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Nota di contenuto	Rupert's Land, Nituskeenan, Our Land : Cree and European naming and claiming around the dirty sea -- Linguistic solitudes and changing social categories -- The blind men and the elephant : touching the fur trade -- A demographic transition in the fur trade : family sizes of company officers and country wives, ca. 1750-1850 -- Challenging the custom of the country : James Hargrave, his colleagues, and "the Sex" -- Partial truths : a closer look at fur trade marriage -- Older persons in Cree and Ojibwe stories : gender, power, and survival -- Kinship shock for fur traders and missionaries : the cross-cousin challenge -- Fur trade children in Montréal : the St. Gabriel Street Church baptisms, 1796-1825 -- "Mrs. Thompson was a model housewife" : finding Charlotte Small -- "All these stories about women" : "many tender ties" and a new fur trade history -- Aaniskotaapaan : generations and successions -- The Wasitay religion : prophecy, oral literacy, and belief on Hudson Bay -- "I wish to be as I see you" : an Ojibwe-Methodist encounter in fur trade country, 1854-55 -- James Settee and his Cree

tradition : "an Indian camp at the mouth of Nelson River Hudsons Bay 1823 -- "As for me and my house" : Zhaawanaash and Methodism at Berens River, 1874-83 -- Fair wind : medicine and consolation on the Berens River -- Fields of dreams : A. Irving Hallowell and the Berens River Ojibwe.

Sommario/riassunto

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