



# Moccasin Maker

**Roger W. Harrington**



## **Moccasin Maker:**

**The Moccasin Maker** E. Pauline Johnson, 1913      **The Moccasin Maker** E. Pauline Johnson, 2019-11-26 E Pauline Johnson's *The Moccasin Maker* is a poignant exploration of Indigenous identity and the struggles of cultural assimilation within the Canadian landscape. This semi-autobiographical work blends lyrical prose with vivid imagery, characterizing Johnson's unique style that draws upon her Mohawk heritage and experiences as a mixed-race woman. Set against the backdrop of a rapidly changing society, the narrative unfolds through the eyes of a young Mohawk woman who grapples with her dual identity and the tension between tradition and modernity. Johnson's deft use of metaphor and symbolism creates a rich tapestry that examines the complexities of self-discovery and belonging. Born to a Mohawk chief and an Englishwoman, E. Pauline Johnson, also known as Tekahionwake, navigated the intricacies of being an Indigenous woman in a colonial society, which deeply informed her literary endeavors. Her background as a performer and poet imbued her writing with a lyrical quality, allowing her to advocate for Indigenous rights and raise awareness of cultural narratives. Johnson's commitment to portraying her people's stories from an authentic perspective is reflected throughout *The Moccasin Maker*, showcasing her as both a storyteller and a cultural bridge. This book is essential reading for those interested in Canadian literature and Indigenous voices. Johnson's profound ability to weave personal and collective experiences into her narrative invites readers to reflect on their own identities and cultural connections. As a cornerstone of Indigenous literature, *The Moccasin Maker* enriches the understanding of the historical and contemporary struggles faced by Indigenous peoples, making it a powerful addition to any literary collection.

*The moccasin maker* E. Pauline Johnson, 1914      *The Moccasin Maker* E. Pauline Johnson, 1919      *MOCCASIN MAKER* E. Pauline 1861-1913 Johnson, 2016-08-27      **The Indian Tipi** Gladys Laubin, Reginald Laubin, 2012-11-28

When the first edition of this book was published in 1957, the art of making a tipi was almost lost, even among American Indians. Since that time, a tremendous resurgence of interest in the Indian way of life has occurred, due in part at least to the Laubins' life-long efforts at preservation and interpretation of Indian culture. As *The Indian Tipi* makes obvious, the American Indian is both a practical person and a natural artist. Indian inventions are commonly both serviceable and beautiful. Other tents are hard to pitch, hot in summer, cold in winter, poorly lighted, unventilated, easily blown down, and ugly to boot. The conical tipi of the Plains Indian has none of these faults. It can be pitched by one person. It is roomy, well ventilated at all times, cool in summer, well lighted, proof against high winds and heavy downpours, and with its cheerful fire inside, snug in the severest winter weather. Moreover, its tilted cone, trim smoke flaps, and crown of poles, presenting a different silhouette from every angle, form a shapely, stately dwelling, even without decoration. In this new edition, the Laubins have retained all the invaluable aspects of the first edition and have added a tremendous amount of new material on day-to-day living in the tipi. The section on Indian cooking has been expanded to include a large number and range of Indian foods and recipes, as well as methods of cooking over an open fire with a reflector oven and with

a ground oven there are new sections on making buckskin making moccasins and making cradle boards there is a whole new section on child care and general household hints Shoshoni Cree and Assiniboiné designs have been added to the long list of tribal tipi types discussed This new edition is richly illustrated with color and black and white photographs and drawings to aid in constructing and living in the tipi It is written primarily for the interested amateur and will appeal to anyone who likes camping the out of doors and American Indian lore *Annual Report* Maine. Bureau of Industrial and Labor Statistics,1893

*Arms and the Man* ,1915 *Moccasin Tracks* ,1980 The Woman's Page Janice Anne Fiamengo,2008-01-01 In the late nineteenth and early twentieth centuries journalism politics and social advocacy were largely male preserves Six women however did manage to come to prominence through their writing and public performance Agnes Maule Machar Sara Jeannette Duncan E Pauline Johnson Kathleen Blake Coleman Flora MacDonald Denison and Nellie L McClung The Woman s Page is a detailed study of these six women and their respective works Focusing on the diverse sources of their rhetorical power Janice Fiamengo assesses how popular poetry journalism essays and public speeches enabled these women to play major roles in the central debates of their day A few of their names particularly those of McClung and Johnson are still well known today although studies of their writings and speeches are limited Others are almost entirely unknown an unfortunate fact given the wit intelligence and passion of their writing and self presentation Seeking to return their words to public attention The Woman s Page demonstrates how these women influenced readers and listeners regarding their society s most controversial issues *The Hopi Indians* Walter Hough,1915 The Hopi are a Native American Puebloan culture in northern Arizona Their culture has been some of the most well documented and preserved in the American southwest They continue to thrive and produce pottery today and their pieces are known for their intricate details and lines Indian Why Stories: Sparks from War Eagle's Lodge-Fire Frank Bird Linderman,2022-09-16 In Indian Why Stories Sparks from War Eagle s Lodge Fire Frank Bird Linderman crafts a rich tapestry of Native American folklore presenting tales that illuminate the moral and philosophical frameworks of Indigenous cultures Drawing from his experiences with the Assiniboiné and Gros Ventre tribes Linderman employs an engaging narrative style characterized by vivid imagery and a reverential tone that captures the oral tradition The stories serve not only as entertainment but also as vehicles for cultural transmission exploring themes of nature community and the complexities of human experience through the lens of Native wisdom and storytelling conventions Frank Bird Linderman was an American author and folklorist with a deep seated passion for Native American culture influenced by his life in Montana and lasting relationships with Indigenous peoples His extensive work as a trapper miner and writer allowed him to immerse himself in the traditions of the tribes he admired Linderman s commitment to preserving these narratives stems from a desire to foster understanding and respect between cultures showcasing the depth and richness of Indigenous mythology Readers are highly encouraged to delve into Linderman s Indian Why Stories as it not only provides valuable insight into Native American thought and belief systems but also enriches one s understanding of America s diverse

cultural landscape This collection is a compelling resource for anyone interested in folklore anthropology or the intersection of culture and storytelling

**Buckskin & Broadcloth** Sheila M. F. Johnston, 1997-11-15 An exciting volume of anecdotes letters and poetry illustrated with period photographs and new illustrations

**Painful Beauty** Megan A. Smetzer, 2021-07-27 Winner of the 2024 Charles C Eldredge Prize by the Smithsonian American Art Museum Showcases the vibrant practices of Tlingit women s beadwork For over 150 years Tlingit women artists have beaded colorful intricately beautiful designs on moccasins dolls octopus bags tunics and other garments Painful Beauty suggests that at a time when Indigenous cultural practices were actively being repressed beading supported cultural continuity demonstrating Tlingit women s resilience strength and power Beadwork served many uses from the ceremonial to the economic as women created beaded pieces for community use and to sell to tourists Like other Tlingit art beadwork reflects rich artistic visions with deep connections to the environment clan histories and Tlingit worldviews Contemporary Tlingit artists Alison Bremner Chloe French Shgen Doo Tan George Lily Hudson Hope Tanis S eiltin and Larry McNeil foreground the significance of historical beading practices in their diverse boundary pushing artworks Working with museum collection materials photographs archives and interviews with artists and elders Megan Smetzer reframes this often overlooked artform as a site of historical negotiations and contemporary inspirations She shows how beading gave Tlingit women the freedom to innovate aesthetically assert their clan crests and identities support tribal sovereignty and pass on cultural knowledge Painful Beauty is the first dedicated study of Tlingit beadwork and contributes to the expanding literature addressing women s artistic expressions on the Northwest Coast

[Story Teller An Anthology Of Folklore From The Native American Indians](#) G.W. Mullins, 2018-02-12 Before the time of books computers tablets and recording devices the history of many cultures was passed down from person to person by word of mouth The rich histories of so many people were told in songs chants poems and stories This was and still is the way of Native American tribes Each in its own way enriching their stories with their own experiences By exploring these stories you will be offered you a glimpse into an often forgotten past By reliving these stories and songs we have the opportunity to bring life back to the ancient spirits that created them We have a chance to walk with the spirits of the past These stories were passed from one generation to the next And now these stories are given to you to carry forward for younger generations to explore and learn The mythology of North America is a cultural treasure house but many of these myths and legends are hidden away in various old and rare books It would be difficult for the average person to track down and collect this material because the rarity of some of these books makes them hard to acquire So this vast body of wisdom lies out of reach of most people until now Included in this anthology are over 100 stories in the categories of Star People Animal Tales People Tales War Tales Origin Tales and Ghost Tales Among the stories collected are Origin of the Sweat Lodge The Story of Po a The Story of the Land of Northern Lights Tale of the Lazy Boys Who Became the Pleiades The Moon and the Thunders The Two War Gods and the Two Maidens The First War A Widow s Revenge A War Between the

Alabama And the Choctaw The Death of Head Chief and Young Mule Two War Trails Escape of The Seneca Boys The End of The First World Mistakes of Old Man Iktomi s Blanket Iktomi and the Muskrat Beaver Medicine The Badger and the Bear The Tree Bound The Simpleton s Wisdom Crossing the Red Sea Wakiash and the First Totem Pole The Dogs of the Chief s Son The Orphan Boy Captured by the Bad Thunderbirds Godasiyo the Woman Chief Lodge Boy and Thrown Away s Father Blue Corn Maiden and the Coming of Winter The Beginning of Newness The Origin of the Society of Rattlesnakes Origin of the Raven and the Macaw How Glooskap Found the Summer Raven s Great Adventure How Raven Lost His Beak Apache Creation Story How the Old Man Made People Origin of the Medicine Man When the Animals and Birds Were Created Creation of the First Indians A Little Brave and the Medicine Woman The Man Who Was Afraid of Nothing The Ghosts Buffalo The Land of the Dead The Skin Shifting Old Woman and many more      **Myths and Legends of the Sioux** Marie L.

McLaughlin,2019-11-21 In *Myths and Legends of the Sioux* Marie L. McLaughlin presents a compelling tapestry of narratives rooted in the rich oral traditions of the Sioux Nation Through her meticulous scholarship she captures the essence of these ancient stories blending captivating prose with poetic elements that resonate with the rhythms of the Sioux language McLaughlin situates her work within the broader context of Native American literature highlighting the significance of oral history in preserving cultural identity amidst a rapidly changing world Her exploration of themes such as creation perseverance and spirituality further illustrates the profound wisdom embedded within these tales Marie L. McLaughlin an esteemed scholar of indigenous cultures draws from her extensive research and personal connections to the Sioux community Her academic background in anthropology and ethnography lends an authoritative voice to her storytelling allowing her to convey the intricacies and nuances of Sioux mythology authentically Living among the Sioux people McLaughlin gained invaluable insights into their traditions which fueled her passion for sharing these rich narratives with a broader audience This book is an essential read for anyone interested in Native American culture mythology or folklore McLaughlin s insightful interpretations and vivid storytelling offer readers a rare glimpse into the heart of the Sioux civilization *Myths and Legends of the Sioux* not only preserves these timeless tales but also invites readers to reflect on the universality of such narratives making it a valuable addition to both academic and personal libraries      *Myths and Legends of the Sioux* Marie L. McLaughlin,1916 *Myths and Legends of the Sioux* by Marie McLaughlin L first published in 1916 is a rare manuscript the original residing in one of the great libraries of the world This book is a reproduction of that original which has been scanned and cleaned by state of the art publishing tools for better readability and enhanced appreciation Restoration Editors mission is to bring long out of print manuscripts back to life Some smudges annotations or unclear text may still exist due to permanent damage to the original work We believe the literary significance of the text justifies offering this reproduction allowing a new generation to appreciate it      **Anvil** Roger W. Harrington,2022-05-04 In Canada s North the snow is relentless And below the permafrost the mines hold nearly as many secrets as they do veins of ore It s the 1960s

and John Vance has traveled from a teacher's college in Toronto to an isolated Yukon gold mining camp. He's there to fulfill the last desire of his father, a former miner, and to search for the true circumstances behind his father's death. Vance is completely unfamiliar with life in the North, but he's determined to stick it out long enough to learn the truth, no matter what it may be. This narrative autobiography is a gripping story of achievement, adversity, and failure. It chronicles a critical time in John Vance's life as he finds recognition and acceptance of change and slowly begins to understand the range of human nature.

*New English-Croatian and Croatian-English Dictionary* Francis Aloysius Bogadek, 1926

*Contact Zones* Myra Rutherdale, Katie Pickles, 2011-11-01

*Contact Zones* locates Canadian women's history within colonial and imperial systems. As both colonizer and colonized, sometimes even simultaneously, women were uniquely positioned at the axis of the colonial encounter, the so-called contact zone between Aboriginals and newcomers. Some women were able to transgress the bounds of social expectation, while others reluctantly conformed to them. Aboriginal women such as E. Pauline Johnson, Bernice Loft, and Ethel Brant Monture shaped identities for themselves in both worlds. By recognizing the necessity to perform, they enchanted and educated white audiences across Canada. On the other side of the coin, newcomers imposed increasing regulation on Aboriginal women's bodies. Missionaries, for example, preached the virtues of Christian conjugality over mixed race and polygamous marriages, especially those that hadn't been ratified by the church. The Department of Indian Affairs withheld treaty payments or removed the children of Aboriginal women who did not properly perform their duties as wives and mothers. In short, Aboriginal women were expected to consent to moral, sexual, and marital rules that white women were already beginning to contest.

*Contact Zones* draws upon a vast array of primary sources to provide insight into the ubiquity and persistence of colonial discourse and to demonstrate how it ultimately was an embodied experience. Above all, it shows how the colonial enterprise was about embodied contacts. What bodies belonged inside the nation, who were outsiders, and who transgressed the rules—these are the questions at the heart of this provocative book.

Jean Barman's chapter from *Contact Zones: Aboriginal Women on the Streets of Victoria: Rethinking Transgressive Sexuality during the Colonial Encounter* won the award from the Canadian Committee on the History of Sexuality.

Cecilia Morgan's *Performing for Imperial Eyes: Bernice Loft and Ethel Brant Monture, Ontario, 1930s-60s* from *Contact Zones* was awarded the Hilda Neatby Prize in Canadian Women's History.

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