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Autore	Berens William <1866-1947.>
Titolo	Memories, myths, and dreams of an Ojibwe leader [[electronic resource] /] / William Berens, as told to A. Irving Hallowell ; edited with introductions by Jennifer S.H. Brown and Susan Elaine Gray
Pubbl/distr/stampa	Montreal [Quebec] ; ; Ithaca [N.Y.] , : McGill-Queen's University Press, c2009
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Descrizione fisica	1 electronic text (xxviii, 261 p. : ill. (some col.), maps, ports.) : digital file
Collana	Rupert's Land Record Society series ; ; 10
Altri autori (Persone)	HallowellA. Irving <1892-1974.> (Alfred Irving) BrownJennifer S. H. <1940-> GraySusan Elaine <1960->
Disciplina	971.27/00497333092
Soggetti	Ojibwa Indians - Manitoba - Berens River Valley Ojibwa Indians Ojibwa mythology
Lingua di pubblicazione	Inglese
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Livello bibliografico	Monografia
Nota di bibliografia	Includes bibliographical references (p. [239]-248) and index.
Nota di contenuto	Reminiscences of Chief William Berens : "A place in your mind for them all" -- Dibaajimowinan : stories and dreams for living -- Aadizookaanag : myths.
Sommario/riassunto	Because the elderly chief wanted his visitor to understand the Ojibwe world, and because Hallowell was deeply interested in his subject matter and was such a good listener, Berens freely related his dreams and other stories about encounters with powerful beings. The fact that he also shared traditional myths in summer, when Ojibwe people thought it dangerous to discuss such things, shows the depth of his relationship with Hallowell. Berens' reminiscences and story and myth texts are unparalleled as sources for the life, experiences, and outlook of this important Ojibwe leader, and for the insights they provide into the history and culture of his people. Rooted in the collaboration

between Berens as steward of his oral traditions and Hallowell as creator and guardian of their written versions, *Memories, Myths, and Dreams of an Ojibwe Leader* draws the reader into the world - and world view - of Chief Berens, showing how an Aboriginal Christian of the early twentieth century could simultaneously take part in "modern" and "traditional" Ojibwe life.

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