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A Message to our Readers

This 'fall' Newsletter comes a bit late, as the Winnipeg snows settle in and look ready to stay another four or five months. It has been an especially hectic term, as the director made a transition from a half sabbatical, the pleasures of an Oxford sojourn, and some real research, to a full teaching load and all the other busyness of academic life.

It is time, once again, to renew Rupert's Land memberships—an increasingly good value at the unchanged rate of 20 dollars per year (cheques made out to the University of Winnipeg, please). We do not mail out a separate bill because of costs and labour involved, but your 'paid-up' year appears on your mailing label. This time, we are also writing your membership expiry year on the upper right corner of this Newsletter. For example, if '02' appears, you are paid for 2002, but are asked to renew now for 2003; '03' signifies that you have paid for 2003. Your memberships are a major base of support. Donations are especially significant contributions to our work; they also remind our university that we serve a broad constituency across North America and that we are known and appreciated beyond the precincts of the University of Winnipeg.

We are pleased to announce that 26 papers presented at the Rupert's Land Colloquium held at Mansfield College, Oxford, last April, are now in print. The volume is available for \$25 (plus \$5 p/h); see enclosed order form. To distribute these papers individually at three dollars a copy, as we do for others, would cost buyers \$78 plus p/h; this inexpensive format makes them available more quickly and cheaply than any other method. Our warmest thanks to compiler, David Malaher, who did the same honour for the 2000 Colloquium Papers volume, a few copies of which are still available at \$20 (plus \$5 p/h). Note that these papers appear as submitted and proofread by the authors; an edited volume would require a great deal more time, labour, and expense. We welcome your comments on this format; please let us have your views and suggestions.

On October 17, CRLS Advisory Council member George Fulford and our treasurer, Wilson Brown, represented the Centre at the annual Heritage Awards Banquet of the Heritage Hjemkomst Interpretive Center and the Red River Valley Heritage Society, in Moorhead, Minnesota. They attended to receive, for the Centre, a Red River Heritage Award in the category, Preservation of Heritage, notably for our work with Cree elder Louis Bird of Peawanuck on Hudson Bay, to help preserve and make available his unique collection of taped oral legends and stories gathered over the last 30 years. We were pleased and honoured by this recognition! Our participation in this event also provided opportunities to discuss shared interests and make new connections along the Red River valley, while reminding our upriver neighbours of their former residency in Rupert's Land!

The New Year gives promise of some substantial new federal grant support for the work with Louis Bird and the Omushkego Oral History Project; we hope to have some important developments to report in the next Newsletter. As some readers already know, Louis Bird had heart bypass surgery in Kingston, On-

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tario, about three weeks ago. He is back home in Peawanuck now, and reportedly doing well, but a considerable recovery period is required. Anyone who would like to send him a note or card may address it to: Louis Bird, General Delivery, Peawanuck, ON P0L 2H0

Please note within, our announcement of the next Rupert's Land Colloquium, to be held in May 2004 in Kenora, Ontario. Plans are already well developed. The venue is an exciting one, as the region has long been a major crossroads in Aboriginal and fur trade history. We are delighted to be invited there, and grateful to David Malaher for developing the connections that led to this invitation. Despite moving house from Winnipeg to Vancouver last September, he and Rosemary retain their place on Lake of the Woods, and he is playing a major liaison role with our Kenora colleagues and in the organization of the colloquium.

The Hudson's Bay Company Archives column in this Newsletter carries word of the retirement of Judith Hudson Beattie as Keeper of the HBC Archives next January. She will be greatly missed, and we hope she doesn't go too far away! We are all invited to a gathering at the Manitoba Archives Building on Saturday, January 26, 2003, 2:00-4:00 pm, to honour Judy, and to hear a reading from the new book, *Undelivered Letters*, which she and Helen Buss have edited, presenting a selection of letters held by the HBCA which for various reasons never reached their intended recipients. For this occasion only, the University of British Columbia Press will be offering the hardcover volume at half price. Do attend if you possibly can, and if you cannot, you may wish to send a message to Judy (see the HBCA column for her address and e-mail).

I seize this moment to wish a very Happy Birthday, a little early, to one of our most devoted and long-term sup-

porters, Elizabeth Browne Losey. This Christmas Day, she will be ninety years old (or young, to those who know her)! A few years ago, Elizabeth arranged for the Centre to receive her fur-trade book collection when she is done with it, which is definitely not yet!— she is still actively writing and working on her unique collection of photographs of fur trade sites and posts. She has also just completed a history, soon to be published, of the Seney National Wildlife Refuge near her home on Michigan's Upper Peninsula. A wildlife biologist trained at the University of Michigan, she has volunteered countless hours to the Refuge, besides all her fur trade-related travels and writing. All who would like to send her a special birthday greeting may address her at: High Hill Farm, Route 1, Box 252, Germfask, Michigan, USA 49836.

Jennifer S.H. Brown
Director,
Centre for Rupert's Land Studies

The Centre for Rupert's Land Studies

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The 2002-03 Rupert's Land Harington Fellow

The Centre for Rupert's Land Studies welcomes Heather Docking as the new Harington Fellow. Heather will graduate from the University of Winnipeg with a double major BA Honours in June 2003. Her majors are Anthropology and History.

Heather is very interested in the families of the early fur-trading period, specifically the children who were the result of mixed unions. With European fathers and Native mothers as their parents, Heather focuses on the lives and socioeconomic status of these children. It is her desire to learn as much as she can about each of these children, but in many cases the information is very limited. The Provincial Archives of Manitoba, in addition to the Hudson's Bay Company Archives are where Heather spends her time gathering primary source material pertaining to these families.

As part of the Harington Fellowship, Heather wishes to expand the information already acquired regarding the fur trading families of the area, in an attempt to construct both an informative and interesting paper about the lives of these children. In so doing, she also hopes that her readers will be able to feel the closeness and respect she has acquired, through her research, for the fur trading families. Heather is always interested in sharing any information she can acquire through other people and can be reached by e-mail at: hgkiwi@hotmail.com

NEWS FROM THE HUDSON'S BAY COMPANY ARCHIVES

I was pleased to see the other Council members at our recent meeting, including Lloyd Keith and Sylvia Van Kirk who came from the West Coast. They were both in the Provincial Archives Thanksgiving Saturday, taking the opportunity to conduct some research in the Hudson's Bay Company Archives. Since I am also assisting David Malaher with the 2004 Colloquium in Kenora, I have been thinking often about the activities and interests of all the members of the Centre for Rupert's Land Studies.

RECENT DONATIONS AND FINDING AIDS:

Since last newsletter we have received a number of new acquisitions. Marion Small, wife of Adrian Small, Master of the *Nonsuch* replica, donated a copy of her diary from 1972 while on board the vessel on the West Coast. Mrs. Marge Baldwin, donated a number of books on the Hudson's Bay Company but a small memorandum book from 1832-1834 kept by James Hargrave proved to be of particular interest. Greg Lamb picked up the 1932-1933 Nonala daily journal at the abandoned post in 1963 and donated it this year. The Beaver magazine also transferred a number of items, including an index to the *Mocasin Telegraph* and a portfolio of HBC Calendars, as well as a microfilm set of *The Beaver* which can be circulated through our Inter-Library Loan program.

One volume of particular interest was the 1789-1791 rough journal from Moose Factory. The owner was Chris Johnson from Mississippi/Tennessee, who received it from his grandmother, though he has no idea how it came into the family's possession. Although the fair copies of the two journals are available in the HBC Archives, this addition provides marginal notes that give the names of all the First Nations visitors to the fort, as well as interest-

ing comments on the distribution of goods and other details not included in the fair journal.

We have heard about other interesting acquisitions that may come in over the next few months. Any leads that the Rupert's Land members can provide would be appreciated: you are our eyes and ears in distant communities.

PROMOTIONAL ACTIVITIES:

During the summer we participated in a number of activities. In May a visit to Thompson included an exchange of information with two classes at Keewatin Community College as well as a talk at the Heritage North Museum's annual meeting. A chance meeting with 13 Boy Scouts in The Bay resulted in a tour of the archives and an opportunity to add historical context to their canoe trip in northern Manitoba. During the Red River Rendezvous at Lower Fort Garry we had a display and were able to speak with 261 visitors as well as add the names of 16 descendants to the roster of those interested in the Red River Reunion to be held in 2005. The same weekend was the occasion for reunions of the Sinclairs and the Todds, and descendants from both came for tours of the archives. An exhibit in Gimli at the Association of Manitoba Museums 30th Conference allowed us to exhibit items from the archives and distribute Post History sheets for a number of Manitoba posts. Tours of the exhibit in the new vaults continue to be a popular activity for schools, university classes, special groups and casual visitors and provides a way to present the public with a better understanding of archives and the history of the Hudson's Bay Company.

ORKNEY CONNECTION:

As some of you may know, Phil Astley, an Archivist from the Orkney

Library and Archives spent six weeks working in the HBCA in the summer of 2001. He learned about the Orcadians employed by the Hudson's Bay Company and the vast resources of the Hudson's Bay Company Archives. Phil exchanged information with individual staff and researchers and with visitors to the Red River Rendezvous at Lower Fort Garry. He gave talks to staff and volunteers, to a group of re-enactors and to Manitoba archivists at the annual meeting of their association. He also participated in several media interviews with CBC radio and the Winnipeg Free Press that heightened awareness of the resources of the Orkney Library and Archives and HBCA.

Since Phil returned to Orkney, we have continued to keep in touch and do what we can to exchange information and resources and publicise our respective holdings. Following the Centre for Rupert's Land Studies Colloquy in Oxford in April, Anne Morton travelled to Orkney. She was interviewed on Radio Orkney and gave a public lecture in Kirkwall about the HBC Archives and Orkney genealogical research. This summer, HBCA donated 34 reels of microfilm duplicates to the Orkney Library and Archives containing Servant's Contracts. They will be used as a resource for their researchers. It will also be possible for Phil to continue his work begun in the summer of 2001 in identifying Orkney place names and updating our index to the servants' contracts. This gift was publicised in the Orcadian newspaper on October 10, 2002. The online version can be found at the following location: www.orcadian.co.uk/features/articles/hudsonsbay2.htm.

STAFFING:

Since the last newsletter we have seen changes in the staffing here, with

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News From The Hudson's Bay Company Archives

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Leslie Clark away awaiting her second hip replacement surgery, Diane Schipper on secondment with the Legislative Library and Rob Ridgen on an extended leave to be with his wife who is attending school in Nova Scotia. We have benefited from the contributions of Carol Opaleke and Eva Surwilo and this year's interns Blythe Koreen and Charlotte Woodley as well as the continued help of Lisa Friesen and Laurie Pottinger on contract.

Personally, my biggest news is my upcoming retirement. I have spent almost twenty-two years with the Hudson's Bay Company Archives since my arrival in March 1981, and we have faced many challenges and celebrated many achievements during that time. Shirlee Anne Smith left as Keeper in 1990, and since that time major events have included the appraisal and donation of the archives in 1994, and the subsequent opening of the new vault and the renovation of the media vault, Research Room and offices, all funded by the Hudson's Bay History Foundation. My retirement happens to coincide with the launching of the book which Helen M. Buss and I have edited, *Undelivered Letters to Hudson's Bay Company Men on the Northwest Coast of America, 1830-57*. It has been over eighteen years since I attempted to interest Rupert's Land members in these letters at the first Colloquium in 1984, and I am still captivated by these fascinating glimpses of people whose lives are rarely documented. I plan to continue my research and writing, the CBC radio broadcasts and my activities with heritage organizations such as the Manitoba Historical Society and the Centre for Rupert's Land Studies. My colleagues at the Provincial Archives of Manitoba, the Association for Manitoba Archives and the Centre for Rupert's Land Studies have given me support and friendship over the years and I hope our association will continue. History, and particularly the history of the Hudson's Bay Company, has provided meaning and satisfaction in my life since I studied and conducted archival research in Ottawa in the 1960s, and I expect it will continue to occupy my energies in the future. I hope anyone who is able to attend will come to the reading and signing of "Undelivered Letters..." on 26 January 2003 from 2-4 p.m. at the Provincial Archives of Manitoba and help me celebrate my years at HBCA. (For those who may wish to buy the book, UBC Press is offering the hardcover at half price for this occasion only).

HOURS:

Winter hours (mid-September to mid-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.

CONTACT INFORMATION:

Please note that the "chc" has been dropped from our e-mail address: those who store their contacts may have trouble reaching us with the old address.

Judith Hudson Beattie, Keeper

Hudson's Bay Company Archives, Provincial Archives of Manitoba,
200 Vaughan Street, Winnipeg MB R3C 1T5

HBCA: Tel. (204) 945-4949 Fax. (204) 948-3236

E-mail hbca@gov.mb.ca

Personal: Tel. (204) 945-2626 Fax. (204) 948-3236

E-mail jbeattie@gov.mb.ca

Web site: www.gov.mb.ca/hbca

Papers of the 33rd Algonquian Conference

The 33rd Algonquian Conference was held on 25 -28 October 2001 at the University of California, Berkeley. It was organized by Richard Rhodes and jointly sponsored by the Linguistics Department, the Canadian Studies Program, and the Survey of California and Other Indian Languages. Sixteen of the papers present at the conference are included in *Papers of the Thirty-Third Algonquian Conference*.

To order copies:
Papers of the Algonquian Conference
Linguistics Department
University of Manitoba
Winnipeg, Manitoba
R3T 5V5

Rupert's Land & Hudson's Bay Record Society Books

Special Prices for Current Members of the Centre for Rupert's Land Studies

(Non-members please add 20 per cent)

Name _____ Member? Yes No

Address _____

City _____ Province/State _____

Country _____ Postal/Zip Code _____

CRLS Publications. Circle prices of books desired and add postage/handling (see below).

| | |
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| Brown, Jennifer S.H., W.J. Eccles, and Donald P. Heldman (eds.), <i>The Fur Trade Revisited: Selected Papers of the Sixth North American Fur Trade Conference</i> . Cloth (1994) | \$45 |
| Chodkiewicz, Jean-Luc and Jennifer S. H. Brown, <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: A Selected Bibliography</i> . Cloth (1994) | \$35 |
| Losey, Elizabeth, <i>Let Them Be Remembered; The Story of the Fur Trade Forts</i> (1999) | \$40 |
| Lytwyn, Victor P., <i>The Fur Trade of the Little North</i> . Paper (1986) | \$25 |
| Malaher, David G., <i>Selected Papers of Rupert's Land Colloquium 2000</i> . Paper (2000) | \$20 |
| Malaher, David G., <i>Selected Papers of Rupert's Land Colloquium 2002</i> . Paper (2002) | \$25 |
| Ruggles, Richard, <i>A Country So Interesting: The Hudson's Bay Company and Two Centuries of Mapping, 1670-1870</i> . Cloth (1991) | \$45 |
| Schuetze, Luther L. <i>Mission to Little Grand Rapids: Life with the Anishinabe 1927-1938</i> | \$20 |
| Stardom, Eleanor, <i>A Stranger to the Fur Trade: Joseph Wrigley and the Transformation of the Hudson's Bay Company, 1884-1891</i> . Cloth (1995) | \$20 |
| Distributor for: Frances V. McColl, <i>Vignettes of Early Winnipeg</i> . Paper (1981) | \$5 |
| Frances V. McColl, <i>Ebenezer McColl, A Friend to the Indians</i> . Paper (1989) | \$12 |

Hudson's Bay Record Society Volumes (cloth)

| | |
|---|------|
| Vol. 29 <i>Simpson's Letters to London, 1841-42</i> | \$55 |
| Vol. 31 <i>Letters of Charles John Brydges, 1879-82</i> | \$35 |
| Vol. 32 <i>Fort Victoria Letters, 1846-51</i> | \$35 |
| Vol. 33 <i>Letters of Charles John Brydges, 1883-89</i> | \$35 |

Postage & Handling @ \$5.00 for 1st book and \$3.00 for each additional.

In US\$, please, from foreign addresses.

TOTAL _____

Please make cheques or money orders payable to **University of Winnipeg**.
Centre for Rupert's Land Studies - 5C02 Centennial Hall - 515 Portage Avenue - Winnipeg MB R3B 2E9

Conference Announcements

BRITISH WORLD CONFERENCE II

Several years ago the Institute of Commonwealth Studies hosted a conference on "The British World c. 1880s -cc. 1950s." The conference was based on the assumption that the British Empire was held together not merely by ties of trade and defense but by a shared sense of British identity, which linked British communities around the globe. The concept of a British iden-

tity was open to a variety of interpretations, both at home and in the overseas colonies settled by British emigrants. It was obviously strongest in those colonies where settlers of British origin were in the majority or at least, as in the case of South Africa, formed a substantial minority. Yet it could be embraced by those who were not of British origin but who found

the idea of belonging to the Empire and of imperial citizenship appealing.

So successful was the conference that we decided to investigate the possibility of holding a series of conferences in each of the "Old Dominions" where the commitment to some form of British identity was the most pronounced, even if contested. The first of these conferences was hosted by the University of Cape Town and held in South Africa on 9-11 January 2002. Scholars from Australia, Britain, Canada, New Zealand, the United States and various parts of Africa and Europe gathered together to hear over 50 papers. The second conference in the series will be held at the University of Calgary in Canada on the 10-12 July, 2003. It is hosted by the Calgary Institute for the Humanities.

If you are interested in participating in the Calgary conference as a contributor or wish to be added to the general mailing list, please contact Professor Phillip Buckner at phillip@pbuckner.freemove.co.uk or by regular mail at the Institute of Commonwealth Studies, University of London, 28 Russell Square, London WC1B 5DS.

The American Society for Ethnohistory

The annual meeting of The American Society for Ethnohistory was held on the 16-20 October, 2002 at Clarendon Hotel, Quebec City, Quebec.



Elizabeth Campbell Books

Elizabeth Campbell is a photographer, writer and bookseller, and proprietor of a fine book store in Kenora. Her store at 129 Main Street, about 8 minutes stroll from the Colloquium meeting place, is expert in searching for special out-of-print books. You will be pleased to know that Elizabeth is standing by to hear the needs of CRLS bookshoppers and put her talents to work finding those elusive editions we all seek for our personal libraries.

There is a web site at www.ecbooks.ca with regular search tools of author, title and keywords applied to the store's current holdings. However, for the special needs of CRLS members, direct e-mail to ecbooks@voyageur.ca will be most effective for describing a particular book or subject matter. Searches cover the world's book markets. Elizabeth has a private collection of Northwest Ontario history and rare maps and she is well connected to the out-of-print circuit. She may be able to deliver your favourite book well before the Colloquium in May 2004, or you can have the fun of picking it up there. Elizabeth Campbell Books will also have a book stall at the Lakeside Inn where the meetings take place.



Elizabeth Campbell Books
129 Main Street South
Kenora, Ontario
Canada P9N 1T1
(807) 468-5546

Book Review

Dick, Lyle *Muskox Land: Ellesmere Island in the Age of Contact*. Calgary: University of Calgary Press, 2001. 631 pp, 9 colour illus, 52 b/w illus, 19 maps, 5 graphs. Paperback ISBN: 1-55238-050-5. \$34.95 Ordering Information: Raincoast Books, 9050 Shaughnessy Street, Vancouver, B.C. V6P 6E5. Email: . Phone: 1-800-663-5714. Fax: 1-800-565-3770.

Lyle Dick's *Muskox Land* delivers exactly what its title promises: a history and description of Ellesmere Island and the peoples who met there. In Part One, "Continuities," Dick sets the scene, describing the island itself – its geography and geology, its climatic history, and its wildlife ecosystems – and introduces its human occupants. The earliest of these were the Arctic Small Tools people and their Thule successors who used or occupied Canada's northernmost island in the two millennia before the nineteenth century. In the second decade of the nineteenth century, European explorers arrived, the first of the three major groups whose relations with one another are the focus of this work. Although the Inughuit of Greenland (often called the Polar Eskimo) apparently did not frequent Ellesmere Island until late in the nineteenth century, Dick introduces them in Part One, with a thorough description of their social, material, and intellectual culture. The Inuit, specifically the Baffin Island people who followed the great journeyer, Qitdlarssuaq, to Ellesmere Island in the 1850s, are also introduced in this section. Part Two, "Circumstance," describes the separate agendas and activities of each group, their reason for being there, and the circumstances of their meetings. Part Three, "Change," examines how each group affected, and was affected by, the others. In the fourth, and last, section, "Change and Continuity," Dick looks at the second half of the twentieth century in search of the lasting consequences of the encounters.

A major problem facing historians writing the histories of people with a long pre-literate past is the lack of evidence arising directly from the people themselves. A second difficulty, inherent in a project such as the contact history of a geographical region, where the histories of pre-literate peoples are told in tandem with the histories of highly literate, perhaps even overly-wordy, observers is an imbalance in sources that results in unequal coverage of different social groups. Sources for the activities of Euro-Americans over a single century, for example, far outweigh those for Inughuit and Inuit over several millennia. As a result, the activities and behaviours of non-aboriginal people are described in much greater detail and at somewhat greater length than those of the arctic peoples. The disparity is an inevitable result of differences in quantity and quality of the available evidence.

There is no flaw in historical research here. In addressing the problems of unequal source materials, Dick sought, and found, clues to the indigenous past in sources outside the scope of the mainstream historian, in documentary works, oral histories and testimonies, archaeological investigations, and climate and wildlife records. With slim evidence to go on, Dick has painstakingly tracked changes in Inughuit and Inuit responses to the physical environment and to the evolving social environments arising from their encounters with each other, and with Euro-Americans.

In addition to a thorough telling of Ellesmere's history, *Muskox Land* contains over one hundred photographs, including eight pages of coloured illustrations, and maps. The extensive bibliography stand as a reference work on its own; there can be few, if any, possible sources that the author has not tracked down.

Renée Fossett

Millman Prize Essay Contest

The Canadian Church Historical Society is pleased to announce the Third Millman Prize Essay Contest. A prize of \$500.00 is offered for the best essay in English or French in Canadian church history written in 2003–2004 by a graduate student enrolled at a Canadian University. The money for this award is made possible by the Thomas R. Millman Endowment Fund.

Essays may deal with any aspect of Canadian church history and should be between 7,500 and 10,000 words in length, be double-spaced and in triplicate. Recent numbers of the Journal may prove helpful in selecting subjects

for the essay. The deadline for submissions is 31 August 2004. Submissions should include a brief c.v.

All essays submitted will be considered for possible publication in the Journal of the Canadian Church Historical Society.

Submissions should be sent to Dr. Richard Virr, Editor, Journal of the Canadian Church Historical Society, Rare Books & Special Collections Division, McGill University Libraries, 3459 McTavish Street, Montreal, Quebec, H3A 1Y1. E-mail: richard.virr@mcgill.ca

Our Language: the key to our self-reliance

Gidinwewininaan: Ge-izhi-bimendizoyangiban

by Roger Roulette, Aboriginal Languages of Manitoba, Inc.

We are pleased to present this article submitted by Roger Roulette, a respected Ojibwe linguist and language teacher well-known around Winnipeg. His concerns about language and its maintenance and importance parallel those of Louis Bird and of all of us who work on the Omushkego Oral History Project discussed elsewhere in this Newsletter. We thank Roger for his contribution. JB

Our Ojibwe Language is the key to our self-reliance. When our ancestors were migrating from the east coast over 350 years ago, they knew many languages. It was necessary and beneficial for them to be multilingual because they would have to communicate with various peoples along their migration. This proves you can speak many languages and still speak your own. Nonetheless, their primary choice of communication was their own language which they called *Anishinaabemowin*.

Like many other nations and cultures throughout the world, the Ojibwe people evolved from a 'proto-' group of ancient peoples, in this case the Proto-Algonquians. From this group, many of the original peoples began to develop and evolve into their own nations. The Cree, the Blackfoot, the Abenaki are some examples. Moreover, the Ojibwe, using *Anishinaabemowin* as their principal means of communication, developed and established one of the most enduring and admired cultures and philosophies in North America and possibly the world.

During the Ojibwes' evolution, they developed a clan system, a kinship system, rules of conduct, protocols and laws and a unique institution called the Midewiwin Society. The Clan System of the Ojibwe is represented by an animal or a species. One may belong to the Bear Clan or a Fish Clan. Originally, the clan system played an important role in governing communities and groups by accentuating a characteristic of a clan representative. The identification of your clan when meeting kin is an example of an Ojibwe rule of conduct. The Kinship System, on the other hand, contributed towards a reciprocal respect

for one another, the type of relationship we wanted to establish with others, whether they were kin or not, but, most importantly, it prompted unity within the nation. Unity, in traditional times, was necessary for the nation's survival; unfortunately, in the present day, we tend to accept invisible borders without question, probably due to our assimilation, as opposed to linking and networking with our brothers and sisters abroad.

However, going back to protocol and law. Common Law, aptly named, is the law for most of Canada. It is law derived from custom and judicial precedent rather than statutes. In other words, this law was established from the people's customs and practices as opposed to some great book of do's and don't's. This is very reminiscent of the Traditional Law of the Ojibwe. Protocol provided the necessary set of behaviours and actions towards persons, possessions and nature that society as a whole understood and accepted. Further, protocol and its practices contributed to continuity. Protocol ensures that the values of the Ojibwe are the foundation of their society. Without this foundation, Ojibwe society, in fact, as a nation, will not be as healthy, as adaptable, or as unified; nor would our people be able to pursue other endeavors as their ancestors did.

Our ancestors, without 'formal education', were able to conquer many nations, including the nations' respective territories, established war allies, prevented illness and misfortune and developed an institution of education, unity, health and healing called the Midewiwin. The purpose of the Midewiwin, or Grand Medicine Society, and other institutions was to solidify our values and strengthen our

endeavors. Our sacred institutions were not to be exploited by people seeking status, employment and financial gain, or, heaven forbid, those with a 'Messiah Complex.' These infractions to our philosophy and way of life, or as speakers would say, *gidizhitwaawininaan*, are some of the roots of our problems today.

Today's Ojibwe society, by contrast, is on shaky ground, to say the least. Due to cultural interruption (residential schools, relocation, diminishing hunting & trapping territories, prohibition against traditional practices, and so on), and the adoption of a foreign government structure, the Ojibwe people are experiencing language loss. This has serious consequences to the 'progress' of the people as a whole. As we accept western values and impose them on ourselves, we are quickly losing our own. Assimilation is picking up momentum. Our Language always was and still is our saving grace.

Language is not only a means of communication; it is the very essence of who we are. To be able to speak to our children, our families, extended families and communities gives us a sense of pride, freedom, unity and identity. Not only do we use language to convey our thoughts and intentions; we transfer knowledge, particularly precious, life-saving cultural knowledge, to the next generations. By using a common language, we establish a common understanding, adopt accepted behaviors and common objectives collectively, and semantics are not an issue.

Globally, developed, developing or undeveloped countries all speak their mother tongue. This makes their respective striving for independence much more cohesive. There could be a great debate here on their 'develop-

ment'; however, the bottom line is, these countries speak their own languages. Russia, Japan and Germany, to name a few, are what we would call developed countries. Not only do developed countries speak their languages in discussing education, medicine, law and governmental affairs; they make their respective languages official. It becomes law in their country to communicate, read and write in their respective languages. Forget about self-government if we can't communicate in our language to one another.

For the Ojibwe, an ideal new beginning would be to work collectively, as a nation, towards language acquisition, retention (since many people still speak Ojibwe), and promotion. We should proceed with this endeavor with a common objective and goal if we are to emulate our ancestors' achievements and accomplishments. My suggestion is to focus on health, since health is the most important issue, I think, for any nation on this planet. However, without a target, we're in limbo. We will quibble about values and semantics until the last speaker dies. We cannot have our grassroots people speak in their language if our so-called leaders only want to communicate in English. Communicating in the English language only provides an opportunity, or at least, a temptation for deception, since we wouldn't share common values and virtues. This is all too often the case in today's 'scandals.'

To conclude, our cultural practices, our medicines, our folklore, our philosophy and our ancestors' institutions for education, health and community, and above all, our knowledge of life are all in the language of our ancestors. If we, the Anishinaabeg, are to survive and flourish for the next generations, we must never lose our language because language is everything. Our ancestors never depended on anyone and we shouldn't either. If we really want self-government, let's do it ourselves and start communicating in our language, that's the answer and that's the key to our self-reliance.

Planning For Colloquium 2004

Planning for the next CRLS Colloquium is well underway. From the sophisticated university town of Oxford in 2002 we will venture into traditional fur trade country in 2004 on beautiful Lake of the Woods in north west Ontario. Our host city will be Kenora which stands at the head of the Winnipeg River where a busy portage was witness to fur, trade goods and many people from Coureurs du Bois to Sir George Simpson crossing from east to west and back again.

The program will include both strong research papers and unique outdoor field trips organized by a committee of Kenora hosts and CRLS members. Indian Rock Paintings, local ethno-botany, politics of the fur trade and international relations, and modern fur trade management practices will be just a few of the subjects covered in the papers. Outdoors we will take the short walk over the famous Rat Portage site and have a fine dinner cruise aboard the MS Kenora on Lake of the Woods itself.

The Lakeside Inn will be our Colloquium headquarters from the opening reception on Wednesday, May 26 to closing on Saturday, May 29. For a preview have a look at their web-site www.bestwestern.com/ca/lakesideinn and at mark@bwlakeside.kenora.on.ca; you can already contact them for CRLS room information. (Phone 1-800-465-1120) For those who can stay one day longer, we will have a special tour to Fort St. Charles, built in the 1730's by Pierre de La Verendrye, in a remote corner of Lake of the Woods. This tour will finish with a bus ride into Winnipeg on Sunday late afternoon.

We are looking forward to showing off this particular region of the vast Rupert's Land territory. If you want to explore on your own we can suggest numerous interesting routes and sites. And of course, there is always the HBC Archives in Winnipeg to satisfy the scholarly instincts. Start making your plans now for May of 2004.

David Malaher, September, 2002



*Rosemary Malaher & Judith Hudson-Beattie
aboard MS Kenora on Lake of the Woods*

Early's of Witney, Oxfordshire, Blanketmakers from 1669 to 2002:

A Unique Colloquium Tour, April 2002

The following is contributed by our current SSHRC Postdoctoral Fellow, Cory Willmott, who participated in the Witney blanket factory tour featured in our April Colloquium in Oxford. We did not know at the time that this was to be the last tour group to visit the factory, which closed a couple of months later. Indeed, this was a historic occasion!

Despite the early morning hour and the need to stow luggage for passage on buses and trains later that day, about forty enthusiastic Rupert's Land Colloquium participants piled on to a chartered bus at Mansfield College, Oxford, UK, on the last day of the conference. This field trip was the crowning glory of our organizer, Laura Peers, and a feature that made this a most memorable meeting. We were bound for Early's of Witney, whose internationally renowned and Royally appointed blankets have been manufactured for over two hundred years. The Early's company has long been famous for the "point blankets" commissioned by the Hudson's Bay Company. On board were many whose research bears directly on the history of these blankets, and a deep interest in the subject was shared by all.

After a short but pleasant jaunt through the English countryside, our bus pulled up in front of the factory in Witney. Imagine how surprised and delighted we were to be greeted by a large Canadian flag raised to full height on the Company flagpole! Before we got off the bus, we received a most warm welcome from representatives of the Witney and District Historical and Archaeological Society who actively organized the details of our visit, and from the last member of the Early family who still knows how to weave blankets on the old wooden looms used before the Company adopted power looms. Unfortunately, Mr. Early's health did not permit him to accompany us for the tour, so we were placed in the capable hands of Mr. John Brooks, who had worked for the Company for forty-one years. Mr. Brooks' first order of business was to herd us into a meeting room where we were served much appreciated coffee and cookies.

As the tour got under way, we were divided into two groups, given regulation ear plugs, and led into a huge noisy room filled with impressive machinery that was work-



A seal of quality and tradition.
Photo by Cory Willmott.

ing away apparently devoid of human assistance. With evident pride Mr. Brooks explained, although it was difficult to hear much of what he was saying, that this type of machine is made in the United States and that the Early Company has the only one in England. It makes felted (as opposed to woven) synthetic blend blankets of the kind I've often seen in hotel rooms. In the next room we saw machines that make cotton lace-woven (summer) blankets and a number of employees working at various phases of their production. Of course, these types of blankets were interesting in their own way, but not exactly what we came for.

Interest perked up, however, when members of the group suddenly came upon a pile of blanketing with the characteristic Hudson's Bay Company stripes! This was rather forlornly placed in a narrow corridor between two large factory rooms. When Mr. Brooks caught up with the eager crowd, he explained that the pile was not yet cut into blankets and it looked kind of flat and greasy because it had not yet had the nap raised to create the familiar fuzzy pile. Despite the lack of glamour, this was the occasion for many "photo ops".

In the next large room Mr. Brooks showed us some ancient scouring machines that had been in use until relatively recently. Not far from them were a series of napping machines whose multiple spike-studded rollers commanded respect as they pulled up a fuzzy surface on seemingly endless rolls of blanketing. One of these machines could certainly chop your hand off. Undoubtedly this scenario was familiar to all factory workers since the first steam-powered napping machine was employed in the nineteenth century.

In the next room, seamstresses were engaged in various finishing processes such as sewing satin bands on the ends of blankets. Because it was spring when we visited the factory, most of the products in this room and the next, which was the shipping department, were of pastel colours and made of cotton rather than wool. Of course, our group immediately found the section of the warehouse where they kept the point blankets.

Now we were ripe for the next stop, which was the gift shop. Mr. Brooks, who entertained us throughout with his

wry English humour, could barely hold us back to wait for stragglers. With prudent forethought, the shop was specially stocked for our visit. They had point blankets of every description on sale at very reasonable rates, some as low as £20! They also offered many other attractive items of wool, such as scarves and shawls, as well as bedding such as cotton flannel sheets and blankets. It was so hard to resist that many people walked out of the store with two or three blankets under their arms! As the storage compartment of our bus began to fill with bulky blankets almost beyond capacity, one of our party devised a system of marking them with masking tape and magic marker.

Our tour did not end with this unparalleled opportunity, however. From the factory we walked through the town to the Witney Museum,

small but highly informative, and on to Cogges Manor Farm, a venerable stone farmstead that in now a living history museum illustrating the agriculture of past centuries. The barns and enclosures are filled with all manner of farm animals, and one room is devoted to displays of nineteenth-century weaving techniques. Here stands the loom upon which the aforementioned Mr. Early once wove, as well as an ancient wooden fulling machine with little hammers to pound the cloth.

After all these interesting sights and experiences, most of us were feeling a little fatigued. Just in the nick of time, our energies were renewed with a lovely lunch served in the restaurant at the farm. But the most memorable moment of the whole trip was at the very end when representatives of the Witney and District Historical Society met us as we were queuing for our bus, and presented each of us with a delightful little address book illustrated with

local watercolours and neatly packaged in an envelope inscribed with a personal "thank you" for visiting Witney.

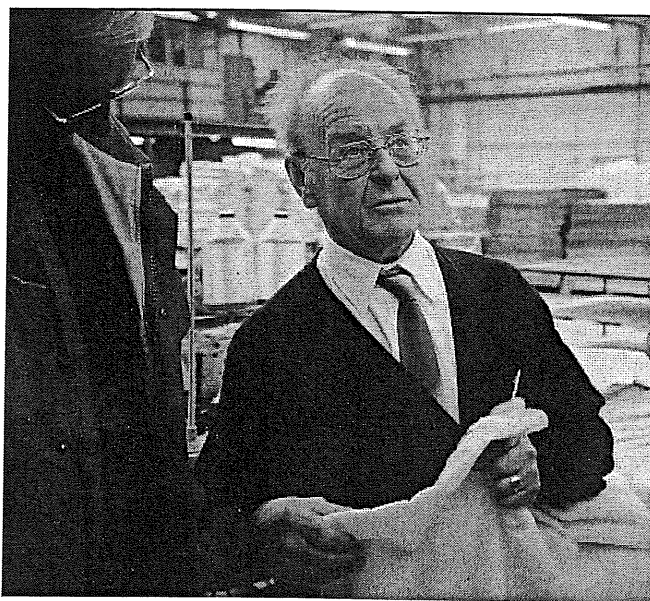
I'm sure I am not the only one on that tour who was shocked to learn, just two months later, that Early's of Witney closed its doors for the last time on 5 July 2002. Local newspapers noted that sales had steadily declined

since the 1960s and attributed this trend to the rise in popularity of quilts. Not surprisingly, then, a quilt company based in Derbyshire has bought the Early's trademark and will continue production of some of its classic products. To workers whose lives have evolved around the factory for generations, however, this is of little consolation. The Witney factory will be demolished to make way for housing, speeding the town's transformation, already underway, into a trendy suburb of Oxford.

At this sad news, I'm sure Colloquium participants will share my sentiment that it was our great privilege to view this site, of such great significance to the fur trade and the Hudson's Bay Company, before

this tragedy befell it. No doubt some of us wish we had purchased more blankets! It was gratifying to read, however, that we also made an impression on the Company. The *Oxford Times* quoted Mr. Brooks as saying: "Strangely, the last [tour] I did was for a group of Canadians researching the Hudson's Bay Company.... Apparently there is a wonderful museum about the Company with Early's blankets on display." We are all grateful to Laura Peers, the Witney and District Historical Society, and the Company for arranging this splendid tour, which couldn't have come at a more timely juncture.

by Cory Silverstein-Willmott



Our tour guide, John Brooks, worked for Early's for 41 years. Here he responds to questions with characteristic English wry humor. Photo by Cory Willmott.

POWWOW CONFERENCE

21-23 February 2003 (4 p.m. Friday to 5:30 p.m. Sunday)

Clore Education Centre, The British Museum

<http://www.thebritishmuseum.ac.uk/ethno/powwow.html>



Photo: Kenny Blackbird

Twenty speakers from North America and Europe will address a wide range of topics exploring the complex and wonderful world of Powwow. Although scholarly in format the presentations and discussions should appeal to a wide audience.

Powwows derive from the rich traditions of Plains and Prairie peoples and have their origin in Warrior performances and other celebrations of the nineteenth century.

This conference will provide an opportunity to examine the ways in which the concept of Powwow has been developed and redefined over the course of the 20th century by Native people - from its beginnings in the early twentieth century as part of a Pan-Indian response to enforced assimilation and acculturation - to its contemporary expression in vibrant festivals held throughout North America to celebrate Nations, family and individuals.

Deadline for papers December 1st. Travel and subsistence grants available for speakers.

Price: £35 / £25 (concessions).

For information visit the website: www.thebritishmuseum.ac.uk/ethno/powwow.html

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