translations of the Algonquian Literatures of North America

Classics of Native American Literature

The First Blade of Sweetgrass

Canadian Literature in English (Second Edition) Volume I

Told by Peter Vandall and Joe Douquette

Lincoln presents the writing of today's most gifted Native American authors, against an ethnographic background which should enable a growing number of readers to share his enthusiasm. Lincoln has lived with American Indians, knows them, and is respected by them; all this enhances his book.

Max Weber viewed modern life as disenchanted, an arena from which scientific inquiry had banished magic. In contrast, Mark Schneider argues intriguingly that enchantment—the sense that we are confronted by inexplicable phenomena—persists in the world today, although it has shifted from the natural to the cultural arena. *Culture and Enchantment* shows that students of culture today operate in social and intellectual circumstances similar to those of seventeenth-century natural philosophers. Just as Newton was drawn to alchemy, scholars today are

fascinated by ghostly and mercurial agents thought to account for the meanings of cultural entities. For interpretive disciplines, Schneider suggests, meaning often behaves as mysteriously as the apparitions pursued by centuries ago by natural philosophers. He demonstrates this using two case studies from anthropology: Clifford Geertz's description of Balinese cockfights and Yoruba statuary, and Claude Levi-Strauss's analyses of myths. These provide a basis for actively engaging disputes over the meaning and interpretation of culture. Culture and Enchantment will appeal to an interdisciplinary audience in anthropology, sociology, history, history and sociology of science, culture studies, and literary theory. Schneider's provocative arguments will make this book a fulcrum in the continuing debate over the nature and prospects of cultural inquiry.

Troubling Tricksters is a collection of theoretical essays, creative pieces, and critical ruminations that provides a re-visioning of trickster criticism in light of recent backlash against it. The complaints of some Indigenous writers, the critique from Indigenous nationalist critics, and the changing of academic fashion have resulted in few new studies on the trickster. For example, The Cambridge Companion to Native American Literature (2005), includes only a brief mention of the trickster, with skeptical commentary. And, in 2007, Anishinaabe scholar Niigonwedom Sinclair (a contributor to this volume) called for a moratorium on studies of the trickster irrelevant to the specific experiences and interests of Indigenous nations. One of the objectives of this anthology is, then, to encourage scholarship that is mindful of the critic's responsibility to communities, and to focus discussions on incarnations of tricksters in their particular national contexts. The contribution of Troubling Tricksters, therefore, is twofold: to offer a timely counterbalance to this growing critical lacuna, and to propose new approaches to trickster studies, approaches that have been clearly influenced by the nationalists' call for cultural and historical specificity.

In the traditional Algonquian world, the windigo is the spirit of selfishness, which can transform a person into a murderous cannibal. Native peoples over a vast stretch of North America--from Virginia in the south to Labrador in the north, from Nova Scotia in the east to Minnesota in the west--believed in the windigo, not only as a myth told in the darkness of winter, but also as a real danger. Drawing on oral narratives, fur traders' journals, trial records, missionary accounts, and anthropologists' field notes, this book is a revealing glimpse into indigenous beliefs, cross-cultural communication, and embryonic colonial relationships. It also ponders the recent resurgence of the windigo in popular culture and its changing meaning in a modern context.

Stories of the House People

Sweetwater, Storms, and Spirits

Braiding Sweetgrass

The Book of Ceremonies

Essays on his life & work

Listening for the Heartbeat of Being

A Natural and Cultural History of Mosses

First published in 1980 by the Canadian Museum of Civilization, this study presents narratives from different genres of Rock Cree oral literature in northwestern Manitoba together with interpretive and comparative commentary. The collection comprises narratives of the trickster-transformer Wisahkicahk, animal-human characters, spirit guardians, the wihtikow or cannibal monster, humorous experiences, sorcery, and early encounters with Catholicism.

This is a new release of the original 1930 edition.

Based on the author's thesis. Part I was previously published in 1940 by the American Museum of Natural History. This revised edition includes two additional comparative sections.

Hailed as a landmark in Canadian literary scholarship when it was originally published in 1965, the Literary History of Canada is now being reissued, revised and enlarged, in three volumes. This major effort of a large group of scholars working in the field of English-language Canadian literature provides a comprehensive, up-to-date reference work. It has already proven itself invaluable as a source of information on authors, genres, and literary trends and influences. It represents a positive attempt to give a history of Canada in terms of writings which deserve attention because of significant thought, form, and use of language. Volume I comprises Parts I to III of the original edition, and covers the years from the beginning of Canadian literature in English to about 1920. The contributors to this volume are David Galloway, Victor G. Hopwood, Alfred G. Bailey, Fred Cogswell, James and Ruth Talman, Carl F. Klinck, Edith Gordon Roper, Rupert Schieder, S. Ross Beharriell, Brandon Conron, Elizabeth Waterston, Alec Lucas,

John A. Irving, A.H. Johnson, A. Vibert Douglas, and Frank W. Watt.

Living Sideways

Literary History of Canada

They Knew Both Sides of Medicine

Read, Listen, Tell

The Montana Cree

The Struggle for Sacred Ground

From Writing-on-Stone to World War Two

In this Own Voices Native American picture book story, a modern Wabanaki girl is excited to accompany her grandmother for the first time to harvest sweetgrass for basket making.

When Europeans first arrived on this continent, Algonquian languages were spoken from the northeastern seaboard through the Great Lakes region, across much of Canada, and even in scattered communities of the American West. The rich and varied oral tradition of this Native language family, one of the farthest-flung in North America, comes brilliantly to life in this remarkably broad sampling of Algonquian songs and stories from across the centuries. Ranging from the speech of an early unknown Algonquian to the famous Walam Olum hoax, from retranslations of "classic" stories to texts appearing here for the first time, these are tales written or told by Native storytellers, today as in the past, as well as oratory, oral history, and songs sung to this day. An essential introduction and captivating guide to Native literary traditions still thriving in many parts of North America, Algonquian Spirit contains vital background information and new translations of songs and stories reaching back to the seventeenth century. Drawing from Arapaho, Blackfeet, Cheyenne, Cree, Delaware, Maliseet, Menominee, Meskwaki, Miami-Illinois, Mi'kmaq, Naskapi, Ojibwe, Passamaquoddy, Potawatomi, and Shawnee, the collection gathers a host of respected and talented singers, storytellers, historians, anthropologists, linguists, and tribal educators, both Native and non-Native, from the United States and Canada--all working together to orchestrate a single, complex performance of the Algonquian languages.

This book is the only comprehensive bibliography of Canadian folklore in English. The 3877 different items are arranged by genres: folktales; folk music and dance; folk speech and naming; superstitions, popular beliefs, folk medicine, and the supernatural; folk life and customs; folk art and material culture; and within genres by ethnic groups: Anglophone and Celtic, Francophone, Indian and Inuit, and other cultural groups. The items include reference books, periodicals, articles, records, films, biographies of scholars and informants, and graduate theses. Each item is annotated through a coding that indicates whether it is academic or popular, its importance to the scholar, and whether it is suitable for young people. The introduction includes a brief survey of Canadian folklore studies, putting this work into academic and social perspective. The book covers all the important items and most minor items dealing with Canadian folklore published in English up to the end of 1979. It is concerned with legitimate Canadian folklore – whether transplanted from other countries and preserved here, or created here to reflect the culture of this country. It distinguishes between authentic folklore presented as collected and popular treatments in which the material has been rewritten by the authors. Intended primarily for scholars of folklore, international as well as Canadian, the book will also be of use to scholars in anthropology, cultural geography, oral history, and other branches of Canadian culture studies, as well as to librarians, teachers, and the general public.

“Don’t say in the years to come that you would have lived your life differently if only you had heard this story. You’ve heard it now.” —Thomas King, in this volume Read, Listen, Tell brings together an extraordinary range of Indigenous stories from across Turtle Island (North America). From short fiction to as-told-to narratives, from illustrated stories to personal essays, these stories celebrate the strength of heritage and the liveliness of innovation. Ranging in tone from humorous to defiant to triumphant, the stories explore core concepts in Indigenous literary expression, such as the relations between land, language, and community, the variety of narrative forms, and the continuities between oral and written forms of expression. Rich in insight and bold in execution, the stories proclaim the diversity, vitality, and depth of Indigenous writing. Building on two decades of scholarly work to centre Indigenous knowledges and perspectives, the book transforms literary method while respecting and honouring Indigenous histories and peoples of these lands. It includes stories by acclaimed writers like Thomas King, Sherman Alexie, Paula Gunn Allen, and Eden Robinson, a new generation of emergent writers, and writers and storytellers who have often been excluded from the canon, such as French- and Spanish-language Indigenous authors, Indigenous authors from Mexico, Chicana/o authors, Indigenous-language authors, works in translation, and “lost” or underappreciated texts. In a place and time when Indigenous people often have to contend with representations that marginalize or devalue their intellectual and cultural heritage, this collection is a testament to Indigenous resilience and creativity. It shows that the ways in which we read, listen, and tell play key roles in how we establish relationships with one another, and how we might share knowledges across cultures, languages, and social spaces.

Tricksters in American Indian Oral Traditions

The Folktale

A Selectively Annotated Bibliography

A Forest of Time
Culture and Enchantment
Sacred Stories of the Sweet Grass Cree
Revisiting Critical Conversations