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THE UNIVERSITY OF  
**WINNIPEG**

## *A Message to our Readers*

This Newsletter contains much news! You will find in it the latest word on plans for the next Rupert's Land Colloquium, to be held in St. Louis, Missouri, May 24-28, 2006, in collaboration and combination with the Ninth North American Fur Trade Conference. David Malaher, Cory Willmott (now teaching anthropology at Southern Illinois University, Edwardsville, not too far from St. Louis), and Anne Lindsay (who became our Rupert's Land administrative assistant in July 2004) have been hard at work with Fred Fausz (University of Missouri, St. Louis) to organize schedules, venues, registration and proposal forms, and web site information to publicize the gathering. They have put much thought and many hours into preparing the materials you will find with this mailing. Do plan to participate in this wonderful event next May.

Speaking of Anne, we are very pleased that (starting January 2005) she now devotes two days a week, not just one, to Rupert's Land work. The University still supports one day, for which we are grateful, but we badly needed more of her help on an ongoing basis, and so have assumed that cost ourselves, trusting in our members' continued support for the Centre. Anne now has more paid time to respond to your questions, requests, and publication orders; already, she was volunteering many hours on our behalf. Her enthusiasm and hard work are tremendous assets for us all.

Last summer, the University of Winnipeg received its third Canada Research Chair, entitled, "Aboriginal Peoples in an Urban and Regional Context." We were not able to publicize this development until December 17, 2004, when it was formally announced by our president, Lloyd Axworthy, and Reg Alcock, representing the federal government. The university reception to mark the occasion is described elsewhere in this Newsletter. As a CRC, I still continue as director of the Centre, although we are seeking new ways to support and delegate the directorship duties to allow full focus on the work of the CRC. Whatever transpires, the Centre and Chair will collaborate closely as their interests coincide so well. The "region" covered by the Chair is Rupert's Land, the Hudson Bay watershed, and our ongoing work is strongly historical, with an emphasis on the Aboriginal peoples of the region who still maintain strong ties with their home communities even as they have moved towards urban centres.

The advent of the Chair also brought us a new colleague beginning in September 2004. Dr. Susan Gray (Ph.D., History, University of Manitoba, 1996) is the CRC Research Associate, helping with CRC projects and also developing new related work in the context of the Chair. Susan's doctoral research, soon to appear in book form, focused on the Ojibwa worldview and encounters with Christianity along the Berens River, 1870-1940. Her MA thesis examined Methodist day schools in four Aboriginal reserve communities in Northern Manitoba—a valuable contribution since Aboriginal children's schooling, over time, was predominantly in day schools, even though residential schools have received the most attention.

Susan's principal new project is a book with Omushkego Cree storyteller and historian Louis Bird, who has often been featured in these columns. His oral

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## Message

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histories collected over 30 years form a powerful archive of legends and historical and contemporary stories told by his family, relatives, and elders. Their collaborative volume will bring forward the core of Omushkego culture and philosophy elucidated through the stories and Louis's insights. Susan is also continuing her research on Ojibwa culture and worldview, and teaches a distance-education history course on Aboriginal people and relations with newcomers; her students tune in from all over Manitoba and Saskatchewan. She combines her passion for teaching and research with a love of music (she is a highly skilled pianist) and writing children's stories.

Louis Bird is the lead author of a book that will appear with Broadview Press this summer. *Telling our Stories: Omushkego Legends and Histories from Hudson Bay* presents selected transcripts of stories from ancient to recent times that he and the other contributors have edited and annotated, adding context and documentation. The book also presents Louis's deeply felt views on his people's ways of life and how they have changed from early times into the present. The colleagues who have worked with Louis on the book's nine chapters include (alphabetically) Roland Bohr, Jennifer Brown, Paul DePasquale, Anne Lindsay, Mark Ruml, and Donna Sutherland.

If you visit us after mid-June 2005, you will find the Centre has moved. New offices and a reading-room are to be created for the Centre and Canada Research Chair, in a presently undeveloped mezzanine space above the stacks in the University of Winnipeg Library. We shall have a secure work area for our equipment and books, and for visitors and small meetings. We shall miss our fine view, but the present CRLS office has become remarkably cramped. CFI funds made available through the Canada Research Chair will support part of this development;

the rest of the funding will come from capital funds gathered carefully by the Centre over the last 20 years. Our Advisory Council, under the initiative of Harry W. Duckworth, consulted very efficiently about granting consent for this use of our funds, and graciously gave support for this undertaking, with the understanding that fundraising will go forward to replenish the account and advance our objectives; more news on this will follow.

We are saddened to report the deaths of three individuals with whom we have had valued associations. A good number of you will have heard of the losses of Colin Taylor, whom many of us got to know at the Oxford Colloquium and then in Kenora last May, and of Regina Flannery, whose collaborative book, *Ellen Smallboy: Glimpses of a Cree Woman's Life*, has been appreciated by so many of us; the works of each were major contributions to their fields.

We have also received notice of the death of Frances V. McColl in Winnipeg on March 22, 2005. In the late 1980s, Renée Fossett and I worked closely with her to bring to fruition her publishing of *Ebenezer McColl: "Friend to the Indians"* (Winnipeg, 1989). This volume provides the fullest account available, through family papers as well as published and archival sources, of her grandfather; McColl was inspector and then superintendent of Indian Affairs for Manitoba and the North-West Territories from 1877 (following upon reports of frauds and abuses committed by J.A.N. Provencher) to 1902. When Miss McColl moved from her house to smaller lodgings, she kindly gave us her remaining inventory of *Ebenezer McColl*, and also of another small book, *Vignettes of Early Winnipeg*, that she had published earlier. Copies of her books are still available; see the enclosed book order form.

Looking forward, we have very special opportunities to build still

stronger Rupert's Land studies, with the synergy of the Centre and the new research chair. In research, publishing, and outreach, our work in fur trade and Aboriginal history is going forward strongly. But as ever, we rely on our members. Your support through memberships and donations is critical. We are developing a funding plan to support the directorship (as my efforts are now to focus on the work of the research chair), the enhancement of the new space, the increased hours of Anne Lindsay, and not least, further fellowship support for students. Our most generous recent donation comes from Dr. C. Richard Harington of Ottawa, who has just increased the endowment of the Harington Fellowship by \$10,000; this gift will greatly aid future Harington Fellows. We welcome further contributions to that fund in Dr. Harington's honour, and to the work of the Centre for a bright future.

With best wishes for the rest of 2005,

Jennifer S.H. Brown, Director

### The Centre for Rupert's Land Studies

5C02 Centennial Hall (Library)

The University of Winnipeg

515 Portage Avenue

Winnipeg, MB

Canada R3B 2E9

Director:

Jennifer S.H. Brown

Office Assistant

Anne Lindsay

Harington Fellow (2004-2005):

Monique Olivier

Tel./Voice Mail:

204-786-9003

Fax: 204-774-4134 (attn. J. Brown)

e-mail: [rupert.land@uwinnipeg.ca](mailto:rupert.land@uwinnipeg.ca)

[www.uwinnipeg.ca/academic/ic/rupert](http://www.uwinnipeg.ca/academic/ic/rupert)

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## News from

# THE HUDSON'S BAY COMPANY ARCHIVES

### Staff

The Archives of Manitoba was pleased to welcome Denise Jones to the position of Head, Client Service for the Hudson's Bay Company Archives on April 11, 2005. Denise comes to the archives from Fredericton, New Brunswick. She holds a Masters of Arts (History) degree from Concordia University and a Masters degree in Information Studies (Archival Stream) from the University of Toronto. Denise has some 10 years experience in the archival field and has spent the past two and a half years managing the public service function at the Provincial Archives of New Brunswick. Her experience will be valuable in overseeing the research and reference activities of HBCA and sharing the supervision Research Room function as Co-Advisor to the Access team of the Archives of Manitoba.

### Educational Resource Kit

An educational resource kit for Grade 5 classroom use has been under development through the efforts of archival studies Intern Heather Pitcher and Anne Morton. The Edukit incorporates copies of primary source material from HBCA, AM, focusing on the Aboriginal experience and using subject matter from Norway House. A prototype is currently being tested by teachers in the classroom. Consultation with the Department of Education and a number of teachers is ensuring that the resource kit is useful and corresponds with the curriculum requirements.

### Doors Open Event

On Saturday, May 14 and Sunday,

May 15, 2005, the Downtown Winnipeg BIZ and Heritage Winnipeg will be hosting Winnipeg's second Doors Open event, providing a unique opportunity for visitors to learn about downtown Winnipeg buildings, about their design, their past, and the kind of work that takes place within their walls. The Manitoba Archives Building will participate in the event for the first time this year through the volunteer contributions of Archives of Manitoba staff, the Legislative Library staff and Doors Open volunteers. The information provided will focus on the building and its history. The Manitoba Archives Building was constructed in 1932 as the Winnipeg Civic Auditorium. Hand outs are being prepared for visitors, tour guides will be on hand to speak with visitors about the history of the building and memory stations will be set up so that visitors can share their memories of events and experiences of the former Civic Auditorium. For more information about the Doors Open event, please visit their website: <http://www.doorsopenwinnipeg.ca>.

### Research Visits

In 2004, there were 3,533 research visits onsite involving the use of HBCA resources. This is an increase of over 500 visits from the previous year. Increased visits may be due in part to scholars from throughout the world, who took advantage of their proximity to the Archives Research Room as a result of the Centre for Rupert's Land Studies Colloquium being held in Kenora, Ontario in May, 2004. The weeks before and after the Colloquium in May saw increased numbers of researchers whose areas of specialization draw on the records of HBCA.

### Acquisitions

Recent acquisitions from private sources included:

- Photographs and observations by *Edwin Mills* (1899-1979) from a trip to the Arctic on the HBC ship, the *Nascopie*, in 1937. The *Nascopie* made annual visits to supply the company's posts in Canada's eastern arctic. Edwin Mills, a businessman from Hamilton, Ontario, traveled extensively during his lifetime and kept diaries of his trips. This material complements a previous donation of a film documenting the same voyage.
- Photographs and textual records relating to the Robert L. Simpson Co. Ltd., Halifax. The Hudson's Bay Company acquired the Simpson's Ltd. stores in 1978. The photographs are predominantly 1960s-1970s, and consist of professionally-shot photographs (mainly black and white) depicting the exterior and interior of the store, its staff, display counters, fashions available, special promotions and events, shoppers, staff gatherings, and portraits of high-level managers. Also included are newspaper clippings, promotional pamphlets and brochures, historical information on the company, and materials gathered for the store's centennial celebration in 1971. The records represent material gathered by staff for display and promotional purposes.

### Fur Trade Scholars Records

The Hudson's Bay Company Archives invites scholars of the fur trade to consider donating their records to HBCA. This new area of acquisition would constitute a

centralized archive for the intellectual history of the fur trade. Acquiring records of fur trade scholars who have used the records of HBCA and participated in scholarly conferences and exchange will unite in one location the papers of researchers, original sources, and publications relevant to that history. Appraisal criteria for this new area of acquisition and procedures for preparing records for donation are continuing to be developed. For further information, please contact Debra Moore, Head, Acquisition and Special Media, Hudson's Bay Company Archives at 204 945-2529 or [dsmoore@gov.mb.ca](mailto:dsmoore@gov.mb.ca).

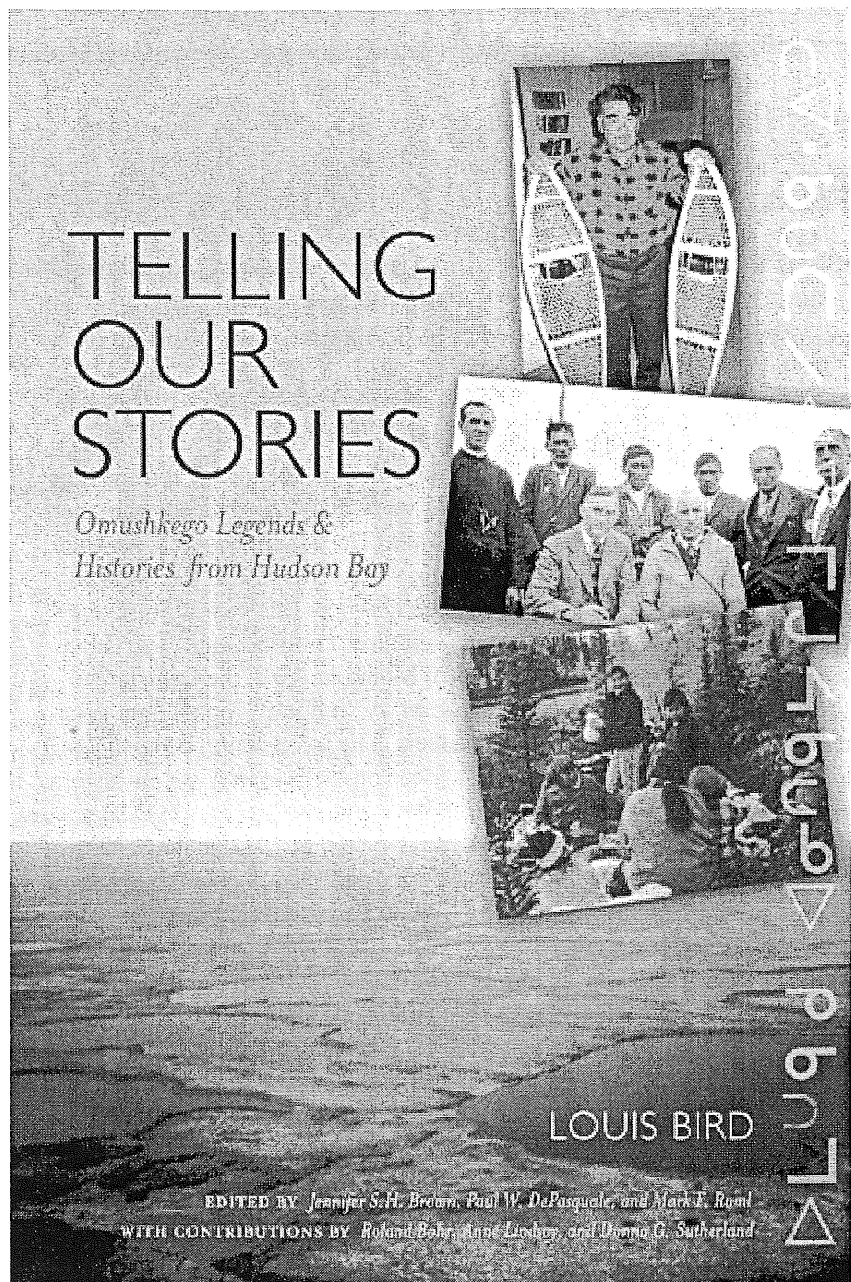
### Hours

The Archives of Manitoba Saturday opening hours were discontinued last fall in order to provide fuller service Monday through Friday. Researchers are encouraged to check with the Archives before planning a visit.

Research Room hours are **Monday to Friday, 9:00-16:00** throughout the year.

### Contact Information

Maureen Dolyniuk  
 Chief, Hudson's Bay Company Archives  
 200 Vaughan St.  
 Winnipeg MB R3C 1T5  
 HBCA Tel: (204) 945-4949  
 Personal Tel: 945-2620, Fax: 948-3236  
 E-mail: [hbca@gov.mb.ca](mailto:hbca@gov.mb.ca);  
 Personal E-mail:  
[mdolyniuk@gov.mb.ca](mailto:mdolyniuk@gov.mb.ca)



Watch for this book, appearing later this summer with Broadview Press. It will be a fine complement to Louis Bird's website of stories, at: [www.ourvoices.ca](http://www.ourvoices.ca)

### New Scanner at the Archives

The Hudson's Bay Company Archives and Provincial Archives of Manitoba now have the facility to scan microfilm to CD. For the cost of purchasing a CD from the Archives, researchers are now able to copy microfilm for future research purposes. The staff are very helpful, and the quality of the scanned material generally exceeds photocopies. CD's are \$1.00, purchased at the reception desk, and can hold a considerable amount of material, comparing favourably with the \$.50 a page for microfilm. Researchers can book the scanner for one hour sessions during regular research room hours.

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## *A Request for your Help*

Laura Peers

Many CRLS members will have come across interesting tidbits while reading archival documents and not quite known what to do with them. If you happen to find mentions of artifacts being made or sold by First Nations people (including Metis people), please, please, could you send me a brief note and the citation? Working with early historic museum collections in England, I often find objects which clearly come from fur trade society but have no provenance attached to them. We have a very few well-documented early artifacts in collections, including a coat and bag made by an Indian woman named Sehwahtahow and given in 1786 to Mr Alfred Robinson, who is said to have been a surgeon stationed at York factory. Robinson retired to England and the coat is in the Hancock Museum in Newcastle through the generosity of descendants. We also have literally dozens of pairs of early 19th century moccasins, as well as bags, coats, and other items, in English collections which were obviously collected in Rupert's Land but exist without specific documentation: a magnificent group of items from George Back's career, including a panel bag with a distinctive double-spined church (St Boniface Cathedral?) worked in loomed beadwork, exists in the National Maritime Museum. We don't know from whom he obtained these pieces, though, or from where.

The fur trade was, of course, all about objects and their exchange, yet we seldom use museum collections in our understanding of historic relationships. Curators have long struggled to identify decorative styles by region or tribal group, and to understand how embroidery, decorative patterns, and other techniques were spread throughout Rupert's Land and beyond. Fur trade scholars are well aware of the complexity of social interactions around trading posts and in the interior, with most First Nations communities including women of several tribal backgrounds. Red River, in particular, was an extraordinarily rich place in terms of peoples represented in the Settlement and immediate region, yet we have often blithely spoken of 'Red River style' regarding artifacts.

I think we might be able to learn from each other around historic objects, but we need more archival documentation about what was traded and collected to be able to unlock elements of the objects themselves. I'm happy to begin something of a database and to circulate it to interested scholars; please contact me at: [laura.peers@prm.ox.ac.uk](mailto:laura.peers@prm.ox.ac.uk) or at the address below.

Dr. Laura Peers  
Lecturer Curator  
Pitt Rivers Museum Research Centre  
64 Banbury Road  
Oxford OX2 6PN UK      tel. 01865 284662

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## *The Lake Of The Woods Museum*

The Lake of the Woods Museum, located in the city of Kenora, is one of the finest small museums in Canada. It was established in 1964 to collect, preserve, research, exhibit and interpret objects that best illustrate the founding, settlement and development of the community and area.

Today, this well-established museum is home to a varied and rich collection of artifacts and local history archives which serve not only as a basis for the permanent exhibits but also for changing thematic displays and special events.

The temporary exhibit gallery features travelling exhibits from other museums, art shows, and special exhibits from the collection of the museum. The fine collection of archival material includes photographs, maps, journals, documents, directories, and information files.

Museum members receive, among other benefits, free admission, a quarterly newsletter, and a discount in the giftshop. Individual membership- \$20, Family- \$35, Patron-\$100.

Come and explore our history with a visit to The Lake of the Woods Museum. Open Tuesday-Saturday 10am-5pm (September-June), Daily (July and August)

For more information or to become a member, contact:

The Lake of the Woods Museum  
300 Main Street South / P.O. Box 497  
Kenora, Ontario P9N 3X5

Phone (807)467-2105  
Fax (807)467-2109  
e-mail: [lwmchin@voyageur.ca](mailto:lwmchin@voyageur.ca)  
URL: [www.lakeofthewoodsmuseum.ca](http://www.lakeofthewoodsmuseum.ca)

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## *Rapid Landscape Change and Human Response In The Arctic and Sub-arctic.*

This coming June, there will be an international, interdisciplinary conference in Whitehorse entitled RAPID LANDSCAPE CHANGE AND HUMAN RESPONSE IN THE ARCTIC AND SUB-ARCTIC. Further information can be found at our web site

[www.taiga.net/rapidchange](http://www.taiga.net/rapidchange) .

We are especially keen to attract researchers knowledgeable about the past and on-going changes in Russia's far north.

Tony Berger, Conference Co-Chair

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## *Voyageurs*, a novel reviewed by Richard Preston

Novels, like the narratives in oral traditions, offer us a sense of immediacy, a vicarious presence in events. In doing this, the story creates a moral milieu and invites us to share in the thoughts and actions, and to witness their meaningful consequences. At its best the novel enables us even to imagine a spiritual aspect to the intertwined lives of people. Novels and old stories are cousins of ethno-history, but serve different goals with different means.

Recently I have read aloud to Betty, my wife, the novel *Voyageurs*, by Margaret Elphinstone, a well-published novelist and a professor of English Studies, living and teaching in Glasgow. Her novel is set mainly in the northern reaches of Lake Michigan, but includes an interlude with Quakers of Yonge Street, north of York, and voyaging with the North West Company from Montreal as far as Mackinac. There is also an explanation of the South West Company based in Mackinac, and some evocative descriptions of rural Scotland. Like Francis Anne Hopkins' 1869 painting on the dust jacket, and John Cary's 1805 map on the covers, this novel works creatively and romantically with its themes and gives some fur trade history a wide compass.

Elphinstone's protagonist is a young farm-country Quaker who leaves his home in lowland Scotland to search for his sister, gone missing while accompanying an older Quaker woman on a Mission to the Indians of North America. The time period is the years from 1809 - 1814. The author understands the Quakers of the time well enough to accurately portray not only their typical truths and interpersonal style, but also their variations and their struggle with the tensions that had developed between the conservative and the more worldly factions. Since I am an

old Ontario Quaker myself, I know something about the character of Quakers in the Yonge Street Monthly Meeting region and the tensions that led to the separation of the Children of Light.

She has represented the Quakers in remarkably accurate detail. I am persuaded that she has done her research with care, and so had the basis for characterizing the voyageurs and North Westers quite well, and the Ottawa Indians adroitly. Of course there must be errors of fact and interpretation, but I did not stumble on the need to find fault, and found the book enjoyable and enlightening.

The core of the story is the developing friendship of the young Quaker, his North Wester counterpart, and their Ottawa guide, as they search in Ottawa territory for the woman who is missing to them but found to herself and others. Each of the three has their story well represented. The story also traces the education of an ordinary Quaker regarding the meaning of being a lost person. In the course of the narrative we see the process of his letting go of the vague notion of savage in favour of discerning some of the culture of the Ottawa, adapting briefly within the society of the Mackinac trading community, and appreciating the character of the fur-trade competition and conflict precipitating the War of 1812, as it occurred in that region.

Throughout the narrative he weighs his Quaker principles against the unexpected lessons of life-transforming experience. The final resolution is pleasing and plausible. I found this a very enjoyable novel, and I invite you to find a copy and a comfortable place, and enjoy it.

Margaret Elphinstone, *Voyageurs*.

Toronto, McArthur and Company, 2003 \$24.95

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## 2005-2006 Harington Fellowship Offered by the Centre For Rupert's Land Studies

**Value:** \$1200.00 **Application Deadline:** Wednesday, June 15, 2005 **Terms of Reference:** Applications are invited from students registered for at least 9 credit hours at the University of Winnipeg in the University's B. A. (Hons.) Degree program OR in a University of Winnipeg/University of Manitoba Joint Master's Program OR from students preparing an Honours or Master's thesis or a doctoral dissertation under the supervision of a faculty member at the University of Winnipeg. Preference will be given to students with **research interests in historical environmental studies in the region formerly known as Rupert's Land**, and whose research involves the use of the **Hudson's Bay Company Archives** at the Archives of Manitoba; and/or to students whose research focuses on the **fur trade and Aboriginal history of Rupert's Land** and

is based at least partially in the Hudson's Bay Company Archives. The award also specifies a commitment to part-time assistance in the office of the Centre for Rupert's Land Studies, requiring basic word-processing skills. Please contact Dr. Jennifer S. H. Brown (j.brown@uwinnipeg.ca) for details. **Documentation:** Students should submit the following: 1. Name, address, e-mail, phone number, and an up-to-date curriculum vitae. 2. Complete, official transcripts from undergraduate and graduate institutions. 3. A written description of your research plans (1000 words maximum); and a sample of a research paper or publication (optional). 4. Names of two referees familiar with your research and academic performance. (Please include their positions, addresses, telephone numbers and e-mail addresses.)

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## Searching For The Silver Fox: A Fur Trade Family History

by Virginia (Parker) Barter

If anybody asked me ten years ago to write about my family history as part of a book on Métis identities in Canada, I probably would have looked at them with a blank stare. My knowledge of “Métis” was limited to those “half French / half Indian” people who lived out in Manitoba in the 19<sup>th</sup> century. They had a leader named Louis Riel who got hanged for treason – you know . . . *the Red River rebellion?* At least, that’s all I remembered from school. But then something happened to change all that. One day I came across a National Film Board documentary called, “*Fiddlers of James Bay*”. One of the Cree fiddle players in the film was from Fort George on the eastern shore of James Bay. In the film he explains – in Cree – how his great-grandfather had come there with the Hudson’s Bay Company. Then he held up a picture and pointed to his great-grandparents – and they were *my* great-great-grandparents too! So that’s what launched me on this extraordinary discovery of Métis family history.

The family photograph was taken in 1899 in Fort George, when my great-grandfather, Miles Spencer, retired from the HBC. He brought his family down to Southampton, a small town on the shore of Lake Huron in Southern Ontario and that’s where I got to know all those wonderful great aunts and uncles. Unbeknownst to me or to my Cree relatives, Miles did not come from Scotland as we thought, nor even England. He was in fact born in Fort George and was part Cree.

And the native connections didn’t stop in James Bay. My journey continued to Manitoba, revealing a vast interconnection of mixed blood Aboriginal/European families, English and French-speaking that spread across the continent from Labrador to Oregon and beyond. It’s a story of a lost and rediscovered native heritage spanning three centuries of fur trade history. Like a silver fox, the knowledge of history and family are often just as rare and illusive. My story is a glimpse into that process of illumination and how each discovery spawned yet another, taking me in directions that I never would have dreamt.

Eventually, my research led me to examine the lives of Miles Spencer and his wife Edith McLaren during their years in the Ungava region of northern Quebec and Labrador, as revealed through a wealth of original family letters, photographs and documents. The McLaren family was also famous for their role in the development of the forest industry in Saguenay, where Edith’s father David McLaren became the first mayor of Chicoutimi, a place where the stories of Scottish and Montagnais Métis

heritage abound. The McLarens too had a long history of service with the HBC and the lifelong friendships they developed with Donald A. Smith / Lord Strathcona, proved to be an endless source of rich and colourful tales of the family, which soon directed my interest to a new source of Métis heritage – the Labrador Inuit.

My family’s fur trade connections go back even further generations in Manitoba with Miles Spencer’s father John Spencer, an Englishman, and his Métis wife, Ann Sinclair. Ann came from another famous fur trade family, that of William Sinclair and “Nahoway,” or Margaret Norton. Much is written in the history books about John Spencer’s early years with the HBC, particularly his role as first Sheriff of the Red River Settlement and his involvement in the pemmican conflicts of 1814-1818. However, little is written about his HBC service later on in Ungava. Ann and John’s relationship proved to be a long and enduring one, but not without hardship and prejudice, and out and out punishment on the part of Governor George Simpson. The pressure on HBC officers to take European wives was great indeed and regardless of any pre-existing “country marriage,” refusal to comply with the Governor’s edict brought severe consequences of demotion and often banishment to far flung regions of the fur trade empire. What began to emerge for me was a story of a man and a woman determined to stay together in their “marriage of the country”. They had 11 children, all of whom I have been able to document with some very unexpected and surprising sources. There were in fact five Spencer sons employed with the HBC, thus offering an interesting, though somewhat scattered paper trail to follow. Together with their Sinclair and McLaren cousins, their prodigious travels took them to all corners of the HBC domain.

Today there is a great deal of controversy about who qualifies as a Métis, but as my family history demonstrates, these children of the fur trade did not know the national and provincial boundaries that exist today. They spread far beyond the original bounds of Rupert’s Land – the lands drained by the rivers running into Hudson Bay – beyond the Red River Settlement; into the northern states; west of the Rocky Mountains to the Columbia; south to Hawaii; and east to Quebec and Labrador, and Upper Canada as well.

Most importantly though, my search has shown me how these early fur trade Aboriginal/European alliances became the very foundation of Canadian society,

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and forged a social conscience and experience distinct from our American cousins. It is that spirit of co-operation and commitment to family that made us a great nation. But no matter how we choose to define ourselves – Native, non-native, mixed blood, or Métis – regardless of where or how we live, it is my hope that *all* Canadians will celebrate this wonderful heritage.

“**Searching for the Silver Fox: A Fur Trade Family History**” will be published later this year as part of an anthology titled, “Long Journeys: Metis Identities and Family Histories.” Wilfrid Laurier University Press.

Virginia Barter is the publisher of the *Spencer Family Newsletter*, which chronicles many of the tales of her fur trade research. If you are interested in receiving it, you can contact her by e-mail at [vbarter@rogers.com](mailto:vbarter@rogers.com) or write:

Virginia Barter, Publisher, Spencer Family Newsletter  
37 Binswood Ave.,  
Toronto, ON M4C 3N4 CANADA  
Ph: 1-416-421-5344

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## The Spencer Family

(Photo: courtesy of Wm. Holmes)

Picture taken in 1899 in Fort George, James Bay (northern Quebec) when Miles Spencer retired from a lifetime of service with the HBC. He brought his family to Southampton and settled on his wife’s family farm. The McLaren’s were also a fur trade family with mixed-blood heritage. Miles Spencer’s father, John Spencer, originally came from England to Manitoba and married a mixed-blood Cree woman, thus linking the Spencers to another famous fur trade family, the Sinclairs.



*Back Row:* Walter John Spencer; Edna Spencer; Stella Spencer; Rev. Wm. G. Walton; Winnie Spencer

*Front Row:* Chrissie Spencer; Lillian Spencer; Miles Spencer, (holding Grace Walton); Cameron “Ronie” Spencer; Edith (McLaren) Spencer; Daisy Alice (Spencer) Walton, (holding John Ruskin Walton) **Note: Missing from this picture is Emily (Spencer) Johnstone, the eldest Spencer daughter, who continued to live in Fort George. The Walton’s also remained in Fort George until 1924.**



**Now Published: PAPERS OF THE RUPERT'S LAND COLLOQUIUM 2004, KENORA, ONTARIO**

Forty of the papers presented at the 11<sup>th</sup> biennial Rupert's Land Colloquium held in May 2004 in Kenora, Ontario, Canada, are now available in book form, compiled by David Malaher. Paper/spiral bound, illus., 516 pages.

**History Associations in Rupert's Land**

- Adele Boucher       Where We've Been and Where We're Going Next  
Bill Peterson &     David Thompson Bi-Centennials Strategy  
Ross MacDonald

**Visual and Dramatic Representations**

- Patricia Vervoort    West From Lake Superior by Canoe and Paintbrush  
David Spencer        Re-creating the Past: Presenting Fur Trade History to the British Public

**Fur Trade Biographies**

- Ellen Paul            The Taylor Ambrotypes

**Fur Trade Communities and Their Struggles**

- Phil Bellfy           Crossborder Crossbloods: Rupert's Land Connection

**Economic Conflicts and Collaborations**

- Andy den Otter       Common Aims: Governor George Simpson and Missionaries in Rupert's Land  
Dean Berezanski     Trapping Comes of Age: The Registered Trapline System of Manitoba  
Andrew Chapeskie   From Hunting Territory to Trapline to the Whitefeather Forest: Indigenous Perspectives on  
Adaptation and Innovation ...

**Influence of Geographic Realities on Fur Trade Ambitions**

- Harry W.            The Ayrshire Connection: Robert Hunter, Brook Watson, the Patersons and the Kays in the  
Duckworth           North West Fur Trade  
David G. Malaher    Saving Rat Portage from Being on the US/Canada Border  
Peter J. Murphy &   Athabasca Pass: Portal on the Trans-Canada Road 1811 – 1850  
Thomas W.  
Peterson  
Ruth Swan            "Sur La Rapport des Sauvages": Indigenous Knowledge and Indian Geography: ...  
David Cooper        Of Sextants and Satellites: David Thompson and the Grand Portage GIS Study

**Fur Trade Employees**

- Roland Bohr         Robert Campbell and the Chieftainess: Aboriginal and Hudson's Bay Company Relations in the  
Yukon in the mid-Nineteenth Century  
Judith Hudson       Mrs. McKenzie and the Rat Portage "Rascals"  
Beattie  
Paul Buchanan        Archeological Stories from Red River Lot 235

**Arts, Artifacts & Artists**

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## A Map at the HBCA Leading up to the 49th Parallel Boundary

In the map section of the HBCA there is a surprising map from 1709 showing the beginning of the concept of the 49<sup>th</sup> parallel as boundary in North America. While I knew that this latitude had been proposed by the British during negotiations with the French for the Treaty of Utrecht in 1714, I was surprised to see the map was dated five years earlier, and pleasantly surprised to find a copy in the HBCA in August 2004.

It is a large map in portrait alignment, 80cm x 62.5cm,

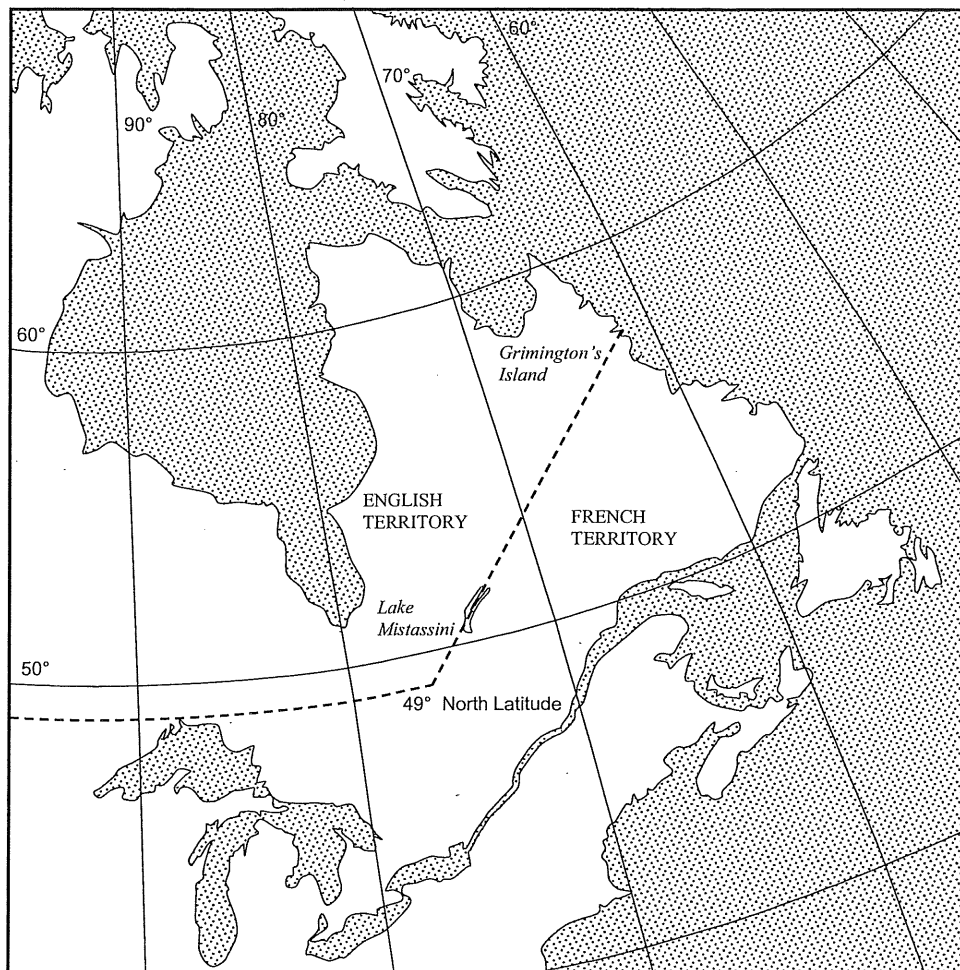
Two lines were joined in 1714 to make the overall boundary proposed to France. The original eastern line ran from the coast of Labrador at Grimingtons Island (58° 30' latitude) south westerly through Lake Mistassini until it intersected the 49<sup>th</sup> parallel, and thence due west as far as necessary to avoid “collisions” of French and English fur traders. The 1709 map shows only the eastern line as a boundary; the 49<sup>th</sup> parallel was not yet incorporated in the scheme, an idea apparently formulated between 1709 and 1714.

The boundary line is marked on its western side, “The French not to goe to the westward of this line”; and on the eastern side, “The English not to come to the eastward of this line.” When the 49<sup>th</sup> parallel was added to the boundary, the French were not to go north of it and the English were not to come south of it. In the negotiations the French dismissed the whole idea as a “complete novelty” and the Lake Mistassini line combined with the 49<sup>th</sup> parallel boundary was dropped.

After the Louisiana Purchase in 1803, a boundary defining British and American territory was urgently needed. It was the Americans who had the best memories and they re-introduced the 49<sup>th</sup> parallel as a boundary concept. It was adopted in 1818 from Lake of the Woods to the Great Divide of the Rocky Mountains, far removed

from its origins in both time and space but highly successful as a boundary between western Canada and the US.

David Malaher



Boundary Proposal by the Hudson's Bay Company - Treaty of Utrecht  
 Drawn by David Malaher

mostly white but with green, orange and red accent colouring for major rivers and the continental coastline. East to west it covers “Labradore” to Cape Churchill, and from 48 degrees to 65 degree north latitude, incorporating “Hudsons Straits” and almost all of “Hudsons Bay” as well as Anticosti Island in the Gulf of St. Lawrence. [HBCA Maps G.2/1 (N13770 c.)]

## Regina Flannery Herzfeld, 1904–2004

A much loved, impressive and pioneering anthropologist died in Washington, D.C. on November 26, 2004, two weeks short of her 100<sup>th</sup> birthday. With her death ended the direct link so many of us have enjoyed with Algonquian research and researchers dating back to the 1920s and 30s. Those of us doing research in James Bay first met Regina Flannery in the mid-1970s; we found her a feisty, high-spirited and committed woman but still considered it remarkable that in the summer of 1932 she was, by herself, on the platform at Cochrane, Ontario wait-

ing to take the newly commissioned train, and then canoe, to Moose Factory, on James Bay. She resolved to do fieldwork despite having been turned down by Ales Hrdlicka for field research in Alaska because “a woman’s place is in the home” and later advised by Ralph Linton that “there was no place for women in anthropology” (Gardner 1990: 87-88). We have all benefited immensely from Dr. Flannery’s persistence and commitment to ethnological research, Algonquians and Algonquianists, alike, not only through her important publications but once she perceived an interest, her readiness to share her exceptional knowledge and very detailed fieldnotes.

Her first employment in 1927, after graduation from Trinity College (Washington, D.C.), was with Father John Cooper as his research assistant in an applied sociology project. Father Cooper was then Professor of Anthropology in the Sociology Department at Catholic University (also in Washington) and it is there that Dr. Flannery was smitten by the field of anthropology. She began her graduate studies with a library thesis based on “memegwecio,” a mythical dwarf-like figure in Northeastern Algonquian oral tradition, an interest that continued in work she was doing shortly before her death. Her doctoral fieldwork focused on Cree

women’s perspectives of the “old ways”, much neglected, of course, with the predominance of male researchers, and her publications, with a comparative focus, provided exceptionally enduring, important studies. This research took her back to James Bay in 1935 and 1937; on these trips she

visited other communities on both coasts of James Bay. On a final visit before completing her Ph.D in 1938, Dr. Flannery returned that same year, accompanied by her husband, Karl Herzfeld, a theoretical physicist, also at Catholic University, who assisted

her as photographer. She has said that the highlight of that summer’s fieldwork was being invited to witness a shaking tent ceremony (Gardner 1990:93), though, as it was held especially for her, she understood that there may have been some improvisations.

As was the anthropological practice of the time, Dr. Flannery traveled to other Native communities to conduct similar research, amongst the Ojibwa on Manitoulin Island and the Gros Ventre on the Fort Belnap Reservation in Montana. She was back in James Bay in 1944, having made a ten-day canoe trip, with three Cree guides, to Mistassini.

Dr. Flannery was the first woman hired at Catholic University in 1933-34 to teach courses in the School of Arts and Science and may well have been the first woman anthropologist in the U.S. to hold a permanent appointment at a University, which she was granted in 1935, though she endured a hiatus in this appointment. The new rector of the University, Msgr. Joseph Corrigan, withdrew her appointment because a “married woman’s place was in the home” (Gardner 1990: 95) so between 1938 and 1944 she was attached to the Department as a research associate without pay. The new rector reversed this decision and in 1948 she was promoted to Associate Professor. During



*Property of The Department of Anthropology, The Catholic University of America, Regina Flannery Herzfeld, Professor Emerita - In the Field Circa 1935-37 James Bay (area) Canada*

those non-teaching years she continued her research and publishing, mainly on the Gros Ventre and during the war taught Geography to men in the Army. When Father Cooper died in 1949, she took over as editor of *Primitive Man* [today, *Anthropological Quarterly*] and a few years later was promoted to full Professor and made Chair of the Department. She retired in 1971 as Professor Emerita.

It was the Grand Council of the Crees' search for information for their negotiations with the Quebec Government in the early 1970s, and thus renewed interest by anthropologists, that spurred Dr. Flannery to resume publishing. By this time her eyesight was beginning to fail but with the help of Elizabeth Chambers she published three very insightful and stimulating articles based on hers and Father Cooper's 1930s research (see 1982, 1985, 1986) and then, under the auspices of the Centre for Rupert's Land Studies, published a remarkable account of the life of Ellen Smallboy, as recorded in the 1930s (1995). At the invitation of Moose Factory people, she returned there in 1985 and was re-united with her interpreter of more than fifty years earlier, Ruby McLeod. We were also fortunate to have Dr. Flannery attend several of the Algonquian Conferences in the '80s and '90s, where she offered stunning observations of Cree life in the 1930s, providing not only details but mood and context. The last project she worked on, until about a year before her death, was an electronic transcription and analysis of oral tradition from both sides of the Bay recorded by her and Father Cooper. This CD-Rom has been circulated to the communities at her request.

At her funeral, the Native Peoples were represented by Mr. George Horse Capture, a Gros Ventre, who had been her student. He laid a Pendleton blanket on her casket and delivered a eulogy, followed by a traditional song for the woman they had adopted and given the name *Ithenakya* or "Woman Chief". It is a testament all of us interested in Northeastern Algonquian societies would readily salute. She was a truly extraordinary anthropologist, woman and friend.

Toby Morantz

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## 9TH NORTH AMERICAN FUR TRADE CONFERENCE & 12TH RUPERT'S LAND COLLOQUIUM

Meet Us in St. Louis, Missouri

May 24–28, 2006

### “THE FUR TRADE BEFORE AND AFTER LEWIS & CLARK”

The St. Louis Mercantile Library at the University of Missouri–St. Louis and the Centre for Rupert's Land Studies (CRLS) at the University of Winnipeg will host this joint international fur trade conference to commemorate Lewis and Clark's return from the Pacific in 1806 and to celebrate the Mercantile Library's 160th anniversary as the oldest American library west of the Mississippi.

This will be the latest in a distinguished series of multicultural, multidisciplinary North American Fur Trade Conferences (NAFTC) that began in 1965 and last met in 2000. This conference is not restricted to academic scholars, and all persons are invited to participate as speakers, exhibitors, or registered attendees. The meeting will feature presentations, exhibits, fieldtrips, and other special events that will appeal to anyone interested in the history of the fur trade. Distinguished historians **Rhoda R. Gilman** and **Carolyn Gilman** will deliver the banquet address.

**Paper proposals are due October 15, 2005. Hotel reservations must be made by April 20, 2006, for early discount.**

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## *Proposal Guidelines for NAFTA/CRLS Fur Trade Conference in May 2006*

The Program Committee is seeking a broad array of presentations in all relevant disciplines from scholars and non-academics alike. See the detailed Guidelines below for preparing and submitting the different types of proposals. All papers will be 20 minutes in length with an additional 5 minutes for discussion. Organized Sessions will consist of 3 papers, 6 papers, or 5 papers + one discussant. Proposals must fit into one those formats. **All Proposal Forms must be received by October 15, 2005**, in order to be considered. **Note: All papers will be presented on either Thursday, 5/25 or Friday, 5/26 in 2006. Website for the Colloquium can be found at <http://www.umsl.edu/~conted/naftc/index.htm>.**

### **Guidelines and Instructions for Multiple Authorship:**

Although individuals may be authors on more than one paper proposal, no author may present more than one paper. We therefore make a distinction between "authors" and "author/presenters." In cases of multiple authorship, each "author/presenter" must fill out a separate Proposal Form, but additional "authors" who will not be presenting need not. In the section marked "Additional Authors" on the Proposal Form, please indicate in parenthesis the order the names should appear on the program, as well as whether the author is also a presenter. For example, if your name should appear second on the program and you have a third author who will not be presenting, then enter the first author/presenter's name, e.g. John Smith (Author/presenter 1), followed by your name (Author/presenter 2), and your third author, e.g. Jane Doe (Author 3).

### **A. Individual Papers (to be assigned to a session by the Program Committee):**

On page 1 of the Proposal Form, provide your contact information, select "Individual Paper," give your Paper Title, and Additional Authors if applicable (see above). Please also provide three keywords for your paper and indicate your essential A/V needs if any. Specify to which organization(s) the proposal is directed, but note that the Program Committee reserves the option of assigning Individual Papers to the most appropriate topical session. On page 2, provide your name, affiliation, and a biographical statement, as well as the title and abstract of your proposed paper. Do not fill out Page 3.

### **B. Papers within an Organized Session:**

If a Session Organizer is proposing your paper as a component of his or her Organized Session Proposal, then you must also submit a Proposal Form separately. On page 1, provide your contact information, select "B. Organized Session Paper," give the Organized Session Title, and your Paper Title. Use the slot marked, "Additional Authors," to provide the Session Organizer's name (followed by "Session Organizer" in parentheses). Also use this slot to list additional authors if applicable (see instructions above). Please also provide three key words for your paper and indicate your essential A/V needs if any. On page 2, provide your name, affiliation, and your biographical statement, as well as the title and abstract of your proposed paper. Do not fill out Page 3.

### **C. Organized Sessions:**

If you are a Session Organizer, use the Proposal Form to submit a proposal for your session. In addition, each of your proposed presenters must submit a Proposal Form (see B. above). It is your responsibility to see that they do so on time. On page 1 of your form, provide your contact information. Select "C. Organized Session Proposal," give the Organized Session Title, provide three key words, and indicate to which organization(s) the proposal is directed. A/V requests will not be considered here because they are included in the Organized Session Paper proposals (see B. above). On page 2, provide your name, affiliation, and your own biographical statement, as well as the title and abstract of the Organized Session. In the first slot on the top of page 3, indicate your name and affiliation. Use the second slot for that of the proposed Chair, if different. In the following six slots, list three, five or six individual presenters and their paper titles. If the session consists of three papers, then leave the last three slots blank. If there are five papers, fill in the final slot with a discussant and his or her affiliation. If there are six papers, then the sixth slot will be filled with a presenter and paper title.

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## Meet me in St. Louis, 2006: The Malaher Caravan

There are several ways you can get to St. Louis, Missouri, for the Colloquium and North American Fur Trade Conference in May, 2006; paddle, horse, walk, fly. Rosemary and I are going to drive from Vancouver B.C. along a hybrid route comprising stretches of the Oregon Trail and places of note in the Mountain Man history of the western American fur trade. Whatever means you chose, do come.

About three times as many people as attended the Kenora Colloquium are expected in 2006 at the Radisson Hotel on Carondelet Avenue. There will be more than twice as many papers, five conference rooms, a 160<sup>th</sup> anniversary reception at the Mercantile Library, rich field trips in the historic St. Louis region and many new fur trade aficionados to meet.

The last North American Fur Trade Conference was held in 2000 at Akwasasne and never before has this been combined with a Rupert's Land Colloquium. The mix of people from both Canada and the United States and around the world at this unique conference will be wonderful for the advancement of fur trade history.

If you are thinking of presenting a paper, or organizing a session, get onto the University of Missouri web site to present your proposal. Other attendees can also use the latest on-line technology to register. Join the scene; get a special Colloquium and a rare NAFTC at the same time.

David Malaher

PS. If you would like to join the caravan someplace along the Vancouver to St. Louis route, get in touch with me at [rupert.land@uwinnipeg.ca](mailto:rupert.land@uwinnipeg.ca).

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## Notice for the Next Algonquian Conference

The call for papers for the 37th Algonquian Conference is now available for viewing at our website:

[www.umanitoba.ca/algonquian](http://www.umanitoba.ca/algonquian)

Hotel and program information will also be provided at this site, as it becomes available.

Arden Ogg

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## American Society for Ethnohistory Canadian Membership Drive

By Carolyn Podruchny

Although the American Society for Ethnohistory has an international membership and a global scope, two nations have been integral to its inception and development over the years. These are the United States and Canada. The Society was founded in the United States, the majority of its members are Americans, and its accounts are based there. Canadian members, however, have served as Society presidents, secretary / treasurers, councilors, and on the board of editors of the journal *Ethnohistory*. The ASE annual meeting has been held in Canada twice in the past five years. Memberships of academics working in Canada do not reflect the integral place of Canada in the Society. Of the total individual memberships of 562, Canadians hold only about 40. I urge you to tell your colleagues and friends about the ASE and encourage them to join. The strong performance of the Canadian dollar makes this a particularly good time to join.

The benefits of membership in the American Society of Ethnohistory are considerable:

- Attend the annual meetings in select locations across North America. The meetings have a reputation for allowing time for the discussion of your own and related research, as well as for providing a congenial setting in which to meet both new scholars and leading international figures whose research is on the history of indigenous people, in America and elsewhere.
- Receive our quarterly journal, *Ethnohistory*.

Rates are as follows: \$20 USD retired persons/\$20 USD students (A photocopy of current student ID must be faxed to Duke University Press (919) 688-2615.)/\$35 USD individuals/\$99 USD institutions/\$600 USD Life Time Membership (All for the price of less than 18 years at the current rate and it's tax deductible!)

Enroll today and begin receiving the benefits of membership in the American Society of Ethnohistory. Contact:

Carolyn Podruchny

Dept. of History, York University

Secretary/Treasurer, American Society for Ethnohistory

2140 Vari Hall, 4700 Keele St.

Toronto, Ontario Canada M3J 1P3

Tel: 416-736-5123, ext. 66960

[carolynp@yorku.ca](mailto:carolynp@yorku.ca)

The American Society for Ethnohistory website can be found at <http://ethnohistory.org>.

## New Canada Research Chair at The University of Winnipeg

Jennifer Brown was awarded the University's Canada Research Chair in Aboriginal Peoples in an Urban and Regional Context.

"With an ever-growing Aboriginal student population on campus and excellent research resources nearby, The University of Winnipeg is ideally located for this Chair," says Brown, History professor and Director of the University's Centre for Rupert's Land Studies. "The Chair will launch and facilitate interdisciplinary studies of the Western region and its Aboriginal peoples from earliest times to the present.

I believe we'll see the best possible Aboriginal research going forward at the highest level."

The seven-year, \$1.4-million Canada Research Chair appointment is unique in its focus on the Aboriginal people, rural and urban, prairie and northern, of the Hudson Bay watershed. Extensive collaborative research centred on oral literature, archival and documentary resources, material culture, and constructed environments old and new will link diverse and largely untapped source materials with a range of scholarly expertise.

"The Government of Canada's support through the CRC program will enable The University of Winnipeg and Dr. Brown to focus on the work of preserving and sharing Aboriginal traditions and stories and making generations of oral history accessible to the community," said the Hon. Reg Alcock, M.P. (Winnipeg South), President of the Treasury Board and Minister responsible for the Canadian Wheat Board, speaking on behalf of the Prime Minister at the announcement. University



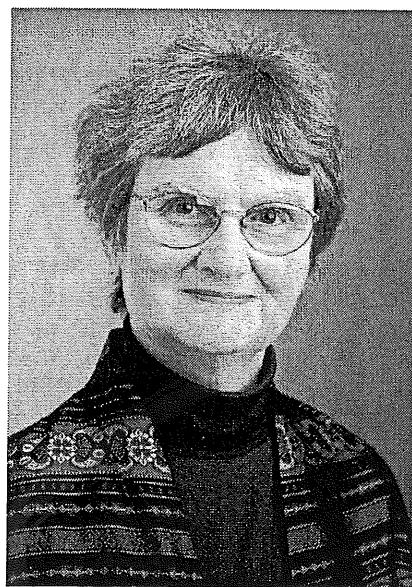
*Jennifer Brown, holding a letter of congratulations from Prime Minister Martin, is joined by Lloyd Axworthy and Reg Alcock at the CRC announcement.*

of Winnipeg President Lloyd Axworthy commended Brown as an outstanding researcher and a world leader in her field. "This new Canada Research Chair—the University's third—will provide us with a glimpse of the past and keys to a rich and diverse future

and will be an important link with our new Aboriginal Student Services Centre and Aboriginal Self-Governance program," he said. Brown is collaborating with Aboriginal and other scholars, as well as students, from the Hudson's Bay Company Archives, the Manitoba Archives, and the Métis Resource Centre to help preserve Aboriginal languages and make available a variety of resources. Brown

is the author and editor of more than 80 publications on the cultural and social history of northern First Nations and Métis peoples from early fur trade times to the present. She is Past-President of the American Society for Ethnohistory and served as a British Academy Visiting Professor at Oxford University in 2002.

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*Jennifer Brown believes the new Canada Research Chair is an opportunity for collaboration and ground-breaking research.*



*The Centre for Rupert's Land Studies  
at The University of Winnipeg*



THE UNIVERSITY OF  
WINNIPEG

## Membership Application

The annual fee for CRLS is \$20.00; if outside Canada, please remit payment of US\$20.00 or equivalent in British pounds.

Your membership will bring you current CRLS Newsletters, which include notices of conferences and current research projects, and items of interest by and for our members, and special offers on publications. Members are also invited to participate in the Rupert's Land Colloquia. We are able to refer members to qualified local research assistants, and can help to put you in touch with others doing research in similar fields.

Please make your cheque out to the THE UNIVERSITY OF WINNIPEG, with the notation that it is for membership in the Centre for Rupert's Land Studies. All membership funds and donations go to support the Centre and its activities and publications.

Contributions of ten dollars or more in excess of the membership fee will be eligible for a charitable tax receipt from the University of Winnipeg Foundation, and are gratefully received in support of our work, Colloquiums, and publications; they may also be earmarked for the Harrington Fellowship Fund.

The Centre for Rupert's Land Studies at The University of Winnipeg facilitates scholarly research and publishing concerning the history of the Hudson's Bay Company territory, known from 1670 to 1870 as Rupert's Land. The Centre hosts biennial colloquia, promotes awareness of the Hudson's Bay Company Archives in Winnipeg, acts in a networking capacity for researchers who share our interests, and co-publishes, with McGill-Queen's University Press, a series of documentary volumes on aspects of the history of Rupert's Land. We welcome your support.

Please send membership applications and further queries to:

The Centre for Rupert's Land Studies  
5C02 Centennial Hall  
The University of Winnipeg  
515 Portage Avenue  
Winnipeg, Manitoba  
Canada R3B 2E9

tel. 204-786-9003

e-mail: [rupert.land@uwinnipeg.ca](mailto:rupert.land@uwinnipeg.ca)

Name: \_\_\_\_\_

Mailing Address: \_\_\_\_\_  
\_\_\_\_\_

Telephone: \_\_\_\_\_ Fax: \_\_\_\_\_

E-mail Address: \_\_\_\_\_ Date: \_\_\_\_\_