

Anishinaubae Thesaurus

Basil H. Johnston

The Anishinaubae (Chippewa/Ojibwe) language has a beauty in the spoken word, a deliberate rhythm, simplicity, and mysterious second meanings. When Basil Johnston began teaching the Anishinaubae language in the late 1960s, there were no related manuals or dictionaries suitable for beginners. To fill this void, Johnston wrote a language course and a lexicon to fill the need for course materials. Now he has broadened this labor by compiling *Anishinaubae Thesaurus*, which goes even further to fill a deep cultural and linguistic void. This thesaurus contains a useful sampling of the 400,000 words that comprise the Anishinaubae language, and it is intended to be a practical reference tool for teachers, translators, interpreters, and orthographers.

Sample NOUNS

aki: *land, earth, soil*

abikimigauh; abikummikauh: *an isthmus*

adjiwae-kummik: *in all the world, everywhere; world wide; in every quarter of the globe*

ae-ishkwau-kummikauk: *the horizon; and the ends of the earth*

agaum: *of the sea, ocean, a large body of water*

agid-udin: *uphill; a hilltop*

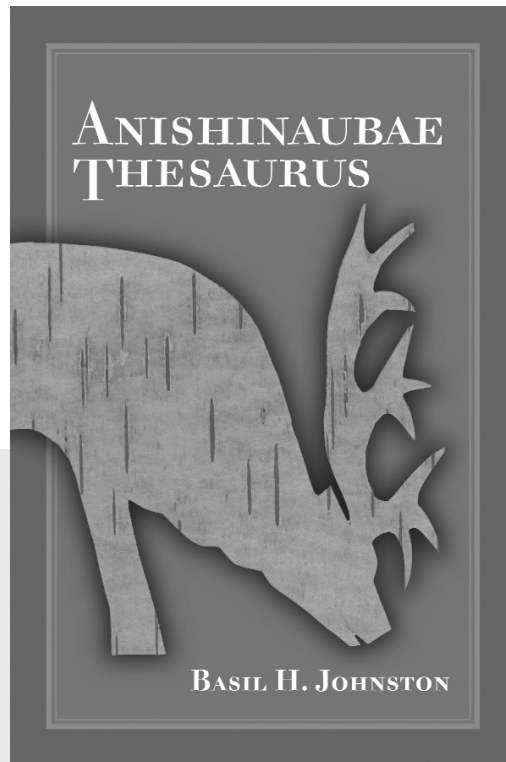
agidau-aki: *uphill*

ani-geeshk-aubikauh: *a scarp; an escarpment*

Sample GLOSSARY (a few common verb roots)

iziwin: *refers to character, trait*

inaendiwin; indaendiwin: *refers to absence, being elsewhere, abroad; to the duration of absence*



... words are but sounds, stories a series of sounds. Articulated, they pass into space and echo into eternity as messages to be heard only by the spirits. For a person to see or to perceive the inner meanings of sounds is a gift. For a word to reveal its souls and spirit and heart is nothing short of revelation.”

— Basil H. Johnston

Basil H. Johnston is a member of the Anishinaubae Nation. He was born on the Parry Island Reserve in central Northern Ontario and studied at Loyola College in Montréal, Quebec. Johnston has devoted much of his time to preserving the culture and traditions of his Anishinaubae people through his writing about traditional legends and stories. He has published more than a dozen books and twenty articles in the United States, Canada, and Germany; and received many honors and awards. In addition, Johnston has been a lecturer in the ethnology department at the Royal Ontario Museum in Toronto. He lives in Wiarton, Ontario, Canada.

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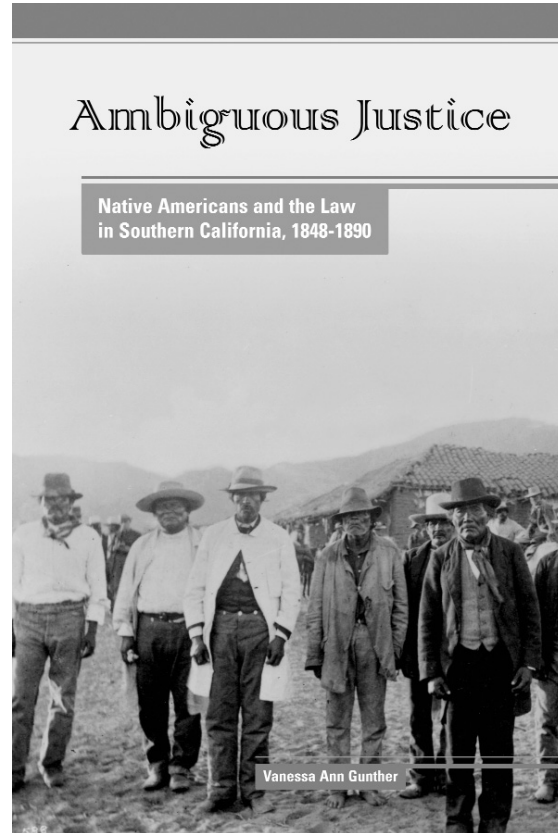
Ambiguous Justice

Native Americans and the Law in Southern California, 1848–1890

Vanessa Ann Gunther

In 1769, Spain took action to solidify control over its northern New World territories by establishing a series of missions and presidios in what is now modern California. To populate these remote establishments, the Spanish crown relied on Franciscan priests, whose role it was to convince the Native Californian population to abandon their traditional religious practices and adopt Catholicism. During their tutelage, the Indians of California would be indoctrinated into Spanish society, where they would learn obedience to the church and crown.

The legal system of Southern California has been used by Anglo populations as a social and demographic tool to control Native Americans. Following the Mexican-American War and the 1849 Gold Rush as California property values increased and transportation corridors were established, Native Americans remained a sharply declining presence in many communities, and were likely to be charged with crimes. The sentences they received were lighter than those given to Anglo offenders, indicating that the legal system was used as a means of harassment. Additionally, courts chronicled the decline of the once flourishing native populations with each case of drunkenness, assault, or rape that appeared before the bench. Nineteenth-century American society had little sympathy for the plight of Indians or for the destruction of their culture. Many believed that the Indians of Southern California would fade from history because of their inability to adapt to a changing world. While many aspects of their traditional culture have been irreparably lost, the people of southern California are nevertheless attempting to recreate the cultures that were challenged by the influx of Europeans and later Americans to their lands.



Vanessa Ann Gunther holds a Ph.D. in Native American History from the University of California, Riverside. She has lectured in American History at California State University, Fullerton, and Cerritos College. Gunther has published several essays in compilations on women in the West, Native Americans, and U.S. law.



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I Will Fear No Evil

Ojibwa-Missionary Encounters along the Berens River, 1875–1940

Susan E. Gray

Susan Gray offers a new perspective on missionary-aboriginal encounters between the Berens River Ojibwa and Christian missionaries between 1875 and 1940. *I Will Fear No Evil* moves beyond a simple chronicle of how Christian elements were introduced and adopted by the Ojibwa; Gray recognizes and highlights a complicated ebb and flow of ideas and beliefs between the two groups. Conversions and the adoption of Christianity had multi-dimensional meanings and were interpreted in a variety of ways by the Berens River Ojibwa. Christian rituals and practices were integrated into their worldview in ways that were meaningful to the participants. Today, both Christian and Ojibwa ideas are interwoven into the lives of Berens River residents, and both traditions hold meaning and are observed with sincerity. Their dynamic, complex, and adaptive religion sheds new light on the understanding of cultural contact and change.



As you read this book you will be guided through a significant period of Canadian history as experienced by a small community of Ojibwa. The focus on spiritual and philosophical reflections gives a depth to the stories which is not often available to readers. I am encouraged by it. I pray it might be used to lift up discussions about our relationships in Canada—past and present—so that we may learn more of the teachings of respect for diversity. This book has much to offer to those who study missiology, and the material might engage students of history in creative reflection. Most importantly it may open doors for First Peoples as we seek to understand the influence of missions on our lives.

— from the Foreword by The Very Reverend Dr. Stan McKay, Past Moderator of the United Church of Canada

Susan E. Gray is a Research Associate to the Canada Research Chair in Aboriginal Peoples in an Urban and Regional Context at the University of Winnipeg.

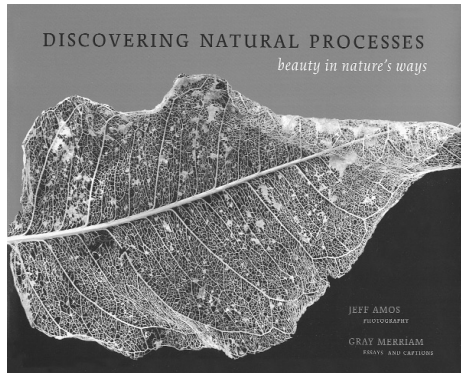
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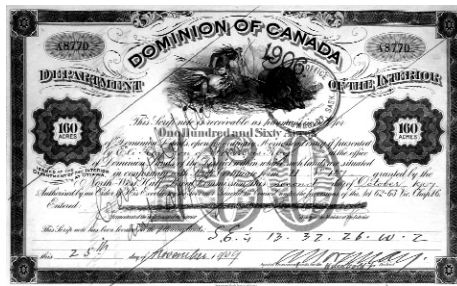
January 2006 · U.S. Distribution

Natives and Settlers Now and Then

Historical Issues and Current Perspectives on Treaties and Land Claims in Canada

Paul DePasquale, editor

Beginning with the premise that Canada is engaged in the era of treaty implementation, *Natives and Settlers* discounts the myth of a postcolonial Canada. Informed by a colonial past that remains “refracted” in the current understanding and treatment of Native peoples, this collection reinterprets treaty making, rights, title, and land claims from Aboriginal perspectives. In the spirit of ongoing dialogue, essays by Sharon Venne, Patricia Seed, Harold Cardinal, Frank Tough, and Erin McGregor bring new insights to the interpretations of signed treaties and pre-contact treaty-making processes, examine land claims still under negotiation, and demonstrate the vitality of Aboriginal laws and paradigms in a country that was new to decolonization and nation building.



Paul DePasquale is Associate Professor of English at the University of Winnipeg where he teaches courses on Aboriginal literature and on early modern European travel and colonialism.

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September 2006 · U.S. Distribution

Fur Trade Letters of Willie Traill 1864–1893

William Edward Traill

K. Douglas Munro, editor



Son of Catharine Parr Traill and nephew of Susanna Moodie, William Edward Traill, who was better known as “Willie,” came by his literary talent naturally. He found employment with the Hudson’s Bay Company in what was to become the Canadian West. His letters home are a rich and detailed portrait of domestic life in the fur trade of the Northwest, between 1864 and 1893. At turns gritty and deeply touching but always fascinating and informative, the Willie Traill letters throw open a window to the joys and heartbreaking challenges of family life in the service of the fur trade.

K. Douglas Munro, editor of this collection, is the great-grandson of Willie Traill. Encouraged by his family to publish the Willie Traill letters, he has spent the last decade pursuing this task. He is retired and lives in Victoria, BC, with his wife, Adele.

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