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A Message to our Readers

The countdown is underway to the Rupert's Land Colloquium 2000 in Vancouver, Washington, May 24 to May 28! A very fine program is planned: see the session outline provided by our Coordinator, Theresa Schenck, elsewhere in this Newsletter. Space on the half-day trip to French Prairie and the day trip down the Columbia to Fort Astoria and other sites is rapidly filling up; sign up soon to avoid disappointment (and to see Cape Disappointment!).

We are holding a block of rooms at the Heathman Lodge as per information in the last Newsletter (repeated here under Theresa Schenck's announcement). Make your reservations soon, mentioning the Colloquium, to secure the conference rate at this beautiful, almost new facility. We look forward to seeing everyone there!

Much has been going on at the Centre. We are most honoured and pleased to have Omushkego (Cree) storyteller and scholar Louis Bird affiliated with us and with our University, under the terms of a SSHRC major research grant held by Dr. George Fulford (Anthropology, University of Winnipeg) for the period 1999–2002. Louis Bird is making great contributions to our local community, and we look forward also to having him participate in the Colloquium. See the profile and pictures published in this Newsletter.

An active Development Committee is meeting regularly to plan for the growth and improvement of the Centre. A new brochure is being produced, and a most attractive map of Rupert's Land is being added to our web site; it may even appear on posters and T-shirts as a means of fundraising. Peter Geller is enhancing the website, and Weldon Hiebert (Geography, UW) contributed the map. Conversations are ongoing with the new University Librarian, Mark Leggott, about improving our office facilities in collaboration with the United Church Archives and other research facilities located on the top floor of our University Library. With your support, we look to the development of a more easy-to-find, spacious area in which to greet you—ideally a space that includes a seminar/reading room, a place for gatherings with colleagues, students, and visitors.

We are exploring means to fulfill a larger, longer-term dream too: funding for a Chair of Rupert's Land Studies, to assure that the Centre continues securely under the directorship of a faculty member who has the time and support to build our activities and our contributions to scholarship and to the very wide, diverse community of people who share an interest in and attachment to this vast region. Currently, I must solicit office help and partial course releases on an ad hoc, year-to-year basis in order to carry on Centre work. We need a firm base of our own, through the help of benefactors and patrons who support our mission and believe in what we are doing. (Yes, this is a pitch, and every contribution is deeply appreciated, as are your suggestions for other possible donors and sources of support!)

This Newsletter includes a newly integrated list of all available Colloquium papers from past years. Following Colloquium 2000, we anticipate making papers available in the same way, printing them on demand at nominal cost.

Message

continued from page 1

For this to work, we need the help of all paper presenters: please bring to the Colloquium, or send to us as soon as possible thereafter, a master copy of your paper for deposit and listing. Please, no papers longer than 22 pages. Making your paper available through the Centre in no way precludes your publishing it elsewhere, and assures that it reaches a core of interested readers—our members.

A reminder: we still have copies available of *First Nations and Hydroelectric Development in Northern Manitoba: The Northern Flood Agreement, Issues and Implications*, edited by Jean-Luc Chodkiewicz and J.S.H. Brown. Also an announcement: Elizabeth Losey's book, *Let Them be Remembered: The Story of the Fur Trade Forts*, has just been published. If we receive order information in time for this Newsletter, it will be included in this mailing.

With all best wishes for the new century, and more immediately, for a lively and enlightening sojourn in Vancouver, Washington, May 24–28. See you soon!

Jennifer S.H. Brown
Director, CRLS

The Centre for Rupert's Land Studies

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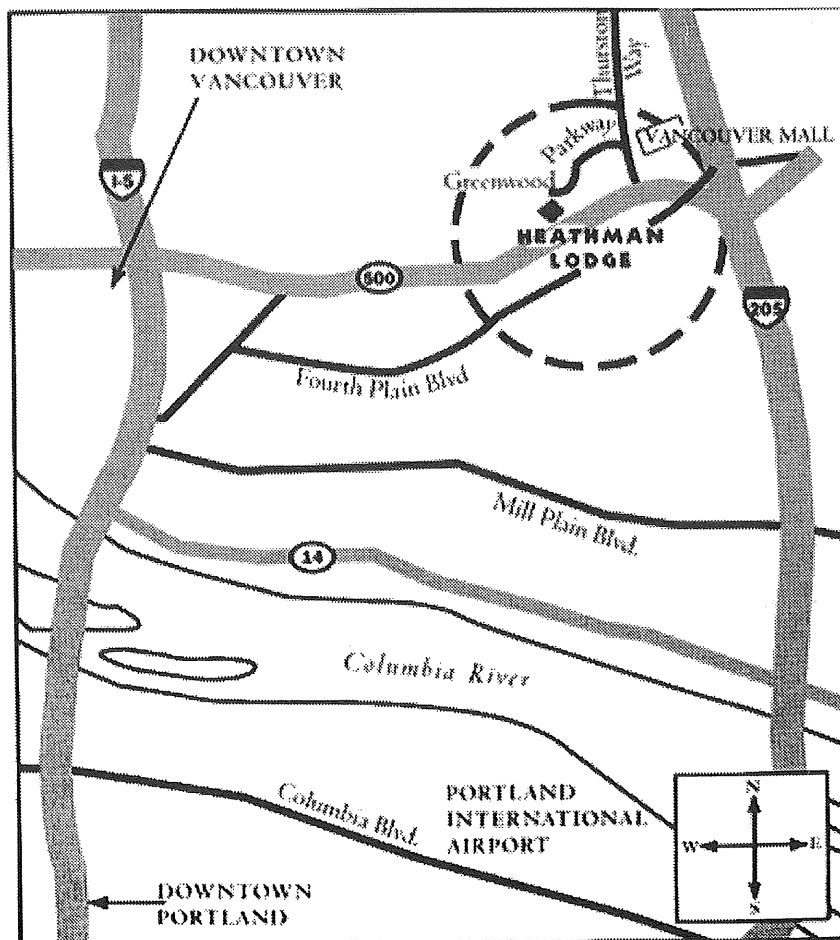
Colloquium 2000 Update

By Theresa Schenck, Colloquium Coordinator
(e-mail: aschenck@gte.net)

Colloquium 2000 is fast approaching. Members should remember time is quickly running out to take advantage of early registration fees. Reduced fees are available until **March 20**. The following are tentative titles for some colloquium sessions:

The Columbia Department in the Era of the Fur Trade
Documenting the Fur Trade
Family Connections
Reflections on Métis Identity
Trade on the Pacific Slopes
Expanding the Fur Trade
First Peoples

Reservations are being accepted at The Heathman Lodge, the Colloquium hotel. CRLS has held a block of rooms for colloquium attendees. Simply mention the Rupert's Land Colloquium when you call. Ph: (360) 254-3100; fax: (360) 254-6100. For those calling long distance, there is a toll free number: (888) 475-3100. Website: <www.heathmanlodge.com>. 7801 NE Greenwood Drive, Vancouver, WA 98662. Reserve soon!



Featured Archives:

Travels and Adventures among Archival Documents at the Société historique de Saint-Boniface

by Carolyn Podruchny

In the fall of 1998, the Société historique de Saint-Boniface moved from its cramped offices at the Collège universitaire de Saint-Boniface to a newly-built, spacious and lovely addition to the Centre culturel franco-manitobain, called the Centre du Patrimoine (or Heritage Centre). Their expansion to a new location was matched by an equally impressive expansion of resources and archival materials. Before the move, the Société housed a Family History Project, a database of voyageur contracts, and numerous archival collections concerning the history and culture of Métis and Franco-Manitobans. After the move, the records of the Archdiocese of Saint Boniface and of Radio-Canada were deposited in the new facility, and their management by the Société was formalized. In addition, the Archdiocese donated their rare book collection of more than 30,000 volumes, as well as many journals and newspapers, which constitutes the largest French-language library in western North America. The collection ranges from theology and spirituality to history and philosophy.

As a historian interested in voyageurs, the fur trade and the Red River settlement, I was very excited to learn that the records of the Archdiocese were now open to the public at the Société. I began to read through the correspondence of Joseph-Norbert Provencher, who arrived in the Red River valley in 1818 (along with Father Sévère Dumoulin) as the first Catholic priest, and later became the first bishop in western Canada. I hoped to uncover material on the early social and cultural history of the Red River colony, and to continue searching for material on the ever-elusive voyageurs. What I found was a wealth of diverse, fascinating, and relatively unknown materials on the early history of the Red River settlement and Catholic missions in the northwest. The great fire of the St. Boniface Cathedral in 1860, which destroyed virtually all early Church records, including most baptismal, marriage and death registers, has discouraged researchers from pursuing early Catholic Church history in the Red River valley. These records can remedy this deficit. The *Fonds Corporation archiépiscopale catholique romaine de Saint Boniface* contains an extensive collection of Catholic priests' letters, journals, circulars, and other documents. In the Provencher series alone, one can find rich descriptions of voyages between Montreal and Saint Boniface, Red River social history, Council of Assiniboia minutes, letters from George Simpson, and travel journals of Provencher's visits to Europe and the Vatican, in his efforts to raise money for the Red River mission. The collection contains manuscript

copies of letters and journals of Sieur de la Vérendrye, François Boucher, Alexandre Taché, and many others, which illuminate the establishment of the Red River colony, the history of the Métis, and the development of Catholic missions among aboriginal peoples in western Canada.

One of my most exciting discoveries was a French-Ojibwe dictionary, compiled and written by Father Georges-Antoine Belcourt in the 1830s and 40s. Only a short prospectus of a few entries from the dictionary was published three years after his death in 1877. This massive, two-volume dictionary predates Frederic Baraga's oft-cited Ojibwe-English dictionary by at least ten years. In the preface, Belcourt remarks, "Studying language is one of the most important parts of learning about a culture. Expressing thoughts and communicating ideas is the first step to empathy.... And allows one to cultivate insight into a people's history." This remarkable document is waiting to be analyzed and incorporated into scholarship on Ojibwe and Catholic mission history, although linguists have been aware of it for some time.

The Centre du Patrimoine archival facility is a professional, comfortable and architecturally interesting space in which to work. The entrance is a two-story foyer, used for exhibitions and receptions. One wall contains the facade of the Empire Hotel, originally constructed as the Cauchon Block in 1882, and now a designated Provincial Historic Object. The pressed metal facade was designed in Victorian Italianate style with decorative cast iron columns and stamped galvanized iron with zinc details. The research and reading area has a reference library with over 10,000 volumes, microfiche and microfilm readers, workstations with electrical outlets, and one wall of windows which allows for natural light. The bilingual archivists are exceptionally helpful, friendly and knowledgeable about their collections. One of the most important services provided by the Société is an expertise in genealogy; like most archives, genealogists comprise 80 per cent of their visitors. Adjacent facilities in the Centre culturel franco-manitobain include an art gallery, restaurant/ bar, gift shop, and free parking.

Address:

Le Centre du Patrimoine

340 Provencher Boulevard

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Telephone: (204) 233-4888 Fax: (204) 231-2562

Email: shsb@escape.ca

Website: <http://www.escape.ca/~shsb/>

NEWS FROM THE HUDSON'S BAY COMPANY ARCHIVES

STAFFING:

A restructuring of the HBCA has added Diane Schipper to Records Advisory and Pam Cormack to Research and Reference. This will help focus work on specific projects such as expansion of the web site. Christie Wood is just finishing her internship for the Archival Studies Program.

CBC RADIO NORTH:

Anne Morton and I are continuing with our series of stories from the Archives broadcast on CBC Radio North across Northern Manitoba. The transcripts of these talks are being posted to the HBCA web site as each month's contributions are completed. In September, we visited York Factory in 1714 to give details about James Knight's reoccupation of the fort after its control by the French. October took us to the Norway House of 1822-1823 to witness the conflict between Joseph McGillivray and Henry Louttit. Then we returned to York Fort to follow Thanadelthur, the "Ambadress of Peace" between the Chipewyan and Cree people, 1714-1717. The festive season featured sessions on the celebration of Christmas and New Year's at the posts. In January we completed James Knight's career with the founding of Churchill. February brought tales of fur trade romance, which will continue in March with the story of Letitia and James Hargrave at York Factory in 1840. We hope that these tales will help to bring Manitoba history alive and will provide visitors to our web site with a few tantalising glimpses of the fascinating stories that can be found in the business records of the Hudson's Bay Company.

INTERNET:

In November, we had 28,535 hits, the highest number of visitors to date. The total number of hits for 1999 was over 230,000. We hope that the recently added guide to genealogical research will be helpful to those who are trying to trace their family history.

CONSTRUCTION CONTINUED:

While the disruption caused by the vault construction is not over, we have begun to move the library back into the renovated space from a number of different temporary locations in the building. Photographs, documentary art, film and sound and the cartographic records should follow over the next few months. However, it will be a good idea to phone ahead if you plan a research visit from out of town, since we are hoping to make some structural changes to the Research Room and the HBCA office areas over the next year.

RECENT DONATIONS:

A Severn Journal for 1854-1859 kept by James Cromartie documents his responsibilities as interpreter at the post. It includes notes on the weather and on activities at the post, including the names of natives trading at the post, with gaps during much of July-Dec. 1855, June 1856-Nov. 1858. His father John, who was in charge of the post 1846-1861, kept the official journals. The Pullen fonds documents the professional life of Thomas Charles Pullen, a world authority on navigation and shipping in the Canadian Arctic, and includes his private diaries of trips on the *Manhattan* and *Labrador* on their history-making voyages through the Northwest Passage. Other donations included eight 8 mm films documenting E. W. Hampton's work with the Hudson's Bay Company at posts in northern Manitoba and Saskatchewan in the 1940s and 1950s; a tape of BBC Scotland's interviews with former HBC employees; photographs and history of Bill and Stephanie Schoyen's experiences at HBC postings in the 1940s; D. D. McLaren's pilot log books for 1938-1945; the personal journal of Ross Cox, 1817, donated by the Cox family of Australia; and Horace Bélanger's letterbook, 1883-1891, from the Archbishop of St. Boniface.

CONFERENCES:

I look forward to seeing you at the Colloquium in Vancouver, Washington in May. It will be closely followed by the Polar Libraries Colloquy, 12-17 June 2000, which is being hosted by HBCA. Information is posted on our web site if you are interested in attending this exciting inter-disciplinary conference focused on the polar regions.

HOURS:

Winter hours to May: Tuesday to Saturday, 9:00-16:00. Summer hours: Monday to Friday, 9:00-16:00. Researchers are encouraged to check with the Archives before planning a trip.

Judith Hudson Beattie, Keeper
Hudson's Bay Company Archives,
Provincial Archives of Manitoba,
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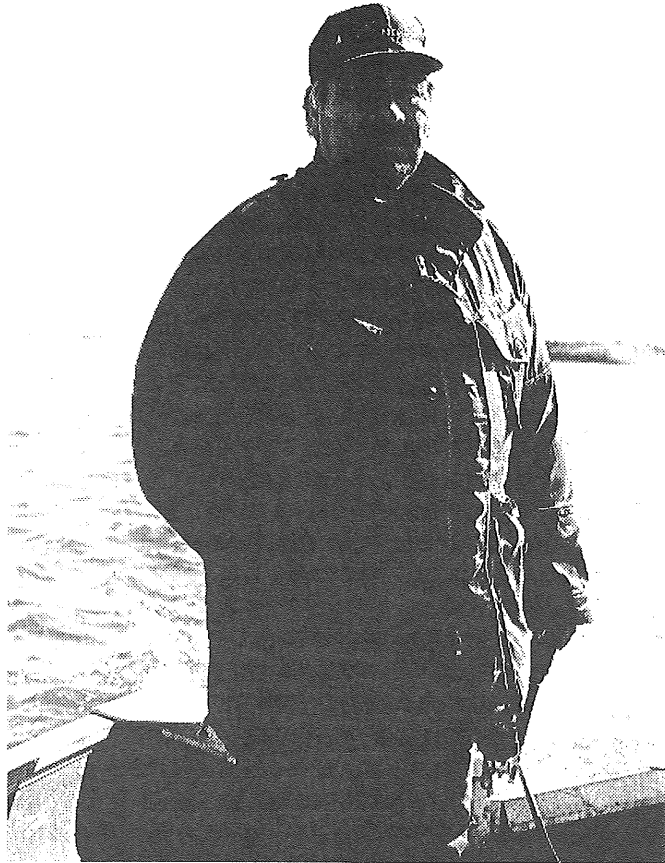
Louis Bird and the Omushkegowak Oral History Project at the University of Winnipeg

By George Fulford

"It is my wish and my hope to save the stories that have been told to us when I was young and that have been passed on to us by our grandfathers and their grandfathers and so on and so on. Some of these stories are very old."

Louis Bird, Omushkegowak ('Swampy Cree') storyteller and elder, lives in Peawanuck, Ontario, but from October 1999 until September 2002, our Centre and the University are privileged to have him affiliated with us. A Social Sciences and Humanities Research Council (SSHRC) Major Research Grant is enabling Mr. Bird to work with Jennifer Brown (History), Mark Ruml (Religious Studies/Anthropology), myself, and a team of other colleagues and students at the University of Winnipeg. Louis Bird and I have worked together on a variety of projects over the past six years. The Omushkegowak Oral History Project provides backup and support for Louis to translate and transcribe 30 one-hour tapes from his extensive collection of audiotapes documenting Swampy Cree legends and oral history. Where possible, we are incorporating his work into our courses so that students may, through their course work, assist in transcription and archival research pertaining to the Oral History project. At the same time, Mr. Bird is transcribing his tapes into written Cree and translating them into English.

Louis Bird is a gifted performer, having travelled throughout Canada as well as to the United States and the Netherlands, as an invited storyteller. He was born 66 years ago in the wilderness, 60 miles northwest of the former village of Winisk, Ontario. Aside from four years which he spent at residential school, during the first 20 years of his life Mr. Bird received a traditional cultural education from his parents and elders. This involved developing a holistic understanding of the environment through practi-



Louis Bird travelling up the Winisk River, entering Fox Nose Rapids, June, 1996.

cal experience as well as listening to stories and legends. In addition, he learned how to fish, hunt, trap, and survive in the bush.

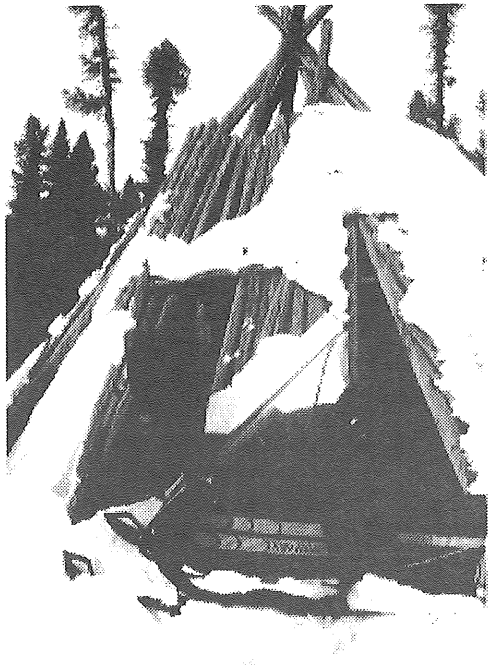
Members of Louis Bird's generation did not grow up with Omushkegowak traditional spiritual practices such as hunting songs and the "shaking tent". These activities were strongly discouraged among Omushkegowak people by Christian missionaries. However, through interviews with his own elders and a detailed study of Omushkegowak oral history and legends, Mr. Bird has developed a profound understanding of the spiritual practices, beliefs and history of his people.

Louis Bird's fascination with history literally began in the cradle, when his mother first began telling him traditional stories. As a young man, Mr. Bird continued seeking out his elders and asking them to tell him stories that their "grandfather's grandfathers" used to tell. Since Louis did not have a recording machine at this time, he memorized the stories which he was told. "The only way I could record them without losing them was to try to record them as I heard them from the elders," he says. "Not just legends, but also our cultural education."

Jobs as a tractor operator, line cutter, economic development officer and translator took Louis Bird to various communities along the west coast of James and Hudson Bay. Each visit brought new opportunities to meet elders and memorize more stories. But Louis' success in obtaining a vast corpus of stories was testing his memory. When he finally purchased a tape recorder in the early 1970s he

Louis Bird

continued



Snowmobile next to an abandoned askiikan or 'moss house' near Shegami Lake about 100 km west of Peawanuck.

was hopeful that by recording the elders' stories onto audiotape he could enter a new phase in his research. However, he quickly discovered that most Omushkegowak elders were too shy to have their voices recorded on his machine. So he returned to his old way of doing things—but with a difference. Instead of relying solely on his own memory, Louis recorded each of his stories on audiotape. And whenever an elder told him a new story, he returned home and carefully made an audio recording of it in his own voice, being careful to note who had originally told the story.

Unfortunately, audiotapes have a useful life of about 10–12 years. Many of Louis Bird's early tapes have now deteriorated so much that they are barely audible. It has become imperative that the tape collection be re-recorded on a more durable medium,

such as CD-ROMs. In addition, Louis has come to realize the significance of his stories as curriculum materials in Cree-language and social studies classes in northern schools. "It is very important to keep our Omushkegowak language alive and also to teach our young people how to read and write in our language," Mr. Bird says. "My collection of stories can be written down so the young people will be able to study our language and understand their culture better," he continues. "It is time the stories should be put on paper."

Louis Bird is aware that writing down the stories told by his elders may disrupt the oral tradition of which they are a part. But he also realizes that if the stories are not written down, they may soon disappear. This is because many young people in Peawanuck and other

Omushkegowak communities no longer speak their Native language. The reasons for this are complex, but the result is that many can no longer speak to their grandparents, who generally speak only Swampy Cree.

While the current situation of language loss is disturbing, Louis Bird is hopeful that through the Omushkegowak Oral History Project the tide may one day turn. "There are historians and anthropologists and linguists at the University of Winnipeg. Putting them together with students here to work on this project—I can see a very bright future. We will accomplish something that will be very useful for the future generations of Omushkegowak who may want to develop their own education system and curriculum."

Member News: Germain Warkentin

I visited Winnipeg in the last week of January, 2000, to conduct research in the Hudson's Bay Company Archives and give a seminar in Professor Jennifer Brown's graduate class at the University of Winnipeg. In the HBCA, my work was on the two scribal manuscripts of Pierre-Esprit Radisson's narrative of his adventures in Hudson's Bay in 1682–3 and 1684. I am editing Radisson for the Champlain Society, and I needed to compare the texts of the HBCA manuscripts with copies located at Windsor Castle and in the British Library, and also to make a careful analysis of their paper and binding. I also worked on other documents, attempting to trace the history of the two manuscripts during their three hundred years in the Hudson's Bay Archives.

Meeting with Professor Brown's class was a real pleasure; they are a group of genuine enthusiasts. We talked about the editing of historical documents in general, and fur trade documents in particular. Dr. Carolyn Podruchny was an excellent hostess during the week. I still have more to do on Radisson in the HBCA, so I hope to return to Winnipeg, where I started my teaching career four decades ago, in 2000–01.

*Germaine Warkentin,
Professor of English (Emeritus),
Victoria College, University of
Toronto*

RUPERT'S LAND COLLOQUIUM PAPERS
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- _____ Allaire, Gratien, "From La Verendrye to McTavish: Continuity and Change" (1992)
- _____ Ball, Timothy, "Climate, Change, Droughts and their Social Impact: Central Canada, 1780-1820"
- _____ Block, Alvina, "The Memories of the Enigmatic Rev. George Flett, Native Presbyterian Missionary to the Cree and Ojibwa" (1998)
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- _____ Crane, Louise, "Learning from the Elders" (1994)
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- _____ Harris, Geraldine, "The Principle of Provenance and the Records of the Northern Stores Department, Hudson's Bay Company" (1994)
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- _____ Huel, Raymond, "The Oblates and the Hudson's Bay Company: A Mutuality of Interests in the Interior of the Canadian Northwest" (1998)
- _____ Keith, H. Lloyd, "Journals of an Athabaskan Fur Trader: James Keith at Fort Chipewyan, 1823-26" (1994)
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- _____ Larmour, Judy, "Spiritual Materialism and the Oblates: Observations from Material History Research on St. Charles Mission, Dunvegan" (1994)
- _____ Lawson, Bill, "Returning Home--Lewismen with the HBC" (1994)
- _____ Long, John S., "Coping With Powerful People: Alexander MacDonald and the Albany River Indians" (1990)
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- _____ Malaher, David, "Beavers and Boundaries: The Contribution of the Fur Trade to the USA - Canada Boundary" (1998)
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- _____ McCormack, Patricia A., "Northern Métis, Treaties No. 8 and No. 11, and Issuance of Scrip" (1998)

_____ McNab, David T., "Gathering Gum From the Silver Pine": A Cree Woman's Dream and the Battle of Belly River Crossing" (1992)

_____ McNeil, Kent, "Sovereignty and the Aboriginal Nations of Rupert's Land" (1998)

_____ Melnycky, Peter, "Spence of Buckingham House: A Case Study of Genealogy and Fur Trade Biography" (1994)

_____ Moosberger, Michael G., "The Hudson's Bay Company Post Journals, 1705-1940: New Light on their Research Potential" (1988)

_____ Morton, Anne, "'Boys of the Right Type': George Binney and the Recruiting of British Fur Trade Apprentices, 1927-30" (1994)

_____ Paul, Ellen, "The Voyageur at Home: Parish Registers as a Tool in Understanding the Motivation and Formation of a Fur Trader" (1998)

_____ Payment, Diane, "'On n'est pas metchifs nous-autres': un aperçu des relations entre les femmes francophones au Manitoba durant les années 1810-1920" (1992)

_____ Peers, Laura, "A Woman's Work is Never Done': Harold Hickerson, the male bias, and Ojibwa ethnohistory" (1988)

_____ Peers, Laura, "Saulteaux Wintering Strategies and the Concept of 'Plains' Cultures" (1992)

_____ Peers, Laura, "The Water of Life, the Waters that Divide Us: Alcohol in Encounters at the Forks" (1998)

_____ Podruchny, Carolyn, "The Sexfiles: Towards an Understanding of Voyageur Sexuality in the Montreal Fur Trade, 1770-1821" (1998)

_____ Simmons, Deirdre, "A History of the Hudson's Bay Company Archives" (1994)

_____ Sloan, W. A., "The Union of 1821: Reorganization, Deployment, and Conservation in the Athabasca Department" (1988)

_____ Smith, Erica, "What To Wear at Forty Below: Men of Cloth and Women of Fur" (1992)

_____ Swagerty, William R., "Records of the American Fur Company: An Assessment of their Significance for Hudson's Bay Company Research" (1988)

_____ Swan, Ruth, "The Native English Elite in Post-Confederation Manitoba Politics" (1988)

_____ Taplin, Karen, "The Problem of Robert Campbell and His Two Journals" (1994)

_____ Thomson, William P.L., "Sober and Tractable? The Hudson's Bay Men in their Orkney Context" (1990)

_____ Troup, James A., "The Impact of the 'Nor West' on Stromness"

_____ Troup, James A., "Orphir 1821: Attractions of Hudson's Bay Company Service" (1994)

_____ Vibert, Elizabeth, "Landscaping the Wilds: British Fur Traders on the Northwest Plateau, 1807-1846" (1992)

_____ Warkentin, Germaine, "Discovering Radisson" (1992)

_____ Williams, Glyndwr, "Australia: Doing Native History Without Fur-Trade Spectacles" (1990)

_____ Williams, Glyndwr, "Myth and Illusion in North American Exploration" (1990)

_____ Wilson, Dick, "Below Decks: Seamen and Landsmen Aboard the Hudson's Bay Company's Vessels in the Pacific Northwest, 1921-50" (1994)

_____ Wilson, Len, "Fiddling in the Fur Trade" (1994)

_____ Wishart, Shirley A., "Circles within Circles: The Linkage of Hudson's Bay Company Fur Trade Families in Rupert's Land" (1994)

_____ Wright, Milt, "Remote Sensing and Culture Resource Management of Fur Trade Post Cemeteries: Recent Examples from Alberta" (1994)

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Chodkiewicz, Jean-Luc and Brown, Jennifer S.H., <i>First Nations and Hydroelectric Development in Manitoba</i> . Paper (1999)	\$16
Duckworth, Harry W. (ed.), <i>The English River Book: A North West Company Journal and Account Book of 1786</i> . Cloth (1990)	\$30
Keighley, Sydney, <i>Trader, Tripper, Trapper: The Life of a Bay Man</i> . Cloth (1989)	\$30
Krech, Shepard, <i>Native Canadian Anthropology and History Bibliography</i> . Cloth (1994)	\$35
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THE RUPERT'S LAND COLLOQUIUM, Vancouver, WA, May 24-28, 2000

PLEASE NOTE CORRECTED DATE OF TOUR TO CAPE DISAPPOINTMENT, FORT CLATSOP, AND ASTORIA: SUNDAY MAY 28.

The Heathman Lodge has extended its Colloquium rate for registrants through the night of May 28. Please register soon to avoid disappointments!

Pre-Registration Form

Conference Fee: Includes Registration Package, Welcoming Reception, Continental Breakfast Daily, Session Refreshments, and Special Visit to Fort Vancouver.

CRLS Members, paid by March 15, 2000	\$75 U.S. (\$110 Canadian)	\$ _____
CRLS Members, paid after March 15, 2000	\$95 U.S. (\$140 Canadian)	\$ _____
Non-members, paid by March 15, 2000	\$95 U.S. (\$140 Canadian)	\$ _____
Non-members, paid after March 15, 2000	\$115 U.S. (\$160 Canadian)	\$ _____

Optional Activities:

Banquet, May 26, with guest speaker, Shoshone-Bannock storyteller Ed Edmo \$30 U.S. (\$45 Canadian) \$ _____

Afternoon guided tour to French Prairie, McLoughlin House, and picnic (limited to 45 persons) \$25 U.S. (\$40 Canadian) \$ _____

Full day excursion to Cape Disappointment, Fort Clatsop, Astoria and the Columbia River Maritime Museum, with lunch, Sun. May 28 (limited to 45 persons) \$40 U.S. (\$60 Canadian) \$ _____

PAYMENT ENCLOSED..... \$ _____

Please make checks payable to: Centre for Rupert's Land Studies. Return payment with this entire page by March 15, 2000 to: Theresa Schenck, CAC Department 4010, Washington State University, Pullman WA 99164.

Paper proposals (with pre-registration) are due by Dec. 10, 1999.

For reservations at the Colloquium hotel, the Heathman Lodge, phone 1-888-475-3100. Ask for Rupert's Land Conference rate, \$95 per night, single or double. Further details of the Colloquium are in the fall Newsletter (No. 7) of the CRLS.

.....

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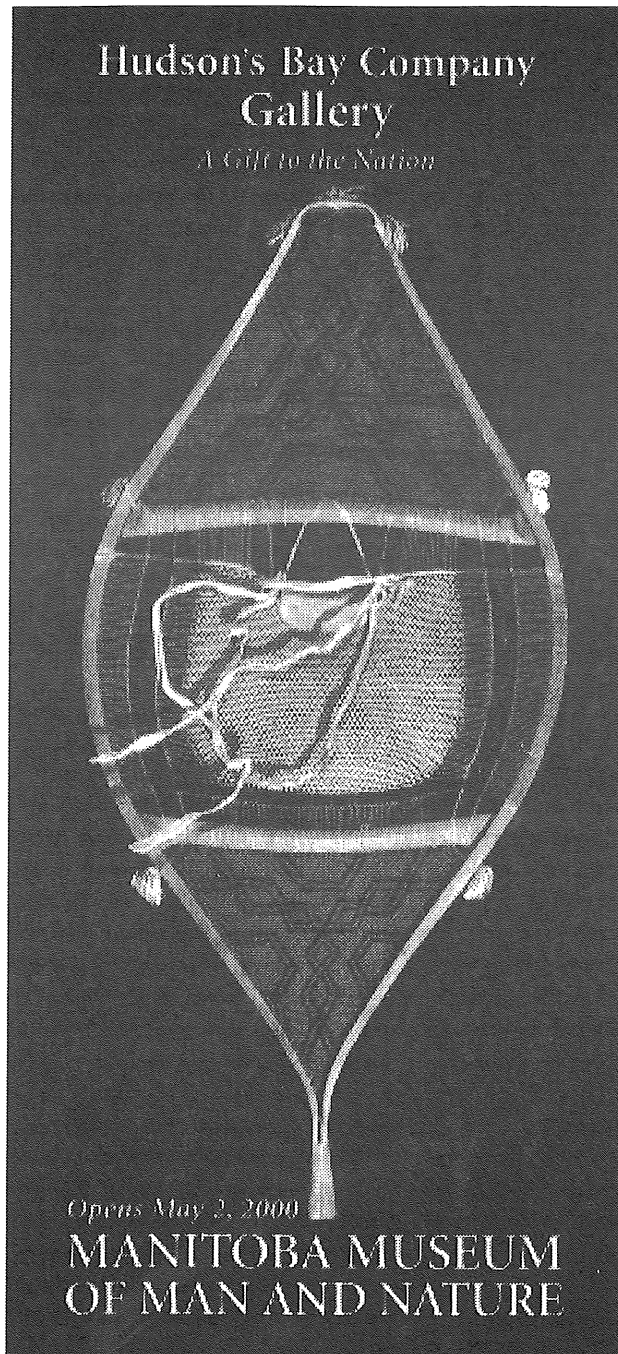
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The Hudson's Bay Company Gallery Opening May 2, 2000

In 1920, The Hudson's Bay Company issued an appeal for the establishment of its corporate Museum Collection: *"mere curiosities are not required; only those things which have real meaning in connection with the life of the Company's officers, clerks and servants, also of the pioneer settlers and the natives."*

Sixty-four years later, The Hudson's Bay Company donated its historic Museum Collection to The Manitoba Museum for the benefit of all Canadians. This "gift to the nation" was made with a commitment to ensure its future care and accessibility. His Royal Highness the Prince of Wales dedicated a new museum facility in 1996 and the building to house the Collection, research facility and public gallery was completed in 1998. On May 2, 2000, in celebration of the Company's 330th anniversary, the Hudson's Bay Company Gallery opens at The Manitoba Museum in Winnipeg, Manitoba, Canada.

The HBC Gallery will, for the first time, give Canadians an opportunity to explore outstanding highlights of this magnificent Museum Collection that spans more than three centuries of the Company's colourful history, contains more than 10,000 artifacts and embodies the many contributions made by Canada's First Nations, Métis, Inuit and European-Canadian people to our collective culture and his-



Hudson's Bay Company
Gallery
A Gift to the Nation

Opens May 2, 2000

MANITOBA MUSEUM
OF MAN AND NATURE

tory. The Collection was created over the centuries by Company traders and managers, Aboriginal people and explorers and represents a remarkable range of human creativity, perseverance and accomplishment.

The 3000 square foot Gallery features tableaus of Cree-Métis families on a spring muskrat hunt, life at a fur trade post and Hudson's Bay House in London in the 1920s. Permanent displays will be complemented by a temporary exhibit space, allowing the breadth of the collection to be rotated over time. Gallery artifacts include a 45 foot York boat, relics from the ill-fated Franklin Expedition, treaty medals, trade goods and expressions of daily life, spiritual life and art.

The Museum's goal in presenting the HBC Museum Collection is to encourage public accessibility, ongoing research and the sharing of knowledge. In addition to the new Gallery, digital highlights of the Collection can be accessed through the Museum's website. A "Company of Adventurers" school program is available and a major travelling exhibition is in development and slated to tour nationally and internationally.

For further information about the new HBC Gallery,

please contact Katherine Roos Pavlik, Director of Marketing, The Manitoba Museum, 190 Rupert Avenue, Winnipeg, MB R3B 0N2; ph: (204) 988-0629; fax: (204) 942-3679; email: <info@manitobamuseum.mb.ca>.

REVIEW OF

Talking on the Page: Editing Aboriginal Oral Texts

edited by Laura J. Murray and Keren Rice (Toronto: University of Toronto Press, 1999).

In Toronto in November 1996 I attended one of the most intellectually stimulating and exciting conferences of my academic life—the Thirty-Second Annual Conference on Editorial Problems, subtitled Editing Aboriginal Oral Texts. Despite the physical drawbacks of hosting the conference in a split-level auditorium in University College, notorious for its decor of nineteenth-century elitism and hierarchy, and despite the bad acoustics (sound only travels one way—from the podium to the audience, who sit in row-chairs bolted to the floor), the conference was a smashing success. Perhaps the decor of white male privilege beaming down from portraits on the wall heightened both the irony and glee of a conference devoted not only to “the dispossessed” of North America, but to the literature of the seemingly illiterate. The impairment of the audience’s response-ability (in the words of participant Kim Bleaser) was overcome by engaged and loud questions during sessions, and mingling between the rows in the time in between. In my western academic mode, I was anxious that the conference be recorded so that I could re-visit it and share it with my friends. Yet, the conference taught me that performance cannot be captured on a page, torn away from its context and texture. I wondered how the organizers would publish the proceedings, and perhaps employ some of our newly-learned strategies to transfer orality to literacy.

I was both thrilled and disappointed when I read the conference proceedings—*Talking on the Page*. In the introduction the editors apologized for the book’s shortcomings. It does not reflect the conference. The omission of its frame, such as the opening remarks by elders, the closing commentary of the select panel, questions and comments from the audience, the absence of Maria Campbell’s electrifying performance, and the changes that many of the participants made to their presentations have turned the book into something quite different from the conference. The book is literally a “case study of the interfaces between speaking and writing,” and the editors admit that “without their original audience, those papers lose a certain immediacy, and they lack the buzz of discussion during coffee breaks, or the hush in the auditorium.” The editors call for the readers to “listen with your eyes” and share the responsibility of the conference audience in responding to the speakers/ authors.

The collection begins with a thorough and instructive article on the mechanics of translating, transcribing and publishing oral texts by Nora and Richard Dauenhauer, who have for many years been documenting Alaskan Tlingit oral culture. Their discussion of the technical pro-

cesses raises political and philosophical issues concerning desecration, appropriation and exploitation of texts. While fully acknowledging that the written page is not a substitute for living oral tradition, they continue with their work to preserve language and oral literacy to counteract the decline of Native languages. Basil Johnston, in the second article, asserts that language survives in sound and stories, not only in dictionaries. His documentation of Anishinaubae stories demonstrates the importance of teaching and preserving aboriginal languages in a holistic way, to communicate cultural knowledge. Kimberley Blaaser’s article builds upon these ideas by suggesting that while Native orality cannot easily be translated, it can be re-imagined by readers. Orality involves a dialectic process of talking and listening, rather than just hearing. Likewise, seeing written words is not the same as reading them. “Writing voices speaking” describes a Native literary aesthetic which encourages a responsible way of reading—imaginative, interactive, participatory. Unfortunately, the response-ability of non-aboriginal peoples is limited, as loudly demonstrated by the 1991 dismissal of Gitksan and Wet’suwet’en claims by Chief Justice Allan McEachern in *Delgamuukw vs. the Queen*. The song of Gitksan elder Antgulilibix (Mary Johnson) in the courtroom was an attempt to re-frame the proceedings in an aboriginal epistemology. Ted Chamberlain, in the next article, suggests that McEachern’s “tin ear” was a more honest position than that of most listeners/readers. Confronting a text whose ways of establishing truths are not familiar should cause a moment of *nonsense* and disorientation. Even those with sympathetic ears cannot understand her song without dislocation, time, practice and relocation. Hopi film-maker, Victor Masayesva, Jr continues this thread by discussing the difficulties in translating Hopi world-view accurately, and asking whether the attempt should be made at all. Oral traditions are an expression of Hopi sovereignty, a process of continual expression, which should not be controlled by outsiders. In the final article, Julie Cruikshank describes her mediating role as recorder of Yukon elders’ words into English. The decision of Yukon women to tell their life-stories in English was a pragmatic choice, rather than a loss. They wanted these stories to guide their English-speaking grandchildren, and as editors and translators, have adapted oral tradition to written English in a rich and successful manner. The stories written in English have developed a social life of their own, much like the oral tradition from which they came.

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REVIEW OF

Jean Steinbruck, *The Yellowknife Journal*

*translated by Marie-Therese Haughian and Karen Haughian,
with an introduction by Harry Duckworth
(Winnipeg: Nuage Editions, 1999)*

This slim, attractive volume represents Winnipeg-based Nuage Editions' first foray into historical documentary editing and the latest contribution to the genre from long-time Rupert's Land member Harry Duckworth. The result of this collaboration is a useful and intriguing edition of a unique and remarkable document: a fur trade journal written in French on birchbark.

The journal's author, Jean (Johann, John) Steinbruck—a Hessian mercenary turned North West Company clerk—was serving at Lac des Esclaves Fort on Great Slave Lake in the Athabasca country. At the beginning of November 1802, he was dispatched to take command of the NWC outpost of Fort des Couteaux Jaunes at the head of the Mackenzie River. Short on supplies, including paper, Steinbruck kept his daily journal on pieces of birchbark meant for patching canoes. This was probably not the first time such an expediency had been resorted to, but as Duckworth points out in his introduction, such rough journals were usually copied out onto paper before being sent to the Company's directors. Preserved in private hands, Steinbruck's journal has survived almost completely intact as a remarkable fur trade artifact.

Covering the period from early November 1802 to late March 1803, the journal describes a difficult and stressful winter trading season. The annual shipment of trade goods had not reached Great Slave Lake before freeze-up, and Steinbruck had to rely on a trickle of goods brought in by sled. Relatively little time was spent in trading with the local Yellowknife people; more was spent in persuading them not to trade with the neighbouring XY Company traders.

Steinbruck's top priorities appear to have been survival, particularly the procurement of provisions, and maintaining some cohesion in his small complement of men. Maintaining discipline and due subordination at such an isolated and poorly-supplied post was clearly difficult, especially considering that some of his men spent much of their time away from the post on hunting and fishing expeditions. One man in particular seemed to undermine Steinbruck's place at the head of the chain of command: a voyageur referred to simply as Adam "made his own decisions and paid little attention to Steinbruck's orders." (Introduction, p. 15) Whether this was a case of delegation or of usurpation is difficult to discern. In early January, Steinbruck talked about leaving the house for reasons unknown and noted, "we say to the men: I ask you to listen to Adam the same as you listened to me." (note to entry

for 6 January 1803, p. 45) By the end of February, Steinbruck was asking Adam's advice, "because it is he who has the power to do what suits him and I am just a fool" (23 February 1803, p. 61) and complaining, "Adam is not here and no one is responsible." (2 March 1803, p. 63)

Duckworth describes the journal as "generally business-like as it records the all-important activities of trading furs and getting food, but with an occasional outburst of personal opinions, especially when he was feeling frustrated." (p. 13) Given that Fort des Couteaux Jaunes was some distance north of the canoe birch's growing area and that supplies of any kind were uncertain at best, brevity was doubtless a practical consideration. Another factor which clearly influenced the writing of the journal, however, was one of language. Steinbruck was not a native French speaker and apparently had no formal training in the language. His vocabulary was limited and his phonetic spelling suggests an unfamiliarity with written French. The result is a sometimes fractured style which must have posed various difficulties for the translators.

At times, the translated text proves difficult or even incoherent. For this reason, it is unfortunate that the journal text is not annotated: I, for one, would have welcomed a bit of guidance from Harry Duckworth at certain points. On the other hand, the visual effect of a plain text is clean and rather pleasing. Furthermore, the layout of the text—photographs of the original birchbark pages facing side-by-side French transcription and English translation—is quite striking and makes the document eminently accessible.

Accessibility was obviously a primary goal of this publication, and for the most part, the goal is attained. Duckworth's introduction provides excellent background and context. Unfortunately, the volume has no index, notes, or bibliography. The common argument for omitting such academic apparatus is that it is somehow detrimental to the general reader's enjoyment of the book. Often, though, readers, myself included, like to learn more and to be informed of the range of related sources that are available. Overall, however, the publication of this unique and intriguing journal is a great service and a fine addition to the literature on the Athabasca fur trade.

*Scott P. Stephen
University of Manitoba*

Conference Announcements

24th Interdisciplinary Symposium, Centre for Great Plains Studies

Entitled "Bison: The Past, Present and Future of the Great Plains", the 24th Interdisciplinary Symposium at the Center for Great Plains Studies, University of Nebraska-Lincoln, proposes to explore the role of the American Bison in shaping the cultures, environment and history of the Great Plains region. Bison as a spiritual force, a food source, a commercial product and an active part of the ecology of the Plains form the focus. In order to register for the symposium, which will be held April 6-8, 2000 at the University of Nebraska-Lincoln, contact: the Center for Great Plains Studies, University of Nebraska, 1213 Oldfather Hall, Lincoln, NE 68588-0314; ph: (402) 472-3082; fax: (402) 472-0463; email: <cgps@unl.edu>; website: www.unl.edu/plains/2000symp.html.

Second Biennial Native American Studies Conference

The second biennial Native American Studies Conference will be held at Boise State University, Boise, Idaho, April 13-15, 2000. Papers and panels from various disciplines will examine issues relating to indigenous people of the United States and Canada. Topics include: ethnoastronomy, health and medical issues, land, environment, and social issues, linguistics and language presentation, tourism, gambling, and other economic issues. The contact person for the conference is: T. Virginia Cox, Department of Anthropology, Boise State University, 1910 University Drive, Boise, Idaho 83725; ph: 208-426-3408; fax: 208-426-4329; email: <tvcox@boisestate.edu>.

Colonial Saints: Hagiography and the Cult of Saints in the Americas, 1500-1800

Taking place May 12 and 13, 2000, this conference will be held in Room 179 at University College, University of Toronto. The conference is interdisciplinary and inter-American in conception. With colonial saints as its substantive focus, it brings together the perspectives of history, literary studies, anthropology, art history, religion and other fields, while facilitating exchanges between researchers working on Spanish America and colleagues specializing in Brazil and French Canada. For additional information, please contact: Pam Gravestock, University College, University of Toronto, 15 King's College Circle, Toronto, ON M5S 3H7; ph: (416) 978-8091; fax: (416) 971-2027; email: <p.gravestock@utoronto.ca>.

18th Polar Libraries Colloquy

Hosted by the Hudson's Bay Company Archives, the 18th meeting of the Polar Libraries Colloquy will be held June 12-17, 2000 at the Hotel Fort Garry in Winnipeg, Manitoba. The theme of the conference will be "Gateways: Polar Archives and Libraries into the Next Millennium". Members of the Colloquy represent archives and libraries housing polar collections from all disciplines. It is expected that delegates will attend from around the world. The five-day conference includes a one-day trip to the historic Interlake Region of Manitoba after touring Lower Fort Garry. Tours of the Winnipeg Art Gallery, the Manitoba Museum of Man and its HBC collection of artifacts, as well as the HBCA are planned. Inquiries can be directed to Dr. Barbara Kelcey at <bekelcey@mb.sympatico.ca> or to Anne Morton, Head of Research & Reference, HBCA, 200 Vaughan

Street, Winnipeg, MB, R3C 1T5, email: <amorton@chc.gov.mb.ca>. Further information is also available through the HBC website: www.gov.mb.ca/chc/archives/hbca/index.html.

5th Women's West Conference

Building on the tradition of previous Women's West Conferences, the 5th Women's West Conference will address the connections between place and gender, exploring the theme of "Gender, Race, Class and Region in the North American West". The goal is to bring together women and men of different experiences and areas of expertise to discuss scholarship and ideas, to share creative work, to relax and to imagine new directions in western women's histories. The conference will include a smaller, embedded symposium that will concentrate especially on the Pacific Northwest. The conference will be held July 27-29, 2000 in Pullman, Washington. To learn more, you may write to: Women's West Conference, History Department, Washington State University, Pullman, WA 99164-4030 or consult their website: www.wsu.edu/~womenwst/home.html.

12th Inuit Studies Conference

The 12th Inuit Studies Conference will be held at the University of Aberdeen, Aberdeen, Scotland, August 23-26, 2000. The theme of the conference will be: "Inuit Communities, the Northern Environment and Global Processes." For further information, please contact: Dr. Mark Nuttall, Department of Sociology, University of Aberdeen, Aberdeen, Scotland, UK AB9 2TY; fax: 44-1224-273442; email: <soc086@abdn.ac.uk>.

American Heritage Center, Ninth Annual Symposium

The American Heritage Center, a manuscript repository at the University of Wyoming, in cooperation with the American Studies Program, the History Department, and the UW Art Museum, will host the Center's Ninth Annual Symposium September 28–30, 2000 at the University in Laramie, Wyoming. The theme of the conference will be the packaging of the country's natural and cultural landscapes. Potential areas of inquiry include: the perception and image of various landscapes; the influences of such perceptions in the areas of politics, tourism, boosterism, literature, art, and public history; the use of film, photography, documentaries, and literature in the promotion of tourism; the media's representation of landscapes; comparisons between the promotion of landscapes by cultural institutions and commercial enterprises; and literary representations of landscapes. Please contact Sally Sutherland at the AHC for further information: Box 3924, Laramie, WY 82071; ph: 307-7664295; fax: 307-766-5511; email: <sallys@uwyo.edu>; website: www.uwyo.edu/ahc.

Oral History Association Annual Meeting

The Oral History Association invites proposals for papers and presentations for its 2000 annual meeting, to be held October 11–15, in Durham, North Carolina at the Marriott Hotel. The theme of the meeting is "At the Crossroads: Transforming Community Locally and Globally." As we turn to a new century, we take this opportunity to examine the many ways in which oral history can explore how globalization affects communities and cultures. The conference will consider what impacts the social, economic,

political, and cultural processes of globalization have on local and regional communities, as well as the types of narratives that are emerging at the local, regional, national, and international levels about the changing nature of community. The meeting will also encourage a re-examination of the ways in which oral historians work within communities. For more details, please contact: Alicia J. Rouverol, Southern Oral History Program, Department of History, CB#3195, 406 Hamilton Hall, The University of North Carolina at Chapel Hill, Chapel Hill, NC 27599-319; ph: 919-317-4244; email: <ajrouver@email.unc.edu>; or Mary Murphy, Dept. of History, P.O. Box 172320, Montana State University, Bozeman, MT 59717-2320, ph: 406-994-5206; fax: 406-994-6879; email: <uhixmm@montana.edu>.

Race, Ethnicity and Migration Conference

A conference cosponsored by the REM Seminar and the Immigration & Ethnic History Society will be held November 16–18, 2000 at the University of Minnesota, Twin Cities campus. This conference intends to bring together scholars who work on the United States and other parts of the world for comparative and interdisciplinary discussions on race, ethnicity, and migration in communities, past and present. The conference seeks to address the urgent need for a more comprehensive and transnational research agenda. For more detailed information, please contact: Rachel Leatham, Seminar on Race, Ethnicity, and Migration, Immigration History Research Center, University of Minnesota, 826 Berry Street, St. Paul, MN 55114; ph: (612) 627-4208; fax: (612) 627-4190; email: <rem@tc.umn.edu>.

Calls for Papers

35th Annual Northern Great Plains History Conference

The 35th Annual Northern Great Plains History Conference (NGPHC) will take place September 28–30, 2000 at the Holiday Inn in Mankato, Minnesota. Proposals for individual papers, partial sessions and sessions in all fields of history and history-related topics are invited from professors, public historians, independent scholars and graduate students. Applications are to be received no later than **March 31, 2000** and should consist of a cover letter, paper title(s) and brief summary of the topic(s). Inquiries and proposals can be directed to: William E. Lass, NGPHC Coordinator, Department of History, 110 Armstrong Hall, Minnesota State University, Mankato, Minnesota, 56001; ph: (507) 389-1618; fax: (507) 389-5569; email: <william.lass@mankato.msus.edu>.

The Society for Military History will also sponsor some sessions at the NGPHC and proposals will also be accepted until March 31 for these sessions. Please contact: Dr. Malcolm Muir, Jr., Department of History and Philosophy, Austin Peay State University, Box 4486, Clarksville, Tennessee 37044, ph: (931) 221-7919; fax: (931) 221-7917; email: <muirm@apsu01.apsu.edu>.

History of Aboriginal-Mennonite Relations

A history conference focusing on the relations and linkages between Mennonites and Aboriginal Peoples will be held at the University of Winnipeg on October 13 and 14, 2000. It will cover a wide range of relationships, including both the successes and the failures. It will also compare and contrast the

histories of the two peoples. It is hoped that by looking at these themes a stronger partnership of these two peoples will be forged. The organizers believe that the commonalities of these two peoples—their close ties to the land, their minority position, and their emphasis on equality—can serve as a foundation for common understanding. Suggested topics include: Aboriginal Lands and Mennonite Settlers, Mennonite Missionaries and Aboriginal Spirituality, Mennonite-Aboriginal Relationships in Business, Aboriginal Artists and Mennonite Consumers, Aboriginal Peoples in Mennonite Literature, Mennonite Social Activism and Aboriginal Issues. We welcome proposals for other topics. Persons on the organizing committee include representatives from the Centre for Rupert's Land Studies, Chair in Mennonite Studies (University of

Winnipeg), Department of Religion (University of Winnipeg); Mennonite Historical Society of Canada, Native Concerns (MCCC), Native Ministries (Mennonite Church), and Southwest Tribal Council of Manitoba. The organizing committee envisions a conference open to the public and featuring academic papers, personal reminiscences, and artistic celebration. Please send a 100–200 word proposal by **March 15, 2000** to: Royden Loewen, Chair in Mennonite Studies, the University of Winnipeg, 515 Portage Avenue, Winnipeg, Manitoba, R3B 2E9; email: <r.loewen@uwinnipeg.ca>.

**MWASECS 2000,
31st Annual Meeting**

MWASECS, the Midwest Section of the American Society of Eighteenth-Century Studies, invites proposals for papers and panels for its 31st

annual conference, to be held at the Kellogg Center, Michigan State University, East Lansing, Michigan, November 3–5, 2000. We particularly encourage the presentation of scholarly work on the “Formation of Identity and Taste in the Eighteenth-Century World” at this conference. We also welcome submission of all scholarly work on the period 1660–1830, about all countries and from scholars in all disciplines, in order to bring each other up to date on current work on the 18th century, and to provide a well-rounded forum for comments to all presenters. Deadline for submission of abstracts is **April 15, 2000**. Address submissions and questions to the Conference Coordinator: Agnes Haigh Widder, Michigan State University, 100 Library WG 1F, East Lansing, Michigan 48824-1048; phone: 517-432-2217; fax: 517-432-3532; email: <widder@mail.lib.msu.edu>.

A New Exhibition on Artist Norval Morrisseau

From June 1–September 30, 2000, visitors to the Red Lake Museum can experience the life and work of noted First Nations artist, Norval Morrisseau, in the midst of the community and landscape which supported his artistic development. While much has been written about Morrisseau's contribution to art in Canada, there is less information about specific periods in his life, such as his early years in Red Lake. *Norval Morrisseau: The Red Lake Years*, will feature 15 paintings, only one of which has been displayed publicly before. The artworks are on loan from individuals in the Red Lake District. These collectors knew Morrisseau during the 1960s and 1970s, when he gained widespread recognition for his work, and they are able to relate their stories of the artist.

The Red Lake Museum also extends an invitation to participate in Aboriginal Week activities. From June 19–23, there will be workshops/seminars for artists and the public as well as opportunities for traditional Native life experiences, canoe trips or boat tours to rock painting sites and self-guided walking tours.

Red Lake, Ontario is located at the end of Highway 105, 170 kilometres north of the Trans Canada Highway 17. It is also accessible by air. For further information about these events, please contact: Michele Alderton or Nancy Phillips at (807) 727-3006; fax: (807) 727-2686; email: <rlmchin@cancom.net>; website: <www.red-lake.com>.

Review

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I am disappointed that the book only resembles the conference. The quality of immediacy and fluidity in an oral performance is exchanged for fixity and longevity in a written performance. I am thrilled that I can re-visit the ideas generated at the conference, that these ideas can now reach a larger audience, and that the book will develop its own social history of interpretation and teaching. Yet I wish that the editors had employed more of the techniques proposed in the papers. The articles could have been framed by more than an introduction; excerpts of dialogue, rather than prose, might have been included; questions and comments from the audience could have captured the connections and growth made during the conference. In this case, the medium is *not* the message.

Carolyn Podruchny