

Metis Legacy

A Metis Historiography and Annotated Bibliography

(Saskatoon: Gabriel Dumont Institute, Winnipeg: Pemmican Publications and Louis Riel Institute, 2001)

PART THREE

Annotated Bibliography and References

LAWRENCE BARKWELL, LEAH DORION AND DARREN R. PRÉFONTAINE

Abbot, Kathryn. "Alcohol and the Anishinaabeg of Minnesota in the Early Twentieth Century." *Western Historical Quarterly*, Vol. 30, Spring 1999: 25-43.

In order to better understand the historic development of the Métis people(s) in what is now the United States, it is necessary to peruse the literature about Native American nations. This article is no exception. Abbot argues, quite convincingly, that the pejorative notion of the "drunken" Indian did not hold for the Anishinaabeg (Ojibwa) population of frontier Minnesota. She argues that drinking in both the Minnesota territory and later in the state itself, was a local culture, which depended on the social makeup in particular regions. For instance, in those areas where temperance advocates were in the majority, the local Ojibwa population adhered to the wishes of the majority. In those areas settled by ethnic populations, such as Germans, drinking was common among Native-American populations.

In those areas where local liquor laws forbade Native Americans from consuming alcohol, Métis tavern keepers were in the odd position of not being able to indulge in their customers' favorite habit.

For students of Métis history, Abbot reveals interesting aspects of the complicated relationship between the Anishinaabeg and their Métis relatives, many of whom were considered "White" Indians by the reservation traditionalists. Moreover, the Indians themselves discriminated against their Métis kin, when it became apparent that Métis businessmen proved successful entrepreneurs. The traditionalists used the policies of the Bureau of Indian Affairs to remove successful Métis businesses from reservations (p. 37).

Abbott, Lawrence. "Interviews with Loretta Todd, Shelley Niro and Patricia Deadman." *Canadian Journal of Native Studies*, Vol. 18 (2), 1998: 335-373.

Able, Kerry. *Drum Songs: Glimpses of Dene History*. Montreal-Kingston: McGill-Queen's University Press, 1993.

Acco, Anne (Carriere). *Dream Speaker*. Ottawa: Quality Press, 1988.

Jean-Paul Acco illustrates this book of poetry. Métis writer, poet and oral historian Anne Acco was born and raised at Cumberland House, Saskatchewan. In addition to the listings below she has contributed work to *Open Set: A TREE Anthology* (Heather Ferguson [Editor]: Hull: Agawa Press, 1990) and *Symbiosis: An Intercultural Anthology of Poetry* (Luciano Díaz [Editor]: Ottawa: Girol Books, 1992). She has had a long time interest in natural resource management and served on the Saskatchewan Sturgeon Management Board.

_____ *Ekosi*. Ottawa: Author, 1989.

_____ "Elizabeth." *Canadian Woman Studies/les cahiers de la femme*, Vol. 10 (2,3), 1989: 74.

_____ "Interview with Hartmut Lutz." In Hartmut Lutz, *Contemporary Challenges: Conversations with Canadian Native Authors*. Saskatoon: Fifth House Publishers, 1991: 121-134.

_____ (Anne Acco, Editor). *Voices from Home. The W.I.N.O. Anthology*. Volume 1. Ottawa: Agawa Press, 1994.

This first book, produced by the Writer's Independent Native Organization, contains poetry and prose contributions by Anne Acco, Kateri Damm, Joseph Dandurand, and Armand Garnet Ruffo.

Acco, Anne and Barry Carriere. *Traditional Territory Integrity for the Cumberland House Cree Nation*. Cumberland House, Saskatchewan: Cumberland House Cree Nation, 1999.

Acoose, Janice. "Family History." *New Breed Journal*. Vol. 22 (11), 1991: 18-19.

Acoose remembers her relatives, and living at her mother's Metis community at Marival and her father's home on Sakimay Reserve.

Acoose is currently an Associate Professor of English at the Saskatchewan Indian Federated College and is working on her doctorate in English at the University of Saskatchewan. She has also worked as a scriptwriter and co-producer for Katip Ayim Media Productions and CBC Radio.

_____ (Mishko-Kisikàwihkwè). "All My Relations." In Freda Ahenakew, Brenda Gardipy, and Barbara Lafond (Editors): *Native Voices*. Toronto: McGraw-Hill Ryerson Ltd., 1993: 150-151.

_____ "Deconstructing Five Generations of White Christian Patriarchal Rule." In Linda Jaine (Editor): *Residential Schools: The Stolen Years*. Saskatoon: The University of Saskatchewan Press, 1993: 3-7.

_____ *Iskwewak – Kah' Yaw Ni Wahkomakanak: Neither Indian Princesses nor Easy Squaws*. Toronto: Women's Press, 1995.

Janice Acoose is a Nehiowè-Métis Nahkawé educator who traces her roots to the Marival Métis community and the Sakimay Indian Reserve in the Crooked Lake area of Saskatchewan. This book is an extension of her M.A. thesis with the same title. She argues that

...canadian (sic) literature is an ideological instrument. As such, it promotes the cultures, philosophies, values, religion, politics, economics, and social organization of the white, european (sic), christian, canadian (sic) patriarchy, while at the same time it fosters cultural attitudes about Indigenous people that are based on unrealistic, derogatory, and

stereotypic images (p. 34).

She begins with a personal narrative and questions of identity, then deconstructs stereotypic images of Indigenous women. Chapter three demonstrates that these images have perpetuated racism and sexism fostering attitudes that encourage violence against indigenous women. In chapter four she examines how these images exist and are promoted in the writing of two of Canada's most influential writers, Margaret Laurence and William Patrick Kinsella. In chapter five she discusses Maria Campbell's *Halfbreed* as a watershed in Canadian literature in terms of challenging existing stereotypes and by contextualizing writing for Indigenous people in a way that aids the decolonization process. The final chapter reviews the work of several contemporary Indigenous writers and the culturally diverse basis on which they write.

_____ "In Memory of Kohkum Madeline." In Greg Young-Ing and Florence Belmore (Editors): *Gatherings, Vol. X, Fall 1999: The En'owkin Journal of First North American Peoples*. Penticton, British Columbia: Theytus Books, 1999: 283-284.

_____ "The Problem of 'Searching' For April Raintree." In Beatrice Culleton Mosioner (Edited by Cheryl Suzack): *In Search of April Raintree: Critical Edition*. Winnipeg: Portage and Main Press, 1999: 227-236.

Acoose-Pelletier, Janice. "The Land Commission." *New Breed*, 16(3), 1985: 14-15.

Adams, Howard. *The Education of Canadians 1800-1867: The Roots of Separatism*. Montreal: Harvest House, 1968.

Adams examines the development of the educational systems in Upper and Lower Canada from their inception. His thesis is that Native people have had a separatist education system imposed upon them, which has ill-fitted them to play any creative role in Canadian society. Howard Adams was himself a product of the separate school system which in his words was "... a combination of correspondence courses, a Catholic convent and a make-shift separatist school." At the time this book was written Adams was an Associate Professor at the University of Saskatchewan.

_____ "Co-operatives for Métis Communities." *Canadian Welfare*, Vol. 47, 1971: 1-25.

The thesis put forward by Adams in this article is that the government should provide the Métis with the

resources to set up a communal co-operative and establish socialist settlements in order for the Métis to establish a dependable economic base.

_____ *Prison of Grass: Canada from the Native Point of View*. Toronto: General Publishing, 1975.

Adams was the first Métis academic to discuss the effects of colonization upon Aboriginal people. His academic paradigm advocates the decolonization of Native people through the reclamation of their history and the deconstruction of Eurocentric history as written by non-Aboriginal historians and other commentators. His central thesis is that racists and land grabbers have, for five centuries exploited Canada's Native people. The cultural, historical and psychological aspects of colonialism are explored in depth. This colonization experience led to what Adams calls the "ossification" of Native society after 1885.

Adams was Professor Emeritus at the University of California at Davis. He was recipient of a National Aboriginal Achievement Award in 1999.

_____ "The Unique Métis." *Perception: Canada's Social Development Magazine*, 1, 1977: 48-50.

_____ "Canada from the Native Point of View." In Jean L. Elliott (Editor): *Two Nations, Many Cultures*. Scarborough, Ontario: Prentice-Hall Canada, 1979.

_____ "Interview with Hartmut Lutz." In Hartmut Lutz, *Contemporary Challenges: Conversations with Canadian Native Authors*. Saskatoon: Fifth House Publishers, 1991: 135-154.

_____ "Causes of the 1885 Struggle." In George Melnyk (Editor): *Riel to Reform: A History of Protest in Western Canada*. Saskatoon: Fifth House, 1992.

_____ *A Tortured People: The Politics of Colonization*. Penticton, British Columbia: Theytus Books, 1995.

This book gives a socio-political view of the effects of neo-colonialism and the culture of the colonized in Canada. Adams, quite controversially, depicts Métis and Indian political organizations as the new oppressors or "parador" régimes. The book is long on idealism and deconstructed history but short on useful solutions. Furthermore, his stark black and white view of history is misleading. For instance, he bemoans the fact that the French owned Native slaves in New France, but neglects to mention that Indian nations along the Pacific coast and

in Meso-America also owned slaves, as did Métis in the Great Lakes region.

_____ "The John Cabot Myth: Did Cabot Discover Newfoundland? The Answer has to be No!" Vancouver: Unpublished essay, 1997.

In 1997, Newfoundland and Labrador celebrated the 500 anniversary of their region's "discovery" by Italian-born seafarer, Giovanni Caboto (John Cabot). The Métis polemicist, Howard Adams deconstructs this notion by analyzing primary documents from the so-called "Age of Discovery." While completing this task, he found that no contemporary record actually stated that Cabot landed in Newfoundland. Adams believes that this "discovery" was a fabrication by later generations of English imperialists to justify their occupation of the island of Newfoundland. The second part of the essay entitled the "Imperial Holocaust of Aboriginal People" discusses the misery, which Europeans brought to the Western Hemisphere's Aboriginal people.

_____ "Cultural Decolonization." In Greg Young-Ing and Florence Belmore (Editors): *Gatherings, Vol. X, Fall 1999: The En'owkin Journal of First North American Peoples*. Penticton, British Columbia: Theytus Books, 1999: 252-255.

Adelman, Jeffrey and Aron, Stephen. "Borders and Borderlands." *American Historical Review*, Vol. 104, No.3, June 1999: 813-841.

In this essay, the authors discuss the creation of "borderlands" in the Great Lakes region, the area between the Mississippi and Missouri Rivers and the former Mexican territory of what is now the American Southwest. The authors argue that these areas were "Middle Grounds" in which Europeans, Creoles, First Nations, Métis and Mestizos intermarried, created alliances and acculturated into each others' culture. In the end, of course, these regions were inundated with Anglo-Americans and their assimilationist policies; this is when these areas became borders or frontiers rather than cultural middle grounds.

Agee, Roy Mrs. "Facsimile Letter from Gabriel Dumont as sent to Two Suns Salois." In Bill Thackery (Editor): *The Métis Centennial Celebration Publication. 1879-1979*. Lewiston, Montana: 1979: B1-6.

Ahenakew, Freda, Brenda Gardipy, and Barbara Lafond (Editors). *Native Voices*. Toronto: McGraw-Hill Ryerson Ltd., 1993.

Ahenakew, Vince. *Michif/Cree Dictionary: Nehiyawewin*

Masinahikan. Saskatoon: Saskatchewan Indian Cultural Centre, 1997.

This dictionary records the Michif dialect in and around Buffalo Narrows, Saskatchewan. In essence, most of the listings are Cree words and phrases with a much lesser amount of Red River Michif word listings. Many Michif people call this dialect of Cree “Catholic Cree” because the Oblate priests contributed a large number of French words to the local people’s everyday speech.

Aicima, Eugene Y. *Blackfeet and Pale Faces: The Pikani and Rocky Mountain House. A Commemorative History of the Upper Saskatchewan and Missouri Trade*. Ottawa: The Golden Dog Press, 1995.

This book is a fine ethnographical survey of the inland fur trade of the Upper American Plains and the Blackfoot Nation and allied tribes. While the book is well referenced, it could have used an index, and more information about the Métis populations living in this area. For instance, did liaisons between European traders and Blackfoot women result in the creation of a large mixed-heritage population? If so, how did these children identify? If these questions were answered, we would be better able to understand the background of the Blackfoot Métis. Currently, we know only tidbits about the exploits of the North West Mounted Police scout Jerry Potts.

Akiwenzie-Damm, Kateri. *My Heart is a Stray Bullet*. Cape Croker, Ontario: Kegedonce Press, 1993.

Alberta. *Report of the Royal Commission on the Rehabilitation of the Métis*. Edmonton: Royal Commission on the Rehabilitation of the Métis, February 15, 1936.

_____. *Report of the Royal Commission on the Condition of the Half Breed Population of the Province of Alberta*. Sessional Paper 72. Edmonton: Government of the Province of Alberta, 1936.

_____. *Report of Activities in Connection With the Settlement of the Métis: Period January 1, 1939-January 31, 1940*. Edmonton, Bureau of Public Welfare, Government of the Province of Alberta.

_____. *Native Peoples of Alberta: A Bibliographic Guide*. Edmonton: Provincial Archives of Alberta, Alberta Culture and Multiculturalism, 1988.

_____. *Métis Families*. Lieutenant Governor’s Conference – Celebrating Alberta’s Families, Feb. 19-21, 1990. Government of Alberta, Métis Nation of Alberta, Métis Children’s Services Society, 1990.

_____. *Metis Settlements Act*. Statutes of Alberta, 1990, Chapter M-14.3 with amendments in force as of May 17, 1995. Consolidated June 28, 1995. Edmonton: Queen’s Printer for Alberta, 1995.

_____. Native Affairs Secretariat. *Alberta’s Métis Settlements: A Compendium of Background Documents*. Edmonton: Native Affairs Secretariat, 1985.

_____. Native Affairs Secretariat. *Background Paper No. 6: The Métis Betterment Act: History and Current Status*. Edmonton: Native Affairs Secretariat, 1985.

_____. Task Force on the Criminal Justice System and its Impact on the Indian and Métis People of Alberta (Mr. Justice Robert Allan Cawsey, Chairperson). *Justice on Trial: Report of the Task Force on the Criminal Justice System and its Impact on the Indian and Métis People of Alberta*. Prepared for the Solicitor General of Canada, the Attorney General of Alberta and the Solicitor General of Alberta, 1991.

Alberta Federation of Métis Settlement Associations. *The Métis People of Canada: A History*. Toronto: Gage Publishing, 1978.

This book provides information on the history of the Métis people in Western Canada in a workbook format. It also includes details on the founding and development of the Alberta Métis Settlements.

_____. *Metisism: A Canadian Identity*. Edmonton: Alberta Federation of Métis Settlement Associations, 1982.

Alberta Health. *Strengthening the Circle: What Aboriginal Albertans Say About Their Health*. Edmonton: Aboriginal Health Unit, Alberta Health, 1995.

Alberta Provincial Archives. John George (‘Kootenai’) Brown. *Reminiscences of Western Canadian Travels, 1865-1900*. As told to W. M. Tait, 1916.

Albright, Peggy. *Crow Indian Photographer: The Work of Richard Thorsssel*. Albuquerque: University of New Mexico Press, 1997.

This book is a biography of the Manitoba Métis (Cree, English and Scottish) Richard Thorsssel, who became adopted by the Crow Nation, became their tribal photographer, a member Montana state legislature, National Guardsman and local National Rifle Association member. Albright focuses on Thorsssel’s photography, which showed local Indians, adapted to changing circum-

stances, while retaining aspects of their traditional culture. The “Vanishing” Indian motif never enthralled him; instead his subjects were shown as defiant people who adapted the best they could. The author also argues that Thorssel’s mixed heritage coloured his worldview.

Allain, Jane. *Bill C-16 the Sahtu Dene and Métis Land Claim Settlement Act*. Ottawa: Library of Parliament, Research Branch, 1994.

Allard, Ida Rose. *Learning Michif*. Belcourt, North Dakota: Turtle Mountain Community College Academic Publications, 1992.

This publication is a series of Michif language lessons for adult learners. It contains twenty language lessons and appendices on common verb forms, additional dialogue, and lists of words and phrases on various topics. The Michif-Cree in this resource is almost identical to that spoken in Manitoba and southeastern Saskatchewan.

Allard, Y., G. Lithman, J. O’Neil and M. Sinclair. *Winnipeg Case Study of Health and Social Services: Final Report*. Report prepared for the Royal Commission on Aboriginal Peoples. Winnipeg: National Health Research Unit, University of Manitoba, December 1993.

Allerston, Rosemary. “Where the Beaulieu Began.” In *Up Here*, January/February, 1999:49-50

Alonsa Village History Committee. *Many Trails to Manitou-Wapah*. Alonsa, Manitoba: Village History Committee, 1993.

This book started out as a local history of the Manitoba House fur trade post operated by the Hudson’s Bay Company on Lot 19 in Kinosota, Manitoba. This led to research on the fur trade history of that area as well as parts of Saskatchewan, the Red River Settlement, the Northern United States and the water routes leading to York Factory. Many geneologies are included in this fascinating book. It is full of interesting vignettes of famous Country Born and Métis families. A fine example is an excerpt from Peter Garrioch’s Journal entitled “Seven Days Experience or the Pleasures of Smuggling: Being the Account of a Fur-Smuggling Expedition of the Free Traders to Pembina, In Which the Author Took Part in 1846” (pp. 375-378).

Amabite, George and Kim Dales, (Editors). *No Feather, No Ink After Riel*. Saskatoon: Thistledown Press, 1985.

This book—a compilation of poetry by some Métis but mostly non-Métis poets—was one of many books published to commemorate the centenary of the 1885 Resistance. Most of its poems and songs deal with Louis Riel and his role in fostering resistance. Some, however, deal with Gabriel Dumont (George Woodcock, “On Completing a Life of Dumont,” p. 89; Andrew Suknaski, “Gabriel Dumont and an Indian Scout Changing Coats,” pp. 120-21; Terrance Heath “Lament of Madeleine Dumont, July 1885,” pp. 185-189 and Winston Wutnee “Ride, Gabriel, Ride,” p. 190). From an historical point of view, perhaps the most useful aspect of this collection are reprints of primary source materials including interviews with Dumont (pp. 17-24), Maxime Lépine (pp. 29-30), and the “Chanson de Riel” or as it is also known, “Sur le champs de Bataille”. This book contains photos of Riel and artwork by Henry Letendre. It was written for high school students.

Amaranth Historical Society. *Seasons of Our Lives*. Amaranth, Manitoba: Amaranth Historical Society, 1985.

Anderson, Alan B. “Assimilation in the Bloc Settlements of North Central Saskatchewan: A Comparative Study of Identity Change Among Seven Ethno-Religious Groups.” Ph.D. Thesis, Saskatoon: University of Saskatchewan, 1972.

Anderson, Anne. *Let’s Learn Cree*. Edmonton: Cree Productions, 1970.

The late Dr. Anne Anderson was born in 1906 at St. Albert, Alberta, one of ten children of a Cree mother and part-Scottish father. She started writing her first book at age 64, after retiring from her job as a nurse’s aid. Before her death in 1997 she had written 93 books on the Cree language and Métis history. She was a recipient of the Order of Canada and was awarded an honorary doctorate from the University of Alberta.

_____. *Little Hunter: Mâchêsis*. Edmonton: Anne Anderson, 1972.

_____. *Arrangements of Alphabet Cree and Syllabic Symbols*. Edmonton: Anne Anderson, 1972.

_____. *Cree Tenses and Explanations*. Edmonton: Western Industrial Research and Training Centre, 1972.

_____. *The Great Outdoors Kitchen: Native Cook Book*. Edmonton: Anne Anderson, 1973.

_____. *Tim and His Friends*. Edmonton: Anne Anderson, 1973.

_____ *Tim Goes to the Farm*. Edmonton: Anne Anderson, 1973.

_____ *We Print and We Read, Grade 1*. Edmonton: Anne Anderson, 1973.

_____ *Little Cree Dictionary: Cree to English*. Edmonton: Cree Publications, 1973.

_____ *Cree Vocabulary for Little Beginners*. Edmonton: Anne Anderson, 1974.

_____ *Cree Vocabulary: 2nd Level*. Edmonton: Anne Anderson, 1974.

_____ *Plains Cree Dictionary in the "y" Dialect*. Edmonton: A. Anderson, 1975.

_____ *The Lore of the Wilds*. Edmonton: Western Industrial Research and Training Centre, 1976.

_____ "Some Native Herbal Remedies as Told to Anne Anderson by Luke Chalifoux." Edmonton: Publication No. 8, Department of Botany, University of Alberta, 1977.

Anne Anderson collected ethnopharmacological information on Métis medicines from Mr. Luke Chalifoux, a medicine man from Grouard, a Métis settlement adjacent to the Sucker Creek Reserve in Alberta.

_____ *The First Métis: A New Nation*. Edmonton: Uvisco Press, 1985.

This book is a potpourri of interviews and other contributions depicting Métis family life and culture. There is extensive material about the St. Albert Settlement and its people. This was Dr. Anderson's birthplace. There is also information provided on the origins of the Iroquois in Alberta and the communities of Lac St. Anne and Fishing Lake. The content is woven around and interspersed with family stories, Elders' reminiscences, family genealogies and short vignettes. Photographs of people, places and activities accompany these.

_____ *Dr. A. Anderson's Métis Cree Dictionary*. Edmonton: Duval House Publishing, 1997.

_____ *Akihtâsona: peyak isko nêstanâw: Métis numbers 1 to 20 in Cree*. Dr. Anne Anderson Collection. Edmonton: Duval House Publishing, 1997.

_____ *Akihtâsona: peyak isko kihchimit- âtahtomitânâw: Métis numbers 1 to 1000 in Cree*. Dr. Anne Anderson Collection. Edmonton: Duval House Publishing, 1997.

_____ *Mâchêsis: Little Hunter*. Dr. Anne Anderson Collection. Edmonton: Duval House Publishing, 1997.

_____ *Let's Learn Cree: Namôya âyiman*. Dr. Anne Anderson Collection. Edmonton: Duval House Publishing, 1998.

_____ *Pakwachi pisiskowak: Wild Animals in Cree*. Dr. Anne Anderson Collection. Edmonton: Duval House Publishing, 1998.

_____ *Amiskohkânis ekwa kotaka achimôna: The Pet Beaver and Other Stories*. Dr. Anne Anderson Collection. Edmonton: Duval House Publishing, 1998.

_____ *Pisiskowak: Animals in Cree*. Dr. Anne Anderson Collection. Edmonton: Duval House Publishing, 1999.

_____ *Pêyesêsak: Birds in Cree*. Dr. Anne Anderson Collection. Edmonton: Duval House Publishing, 1999.

_____ *Manichôsak ekwa apapêhkesak: Insects and Spiders in Cree*. Dr. Anne Anderson Collection. Edmonton: Duval House Publishing, 1999.

Anderson, Chris, "The Metis Claim to Northwestern Saskatchewan: The Métis Byte (Sic) Back!" *New Breed Magazine*, June 1999: 33-34.

In this article, Métis Ph.D. student, Chris Anderson discusses the University of Alberta's Native Studies Department's research and consulting role for a comprehensive Métis land claim in Northwestern Saskatchewan. Dr. Frank Tough, Dean of the University of Alberta's Native Studies Department, heads the project, a partnership with the Métis Nation of Saskatchewan.

_____ "The Formalization of Métis Identities in Canadian Provincial Courts." In Ron F. Laliberte et al. (Editors): *Expressions in Canadian Native Studies*. Saskatoon: University Extension Press, 2000: 95-115.

Anderson discusses the concept of race as applied to the Métis and how it creates narrow stereotypes. In the context of Métis hunting and fishing court cases, these stereotypes play out through judicial decisions. "Judges hold stereotypical views about what it means to live a 'traditional' lifestyle, stereotypes which Indians themselves are not required to live up to" (pg. 111). He re-

views the *R. v. Powley* hunting case and its implications.

Anderson, Daniel R. and Alda M. Anderson. *The Métis People of Canada: A History*. Toronto: Gage Publishing, 1978.

This high school textbook delineates the history of the Métis Nation in Canada from its beginnings, through the resistances to its rebuilding. It provides readers with general information on the Métis Settlements of Alberta and contains illustrations.

Anderson, Frank W. "Louis Riel's Insanity Reconsidered." *Saskatchewan History*, Vol. 3 (3), 1950: 104-110.

_____. *The Riel Rebellion, 1885*. Calgary: Frontier Publishing Ltd., 1955.

This seventy-five-page monograph, which is sensationalist and Eurocentric, has twenty-two illustrations, no footnotes or references. It records the events of 1885 in summary form. There is no historical analysis.

_____. "Gabriel Dumont." *Alberta Historical Review*, Vol. 7 (9), 1959: 1-6.

_____. Anderson, Frank W. *Riel's Manitoba Uprising*. Frontier Book No. 31. Calgary: Frontier Publishing Limited, 1977.

Originally published in 1974, this booklet is one of many written by popular historian Frank Anderson regarding the history of Western Canada. This book is only useful to students of Métis Studies as an example of a Eurocentric resource that had a wide circulation among Canada's adult population. Anderson's account of Thomas Scott's execution is most telling: "...it (the execution) in effect signified Riel's inability to control his impetuous followers. Any close examination of the relationship between him and his half-savage followers reveals that his role was that of a governor on their behaviour rather than a dictator." (p. 54).

_____. *Riel's Saskatchewan Rebellion*. Calgary: Frank Anderson Publishing, 1987.

This book is essentially a reworking of Anderson's 1955 monograph.

Anderson, Frank and Robert K. Allan. *The Riel Rebellion, 1885*. Surrey, British Columbia: Heritage House Publishing Co., 1984.

Anderson, Harry. "Fur Traders as Fathers: Origins of the Mixed-Blooded Community among the Rosebud

Sioux." *South Dakota History*, 4, Summer 1973: 233-270.

Anderson, Irving W. "J.B. Charbonneau, Son of Sacajawea." *Oregon Historical Quarterly*, Vol. 71, 1970: 247-264.

Anderson, Kim, et al. *A Shade of Spring: An Anthology of New Native Writers*. Toronto: 7th Generation Books, 1998.

This wonderful poetry and prose compilation contains contributions from such Métis writers and poets as Kim Anderson, Susan Coonan, William J. Culleton, Lois Edge and Heather MacLeod. The emerging voices, in this anthology of more than twenty Native writers, point to new directions, which are diverse, challenging and illuminating.

Andrella, Orlando. *Coexistent Systems: The Evidence from Mechif*. M.A. Thesis. Grand Forks, North Dakota: University of North Dakota, 1983.

André, Rev. Alexis, OMI. "Petite Chronique de St. Laurent, 1870-1884." Parish Series, St. Laurent, Box 1, Item 5. Oblates of Mary Immaculate Archives, Provincial Archives of Alberta. Edmonton.

Andrews, Gerald S. *Métis Outpost: Memoirs of the First Schoolmaster at the Métis Settlement of Kelly Lake B.C., 1923-1925*. Victoria, British Columbia: Pencrest Publications, 1985.

This book is a commentary of an Euro-Canadian's initial culture shock at teaching in a Métis community. The book is, in many ways, a remarkable community history. The author included photographs of many of Kelly Lake's residents, and its appendices contain some reminiscences of Kelly Lake residents who lived through the 1920s. Despite its dated biases, this is a valuable book because so little information exists about the unique Métis community of Kelly Lake. Incidentally, the Gabriel Dumont Institute and Arnold Publishing have included a community profile of Kelly Lake in their CD-ROM, *The Métis: Our People, Our Story*.

Anick, Norman. *The Métis of the South Saskatchewan*. Two volumes. Ottawa: Indian and Northern Affairs Canada (Parks Canada, MRS No. 364), 1976.

These volumes, written for the federal government and obviously used by Parks Canada as an interpretative guide, are well over seven hundred pages. It is, above all, a comprehensive economic history of Métis settlement in what is now southern and central Saskatchewan from their

origins until the early 1900s. While the study is thorough, it is also given to subjective interpretation based on the savage-civilization dichotomy. For instance, Anick argued that the "Métis.... lived from day to day" and that "the ideal of providing for the future was absent from their psychology" (p. 644 Volume II). "Moreover, this lack of foresight led to the Métis over-hunting the buffalo when demand for buffalo robes was high until the 1880s and led to the Métis' dependence on Euro-Canadian business for their freighting activities" (p. 645).

Anselme, Jean-Loup. *Mestizo Logics: Anthropology of Identity in Africa and Elsewhere (Mestizo Spaces)*. Stanford: Stanford University Press, 1998.

Apetagon, Byron. *Norway House Anthology: Stories of the Elders*. Winnipeg: Frontier School Division No. 48, 1991.

In this book, Norway House Elders tell of ancient legends, the old lifeways and other reminiscences of Norway House and area.

_____. *Norway House Anthology: Local Stories and Legends*. Winnipeg: Frontier School Division No. 48, 1994.

Arcand, John. *Métis & Old Tyme Fiddle Tunes, Volumes 1, 2, 3 and 4*. Alberta: Maritime Publishers, 1996.

John Arcand, known as, the "Master Métis Fiddler" is a soft-spoken man born into a musical family. His music displays a unique creativeness; he has composed over one hundred original fiddle tunes. John Arcand's music is one of the driving forces behind the revitalization of Métis fiddle music

Archer, John H. (Editor). "Northwest Rebellion 1885." *Saskatchewan History*, 15, (1), 1962: 1-18.

_____. *Saskatchewan: A History*. Saskatoon: Western Producer Prairie Books, 1980.

Armstrong, Gail Paul. "The Métis: The Development and Decline of Métis Influence in an Early Saskatchewan Community." In Thelma Poirier (Editor): *Wood Mountain Uplands: From the Big Muddy to the Frenchman River*. Wood Mountain, Saskatchewan: The Wood Mountain Historical Society, 2000: 20-35.

In this essay, Armstrong, a literary consultant for the Saskatchewan Arts Board and a former Métis resident of Willow Bunch, Saskatchewan, discusses the colonized history of this region. This essay is an excellent summary

with a significant amount of Métis content. See also; Isabel Spence, "Early Trade and Traders" (pp. 1-19); Janet Legault, "British North American Boundary Commission" (pp. 36-48); and Thelma Poirier, "The North-West Mounted Police" (pp. 49-65).

Armstrong, Jeanette. *Looking at the Words of Our People: First Nations Analysis of Literature*. Penticton, British Columbia: Theytus Books, 1993.

Armour, David A. "Jean Baptiste Cadot." *Dictionary of Canadian Biography*. Toronto: University of Toronto Press, Vol. V, 1983: 128-130.

Arnett, Margaret. "Songs of the Insurrection." *The Beaver*, Spring 1957.

Arnold, Abraham. "If Louis Riel Had Spoken in Parliament or, Louis Riel's Social Vision." *Prairie Fire*, Vol. VI (4), 1985: 75-83.

Arnott, Joanne. *Breasting the Waves: On Writing and Healing*. Vancouver: Press Gang, 1995.

Arthur, Elizabeth. "Far from the Madding Crowd: Hudson's Bay Company Managers in Ontario: A Reconnaissance." *Native Studies Review*, Vol. 1 (2), 1985: 9-27.

_____. "Far From the Madding Crowd: Hudson's Bay Company Managers in the Country North of Superior." *Ontario History*, Vol. 87, No. 1, March 1990: 9-27.

In this article, Arthur discusses the many problems, which Hudson's Bay Company managers in the area north of Lake Superior endured following the 1821 fur trade merger. Loneliness led to depression and alcohol abuse. This article is also of interest for Métis researchers because it discusses the managers' relations with their Métis employees and family. In one instance, both the Métis community and the anglophone establishment of the Company ostracized a Métis fur trade manager, George McPherson.

Arora, Ved Parkask. *Louis Riel: A Bibliography*. Regina: Provincial Library of Saskatchewan, 1973.

Asch, Michael. "Wildlife: Defining the Animals Used in the Dene Hunt and the Settlement of Aboriginal Rights Claims." *Canadian Public Policy*, Vol. 15 (2), 1989: 205-219.

This article examines how the terminology used in land-claims agreements impacts on the concepts and

interests of Aboriginal groups. Specifically, it examines how well the word “wildlife” describes the Dene/Métis concept of the animals they hunt. He suggests that there are alternatives that better approximate Dene/Métis perceptions and interests in these animals and which are still reconcilable with Euro-Canadian ideas. He comments on the lack of political will on the part of Canadian governments to incorporate such terminology into land-claims agreements.

“On the Role of Nehiyaw’skwewak in Decision Making Among Northern Cree.” Edmonton: M.A. Thesis, University of Alberta, 1999.

This is a study of the traditional role of Métis women in collective decision making in two northern Alberta communities. It is based on interviews done between 1993 and 1998 with community members of the Lesser Slave Lake area. Although there are differential gender roles, these are based on a basic assumption of gender equality.

Association of Métis and Non-Status Indians of Saskatchewan. *Overview of How the Government Dealt With the Métis*. Regina: Association of Métis and Non-Status Indians of Saskatchewan, 1978.

The Question of Half-Breed Scrip as an Extinction of Aboriginal Title: A Discussion Paper. Regina: Association of Métis and Non-Status Indians of Saskatchewan, 1979.

Louis Riel: Justice Must Be Done. Winnipeg: Manitoba Métis Federation Press, 1979.

This book has no individual author per se; however, the Association of Métis and Non-Status Indians of Saskatchewan (AMNSIS), the forerunner of the Métis Nation of Saskatchewan, is credited with collectively writing it. This book was a series of arguments made by the AMNSIS in order to compel the federal government into giving Louis Riel a posthumous pardon. Not surprisingly, this small book has a strong pro-Métis bent and lays all of the blame for the 1885 uprising with the Macdonald government’s inept Aboriginal policy. Of particular interest is what AMNSIS calls the “alleged” execution of Thomas Scott. There is even an account of Scott escaping his imprisonment, while Fenians staged his death (p. 34). One subtitle calls the events of 1885 “(t)he decision to resist government tyranny” (p. 45). This is a very important book, not so much for its analysis, but rather because it is one of the first monographs written about Riel by a Métis political organization. Unfortunately, the Clark and Trudeau governments did not take it very seriously.

Things have changed, though. Government intransigence regarding Riel has given way to reconciliation. For instance, see the 1998 *Statement of Reconciliation: Learning from the Past* (p. 5). Indeed, Louis Riel has been transformed into a hero in the myth-making enterprise of the Canadian nation. See also Peter C. Newman, “Rewriting history: Louis Riel as a hero,” *MacLean’s*, April 12, 1999, (p. 48) and Jim Bronskill “ ‘Treasonous’ Riel becoming a hero,” *National Post*, March 30, 1999. Newman discusses a recent poll in which 75% of Canadians stated that Riel was a hero and should not have been executed. It is interesting to note that the Métis National Council and its provincial affiliates are no longer asking for this pardon since they argue that Riel and the Métis resisters in 1885 were only protecting their rights, and therefore had done nothing wrong. Moreover, these organizations believe that the exoneration must also include a comprehensive settlement with the Canadian State, including an accommodation of the Métis’ need for a self-governing land base. (*Saskatoon Star Phoenix*, May 21, 1998 and *The National Post*, March 30, 1999) The spectre of Riel still haunts Canada. *Plus ça change, plus le même chose*.

Nature of Aboriginal Title: Is it Transferable or Assignable? Regina: Association of Métis and Non-Status Indians of Saskatchewan, 1980.

Implementation of Halfbreed Land Provisions of the Dominion Act. Regina: Association of Métis and Non-Status Indians of Saskatchewan, 1983.

The Métis and Aboriginal Rights. Regina: Association of Métis and Non-Status Indians of Saskatchewan, 1983.

Audet, Francis J. “François Bruneau.” *Bulletin des Recherches historiques*, XLV, 1931: 274-278.

Auge, Thomas. “Destruction of a Culture.” *Gateway Heritage*, Vol. 1 (2), 1980: 32-45.

Auger, Josephine C. “Walking Through Fire and Surviving: Resiliency Among Aboriginal People with Diabetes.” Edmonton: M.Sc. Thesis, University of Alberta, 1999.

The subjects of this evaluation of the Aboriginal Diabetes Wellness Program in Edmonton were Cree, Ojibway and Métis people with diagnosed diabetes. Twelve themes were extrapolated, including the causes of type two diabetes, impact of prior knowledge, exercise levels, consumption of fatty foods, support systems, caregiving, Native spirituality, humour, residential school

experience, alcohol consumption, socio-economic status, grieving, and fears related to complications.

Augusta Heritage Committee. *In the Shadow of the Rockies: The History of the Augusta Area*. Choteau, Montana: Pine Press, 1978.

Axtell, James. "The White Indians of Colonial America." *William and Mary Quarterly*, 37, January 1975: 55-88.

In the Contact Period, hundreds, if not thousands, of European colonists voluntarily left their rigid and stratified colonial societies to live in North America's more egalitarian Indian nations. As Axtell amply demonstrates, the end result was a significant degree of Métissage. In fact, many tribal leaders welcomed intermarriage with the newcomers because it increased the tribe's population and created the opportunity for possible alliances. Of course, it is ironic to compare past Indian leadership on the issue of intermarriage with the current leadership. Today, many First Nations would not readily admit that they are biologically Métis.

_____. *The Invasion Within: The Contest of Cultures in Colonial North America*. New York: Oxford University Press, 1985.

Back, Francis. "The Canadian Capot (Capote)." *Museum of the Fur Trade Quarterly*. Vol. 27, No. 3, 1991: 4-15.

_____. "The Dress of the First Voyageurs, 1650-1714." *Museum of the Fur Trade Quarterly*, Vol. 36, No. 2, 2000: 3-19.

Bagley, Christopher. "Adoption of Native Children in Canada: A Policy Analysis and Research Report." In H. Alstein and R. Simon (Editors): *Intercountry Adoption: A Multinational Perspective*. New York: Praeger, 1991.

Bailey, Donald A. "The Métis Province and Its Social Tensions." In Jim Silver and Jeremy Hull (Editors): *The Political Economy of Manitoba*. Regina: Canadian Plains Research Center, University of Regina, 1990: 49-70.

Bailey, R. W. "Housing Assistance for Indians and Métis in Northern Saskatchewan." *Habitat*, 2 (4), 1968: 18-23.

Baillargeon, Morgan and Leslie Tepper. *Legends of Our Times: Native Cowboy Life*. Seattle: The University of Washington Press, and Vancouver: University of

British Columbia Press, 1998.

Morgan Baillargeon is a Métis from southwestern Ontario and is curator of Plains Ethnology at the Canadian Museum of Civilization. This book tells the story of some of the first cowboys – the Indians and Métis of the Plains and Plateau – through stories, poetry, art, and reminiscences. Morgan has taught traditional arts in Métis and Cree communities in northern Alberta and has worked on video productions, publications and exhibitions at the Canadian Museum of Civilization, Carleton University and the Cowboy Hall of Fame in Oklahoma City. He currently serves on the Métis Nation of Ontario Cultural Commission.

Bains, Greg N. "Métis Claim Land in Northwest Saskatchewan." *Saskatchewan Indian*, Vol. 23 (2), 1994: 3.

Baizerman, Suzanne, Joanne B. Eicher and, Catherine Cerny. "Eurocentrism in the Study of Ethnic Dress." *Dress*, Vol. 20, 1993: 19-32.

Bakker, Peter. "Métis Languages." *New Breed*, Jan./Feb. 1988: 10.

_____. "Is Michif a Creole Language?" *Amsterdam Creole Studies* 10, 1989: 40.

_____. "Bibliography of Métis Languages (Michif, Métis French, Métis Cree, Bungi)." *Amsterdam Creole Studies* 10, 1989: 41-47.

_____. "Reflexification: The Case of Michif (French-Cree)." In Norbert Boretzky, Werner Enninger, and Thomas Stolz Bochum (Eds.), *Vielfalt der Kontakte. Beiträge zum 5. Essener Kolloquium über Grammatikalisierung: Natürlichkeit und Systemökonomie*. Vom 6.10 - 8.10, 1988 an der Universität Essen. Band II, Stuienvverlag Dr. N. Brockmeyer, 1989: 119-137.

_____. "Reflexification in Canada: The Case of Michif." *Canadian Journal of Linguistics / Revue Canadienne de Linguistique*, Vol. 34 (3), 1989: 339-350.

_____. "Canadian Fur Trade and the Absence of Creoles." *Carrier Pidgin*, Vol. 16 (3), 1988/89: 1-2.

_____. "The Genesis of Michif: A First Hypothesis." In William Cowan (Editor): *Papers of the Twenty-First Algonquian Conference*. Ottawa: Carleton University, 1990: 12-35.

In this paper, Bakker examines the case for classify-

ing Michif as a mixed language, through comparison with other mixed language examples.

_____ “The Ojibwa Element in Michif.” In William Cowan (Editor): *Papers of the Twenty-Second Algonquian Conference*. Ottawa: Carleton University, 1991: 11-20.

_____ “Is John Long’s Chippeway (1791) an Ojibwe Pidgin?” In William Cowan (Editor): *Papers of the Twenty-Fifth Algonquian Conference*. Ottawa: Carleton University, 1994: 14-31.

_____ “Michif, the Cree-French Mixed Language of the Métis Buffalo Hunters in Canada.” In Peter Bakker and Maarten Mous (Eds.), *Mixed Languages: 15 Case Studies in Language Intertwining*. Studies in Language and Language Use #13. Amsterdam: IFFOT, 1994.

_____ “Hudson Bay Traders’ Cree: A Cree Pidgin?” In John D. Nichols and Arden Ogg (Editors): *Nikotwâsik Iskwâhtem, Pâskihîtpayih! Studies in Honour of H. C. Wolfart*. Winnipeg: Algonquian and Iroquoian Linguistics, Memoir 13, 1996.

Bakker examines language material recorded by Andrew Graham and Henry Kelsey and concludes that the York Factory Cree language was not a pidgin. This is a tenuous conclusion given the small sample size.

_____ “When the Stories Disappear, Our People Will Disappear.” *Studies in American Indian Literature*, Vol. 8 (4), 1996: 30-45.

_____ *A Language of Our Own: The Genesis of Michif, the Mixed Cree-French Language of the Canadian Métis*. New York: Oxford University Press, 1997.

Peter Bakker is respected and admired by all the Métis people he met and lived with during the course of this study. He spent almost ten years to produce *A Language of Our Own*, which is the definitive work to date on the Michif languages of the Prairie Métis. Bakker uses the International Phonetic Alphabet to write Michif, most readers even those who speak Michif will not comprehend the language examples shown in this form. Nevertheless, this book has been acclaimed as a major contribution to our knowledge regarding the development of Michif and other languages spoken by the Métis. The topics covered in this volume include:

- European-Indian contact in the fur trade
- Origin and culture of the Métis Nation

- A grammatical overview of Michif
- Variation between Michif speaking communities
- Types and origins of Cree-French language mixtures
- A model for the genesis of new mixed languages
- The intertwining of French and Cree
- The source languages of Michif: French, Cree and Ojibway, and;
- The genesis of Michif.

This solid piece of scholarship sets the standard for a better understanding of Michif, even though it does contain the odd factual error. For instance, Wood Mountain, Saskatchewan is not in the Cypress Hills.

Bakker, Peter, John Gosselin and Ida Rose Allard. “Hoe Brave Hond Bob aan zijn naam kwam (How Good Dog Bob Got His Name).” In Adrienne Bruyn and Jacques Arends (Editors): *Mengelwerk voor Muysken. Voor Pieter C. Muysken bij zijn afschied van de Univesiteit van Amsterdam*. Amsterdam: Publikaties van het Intituut voor Algemene Taalwetenschap, 1998: 262-266.

This article relates a Métis story in the Michif language with translation into Dutch.

Bakker, Peter, and Robert A. Papen. “Michif and Other Languages of the Canadian Métis.” In Stephen A. Wurm, Peter Mühlhäusler and Darrell T. Tyron (Editors): *Atlas of Languages of Intercultural Communication in the Pacific, Asia and the Americas*. Berlin: Mouton de Gruyter, 1996: 1171-1183.

_____ “Michif: A Mixed Language Based on French and Cree.” In Sarah G. Thomason, *Contact Languages: A Wider Perspective*. Amsterdam: J. Benjamins, 1997.

This paper consists mainly of a structural sketch of Michif, with a section on phonology, but mainly consisting of syntax. The sections of the grammatical sketch are broken down both into phonological versus syntactic processes, but also into processes occurring within the Cree component versus the French component. The authors assume that each component has its own distinct phonological and syntactic rules, hence this breakdown. There is also mention made of innovative, Michif-specific processes. In addition to the linguistic sketch, the paper includes a section on the history of the Métis Nation, and sections on the genesis and current status of the Michif language.

Balantyne, Robert M. *Hudson’s Bay or Every-Day Life in*

the Wilds of North America. Edinburgh: 1848.

Baldwin, Gary. "Synopsis of Orders in Council 1871-1925 Respecting Half-Breed Claims in Manitoba and the Territories." Winnipeg: Manuscript on file with the Manitoba Métis Federation, 1977.

Balness, James C. "Perceptions of Parents in Selected Canadian Métis Communities Concerning the Composition of a Desirable Social Studies Program." Winnipeg: M.Ed. Thesis, University of Manitoba, 1980.

Parent's perceptions for programming at the junior high school level are the basis of this thesis.

Band, Ian. "Power Serge." *The Beaver*, June-July 1998: 18-23.

In this article, Band argues that the true relationship between the N.W.M.P./R.C.M.P and Canada's Aboriginal population is much more complex than historians have realised. The Mounties, in fact, were both a force for good and a menace to Aboriginal people. The author also argues that the Force was also a coercive arm of the Canadian State. "To Canada's natives, the Mounties were the personification of a strong colonial government that would destroy their way of life. But the complex relationship between the two – sometimes allies, sometimes foes – would evolve into a strange but hopeful alliance" (p. 19).

Banks, Randy B.J. "The Red River Rebellion: A Peculiar People in Exceptional Circumstances." M.A. Thesis, Ottawa: Department of Sociology-Anthropology, Carleton University, 1980.

Barbeau, Marius. "Sashes for the Fur Trade." *The Beaver*, June 1941: 24-27.

_____. *Assomption Sash*. National Museum of Canada, Bulletin 93, Anthropological Series #24. Ottawa: Department of Mines and Resources, 1972.

Barber, Christel. *A Métis Wedding*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1985.

This is a description of how a nineteenth century Métis community prepares for a wedding and related festivities. This book is most useful for primary-aged students.

_____. *Le Mariage Métis*. Gravelbourg, Saskatchewan: Le Lien and Gabriel Dumont Institute of

Native Studies and Applied Research, 1985.
The French version of *A Metis Wedding* (1985).

_____. "A Study of Factors Influencing Persistence in the Regina SUNTEP Program." M. Ed. Thesis, University of Regina, 1987.

_____. *Growth of the First Métis Nation: 1600-1885: A Social Studies Resource Guide for Teachers*. Victoria, British Columbia: Greater Victoria School District # 61, First Nations Education, 1994.

Barkwell, Lawrence J. "Report on Justice Committee Workshops". *Proceedings of the Manitoba Métis Federation 21st Annual Assembly*. Winnipeg: Manitoba Métis Federation, November 1989.

The data gathered at this workshop revealed that Métis communities were seldom contacted regarding the pre-release planning for Métis inmates. Neither was there much effort made to involve their communities in the Youth Justice Committee process. However, most informants were aware of the Fine Option Program. This program was viewed positively and its success was related to the fact that many work centres were located in Indian and Métis Friendship Centres.

_____. "Aboriginal Youth Justice Workshop Report." *Manitoba Métis Federation 22nd Annual Assembly*. Winnipeg: Manitoba Métis Federation, 1990.

_____. "Early Law and Social Control among the Métis." In S.W. Corrigan and L.J. Barkwell (Editors): *The Struggle for Recognition: Canadian Justice and the Métis Nation*. Winnipeg: Pemmican Publishers Inc., 1991: 7-38.

The author demonstrates that during the 1800s, the Métis had their own systems of equitable justice, which ensured the continuance of their societies with a minimum degree of disruptive behaviour. These rules and regulations evolved from Métis perceptions of what constituted desirable behaviour in other Aboriginal societies, of the knowledge and particular needs in Métis society, and an awareness of British and Canadian (common and civil) systems of justice.

_____. "Community Law Among the Métis of the North West Territory." Unpublished revised version of an article in S. Corrigan and L.J. Barkwell (Editors): *The Struggle for Recognition: Canadian Justice and the Métis Nation*. Winnipeg: Pemmican Publishers Inc., 1991.

_____ "Introduction: Part Two, The Twentieth Century." In S.W. Corrigan and L.J. Barkwell (Editors): *The Struggle for Recognition: Canadian Justice and the Métis Nation*. Winnipeg: Pemmican Publications, 1991: 69-71.

_____ "Early Law and Social Control Among the Métis." In R.A. Silverman and M. Nielson (Editors): *Aboriginal Peoples and Canadian Criminal Justice*. Toronto: Butterworths, 1992: 61-68.

This is an edited shortened version of an essay with the same title which appears in S.W. Corrigan and L.J. Barkwell (Editors): *The Struggle for Recognition: Canadian Justice and the Métis Nation* (1991).

_____ (Editor). *Métis Youth Labour Awareness Conference: Benchmark Report*. Winnipeg: Métis National Youth Advisory Council, 1998.

This monograph assesses the labour market facing Métis youth. Métis youth from across Canada give their analysis of the barriers they face regarding employment opportunities and their views of potential solutions. The book contains a wealth of statistical information and provides recommendations to ease the anxiety faced by many Métis youth as they enter the labour market.

_____ *Tripartite Métis Process: Report on the Consultation with Manitoba Métis Federation Members*. Winnipeg: Manitoba Métis Federation, 1998.

_____ *The Michif, Cree-French and Michif-French Languages*. Winnipeg: Manitoba Métis Federation, 1998.

This briefing is the original overview, bibliography and proposal regarding Métis languages submitted to Heritage Canada and the Métis National Council by the Manitoba Métis Federation.

Barkwell, Lawrence J., Ann Charter, Wes Charter and Lyle Longclaws. "Traditional Healing." In Maureen Nicholson (Editor): *Justice and Northern Families: In Crisis... In Healing... In Control*. Burnaby, British Columbia: Northern Justice Society and Simon Fraser University, 1994: 103-118.

This presentation, made at the Northern Justice Society Conference in Kenora, Ontario, gives an overview of traditional Saulteaux and Métis healing techniques used by the presenters in their work with community and youth corrections clientele.

Barkwell, Lawrence J. and David N. Chartrand. *Devalued People: The Cycle Leading into Demoralization and Victimization*. Presentation to the Manitoba Aboriginal Justice Inquiry. Winnipeg, Manitoba Métis Federation, November, 1989.

The authors argue that groups, which are visibly different from others, often are imagined to have negative attributes and fewer skills than the general population. This leads to a removal of their decision making power which in turn leads these individuals to view themselves negatively. Palliative remedies to the perpetuation of this cycle are recommended.

_____ "Canadian Justice and the Métis Nation." In Curt T. Griffiths (Editor): *Self-sufficiency in Northern Justice Issues*. Vancouver: The Northern Justice Society and Simon Fraser University, 1992: 107-120.

Barkwell, L.J. and Dina Delaronde. *Northwest Michif Child and Family Services Inc.: Family Support Worker Training Program*. CEIC Job Entry, Pre-Operational Assistance Grant, Final Report. Winnipeg: Manitoba Métis Federation, September, 1991.

Barkwell, Lawrence J., Leah Dorion and Darren R. Préfontaine. *Resources For Métis Researchers*. Winnipeg and Saskatoon: Louis Riel Institute and Gabriel Dumont Institute, 1999.

This book begins with a historiographic essay by Dorion and Préfontaine and is followed by a bibliographical listing of over 2,000 entries on material written for, by, and about the Métis people. There is also a listing of music cassettes, videos and Internet web sites of Métis interest.

Barkwell, L.J., D.N. Gray, R.H. Richard, D.N. Chartrand, and L.N. Longclaws. *Manitoba Metis Federation, Submission to the Aboriginal Justice Inquiry. Research and Analysis of the Impact of the Justice System on the Métis*. Winnipeg: Manitoba Métis Federation Inc., 1989.

_____ "Languages Spoken by the Métis," Appendix 4. *Manitoba Metis Federation, Submission to the Aboriginal Justice Inquiry. Research and Analysis of the Impact of the Justice System on the Métis*. Winnipeg: Manitoba Metis Federation Inc., 1989.

_____ "Devalued People: The Status of the Métis in the Justice System." *Canadian Journal of Native Studies*, Vol. 9 (1), 1989: 121-150.

The authors present a concept of devaluation and review the position of Métis and other Aboriginal people in the correctional systems of Manitoba and other provinces, noting both systematic and systemic discrimination. They conclude with recommendations for Aboriginal control of Aboriginal justice and correctional systems.

_____ "Devalued People: The Status of the Métis in the Justice System." In S.W. Corrigan and L.J. Barkwell (Editors): *The Struggle for Recognition: Canadian Justice and the Métis Nation*. Winnipeg: Pemmican Publishers Inc., 1991: 73-100.

_____ "Devalued People: The Status of the Métis in the Justice System." In S.W. Corrigan (Editor): *Readings in Aboriginal Studies; Volume I: Human Services*. Brandon, Manitoba: Bearpaw Publishing, 1991: 232-258.

Barkwell, L.J. and Lyle N. Longclaws. "The Current Status of Métis People in the Federal Correctional System." In S.W. Corrigan and L.J. Barkwell (Editors): *The Struggle for Recognition: Canadian Justice and the Métis Nation*. Winnipeg: Pemmican Publishers Inc., 1991: 113-132.

The authors review the over-representation of Aboriginal people in Canada's prisons and review the factors that mitigate against the release of Aboriginal prisoners once they are incarcerated.

Barkwell, L.J., Lyle N. Longclaws, and David N. Chartrand. "The Status of Métis Children in the Child Welfare System." *Canadian Journal of Native Studies*, Vol. 9, (1), 1989: 33-53.

In the mid 1980s, the child welfare system in Manitoba moved from the large-scale export of Aboriginal children to parallel Indian and non-Indian systems. Métis children, some 27% of the total, have been included in the non-Indian category and continue to suffer from a lack of heritage participation and control. The problem is systemic. This situation is soon to be rectified. In the spring of 2000 the Manitoba government signed a Memorandum of Understanding with the Manitoba Metis Federation to work toward the development of a mandated Metis child and family service.

_____ "The Status of Métis Children in the Child Welfare System." In S.W. Corrigan and L.J. Barkwell (Editors): *The Struggle for Recognition: Canadian Justice and the Métis Nation*. Winnipeg: Pemmican Publishers Inc., 1991: 113-132.

_____ "The Status of Métis Children in the Child Welfare System." In S.W. Corrigan (Editor): *Readings in Aboriginal Studies: Volume I: Human Services*. Brandon, Manitoba: Bearpaw Publishing, 1991: 153-171.

Barman, Jean. "Taming Aboriginal Sexuality: Gender, Power, and Race in British Columbia, 1850-1900." *BC Studies*, No. 115-116, Autumn-Winter 1997-98: 237-266.

This article demonstrates how clerical and state authorities, and Aboriginal men tried to curb Aboriginal women's alleged promiscuity. It also discusses the fear of a creation of a mixed-race progeny among nineteenth century Euro-Canadian society.

_____ "Whatever Happened to the Kanakas?" *The Beaver*, December 1997-January 1998: 12-19.

Jean Barman, an editor of *BC Studies*, generally writes about Aboriginal women's history within British Columbia. This article is an exploratory essay about the Kanakas' role in the Pacific coast fur trade. The Kanakas were Hawaiians or Sandwich Islanders who intermarried with the local First Peoples. Their descendants still live in the Pacific Northwest. See also, Janice K. Duncan's book (1972).

_____ "Invisible Women: Aboriginal Mothers and Mixed-Race Daughters in Rural Pioneer British Columbia." In Ruth W. Sandwell (Editor): *Beyond the City Limits: Rural History in British Columbia*. Vancouver: University of British Columbia Press, 1999.

Barman, Jean and Bruce M. Warson. "Fort Colville's Fur Trade Families and the Dynamics of Race in the Pacific Northwest." *Pacific Northwest Quarterly*, Vol. 90 (3), 1999: 140-153.

Barnard, Malcolm. *Fashion as Communication*. New York: Routledge, 1996.

Barnes, C.P. "Economics of the Long Lot Farms." *Geographical Review*, Vol. 25, 1935: 298-301.

Barnhart, Randall and Dennis Madhill. *An Archival Finding Aid for Primary Source Material on the Métis*. Ottawa: Department of Indian Affairs and Northern Development, Research Branch, 1979.

Barret, Carole and Marcia Wolter Britton. "You didn't dare try to be Indian: Oral Histories of Former Indian Boarding School Students." *North Dakota His-*

tory: *Journal of the Northern Plains*, Vol. 64 (2), Spring 1977: 4-25.

Of course, Aboriginal children in the United States also suffered through the residential school system. The abuse and neglect of youngsters chronicled in this excellent essay parallel what happened in Canada at the same time. Through the use of oral memory, the authors reconstruct the American residential school experience. Some of the people reminiscing their stories were "Turtle Mountain Chippewa"—what the Métis are known as in North Dakota.

Barrero, Laura Caso. "Canadian Métis and the Mexican Mayas: A Cross Cultural Study of Native Land Struggles." M.A. Thesis, Calgary: University of Calgary, 1997.

Barron, F. Laurie. "Indian Agents and the North-West Rebellion." In F. Laurie Barron and James B. Waldram (Editors): *1885 and After: Native Society in Transition*. Regina: University of Regina, Canadian Plains Research Center, 1986: 139-154.

_____. "The CCF and the Development of Métis Colonies in Southern Saskatchewan During the Premiership of T.C. Douglas, 1944-1961." *Canadian Journal of Native Studies*, Vol. X, No. 2, 1990: 243-272.

The CCF in Saskatchewan (1944), was the first democratic socialist government elected in North America. One of their policies designed to combat the destitution and marginalization of Métis people was the establishment of Métis farms. This program was designed to facilitate training and economic development. These farming settlements were a modest effort, which never really progressed past the developmental stage. Self-determination was never really part of the plan and when the settlements were deemed to be a failed experiment, the government response was to blame the victims. Barron concluded that the scheme was well-meaning but overbearingly paternalistic.

_____. "Introduction to Document Six: The CCF and the Saskatchewan Métis Society." *Native Studies Review*, Vol. 10 (1), 1995: 89-106.

Barron provides a brief one-page introduction to the minutes of a 1946 meeting between members of the Métis Society of Saskatchewan and Premier Tommy Douglas. The document itself discusses the CCF government's Métis policy, social and economic problems within Métis society and divisions within the Métis political organization. Unfortunately, Premier Douglas did most of the talking.

_____. *Walking in Indian Moccasins: The Native Policies of Tommy Douglas and the CCF*. Vancouver: University of British Columbia Press, 1997.

Tommy Douglas wanted to build a "New Jerusalem" in Saskatchewan. His greatest obstacle to achieving this dream was the abject poverty of the province's First Nations and Métis population. Douglas obviously felt that true social justice in the province could only be achieved after Saskatchewan's Aboriginal people were given the opportunity to better provide for themselves. Barron demonstrates that Douglas's attempts, while well meaning, were patronizing in that Aboriginal people were supposed to abandon their way of life and become more integrated in the dominant society. Of course, this way of thinking would later be mirrored in the Trudeau government's infamous 1969 White Paper on Indian policy.

While most of this book concerns the CCF government's First Nations policy, there are references to its Métis policy. Specifically, Barron highlights the failure of the Métis farming colonies. Barron argues that government interference and the unrealistic expectations that the Métis were to sustain themselves solely through subsistence agriculture led to the failure of the province's various Métis colonies. Barron's argument would have been strengthened if he compared the now moribund Saskatchewan Métis colonies to the more successful Alberta colonies, which exist to this day.

Barron, F.L. and J. Waldram (Editors). *1885 and After: Native Society in Transition*. Regina: Canadian Plains Research Center, University of Regina, 1985.

This is one of the more important compilations about the 1885 Resistance and its impact upon the Métis and First Nations peoples. The book is evenly distributed between the 1885 Resistance's origins and aftermath. Most of the articles are reprints that were first published elsewhere. Perhaps what is most interesting about this book is that it includes the ideas of Eurocentric scholars, culturally sensitive Native Studies professors and ethno-historians. This fact begs the following question: Would Olive Dickason and Thomas Flanagan appear in the same compilation today? For a book written in commemoration of the 1885 Resistance, it is remarkable that only two articles deal specifically with Louis Riel.

For Métis Studies students, some of the more useful works include Diane Payment's "After 1885, A Society in Transition," (173-188 pp.); Ken Hatt's "The North-West Rebellion Scrip Commissions, 1885-1889," (189-204 pp.) and K.S Coates and W. R. Morrison's "More Than a Matter of Blood: The Federal Government, the Churches and the Mixed Blood Populations of the Yukon and the Mackenzie River Valley, 1890-1950" (pp. 253-277).

Barrows, William. "The Half-Breed Indians of North America." *Andover Review*, 12, July 1889: 15-39.

Bartlett, Judith G. "Aboriginal Women's Health: The Medicine Wheel for Comprehensive Development." Paper prepared for the *Canadian Advisory Council on the Status of Women: 1994 Policy Symposium on Selected Women's Health Issues*, September 25-28, 1994.

Métis physician, Judy Bartlett, applies the Medicine Wheel paradigm for planning and service delivery within the health system. Dr. Bartlett was on the original planning committee that developed the Aboriginal Health and Wellness Centre in Winnipeg.

_____. "Diabetes and the Medicine Wheel." *Proceedings: Diabetes and Indigenous Peoples Conference*. Winnipeg: 1995: 44-48.

Bataille, Gretchen M. (Editor). *Native American Women: A Biographical Dictionary*. New York: Garland Publishing, 1993.

Bayer, Charles et E. Partage. *Riel*. Saint-Boniface, Manitoba: Les Éditions des Plaines, 1984.

Drame historique en trois actes—fort peu connu—composé d'une double intrigue: la révolte des Métis du Nord-Ouest dirigée par Louis Riel et le drame de la petite Indienne Kaïra.

Bayle, Beverly J. *Battle Cry at Batoche: A Novel*. Vancouver: Beach Holme Publishing, 2000.

Beal, Bob and Rod Mcleod. *Prairie Fire: The 1885 North-West Rebellion*. Edmonton: Hurtig Publishers, 1984.

This book is a military history of the 1885 Resistance based upon newspaper accounts, Canadian government records, manuscripts, diaries, and Metis settler's accounts, as well as Riel's own writings.

Bear, Ida, Gary Merasty, Rudy Okemaw and Mary Richard. "Ácimowina... Tales of Bush Experiences." In Jill Oakes and Rick Riewe (Editors): *Issues in the North, Volume I*. Occasional Publication #40. Calgary: Canadian Circumpolar Institute, 1996: 65-69.

The authors examine several Wisahkecahk stories and legends told in a variety of literary forms. Several stories are given in the Cree language. The Cree word Ácimowina refers to storytelling or oral history.

Beatty, Greg. "Mountie-Mania! Nostalgia on the March." *The Prairie Dog*, June 1999: 15-16.

In this interesting article, Greg Beatty deconstructs the myth making surrounding the R.C.M.P. In particular, Beatty takes aim at the Mounties lamentable record in dealing with Aboriginal people, the labour movement and non-Anglo-Saxon immigrants. This article is a fine complement to those works which almost shamelessly laud the Mounties and their ability to 'peacefully' police the Prairie West. Of course, the Métis and First Nations might think somewhat differently. For an interesting contrast between the tone of this article and the blatant hero worship of the force, consult the *Globe and Mail*: "Great March West" by Chris Procylo and David Roberts (July 1, 1999) and the *Wood River: The Free Press* (May 31, 1999), a weekly newspaper from Gravelbourg, Saskatchewan. The unknown author of this article was at least honest when he/she wrote this of the "Great Trek" of 1873-74:

...The Mounties began their march west... (The troop consisted of)... a total of 275 policemen – who (were) expected to control thousands of Indians and Metis...For this responsibility, each Mountie was paid 75 cents per day.

Beatty, Joan. "The Way It Was: A Profile of a Northern Community: Deschambault Lake." *New Breed*, Vol. 12 (11), November 1981: 26-27.

Beaucage, Marjorie. *Here are Your Instructions: Aboriginal Film and Video*. Saskatoon: Mendel Art Gallery, 1994.

_____. "Métis Playwrights on the Edge." *Aboriginal Voices: The Magazine of Evolving Native American Arts*. Vol. 2, Issue 3, No.7, September/October 1995: 15.

Beaucage documents some of the exciting developments by Métis playwrights. She reviews such plays as "Stories of the Road Allowance People," "Percy's Edge" and "Batoche: One More Time."

Beaudet, Jean-François. "Aussi insensés que les pauvres Indiens. Les coureurs de bois et l'univers spirituel Amerindien." *Religologiques*, Automne, 1992: 41-61.

Beaudin-Ross, Jacqueline. "A la Canadienne": Some Aspects of 19th Century Habitant Dress. *Dress*. Vol. 5, 1980: 7-82.

Beaudry, P.J.U. "Les Bois-Brûlés." *Nouvelles Soirées canadiennes*, IV, 1885.

Beaulieu, Frances. *Little Buffalo River*. Toronto: McGilligan Books, 2000.

Beaumont, Raymond M. *Four Communities: A Study of Hollow Water, Manigotogan, Seymourville and Aghaming*. Winnipeg: Frontier School Division No. 48, 1990.

This resource book gives students an understanding of the history and lifeways of these four Métis and First Nations communities.

_____. *Four Communities: A Study of Hollow Water, Manigotogan, Seymourville and Aghaming. Teachers Guide*. Winnipeg: Frontier School Division No. 48, 1990.

_____. *Four Communities: A Study of Hollow Water, Manigotogan, Seymourville and Aghaming. Resource Kit*. Winnipeg: Frontier School Division No. 48, 1990.

_____. *Discovering Norway House History: Teachers Guide*. Winnipeg: Frontier School Division No. 48, 1990.

This interesting resource book contains chapters on the mixed origins of the people of Norway House, its history as a trading and transportation hub, local foods and medicines, treaty negotiations and trapping and animal rights. Its emphasis is on the great contributions the Native people of the north have made to Manitoba history.

_____. (Editor). *Métis Voices/Métis Life* (Interviews by Larry Krotz). Winnipeg: Frontier School Division No. 48, 1995.

_____. Illustrated by Dave Disbrowe, edited by Edele Ledoux Lafreniere. *I'll Eat Them Up*. Winnipeg: Frontier School Division No. 48, 1996.

Wesakaychak helps the little people avoid being eaten by the weetigo. This is a children's large format (11x17) book with illustrations in black and white.

_____. Illustrated by Dave Disbrowe, edited by Edele Ledoux Lafreniere. *Achikosis and the Weetigo*. Winnipeg: Frontier School Division No. 48, 1996.

Young Achikosis avoids Weetigo, meets up with the

trickster Wesakaychak and they go fishing. This book has the same format as the previous title.

_____. "The Rev. William Cockran: The Man and the Image." *Manitoba History*, No. 33, 1997: 2-15.

Bebbington, Julia M. *Quillwork of the Plains*. Calgary: Glenbow-Alberta Institute, 1928. Reprinted by Bernard Cleary and Associates Inc., 1988.

Begg, Alexander. *The Creation of Manitoba or the History of the North-West*. Toronto: A.H. Hovey, 1871.

Begg chronicles the events leading to Manitoba's entry into Confederation, including the negotiations for transfer of Rupert's Land from the Hudson's Bay Company, the *Manitoba Act* and Riel's forced exile.

_____. *History of the North-West*. Three volumes. Toronto: Hunter Rose and Company, 1894-95.

These three volumes cover all Métis events in the North West up to 1894. Begg's accounts of the formative events in Métis and Canadian history are highly descriptive, short on analysis, but include a chronological table of events.

_____. "Early History of the Selkirk Settlement." In Donald Swainson (Editor): *Historical Essays on the Prairie Provinces*. Toronto: McClelland and Stewart Limited, 1970: 1-17.

Alexander Begg was an historian of *fin de siècle* Canada, and this excerpt of the early years of the Canadian North West – *History of the North-West*, written in 1894 – offers an interesting glimpse of how the late Victorian mind viewed relations between Europeans and Métis. Begg discusses the fur trade wars of the 1810s between the Hudson's Bay Company and the North West Company, and concludes his narrative with a diatribe against what he considered to be Métis savagery at Seven Oaks in 1816. The reader is left with the conclusion that the hapless Selkirk Settlers were martyrs of the fur trade wars.

Beharry, Hamblin. *Alberta's Métis Settlements: A Compendium of Background Documents*. Edmonton: Alberta Native Affairs, 1984.

Beidler, Peter G. "The Indian Half-Breed in Turn of the Century Short Fiction." *American Indian Culture and Research Journal*, Vol. 9 (1), 1985: 1-12.

Belanger, Buckley. "A Northern Mayor's Perspective." In Richard Gosse, James Youngblood Henderson and

Roger Carter (Compilers), *Continuing Poundmaker and Riel's Quest. Presentations Made at a Conference on Aboriginal Peoples and Justice*. Saskatoon: Purich Publishing, 1994: 406-13.

A current MLA in the Saskatchewan Legislature and a former mayor of Ile-à-La Crosse, Saskatchewan, Belanger argues that municipal government in Northern Saskatchewan is a form of Aboriginal self-government. He further argues that with other Aboriginal levels of government, social conditions for Indigenous people could be alleviated. This partnership could also "reform" the Canadian criminal justice system, which has victimized Aboriginal Canadians.

Belanger, Buckley, A. Bouvier, D. Daigneault, A. Desjarlais, I. Desjarlais, M. Desjarlais, J. Favel and M. Morin. "Ile-à-la-Crosse Community Study." Paper prepared for the Royal Commission on Aboriginal Peoples. Ile-à-la-Crosse Saskatchewan: October 1993.

Belcourt, G.A. "Mon itinéraire du lac des Deux-Montagnes à Rivière-Rouge." *Bulletin de la Société historique de Saint-Boniface*, 1913.

_____. Translated by J.A. Burgess. "The Buffalo Hunt." *The Beaver*, 1944: 12-16.

Belcourt, Tony. "Urban Self-Government and the Ontario Métis Nation." In Evelyn J. Peters (Editor): *Aboriginal Self-Government in Urban Areas: Proceedings of a Workshop May 25 and 26, 1994*. Kingston, Ontario: Institute of Intergovernmental Relations, Queen's University, 1995: 166-167.

Tony Belcourt was the first president of the Native Council of Canada. Previous to that he was vice-president of the Métis Association of Alberta; currently he is president of the Métis Nation of Ontario. Tony has worked as a writer, producer and director in film, video and radio productions.

Bell, Catherine. "Métis Aboriginal Title." LL.M. Thesis, University of British Columbia, Faculty of Law, 1989.

_____. "Who are the Métis in Section 35(2)?" *Alberta Law Review*, Vol. XXIX, No. 2, 1991: 351-381.

Although Section 35(2) of the Constitution Act defines Aboriginal people as Indian, Inuit and Métis, this section is more ambiguous than it would seem. The ambiguity stems from the fact that the term Métis is not de-

finied, nor does the section say whether the Métis have existing Aboriginal rights as recognized in Section 35(1). These questions stem from the fact that those who self-identify as Métis are not a homogeneous group. In addition, they have been excluded from almost all federal programs benefiting Indians. The author examines some of the frameworks that have been suggested to define the term Métis and concludes that the term must be defined according to logical and political considerations in addition to self-identification based on racial, historical and cultural criteria.

_____. *Alberta's Metis Settlement Legislation: An Overview of Ownership and Management of Settlement Lands*. Regina: Canadian Plains Research Center, University of Regina, 1994.

On November 1, 1990, the Alberta government enacted legislation to enable Métis ownership and self-government on Alberta's Métis Settlement Lands. This was the first comprehensive rights plan for an Aboriginal people to be put in place by a provincial legislature in the twentieth century. Bell examines the Métis land registry system, land use planning, resource management and the integration of provincial regulation and common-law property rights. She ends with a consideration of provincial jurisdiction in this area and constitutional protection for the Métis Settlements legislation. This book will be of interest to students studying models of Aboriginal self-government.

_____. "Self-government on Alberta's Métis Settlements: A Unique Solution to a Constitutional Dilemma." In Jill Oakes and Rick Riewe (Editors): *Issues in the North, Volume I*. Occasional Publication # 40. Calgary: Canadian Circumpolar Institute, 1996: 151-162.

_____. *Contemporary Métis Justice the Settlement Way*. Saskatoon: Native Law Centre, University of Saskatchewan, 1999.

The Métis Settlements Justice regime is not intended to address issues of Aboriginal rights or the ultimate goal of Métis governance and dispute resolution. However, it does reflect the Métis ability to blend their Aboriginal and European heritage to create unique institutions. The Métis Settlements Appeal Tribunal was created in 1990 as part of a comprehensive system of Métis self-government on the eight Métis settlements located in northern Alberta. It is a quasi-judicial body with jurisdiction over settlement membership, implementation of Métis law, land interests and resource development. This book should be read in conjunction with Fred Shore and Lawrence Barkwell (Editors): *Past Reflects the Present* (1991), which out-

lines Métis customary law as remembered by the Elders and which also gives recommendations for a Métis justice system.

Bell, Charles Napier. "The Earliest Fur Traders on the Upper Red River and Red Lake Minnesota, 1783-1810." *The Historical and Scientific Society of Manitoba*. Transaction 1, April 24, 1928: 1-16.

_____. "A Day With the Buffalo Hunters." *Alberta History*, Vol. 30 (1), 1982: 25-27.

This is a brief travel story of Bell's adventures with four Métis hunters travelling from Saddle Lake to the Hand Hills to hunt buffalo.

Bell, Lynne S. (Curator). *Urban Fictions*: Lorna Brown, Margot Butler, Ana Chang, Allyson Clay, Diana Claxton, Andrea Fatona, Melinda Mollineaux, Shani Mootoo, Susan Schuppli, Karen Ai-Lyn Tee, Cornelia Wyngaarden, Jin-me Yoon / Lynne Bell, curator; essays by Rosa Ho and Lynne Bell; prose works by Marilyn Dumont and Larissa Lai. North Vancouver, British Columbia: Presentation House Gallery, 1997.

Bell, Margaret. "Portage la Prairie from Earliest Times to 1907." Winnipeg: M.A. Thesis, University of Manitoba, 1964.

Bennett, Paul W. and Cornelius J. Jaenen (Editors). *Emerging Identities: Selected Problems and Interpretations in Canadian History*. Scarborough, Ontario: Prentice Hill Canada Inc., 1986.

In the section entitled "The Meeting of Two Worlds," the authors provide primary documents relating to Champlain's desire to create one people among the French colonists and the Indians, the creation of the first Indian reserve (*réserves*) in Canada at Lorette (1675), and the views of Jesuits about Aboriginal populations and of Indians regarding the French.

Benoist, Marius. *Louison Sansregret: Métis*. 2ième Édition. Saint-Boniface, Manitoba: Les Éditions du Blé, 1994.

Sansregret was born in 1825 at Red River in the parish of St. Vital. He was the son of Baptiste Sansregret and Marguerite Lafournaise. He married Geneviève Carrière.

Benoit, Allan D. "A Landscape Analysis of Woodland Caribou Habitat Use in the Reed-Naoscap Lakes Region of Manitoba, 1973-1985." M.N.R.M. Thesis, Winnipeg: University of Manitoba, 1996.

This thesis discusses the behaviour and ranges of the

woodland caribou in northwest Manitoba. Of particular interest is a chapter analyzing the local hunting records. He offers recommendations with regard to future land use within this caribou habitat. Allan Benoit is a Métis from St. Norbert Parish at Red River.

Benoit, Barbara. "Mission at Île-à-la-Crosse." *The Beaver*, Outfit 311 (3), 1980: 40-50.

This essay describes Île-à-la-Crosse during the 1840s. It details the assignment of two young Oblate priests, Louis-François Laflèche and Alexandre-Antoine Taché, to this isolated community. Métis and Indian individuals appear as background figures during their adventures. This article reproduces a drawing of the community, on onionskin by Louis Riel's sister Sara. She served with the Soeurs de Charité at Île-à-la-Crosse from 1871 until her death in 1883 at age thirty-four.

Benoit, V. "French Presence in the Red River Valley, Part I: A History of the Metis to 1870." In Clarence A. Glasrud (Editor): *The Quiet Heritage: L'Heritage Tranquille*. Proceedings from a *Conference on the Contributions of the French to the Upper Midwest*. Minneapolis, November 9, 1985.

Berger, Clemence Gourneau. "Métis Come to Judith Basin." In Bill Thackery (Editor): *The Métis Centennial Celebration Publication 1879-1979*. Lewiston Montana: 1979: 13-16.

Berger, Thomas R. "Louis Riel and the New Nation." In *Fragile Freedoms: Human Rights and Dissent in Canada*. Toronto: Clarke, Irwin and Company, 1981: 27-57.

_____. "Métis Land Claims." *Canadian Dimension*, 20 (2), 1986: 9-11.

Berger, a former Justice of the British Columbia Supreme Court, is the lawyer representing the Manitoba Métis Federation in its land claims case. He was Commissioner of the Mackenzie Valley Pipeline Inquiry which is most recently summarized in his book: *Northern Frontier Northern Homeland: The Report of the Mackenzie Valley Pipeline Inquiry, Revised Edition*, Vancouver: Douglas & McIntyre, 1988.

Bergeron, Léandre. "Riel." In Bruce Hodgins and Robert Page (Editors): *Canadian History Since Confederation*. Georgetown: Irwin-Dorsey Ltd. 1972: 171-188.

This chapter is taken from *The History of Quebec: A Patriot's Handbook*. Toronto: New Canada Press, 1971, translated from the 1970 Éditions Québécoises edition.

Bergeron concludes that Laurier sold out the Franco-Manitobans in 1896. Confederation is portrayed as an *Anglais* conspiracy in which the French-Canadian people, broken by the events of 1837-1838, were dragged into Confederation through the treachery of Cartier, the clergy and the English-speaking capitalists. It is from this perspective that Bergeron tells the story of Riel and the French-speaking people of the North-West. Louis Riel, the hero, emerges as the Ché Guevara of the Plains.

Berlo Janet C. and Ruth B. Phillips. *Native North American Art*. Oxford: Oxford University Press, 1998.

Bernard, Pierre. *Repertoires des Naissances des Métis et Amerindiens (nes): Extrait du P.R.D.H. du Debut de la Colonie à 1765*. Kanestake, Québec: Author, 1996.

Berry, Brewton. *Almost White*. New York: Macmillan, 1963.

This book tells the story of the American “mestizos,” a racial minority group that are part white, part black and part Indian. These “almost whites” live in self-sufficient, remote communities both from choice and because of non-acceptance by any of the three groups from which they derive their heritage.

Betts, W.J. “From Red River to the Columbia: The Story of a Migration.” *The Beaver*, Outfit 301 (4), 1971: 50-55.

This emigration was instigated by George Simpson in order to strengthen British claims on the Columbia territory while at the same time reducing pressure on Red River. The party was led by Métis James Sinclair, son of Chief Factor William Sinclair, and included such famous Métis as Pierre St. Germain.

Beyer, Peter. “La vision religieuse de Louis Riel: Ultramontanisme Canadien-Français au service de la nation Métisse.” *Studies in Religion*, Vol. 13 (1), 1984: 87-100.

Bhabha, Homi. *The Location of Culture*. London: Routledge, 1994.

Bicentennial Committee of Cumberland House. *A History of Cumberland House ...as told by its own citizens 1774 to 1974*. Cumberland House, Saskatchewan: Northern News Services, Department of Northern Saskatchewan, 1974.

Bieder, Robert E. “Scientific Attitudes Toward Indian Mixed-Bloods in Early Nineteenth Century America.” *Journal of Ethnic Studies*, 8, 1980: 17-30.

Bingaman, Sandra Elizabeth. “The North-West Rebellion Trials, 1885.” Saskatoon: M.A. Thesis, University of Saskatchewan, 1971.

_____ “The Trials of the White Rebels, 1885.” *Saskatchewan History*, Vol. 25, 1972: 41-54.

Binscarth History Committee. *Binscarth Memories*. Altona, Manitoba: Friesen Printers, 1984.

Bird, Annie Laurie. *Thomas McKay*. Caldwell, Idaho: Caxton Printers, 1972.

_____ “Thomas McKay.” *Oregon Historical Quarterly*. Vol. 40, 1939: 1-18.

Bird, Madeline, with the assistance of Agnes Sutherland. *Living Kindness: The Dream of My Life: The Memoirs of a Métis Elder*. Yellowknife, Northwest Territories: Outcrop, 1991.

Madeline Bird, née Mercredi, a respected Métis Elder born at Fort Chipewyan in 1899, tells the story of her life in this affectionate biography assembled with the help of Sister Agnes Sutherland. Mrs. Bird relates the hardships and joys of her life and has particularly kind words for the Sisters and their assistance and small kindnesses. She particularly notes the hard life and poverty which was the lot of the Sisters who were their teachers and the role of the church in caring for Métis orphans. The authors include many photographs depicting life in northern Alberta and the Northwest Territories as well as a people and places index.

Blackburn, Maurice. *A History of the Green Lake Parish: Centennial of the Arrival of Father Jules Teston, O.M.I. as First Resident Priest*. Edmonton: Oblates of Mary Immaculate, Grandin Province of Canada, 1990.

Blackwell, Pamela. “Nineteenth Century Fur Trade Costume.” *Canadian Folklore*. Vol. 10, No. 1-2, 1988: 183-208.

Blady, Sharon. *The Flower Beadwork People: Factors Contributing to the Emergence of a Distinctive Métis Culture and Artistic Style at Red River from 1844 to 1969*. Victoria, British Columbia: M.A. Thesis, University of Victoria, 1995.

_____ “Beadwork as an Expression of Métis Cul-

tural Identity.” In Jill Oakes and Rick Riewe (Editors): *Issues in the North, Volume I*. Occasional Publication # 40. Calgary: Canadian Circumpolar Institute, 1996: 133-144.

The Métis were influenced by both their European and Amerindian heritage, culture and aesthetic traditions. Their beadwork was indicative of these influences as well as their ingenuity and powers of adaptation. The author argues that their beadwork shows colour complexity, motif design and composition which sets them apart from their contemporaries.

_____ “Les Métisses: Towards a Feminist History of Red River.” In Jill Oakes and Rick Riewe (Editors): *Issues in the North, Volume II*. Occasional Publication # 41. Calgary: Canadian Circumpolar Institute and the Department of Native Studies, University of Manitoba, 1997: 179-186.

The Métis women of Red River produced distinctive beadwork, which became a hallmark of Métis culture and unity. Blady sees this as an indicator of the strength and autonomy of Métis women in the community. In a period characterized by Victorian social hierarchies, Métis women at Red River held more social influence and political power than their European counterparts.

Blain, E. “Speech of the Lower Red River Settlement.” In William Cowan (Editor): *Papers of the Eighteenth Algonquian Conference*. Ottawa: Carleton University, 1987: 7-16.

_____ “The Bungee Dialect of the Red River Settlement.” Winnipeg: M.A. Thesis, University of Manitoba, 1989.

This is the only major academic study of the Bungee language. Blain interviewed about six Bungee speakers, not all of whom agreed to be taped. The small sample really limits the value of this thesis.

Brian Orvis, a Bungee-speaker who grew up in Selkirk, Manitoba, takes issue with Blain’s description of the language as a dialect. He asserts that there are still Bungee speakers and that it is a language like Michif, and not a dialect (Swan, 1991: 133).

_____ *The Red River Dialect*. Winnipeg: Wuerz Publishing, 1994.

Blake, Max. *Central Labrador’s Métis*. Rigolet, Labrador: M. Blake, 1999.

Block, Alvina. “George Flett, Native Presbyterian Missionary: Old Philosopher/Rev’d. Gentleman.”

Winnipeg: M.A. Thesis, Universities of Winnipeg and Manitoba, 1997.

_____ “George Flett, Presbyterian Missionary to the Ojibwa at Okanse.” *Manitoba History*, No. 37, Spring/Summer 1999: 28-38.

This is a short biography of Métis missionary and teacher George Flett. His mother, Margaret Whitford, was the sister of Métis leader Michael Cardinal; this made him a cousin of the first chiefs of the Okanse (Keesee-koowenin) band.

_____ “George Flett, Native Presbyterian Missionary: Old Philosopher/Rev’d Gentleman.” Winnipeg: M.A. Thesis, University of Manitoba, 1998.

Blythe, Aleata E. *The Ballad of Alice Moonchild — and Others*. Winnipeg: Pemmican Publications, 1981.

This is a book of poetry which concerns identity and acceptance. Alice Moonchild is the name given a child born of an Indian girl and a white trinket dealer.

_____ *A Bit of Yesterday*. Winnipeg: Pemmican Publications, 1982.

Boas, Franz. “The Half-Blood Indian: An Anthropologic Study.” *Popular Science Monthly*, October 1894.

Bocking, D.H. “Batoche Election 1888.” *Saskatchewan History*, Vol. 42, No. 1, 1989: 1-10.

Boddy, Trevor. *The Architecture of Douglas Cardinal*. Edmonton: NeWest Press, 1989.

Métis architect Douglas Cardinal designed the Museum of Canadian Civilization and did the building designs for the Oujé-Bougoumou community of the James Bay Cree. This work won the “We the People” United Nations Community Award. He designed the Neeginan Centre recently opened in Winnipeg and is working on the new building for the Saskatchewan Indian Federated College.

Bohlken, Robert L. and James C. Keck. “An Experience in Territorial Social Compensation: Half Breed Tract, Nebraska Territory.” *Studies, Northwest Missouri State University*, Vol. 34, No. 1, 1973.

Bohnet, Gary, and the Métis Nation of the Northwest Territories. *Constitutional Briefs 1992*. Yellowknife: Northwest Territories Métis Nation, 1992.

Boileau, Gilles (Éditeur). *Louis Riel et les troubles du Nord-Ouest: de la Rivière-Rouge à Batoche*. Montréal: Éditions du Méridien, 2000.

Boisvert, David A. *Forms of Aboriginal Self-Government*. Kingston, Ontario: Institute of Intergovernmental Relations, Queen's University, 1985.

_____. *A Human Resources Development Plan for the Métis Nation*. Ottawa: Métis National Council, 1995.

_____. *The Housing Needs of the Métis People*. Prepared for the Métis National Council. Ottawa: Canada Mortgage and Housing, 1996.

Boisvert, David, and Kieth Turnbull. "Who are the Métis?" *Studies in Political Economy*, No. 18, 1985: 107-147.

This monograph leads us through Métis origins, Canadian Confederation and the subsequent dispossession of the Métis, scrip and scrip land speculation, and finally the Métis diaspora after the resistance of 1885. Their conclusion contains a short discussion of the problems entailed in identifying Métis people for the purposes of Section 35 of the Canadian Constitution.

_____. "Who are the Métis?" In Joe Sawchuk (Editor): *Readings in Aboriginal Studies, Volume 2: Identities and State Structures*. Brandon, Manitoba: Bearpaw Publishing, 1992: 108-141.

Bolt, Carol. *Buffalo Jump; Gabe; Red Emma*. Toronto: Play-Wrights Coop, 1976.

This is a collection of three plays, which centre on Gabriel Dumont and Louis Riel's relationship.

Bolton, David. "The Red River Jig." *Manitoba Pageant*, 10 (3), 1965.

Bone, Robert M. "Accessibility and Development of Métis Communities in Northern Saskatchewan." *The Canadian Geographer*, Vol. 30 (1), 1986.

The authors examine the income and socio-economic data from accessible and remote rural communities in Saskatchewan. The most important finding of this study was that greater road access does not result in higher annual wage incomes.

Bone, Robert M. and Milford B. Green. "Housing Assistance and Maintenance for the Métis in Northern Saskatchewan." *Canadian Public Policy*, 9 (4), 1983: 476-486.

_____. "Jobs and Access – A Northern Dilemma." *Journal of Canadian Studies*, Vol. 18 (3), 1983: 90-101.

Development strategies for Northern Canada have powerful implications for Native people and their way of life. Much of the concern about northern development has centred on the impact of the wage economy. While most recognized that the need for cash income to satisfy the needs of urban Natives can best be met by wage income. Opinions expressed at the public hearings of the Mackenzie Valley Pipeline and the Norman Wells Oil Development and Pipeline Project focused on the rate of development, and the capacity of Native society to adjust to the changes associated with a modern wage economy. In this paper, the importance of wage employment in thirty-two accessible and remote Métis communities in Northern Saskatchewan is examined. Dependence on wage employment was found to vary consonant with participation in the traditional Native economy.

Borden, Adrienne and Steve Coyote. "The Smudging Ceremony." *Shamans Drum*, Spring 1987: 55-56.

This article discusses smudging and the four lead medicines of Native people, tobacco, cedar, sage and sweetgrass.

Boreskie, T. *The Reverend Griffith Owen Corbet*. Winnipeg: Manitoba Historic Resources Branch, 1984.

Borlase, Tim. *The Labrador Settlers, Métis and Kablunângajuit*. Happy Valley – Goose Bay, Labrador: Labrador East Integrated School Board, 1994.

This is a student textbook developed for the Labrador East Integrated School Board. In Labrador, mixed-blood people of Aboriginal and European heritage are referred to as Settlers, Liveyeres, Métis and Kablunângajuit. The latter are European-Inuit mixed-bloods that by ancestry and place of birth are eligible to be members of the Labrador Inuit Association. This interesting book contains many Elder's stories and student study exercises.

Borrows, John. "Domesticating Doctrines: Aboriginal and Treaty Rights, and the Response to the Royal Commission on Aboriginal Peoples." *Building the Momentum: A Conference on Implementing the Recommendations of the Royal Commission on Aboriginal Peoples*. Toronto: Indigenous Bar Association et al., April 22-24, 1999.

Métis land and resource issues are discussed in Sec-

tion IV (pp. 44-47) of this paper.

Bostrom, Harvey. *Government Policies and Programs Relating to People of Indian Ancestry in Manitoba*. Montreal: Institute for Research on Public Policy, 1984.

Harvey Bostrom, a Métis from Manigotogan, Manitoba, is a former member of the Manitoba Legislative Assembly and is currently Director of the Manitoba Aboriginal Affairs Secretariat.

_____. *Summary of Self-Government Arrangements in Aboriginal Communities*. Winnipeg: Manitoba Department of Northern Affairs, Native Affairs Secretariat, December 1, 1989.

Botkin, Alex C. "The John Brown of the Half Breeds." *Rocky Mountain Magazine*, Vol. 1 (1), September 1900.

Boteler, Bette. "The Relationship Between the Conceptual Outlooks and the Linguistic Description of Disease and its Treatment among the Chippewa and/or Cree Indians of the Turtle Mountain Reservation." Grand Forks, North Dakota: M.A. Thesis, University of North Dakota, 1971.

The goal of this study was to determine the relationship between conceptual outlooks and the linguistic description of disease and its treatment among the Chippewa-Cree Métis of the Turtle Mountain area of North Dakota. The informants used for this study were largely Métis.

The study includes an examination of the tribal beliefs and environmental factors, which have influenced the formation of concepts concerning disease and its treatment. The investigation focuses on the medical concepts of people of multiple ethnic origin. This is one of the few known studies of the syncretic nature of Métis medical practices. The names of the herbs used are often given in the three languages common in Turtle Mountain (Michif, Ojibwa and Cree). Two main types of treatments are discussed, the use of herbal remedies, and cures involving a supernatural element.

Boulton, Charles Arkell. *Reminiscences of the North-West Rebellions. With a Record of the Raising of Her Majesty's 100th Regiment in Canada and a Chapter on Canadian Social and Political Life*. Toronto: The Grip Printing and Publishing Company, 1886.

Boulton was a graduate of Upper Canada College following which he obtained a commission in the 100th

Regiment. As a civilian he homesteaded in western Manitoba and was a founder of the town of Russell. In 1889, he was appointed to the Canadian Senate. The 1886 book contains lists of soldiers and the military dispatches which have been excluded in later reprints.

Boulton, Charles Arkell, Heather Robertson (Editor). *Reminiscences of the North-West Rebellions*. Toronto: James Lorimer & Co., 1985.

This edited first hand account of Major Boulton reveals that he held the British Imperialist and expansionist attitudes of his day. The first quarter of the book deals with the Resistance of 1869-70 and the last three-quarters concerns the 1885 Resistance.

_____. *I Fought Riel: A Military Memoir*. Toronto: James Lorimer & Company, Publishers, 1985.

Bourgeault, Ron. "Metis History." *New Breed Journal*, (Series) 1982: Vol. 13 (8): 20-22; Vol. 13 (9): 26-28; Vol. 13 (10): 32-34; Vol. 13 (12): 14-16, 18-20; 1983: Vol. 14 (2): 17-19; 21, Vol. 14 (5): 18-19; Vol. 14 (8), 1983: 18-19.

Métis sociologist Ron Bourgeault currently teaches at the Saskatchewan Indian Federated College in Regina.

_____. "The Indians, the Métis and the Fur Trade: Class, Sexism and Racism in the Transition from 'Communism' to Capitalism." *Studies in Political Economy*, 12, 1983: 45-80.

_____. "The Development of Capitalism and the Subjugation of Native Women in Northern Canada." *Alternate-Routes*, Vol. 6, 1983: 209-240.

_____. "Women in Egalitarian Society." *The New Breed Journal*, January-April 1983: 3-8.

_____. "The Struggle Against British Colonialism and Imperialism: 1821-1870." *New Breed* (Series), Vol. 15 (10-12) and Vol. 16, (1-7), 1984-85.

This series of articles looks at the beginnings of the class and national liberation struggle at Red River. The nature of British colonialism and the fur trade began to create both class-consciousness and nationalism in the early 1800s. This first emerged with the reaction of the working class Métis and Indian trappers, buffalo hunters and wage workers and the middle class petty traders to the rules set up in Rupert's Land around the production and exportation of fur. In the 1840s, calls for economic reform started to take a political direction and became a political struggle for self-governance and democracy.

Bourgeault gives a particularly good description and analysis of lower, middle and upper class alignments and motivations during the late 1860s. He describes the political position of Métis leader James Ross and how this differed from the approach taken by Louis Riel. He also relates the little known story of the relationship of the International Financial Society activities to what was happening economically in Western Canada.

“Class, Race and Gender, Political Economy and the Fur Trade.” Regina: M.A. Thesis, University of Regina, 1986.

“Race and Class under Mercantilism: Indigenous People in 19th Century Canada.” In B.S. Bolaria and P.S. Li (Editors): *Racial Oppression in Canada*, 2nd edition. Toronto: Garamond Press, 1988: 41-70.

Bourgeault reviews how racial oppression, and racism as an ideology, is integral to capitalist development. Using the Métis as an example he focuses on how historically created race divisions supported capitalism. The Métis were involved in capitalist relations as wage labourers later moving into what he characterizes as “peripheral capitalism” as a commercial class or merchant bourgeoisie. This system also destroyed the autonomy of Native women resulting in their dependency upon men, European men, in the colonial context.

“The Struggle of Class and Nation: The Canadian Fur Trade, 1670’s to 1870.” *Alternate-Routes*, Vol. 8, 1988: 144-152.

“Race, Class and Gender: Colonial Domination of Indian Women.” In Jesse Vorst et al. (Editors): *Race, Class, Gender: Bonds and Barriers*. Toronto: Garamond, 1989.

“Race, Class and Gender: Colonial Domination of Indian Women.” In O. McKague (Editor): *Racism in Canada*. Saskatoon: Fifth House, 1991: 129-150.

“The Struggle for Class and Nation: The Origin of the Métis in Canada and the National Question.” In Ron Bourgeault, Dave Broad, Lorne Brown and Lori Foster. (Editors): *1492-1992: Five Centuries of Imperialism and Resistance. Socialist Studies, Vol. 8*. Winnipeg: Society for Socialist Studies/Fernwood Publishing, 1992: 153-188.

According to Bourgeault, the imperialist expansion of capitalism from Western Europe, together with colonial aggression, destroyed the autonomous national develop-

ment of many societies of which the Métis Nation was just one example. Under capitalism, the class struggle between the exploiting and the exploited classes is inter-linked with the economic law of value. Even if Métis independence (self-determination, political and economic autonomy) were to come about, the Métis Nation must still come to terms with the class contradictions of capitalism. In this article, Bourgeault addresses the national question of the Métis people of western and northern Canada. He concludes with a quote from Jim Brady:

My experience has convinced me that there will never be any change unless ... (we) ruthlessly uproot every last vestige of colonialism to which the native has been subjected.

I have always felt that ... the Métis rebellions were ... actually an expression of a national liberation movement. Basically it didn’t differ the least from the national movements against colonialism that we are familiar with in the last twenty or thirty years in Asia and Africa and the Arab world. (p. 175)

“The Origin and National Struggles of the Métis in Western Canada.” In William J. Furdell (Editor): *Proceedings of the University of Great Falls International Conference on the Métis People of Canada and the United States*. Great Falls, Montana: University of Great Falls, 1996: 17-54.

In this presentation, Bourgeault focuses on the underlying economic and social forces which caused the Métis to see themselves as a nationality. In the Marxist tradition, he views a ruling class as central to the concept of nation. A class struggle involving “insurgent classes” composed of radical Métis intelligentsia, a marginal commercial class, and allied Métis labourers resulted in the fusion of these diverse elements into a single “Métis” nationality.

Bourgeault, Ron, Dave Broad, Lorne Brown and Lori Foster (Editors): *1492-1992: Five Centuries of Imperialism and Resistance. Socialist Studies, Vol. 8*. Winnipeg: Society for Socialist Studies/Fernwood Publishing, 1992.

Bourret, Françoise and Lucie Lavigne. *Le Fléché, L’art du tissage au doigt*. Montréal: Les éditions de L’Homme, 1973.

Boutin, Louis. “Saint-Joseph et les Métis du Manitoba.” *Les Cloches de Saint-Boniface*, LVI, 1957: 62-64.

Bouvier, Bob, Carlos Daigneault, Dwayne Desjarlais, Lillian McLean, Jolene Roy and Marie Symes-

Grehan. *Ile à La Crosse Community Study for the Royal Commission on Aboriginal Peoples: Governance Study*. Ile à La Crosse, Saskatchewan: Guiding Committee, October 1993.

_____. "Language, Chapter V." In *Ile à La Crosse Community Study for the Royal Commission on Aboriginal Peoples: Governance Study*. Ile à La Crosse, Saskatchewan: Guiding Committee, October 1993: 69-89.

For this chapter, the research staff administered a Cree-Michif Language Questionnaire in the community, 202 responses were received, of which 152 were Métis. They answered questions on the importance of language, ideas to enhance language retention, whether Cree-Michif should be taught K to 12, and whether an adult language program should be available. The latter two questions were answered 89% and 90% in the affirmative. The local community had numerous unique and interesting ideas for promotion of language retention.

Bouvier, Rita E. *Blueberry Clouds*. Saskatoon: Thistle-down Press, 1999.

Métis poet and educator Rita Bouvier has participated on the Board of the Gabriel Dumont Institute and currently works for the Saskatchewan Teachers Federation. Many of her poems are based on stories handed down by her grandfather. Cree and Michif words are used in her poetry to capture the meanings and feelings.

Bouvier Vye. "York Boats." *New Breed Journal*, Vol. 13 (7), 1982: 10-11.

_____. "Our War Veterans." *New Breed Journal*, Vol. 13 (10), 1982: 21-22.

_____. "Catherine Daigneault." *New Breed Journal*, Vol. 14 (2/3), 1983: 21.

Bouvier, Vye and Christel Barber. "1885: Women in the Resistance." *New Breed*, July 1984: 15-18.

Bowerbank, Sylvia and Dolores Nawagesic Wawia. "Literature and Criticism by Native and Métis Women in Canada." *Feminist Studies*, Vol. 20 (3), 1994: 565-581.

Bowsfield, Hartwell. "The Buffalo." *Manitoba Pageant*, 10 (3), 1965.

_____. "Louis Riel's Letter to President Grant 1875." *Saskatchewan History*, Vol. 21, 1968: 67-75.

_____. *Louis Riel: Rebel of the Western Frontier or Victim of Politics and Prejudice?* Toronto: Copp Clark Publishing Co., 1969.

This book of readings contains seventy-two essays made up of a combination of editorials from the Montreal and Toronto Press, House of Commons Debates, correspondence to and from the Prime Minister, journal articles and other writings from noteworthy historians. The contrasting viewpoints presented makes for interesting reading. Bowsfield attempts to give a balanced view of Riel as implied from the book's title.

_____. *Louis Riel: The Rebel and the Hero*. Toronto: Oxford University Press, 1971.

Louis Riel's life is recounted, with particular emphasis on political activities and his role as a leader of the Métis people. This is a quite condensed history of Riel's life and death. The book contains fourteen maps and illustrations. Bowsfield is unwilling to conclude that Riel was merely a victim of Ontario politics. He concludes that Riel was fodder for the religious and racial prejudices of Canadian society of the day. Written for middle school and high school readers.

_____. "Jean-Baptiste Lépine." *Dictionary of Canadian Biography*, Vol. X (1871-1880). Toronto: University of Toronto Press, 1972: 439.

_____. "Norbert Parisien." *Dictionary of Canadian Biography*. Vol. IX, 1861-1870. Toronto: University of Toronto Press, 1976: 617-618.

_____. (Editor). *Louis Riel: Selected Readings*. Toronto: Copp Clark Pitman Ltd., 1988.

Boyd, Loree. *Spirit Moves: The Story of Six Generations of Native Women*. Novato, California: New World Library, 1996.

Métis author Loree Boyd recounts the survival of her family in the transition from traditional to modern life-style. Beginning in 1886, the author chronicles the struggles and spirituality of the women in her family as they overcame prejudice and suffering in an abusive society.

Boyer, Bob. "Allan Sapp." In Morgan Baillargeon and Leslie Tepper. *Legends of Our Times: Native Cowboy Life*. Seattle: The University of Washington Press, and Vancouver: University of British Columbia Press, 1998: 116-122.

Boyer profiles the artwork of Allen Sapp an internationally known Plains Nehiyaw painter from the Red

Pheasant Reserve in Saskatchewan.

_____. *Spiritual Landscapes: Recent Paintings by Bob Boyer*. Introduction by Janet Clark, curator, essay by Andrew Oko, guest curator. Thunder Bay, Ontario: Thunder Bay Art Gallery, 1999.

Métis artist Bob Boyer was the Head of the Indian Fine Arts Department at the Saskatchewan Federated Indian College in Regina, Saskatchewan and is an Associate Professor. He is an active curator; two recent projects include *Bob Boyer's Children's Collaborative Project* and *Kiskayetum: Allan Sapp, a Retrospective*. Boyer was born at St. Louis, Saskatchewan, and grew up at Prince Albert. He is a descendant of the Red River Métis at Portage La Prairie, Manitoba. His great-grandfather and great-uncle fought and died at Batoche during the 1885 Resistance. His work is held in the permanent collection of the National Gallery. See also Barbara Pritchard, "Case Study: Bob Boyer The Artist, Métis Painting, Photography, Drawing, Printmaking." Winnipeg: M.A. Thesis, University of Manitoba, 1998.

Brady, Jim. "Field Report on a Survey of Métis and Indian Households in Prince Albert, Saskatchewan 1960-61. With Some General Observations." In A.K. Davis et. al. (Editors): *A Northern Dilemma - Reference Papers*. Vol. II. Bellingham, Washington: Western Washington State College, 1967: 555-577.

Branconnier, Les W. "Jean Baptiste Branconnier." *Buffalo Trails and Tales*, Vol. XIII, June 1997: 8.

Brandon Friendship Centre. *Memories of Our Past, Growing Up in Southwestern Manitoba: Elders' Recollections*. Brandon, Manitoba: Brandon Friendship Centre, 1998.

Brasser, Ted J. "Métis Artisans: Their Teachers and Their Pupils." *The Beaver*, Outfit 306 (2) Autumn 1975: 52-57.

_____. *Bo'jou Neejee: Profiles of Canadian Indian Art*. Ottawa: National Museum of Man, the National Museums of Canada, 1976.

Brasser reviews the changes to the material culture of Indians and Métis as the fur trade centres moved westward. He includes photographic depictions of Sioux-Métis, Cree-Métis, Northwest Territories Métis and Red River Métis quill and beadwork styles. Of the floral decoration style he says:

In the hands of the Métis women the style acquired a quality rivalled only by that of the Huron in the East. Frequently emerging from the hearts or discs,

the bilaterally symmetrical plant designs consisted of fine, curving stems and sparsely distributed delicate leaves. Three such leaves together usually took the place of flowers at the extremities of the stems. Another characteristic feature was the large number of different colours used in a single composition without being garish. The impression of the style is that of sparkling delicacy (p. 47).

He also comments on the mislabelling of Métis design and craftwork:

Another pouch type developed among the Métis was the so-called "octopus" pouch, decorated with four long tabs at the bottom ... in museum collections they go under all sorts of tribal names, but their Métis origin is rarely recognized. The same is true for most other craftwork of the Red River Métis. Yet, these people made large quantities of highly decorated skin coats, pouches, moccasins and horse gear, which they traded all over the northern and central Plains.

_____. "In Search of Métis Art." In J. Peterson and J.S.H. Brown (Editors): *The New Peoples: Being and Becoming Métis in North America*. Winnipeg: University of Manitoba Press, 1985: 221-229.

Brasser reviews Métis art and its cultural significance. He traces the linkages of artistic materials to particular Métis communities and associated Catholic missions. He notes that Métis traders distributed the products of Métis artisans widely and that their artistic style became even more dispersed than the Métis people themselves. He points out that many museums have mislabelled this artwork under a variety of tribal names.

_____. "By the Power of Their Dreams: Artistic Traditions of the Northern Plains." In Glenbow-Alberta Institute, *The Spirit Sings: Artistic Traditions of Canada's First Peoples*. Calgary and Toronto: Glenbow Museum and McClelland and Stewart, 1987: 93-132.

Brawn, G.A. "An Analysis of the Determinants of Labour Mortality Among the Indians and Métis of Northern Manitoba." Winnipeg: M.A. Thesis, University of Manitoba, 1970.

Bray, Martha C. "Pierre Bottineau: Professional Guide." *North Dakota Quarterly*, Vol. 32, 1964: 29-37.

Bottineau, born at the Red River settlement, was the son of an Ojibway mother and French-Canadian voyageur father. He was a well-known guide for emigrants, traders

and land speculators. A county is named for him in North Dakota.

Brehaut, Harry Baker. "The Red River Cart and Trails, The Fur Trade." *Historical and Scientific Society of Manitoba*, Series III, No. 28, 1971/72: 5-35.

The author's research finds the first reference to a cart in the Red River Valley in the journal of Alexander Henry, the Younger in 1801. This first cart, with solid three-foot diameter wheels, was followed in 1802 by carts with dished, spoked wheels. Brehaut gives extensive detail on the building of carts as well as a schematic diagram. He also includes a map of the cart trails between St. Paul and the North West Territory. Comment is also made on the Hudson's Bay Company's water routes.

Briggs, Elizabeth. *Access to Ancestry: A Genealogical Resource Manual for Canadians Tracing Their Heritage*. Winnipeg: Westgarth Publishing, 1995.

Briggs, Elizabeth and Anne Morton. *Biographical Resources at the Hudson's Bay Company Archives: Volume One*. Winnipeg: Westgarth Publishing, 1996.

Britten, Thomas A. *American Indians in World War I: At Home and at War*. Albuquerque: University of New Mexico Press, 1997.

Brochet, J. "Mission-école de Camperville (Manitoba)." *Missions de la Congrégation des Missionnaires Oblats de Marie-Immaculée*, Vol. 57, 1923: 14-18.

Brogden, Mike E. *Criminalizing the One-and-a-Half Men: Law and Political Struggle in the Subjugation of the Métis*. Liverpool England: Unpublished paper, Liverpool Polytechnic, 1988.

_____. "Law and Criminal Labels: The Case of the French Métis in Western Canada." *Journal of Human Justice*, 1 (2), 1990.

_____. "Criminal Justice and Colonization." In S.W. Corrigan and L.J. Barkwell (Editors) *The Struggle for Recognition: Canadian Justice and the Métis Nation*. Winnipeg: Pemmican Publishers Inc., 1991: 1-6.

Mike Brogden teaches at Liverpool Polytechnic and is a recognized expert on British colonial policing models.

In this chapter, he indicates that in the second quarter of the nineteenth century, the Métis strove to legally obtain the right to economic self-reliance, or the legal authority to compete as traders with the Hudson's Bay

monopoly. In the late 1860s, on the Red River, and in all the small townships of the South Saskatchewan in the early 1870s, Métis communities practised a democratic legal tradition within legal cultures that emphasized representation, humanity and the principles of reparation and mediation. By the time of the Batoche Resistance in 1885 and the aftermath of that disaster, they were the target of a legal institution, the North West Mounted Police, that had created its own *raison d'être* through the marginalization and segregation of the Métis and other Aboriginal people of the Prairies.

_____. "The Rise and Fall of the Western Métis in the Criminal Justice Process." In S.W. Corrigan and L.J. Barkwell (Editors): *The Struggle for Recognition: Canadian Justice and the Métis Nation*. Winnipeg: Pemmican Publishers Inc., 1991: 39-68.

In this chapter, Brogden accomplishes three things. First, he shows that the claims of the Métis people against the authorities in the last half of the 1800s were often represented as challenges to the rule of law. Second, he argues that the corpus of criminal law used against the Métis people was imaginative, flexible and permissive. Thereby, the Métis people were defined as economic, political and social criminals, legal labels that reflected more the strategic imperatives of their opponents than any intrinsic characteristics of the Métis. Third, the legitimacy accorded to a particular body of law and its law enforcement machinery had little to do with the practices of the North West Mounted Police. Criminality was a social artefact.

Brooks, Martha. *Bone Dance*. Vancouver: Douglas & McIntyre, 1997.

The spirits of the ancestors haunts Métis teenagers, Lonny and Alexandra as they confront the pain of life, loneliness and death in this juvenile fiction.

Bourret, François and Lucie Lavigne. *Le Fléchée, L'art du tissage au doigt*. Montréal: Les Éditions de L'Homme, 1973.

Brown, Alanna Kathleen. "Mourning Dove's Canadian Recovery Years, 1917-1919." In W. H. New (Editor): *Native Writers and Canadian Writing: Canadian Literature Special Issue*. Vancouver: University of British Columbia Press, 1990.

Brown, A.E. (Editor). *Papers read before the Historical and Scientific Society of Manitoba*. Series III, Number 28, 1971-72: 8-15.

Brown, Chester. *Louis Riel #1, #2, #3, #4* Montreal:

Drawn and Quarterly Publications, 1999-2000.

These are truly unique comic books. "Drawn in Brown's warm, cartoony style, the art sometimes seems at odds with the hard politics of the story. Brown's belief that the Métis got a raw deal is clear, while his facts are meticulously detailed in footnotes and a bibliography in the back of the first issue." (Shawn Conner, "Team Cartoon Canada: Rebel Rag." *The Globe and Mail*, October 9, 1999: C10) There are to be twelve comic books in this series.

Brown, D.H. "The Meaning of Treason in 1885." *Saskatchewan History*, 28 (2), 1975: 65-80.

This article examines the legal basis which led to Louis Riel being charged with treason. Brown exposes readers to a wide spectrum of legal opinion and thought about the charge of treason and raises the following questions. Was the charge of treason properly applicable to Riel's crime? Was it legal to lay such a charge against a citizen of the United States? Was the 1352 Statute of Treason's law in the Northwest Territories at the time of Riel's trial?

Brown, Jennifer S.H. "Half-breeds: The Entrenchment of a Racial Category in the Canadian Northwest Fur Trade." Paper presented at the *Central States Anthropological Society Meeting*. St. Louis, Missouri: Spring 1973.

_____ "A Demographic Transition in the Fur Trade Country: Family Sizes and Fertility of Company Officers and Country Wives, ca. 1759-1850." *The Western Canadian Journal of Anthropology*, Vol. 6, 1976: 66-71.

_____ "A Colony of Very Useful Hands." *The Beaver*, Outfit 307, 1977: 39-45.

Brown reviews the changing policies toward, and acceptance of Native-born offspring among Hudson's Bay Company staff starting at 1785.

_____ "Ultimate Respectability: Fur Trade Children in the 'Civilized World'." *The Beaver*, Winter 1977: 4-10.

_____ "James Settee and his Cree Tradition: An Indian Camp at the Mouth of Nelson River Hudsons Bay." In William Cowan (Editor): *Actes du Huitième Congrès des Algonquinistes*. Ottawa: Carleton University, 1977: 36-49.

In this article, Brown reprints Settee's account of an

1823 gathering at which his grandfather, called the Little Englishman, presided. Brown notes that Settee's solely Cree ancestry had been assumed, however this manuscript makes it clear that he, like his wife, was of mixed Cree and British descent. Also see, L.H. Thomas: "James Settee." In *Dictionary of Canadian Biography*. Vol. XIII, 1901-1910. Toronto: University of Toronto Press, 1994: 937-939.

_____ "Linguistic Solitudes in the Fur Trade: Some Changing Social Categories and Their Implications." In C.M. Judd and A.J. Ray (Editors): *Old Trails and New Directions: Papers of the Third North American Fur Trade Conference*. Toronto: 1980.

_____ "William Lucas Hardisty." In *Dictionary of Canadian Biography*, Vol. XI (1871-1880). Toronto: University of Toronto Press, 1982: 384-385.

Hardisty was the son of a Chief Factor of the Hudson's Bay Company (also Richard) and Margaret Sutherland (a Métis). His brother was Senator Richard Charles Hardisty. After education at the Red River Academy, he too entered the service of HBC. Until retirement he was Chief Factor of the Mackenzie District. He was author of "The Loucheux Indians." (Washington: Smithsonian Institute *Annual Report*, 1866: 311-320.) For many years he collected specimens for the Smithsonian.

_____ "Children of the Early Fur Trades." In Joy Parr (Editor): *Childhood and Family in Canadian History*. Toronto: McClelland and Stewart Ltd., 1982.

_____ "Women as Centre and Symbol in the Emergence of Métis Communities." *Canadian Journal of Native Studies*, 3, (1), 1983: 39-46.

Brown maintains that Métis life was characterized by a matriarchal organization since daughters were more likely than sons to remain in the Northwest, marry there, and became the main contributors to the rapid growth of the Métis population.

_____ "Charles Thomas Isham." In *Dictionary of Canadian Biography*, Vol. V (1801-1820). Toronto: University of Toronto Press, 1983: 450-451.

_____ "William Richards." *Dictionary of Canadian Biography*, Vol. V (1801-1820). Toronto: University of Toronto Press, 1983: 711-712.

_____ "The Presbyterian Métis of Gabriel Street, Montreal." In Jacqueline Peterson, and Jennifer S.H. Brown (Editors). *The New Peoples: Being and*

Becoming Métis in North America. Winnipeg: University of Manitoba Press, 1985.

Brown uses the St. Gabriel Street Church Registries to demonstrate the centrifugal forces which came to bear on Métis families born to fur-trade unions. The Anglophone fathers made selective decisions on whom to send or bring to Montréal for Euro-Canadian education and/or assimilation. By a two to one margin sons were selected over daughters. This was an impediment to Métis identity building since many of these children remained in Central Canada. Others, such as Cuthbert Grant, returned to the Prairie West.

_____ "People of Myth, People of History: A Look at Recent Writing on the Métis." *Acadiensis*, 17, no. 1, 1987.

In this essay, Brown reviews the recent literature regarding Métis identity and the various characterizations of *Metisism* in the Canadian West over time. She then reviews studies of Métis community history and Métis art. She comes to the same conclusion as Robert K. Thomas (1985), that a broader perspective and comparative overview with similar cultures is necessary and that on the whole Métis historiography has been too inward looking. Inexplicably, she makes no comment about the lack of Métis historians, academics or writers.

_____ "The Métis: Genesis and Rebirth." In Bruce A. Cox (Editor): *Native People, Native Lands*. Ottawa: Carleton University Press, 1988: 136-147.

_____ "Métis, Halfbreeds, and Other Real People: Challenging Cultures and Categories." *History Teacher*, Vol. 27 (1), 1993: 19-26.

This essay examines the absence of Métis people from most of the scholarly histories of the North American West. Ethnologists had written about the Métis in the 1800s, but it wasn't until the 1980s that historical examination of Métis history, culture and character began.

_____ "Fur Trade as Centrifuge: Family Dispersal and Offspring Identity in Two Company Contexts." In Raymond J. DeMallie and Alfonso Ortiz (Editors): *North American Indian Anthropology*. Norman, Oklahoma: University of Oklahoma Press, 1994: 197-219.

_____ *Strangers in Blood: Fur Trade Company Families in Indian Country*. Vancouver: University of British Columbia Press, 1980. Reprinted 1996.

Brown, Jennifer S.H. and Robert Brightman (Editors):

'The Orders of the Dreamed': George Nelson on Cree and Northern Ojibwa Religion and Myth, 1823. Winnipeg: University of Manitoba Press, 1988.

Brown, Jennifer and Peter C. Newman. "Newman's Company of Adventurers In Two Solitudes: A Look at Reviews and Responses," "Response by Peter C. Newman to Jennifer Brown." *Canadian Historical Review*, Vol. 67 (4), 1986: 562-578.

Historical polemics make for interesting reading, and Brown and Newman engaged in a timeless debate in Canadian historical writing: the duties of both the professional and popular historians to the reading public. Brown castigates Newman for using such racist and sexist terms as "bits of brown" to describe Aboriginal women involved in the fur trade. Further, she argues that Newman played into popular stereotypes by using these terms which, other than the "bits of brown" reference does not exist anywhere in the fur trade record. Newman retorts that he did not use these terms to denigrate fur trade women, and argued further that many Aboriginal groups supported his conclusions and therefore was not offensive to Aboriginal people. Brown further criticizes other reviewers of the book for their indolent reviews, which were extremely praiseworthy, but short on criticism.

Brown, Jennifer S.H. and Elizabeth Vibert (Editors). *Reading Beyond Words: Contexts for Native History*. Peterborough, Ontario: Broadview Press, 1996.

Browne, Nancy. *French, Native and Métis Canadian Music for Schools*. Regina: Research Centre, Saskatchewan School Trustees Association, 1990.

Bruce, Sharon G. "Prevalence, Risk Factors and Impact of Diabetes Among Western Canadian Métis." Winnipeg: Ph.D. Thesis, University of Manitoba, 1999.

_____ "The Impact of Diabetes Mellitus Among the Métis of Western Canada." *Ethnicity and Health*, Vol. 5 (1), 2000: 47-57.

Based on Bruce's doctoral dissertation, this is the first study to report on the effects of diabetes on the lives of the Métis. The prevalence of diabetes in the Métis population of Western Canada (6.1%) is twice the rate of the western Canadian general population (3%). This study found significant co-morbidity. Métis with diabetes were almost three times as likely to report hypertension and heart problems and twice as likely to report sight impairments than were those without diabetes.

“Prevalence and Determinants of Diabetes Mellitus Among the Métis of Western Canada.” *American Journal of Human Biology*, Vol. 12, 2000: 542-551.

This study establishes diabetes as a significant problem among the Métis. The prevalence for Métis (6.1%) is nearly as high as that reported for North American First Nation’s people (7%), and twice the general rate for Canada. Diabetes in this population was significantly associated with the factors of age, sex, obesity and level of education.

Bruchac, Joseph. “Whatever is Really Yours: An Interview with Louise Erdrich.” In Joseph Bruchac (Editor): *Survival This Way: Interviews with Native American Poets*. Tucson: University of Arizona Press, 1987: 73-86.

Brydon, Anne and Sandra Niessen. *Consuming Fashion: Adorning the Transnational Body*. Oxford: Berg, 1998.

Buck, Ruth Matheson and Edward Ahenakew. “Tanning Hides.” *The Beaver*, Outfit 303 (1), 1972: 46-48.

The traditional methods of preparing, tanning and softening hides are described in this article. The hand-made utensils for doing this work are also pictured.

Buckley, Helen, J.E.M. Kew and John B. Hawley. *The Indians and Métis of Northern Saskatchewan*. Saskatoon: Centre for Community Studies, 1963.

Buffie, Erna. *Fort Ellice Personnel*. Winnipeg: Manitoba Historic Resources Branch, 1975.

Bumsted, J.M. “The “Mahdi” of Western Canada? Louis Riel and his Papers.” *Beaver*, 67 (4), 1987: 47-54.

“Crisis at Red River.” *The Beaver*, June-July, 1995: 23-34.

In this essay, Bumsted describes how a Métis resistance led to the founding of Manitoba. The article is a useful supplement to his book, *The Red River Rebellion*. (Winnipeg: Watson and Dwyer Limited, 1996). Bumsted goes into great detail about Thomas Scott’s execution, and the negotiations leading to Manitoba’s entrance into Confederation. Bumsted aptly and succinctly uses a quote from Macdonald himself to demonstrate the Conservative’s Métis policy in 1869-70. “These impulsive half-breeds have got spoilt by the émeute (riot) and must be kept down by a strong hand until they are swamped by the influx of settlers”. (p. 30)

The Red River Rebellion. Winnipeg: Watson & Dwyer, 1996.

This book provides a narrative of the dramatic events at Red River in 1869-70. Bumsted makes the point that Riel and his lieutenants had to cope with substantial opposition from within the Métis community.

“The Trial of Ambroise Lépine.” *The Beaver*, 77 (2), 1997: 9-19.

Ambroise-Didyme Lépine was Adjutant General of Riel’s 1869-70 Provisional Government, which wanted to ensure that the Métis and Country-Born residents of Red River had a say in planning the territories’ transfer to the Dominion of Canada. A Provisional Government court martial of Thomas Scott, a fervent Protestant opponent, sentenced him to death and he was shot. Ambroise Lépine presided over the jury at this trial and was later tried and convicted for Scott’s “murder.” Lépine was sentenced to death but the federal government granted him amnesty to take effect after five years banishment from the country.

Fur Trade Wars: The Founding of Western Canada. Winnipeg: Great Plains Publications, 1999.

This book is the follow-up to *The Red River Rebellion* (1996). This second volume in a planned trilogy on the Red River Settlement covers the years 1811-1821.

Bumsted has once again written a popular account of a seminal event in Western-Canadian history. This time he analyses the fur trade wars between the Hudson’s Bay Company (HBC) and the Montréal-based North-West Company (NWC) during the 1800s and 1810s. Like Bumsted’s recent treatment of the Red River Resistance, *The Red River Rebellion* (1996, Watson and Dwyer), this book has no end notes, deeply delves into a descriptive and chronological narrative and contains some glaring errors in terminology. For instance, Bumsted refers to the Métis almost excessively as “mixed-bloods.” Interestingly, Indians are given the modern and politically correct moniker “First Nations,” and are also called “Aboriginal(s),” a term which Bumsted never applies to the Métis. Of course, Métis people have always considered themselves to be Aboriginal and Section 35(2) of the 1982 *Constitution Act* refers to Indians, Inuit and Métis as being Canada’s Aboriginal peoples. It is truly amazing that much of Canada’s intelligentsia make such simple, but highly problematic semantic choices, especially since this book and other popular histories of the fur trade by such authors as Peter C. Newman have wide-reading audiences. (*Company of Adventurers*, Markham: Penguin Books, 1985, *Ceasars of the Wilderness*. Markham: Pen-

guin Books, 1987 and *Merchant Princes*. Markham: Penguin Books Limited, 1991).

Bumsted's thesis is simply that the high-minded ideals of Lord Selkirk were frustrated by the war between the two fur trading giants and their human agents, and that peace between the two came as a result of combatant fatigue and Selkirk's premature death. The only hero in this drama is Lord Selkirk, albeit a slightly pathetic one. Bumsted sincerely believes that Selkirk – while ruthless, arrogant and determined – was a great humanitarian who struggled and eventually gave up his fortune, status and life to ensure that his fledgling colony in the Red River region survived. Ironically, after he died in 1819 the two fur trade companies, which waged war in the Northwest interior of the continent for a generation, earnestly began to negotiate a merger. Bumsted notes, rather ironically, that George Simpson ran the newly amalgamated HBC on the NWC pattern of limited European settlement of the Prairie West and coercion of Aboriginal peoples, if necessary.

Bumsted argues that there were no real villains in the fur trade wars, only inept and over-zealous followers of the HBC or NWC camps. For instance, Miles Macdonell, the impetuous governor of Assiniboia, angered the NWC and the Métis by his heavy-handed belligerence, most notably for his infamous "Pemmican Proclamation," which attempted to prevent the Métis from exporting pemmican out of the Red River region. (Strangely, Bumsted calls Macdonnell "Miles" throughout his text – the only person he calls by first name).

Bumsted extends this thesis of non-culpability to the events of Seven Oaks, arguably one of the most controversial events in Canadian history. Bumsted contends that the Battle of Seven Oaks, on June 19, 1816, was a "(s)pontaneous eruption of violence between two armed forces emotionally prepared for trouble, rather than an act of mass murder" (p.149). Furthermore, he asserts that the Métis did not take part in the post-battle slaughter and mutilation of the bodies of the Selkirk Settlers.

This is somewhat of a departure in the historiography. For example, the historian Lye Dick argues that it was a long-held belief in Canadian historical writing that Seven Oaks was a "massacre," perpetrated by the NWC's "blood thirsty" and "savage" Métis henchmen. ("The Seven Oaks Incident and the Construction of a Historical Tradition, 1816-1970," *Journal of the Canadian Historical Association*, Vol. 2, 1991: 91-113.) Bumsted maintains that the Métis at Seven Oaks were active agents in their actions and not NWC puppets. By contrast, Peter C. Newsman argued, in his recent CTV history of the HBC, that the Nor'Westors "massacred" the Selkirk settlers. (Incredulously, the actor who narrated Métis leader Cuthbert Grant in this "docuhistory" had a Highland Scots accent!)

In many respects this is a good book. Unfortunately, it does not elucidate much new information about the fur trade, nor of its constituents. While the Métis are portrayed as having agency, they are given only a marginal place in Bumsted's narrative, as are other Nor'Westors. Researchers will make use of the primary documents in its appendices; however, Native Studies and Canadian History students, in need of a quick overview of the fur trade wars, will avoid this book. For a better understanding of the fur trade wars between the Hudson's Bay Company and the North-West Company, we would recommend Gerald Friesen's excellent survey of Western-Canadian history, *The Canadian Prairies*. (Toronto: University of Toronto Press, 1985), and Harold Innis' dated classic, *The Fur Trade In Canada* (Toronto: University of Toronto Press, 1998. Reprint. Originally printed in 1930).

Burger, Albert. "Building a Birch-Bark Canoe." *The Beaver*, Outfit 304 (1), 1973: 50-53.

Martin and Marie Auger, a Métis couple from Wabasca, Alberta, demonstrate the five-week task of building a canoe using traditional Cree methods.

_____ "Rose Auger: Medicine Woman." *New Breed Journal*, Vol. 14 (2/3), 1983: 20.

Burett, Deborah. "Jim Logan." In Roger Matuz (Editor): *Native North American Artists*. Toronto: St. James Press, 1998: 315-318.

Burett gives a brief biography and overview of the works of Métis painter and mixed media artist Jim Logan. Logan is a founding member and captain of the Métis Art Council and former co-chair of the Society of Canadian Artists of Native Ancestry. Logan views himself as a social commentator painting Native society in relation to the mainstream. "The goal I have as an artist (is) to raise the conscience of mainstream Canadian society to the situation of Aboriginal peoples in our country... the human family has been a divided family for a long time, my hope is that my paintings are 'successful' paintings each being little stones in the bridge of understanding between two peoples" (artists statement on the Bearclaw Gallery website).

Burgess, J.A. "Snowshoes." *The Beaver*, March 1941: 24-28.

Burley, David V. "Flaked Stone Technology and the 1870s Hivernant Métis: A Question of Context." *Canadian Journal of Archaeology*, Vol. 13, 1989: 151-163.

_____ "Function, Meaning and Context: Ambigui-

ties in Ceramic Use by the Hivernant Métis of the Northwestern Plains.” *Historical Archaeology*, Vol. 23 (1), 1989: 97-106.

Burley, David V., J. Scott Hamilton and Knut R. Fladmark. *Prophecy of the Swan: The Upper Peace River Fur Trade of 1794-1823*. Vancouver: University of British Columbia, 1996.

The authors review the archaeological record uncovered in the Peace River valley, supplanted by the journal entries of the company’s fur trade clerks. The Appendices include transcriptions of the St. Johns and Rocky Mountain Fort journals.

Burley, David V. and Gayel A. Horsfall. “Vernacular Houses and Farmsteads of the Canadian Métis.” *Journal of Cultural Geography*, Vol. 10 (1), 1989: 19-33.

A survey of Métis farmsteads along the South Saskatchewan River provides the data to define a typical Métis vernacular house type and farmstead plan. This then provides insight into Métis history, social organization and communal values.

Burley, David V., Gayel A. Horsfall, and John D. Brandon. *Structural Considerations of Métis Ethnicity: An Archaeological, Architectural, and Historical Study*. Vermillion, South Dakota: University of South Dakota Press, 1992.

Structural Considerations of Metis Ethnicity: An Archaeological, Architectural, and Historical Study, by David V. Burley, John D. Brandon, and Gayle A. Horsfall, is intended to examine “the archaeological correlates of ethnicity” for the Saskatchewan Métis. The reviewer finds that the strength of the book lies in its detailed survey data and in the questions it raises about ethnicity and its archaeological correlates. She states that its approach to Métis ethnicity is problematic, however. (Patricia McCormack, reviewer: *Canadian Historical Review*, Vol. 76, Dec. 1995: 692-694)

Burley, Edith I. “Work, Discipline and Conflict in the Hudson’s Bay Company 1770-1870.” Winnipeg: Ph.D. Thesis, University of Manitoba, 1993.

Servants of the Honourable Company: Work, Discipline and Conflict in the Hudson's Bay Company, 1770-1870. New York: Oxford University Press, 1997.

This informative volume is part of the well-known *Canadian Social History Series*. Burley provides readers

with an excellent social history which delineates each constituent component of the Hudson's Bay Company working class. Thus, we are informed about the Orcadians, the French-Canadian voyageurs, Sandwich Islanders (Hawaiians), Norwegians, Irishmen and Scots. Unfortunately, Aboriginal employees, the backbone of the post 1821 boat brigades, are barely mentioned. In particular, the Métis, the most recognizable product of the fur trade are given very short shrift.

Burley does not elucidate a better understanding of the Métis role in the fur trade. Nonetheless, she employs a very Indigenous theme to undergird her study: that of resistance. She argues that it was concerted Hudson’s Bay Company policy to pay its many servants as little as possible. The end results of this desire to maximize profits were endless job actions or “resistances” by the fur trade’s labouring classes. Burley argues that these resistances were local, and did not focus on strikes, but rather temporary work stoppages or other protest actions. It is here where Burley takes exception to Métis historian (and Marxist) Ron Bourgeault’s thesis that the strike of Métis boatmen at Portage La Loche (in present-day North-West Saskatchewan) in 1846 was indicative of the fur trade management-employee relations.

Ron Bourgeault has suggested that during the 1840s the ‘class interests of the Half-Breed working class were taking form’ and the voyageurs fought for a day of rest on Sunday, among other things. As a result ‘many a strike and mutiny occurred over this issue’. Unfortunately, his evidence consists of only one such incident in the summer of 1846 at Portage La Loche (pg. 161).

This material should be used in consultation with Ron Bourgeault’s work, especially “The Struggle of Class and Nation: The Canadian Fur Trade, 1670s to 1870” in *Alternate Routes*, Vol. 8, 1998, pp. 144-152, “The Indian, the Métis and the Fur Trade: Class, Sexism and Racism in the Transition from ‘Communism’ to Capitalism,” *Studies in Political Economy*, Vol. 12 (Fall 1983) or “Class, Race and Gender, Political Economy of the Fur Trade,” Regina: M. A. Thesis, University of Regina, 1986.

Burnip, Margaret. *References to Native and Métis People in the Fort Walsh Area, 1875-83*. Ottawa: Environment Canada, Parks Service, Microfiches Report Series 406, 1989.

Burpee, Lawrence J. “The North West Company.” *Canadian Historical Association Annual Report*, 1923: 25-38.

Burt, Larry W. “In a Crooked Piece of Time: The Dilemma of the Montana Cree and the Métis.” *Journal*

of *American Culture*, Vol. 9 (1), 1986: 45-52.

_____. "Nowhere Left to Go: Montana's Crees, Métis, and Chippewas and the Creation of Rocky Boy's Reservation." *Great Plains Quarterly*, 7 (3), 1987: 195-209.

Burtonshaw, G. *St. Boniface Records: Ancient Registers in St. Boniface 1825-1834*. Winnipeg: n.p., 1995.

_____. *Métis Surnames and Researcher Lists*. Winnipeg: n.p., 1996.

Byers, Daniel. "Mobilizing Canada: the National Resources Mobilization Act, The Department of National Defence and Compulsory Military Service in Canada, 1940-1945." *Journal of the Canadian Historical Association*, Vol. 7, 1996: 175-205.

Cadotte, Margaret R. *Cadotte Family History*. Winnipeg: Author, 1989.

Cairns, Alan C. *Citizens Plus: Aboriginal Peoples and the Canadian State*. Vancouver: University of British Columbia Press, 2000.

Alan Cairns, a political scientist, has analyzed the impact of *the Charter of Rights and Freedoms* on the Canadian psyche. In this volume he argues that both the assimilative approach and the self-government approach to accommodating social, political and economic considerations are flawed because they are each based on a denial of rights. In the assimilationist model, advocated largely by the Canadian Alliance Party, Aboriginal Nations will lose their distinctiveness. In the self-government model, as advocated by Aboriginal intellectuals, politicians and community people, a parallel system of government outside of the Canadian body politic will be created. In this model, Aboriginal Canadians will not share the same political institutions and will not be part of the Canadian community. Cairns argues that "self-government" can be implemented through accommodations in the existing political framework—without assimilation or creating a separate state—an approach which is very similar to that of the Liberal government. In essence, he calls for an integrationist model without assimilation, something that most Aboriginal Canadians do not support.

Callihoo, Victoria. "Early Life at St. Anne and St. Albert." *Alberta Historical Review*, November 1953: 21-26.

_____. "Our Buffalo Hunts." *Alberta Historical Review*, Vol. 8 (1), 1960: 24-25.

_____. "Early Life in Lac Ste. Anne and St. Albert in the 1870's." *The Pioneer West*, No. 2, 1970: 7-10.

Cameron, W. Bleasdel. "Clan McKay in the West." *The Beaver*, September 1944: 3-7.

Camp, Gregory Scott. "The Chippewa Transition from Woodland to Prairie, 1790-1820," *North Dakota History, Journal of the Northern Plains*, Vol. 51, No. 3, Summer 1984.

_____. *The Turtle Mountain Plains-Chippewas and Métis*. Ph.D. Thesis, Albuquerque, New Mexico: University of New Mexico, 1987.

This dissertation covers the history and struggle for survival of the Turtle Mountain people. Their fortunes were closely tied to the Canadian Métis, or mixed-bloods, and the American mixed-bloods. The development of a sense of Métis nationalism in the early to mid-nineteenth century caused problems for the less numerous Turtle Mountain "full-bloods" as well as the "Mechif" majority group. Negotiations with the U.S. government over their ten million-acre land claim were most difficult and took decades to resolve. Despite the negative impact of the agreement and the subsequent fee patent era, the people persisted and survived. The Turtle Mountain Reserve has the largest Michif-speaking population in North America and currently teaches this unique language in their community college.

_____. "Working Out Their Own Salvation: The Allotment of Land in Severalty and the Turtle Mountain Chippewa Band, 1879-1920." *American Indian Culture and Research Journal*, 14 (2), 1990: 19-38.

The creation of the Turtle Mountain Indian Reservation in 1883 allotted only two townships to the Chippewas and Métis. Despite the protests of the Turtle Mountain Tribal Council, the land allotment was never increased. Additionally, there was constant government pressure to reduce the number of people included on the tribal rolls. Allotment in severalty began in 1904, but all of the members could not be accommodated on the reservation, therefore, allotments were given from federal and public land in Montana and western North Dakota. After 1906, fee patents were issued and this resulted in the quick sale of Indian/Métis land to non-Natives. This resulted in the creation of a culture of government dependency.

_____. "Commerce and Conflict: A History of

Pembina, 1797-1895." *North Dakota History*, Vol. 60 (4), 1993: 22-33.

The first fur trading post was established at Pembina in 1797. This essay traces the community history from fur trade site to colony, river town, shipping centre, military outpost, and scene of international disputes. Pembina was a primarily Métis town. It hosted missionaries and explorers; it was also a staging centre for surveyors moving west. At its peak of activity it had over 500 residents and 40 permanent buildings.

Campbell, Glen. "The Political Poetry of Louis Riel: A Semiotic Study." *Canadian Poetry*, Vol.3, 1978: 14-25.

_____. "Teaching the Fables of Louis Riel." *Alberta Modern Language Journal*, Vol. 20, 1982: 5-16.

_____. "Les Chansons de Louis Riel." *La Revue Littéraire de l'Albert*, Vol. 1 (2), 1983.

_____. (Editor). *The Collected Writings of Louis Riel, Vol. 4 Poetry*. Edmonton: University of Alberta Press, 1985.

_____. "Dithyramb and Diatribe: The Polysemic Perception of the Métis in Louis Riel's Poetry." *Canadian Ethnic Studies*, Vol. 17 (2), 1985: 31-43.

_____. "Poetry: Riel's Emotional Catharsis." *Humanities Association of Canada Newsletter*, Vol. XIII (2), spring 1985.

_____. (Editor). Translated by Paul Savoie. *Selected Poetry of Louis Riel*. Don Mills, Ontario: Exile Editions Ltd., 1993.

Campbell, Maria. *Halfbreed*. New York: Saturday Review Press, 1973.

One of the most highly regarded works of Métis literature; this book can be found on the curricula of numerous Women's Studies, Native Studies and Canadian Literature courses. Recently, *The National Post* in an article, "The Best of the Century" (Saturday October 2, 1999, Section B4), chose this book for its list of the twenty Canadian books of the century. Campbell has made numerous contributions to magazines such as *Maclean's* and is the author of *The Red Dress*, a film released by the National Film board of Canada in 1997. She was recipient of a National Aboriginal Achievement Award in 1996.

This book was one of the first works to challenge existing stereotypes of Indigenous women. Campbell

writes of her experiences with discrimination and poverty while growing up as a Métis woman in Western Canada. Maria has served as Writer in Residence at the Banff School of Fine Arts and presently teaches Native Studies at the University of Saskatchewan.

_____. "Lessons of Defeat." *Macleans*, 86 (5), May 1973: 92-94.

This article is an excerpt from *Half-Breed*. Campbell talks about how it feels to be a Native person in a small town and the problems a minority person faces in the larger society.

_____. *Little Badger and the Fire Spirit*. Toronto: McClelland and Stewart, 1977.

Campbell relates that she wrote this children's book because her grandson wanted to know where we got fire (Campbell, 1991: 48).

_____. *People of the Buffalo: How the Plains Indians Lived*, Vancouver: J.J. Douglas, 1978.

This illustrated children's book features the life styles of the Plains Indians.

_____. *Riel's People: How the Métis Lived*. Vancouver: Douglas and McIntyre, 1978. Reprinted 1992.

An overview of Prairie Métis history for young adults, this well-written book presents the perseverance of Métis culture over the centuries, despite many devastating hardships. The book has beautiful pen and ink illustrations by David Maclagan.

Campbell introduces all the fundamentals to traditional Métis life; including Métis ethnogenesis, hunting and trapping, family life and structure, shelter, clothing, food, material goods and the events of the 1869-70 and 1885 Resistances. In the conclusion of her book, Campbell wrote the following of the Métis people's determination to persevere:

History calls them a defeated people, but the Métis do not feel defeated, and that is what is important. Today, as in the old days, they play their fiddles, sing, dance, and tell their children stories. They work hard, as they have always done. They do not mind when they are called Métis, half-breeds, mixed bloods, Canadians or *bois-brûlés*. They know who they are: "Ka tip aim soot chic" – the people who own themselves. (p. 46)

_____. "La Beau Sha Sho." *New Breed*, Vol. 13 (3),

1982: 18-19.

_____. (Editor). *Achimoona*. Saskatoon: Fifth House, 1985.

This well designed and interesting children's book contains eleven stories by Métis and Indian authors with sixteen full-page illustrations. The book features Métis writers Jordan Wheeler, Bernelda Wheeler, Priscilla Settee and Darlene Frenette. This book came out of one of the numerous writers' workshops that Maria Campbell coordinates.

_____. "Interview with Hartmut Lutz." In Hartmut Lutz, *Contemporary Challenges: Conversations with Canadian Native Authors*. Saskatoon: Fifth House Publishers, 1991: 41-66.

_____. "Jacob." In Linda Jaine (Editor): *Residential Schools: The Stolen Years*. Saskatoon: The University of Saskatchewan Press, 1993: 17-22.

_____. *Stories of the Road Allowance People*. Penticton, British Columbia: Theytus Books, 1995.

Campbell catches the rhythmic nuances of her northern Saskatchewan community in this collection of stories about ghosts, legends, priests, pain, pride, humour, and human foibles. She presents these stories in their original form by phonetically translating the accents of Métis storytellers into English. Sherry Farrell Racette illustrates each story with colorful paintings.

_____. "Jacob," and "Joseph's Justice." In Daniel D. Moses and Terry Goldie (Editors): *An Anthology of Canadian Native Literature in English*, Second Edition. Edon Mills, Ontario: Oxford University Press, 1998: 129-135, 136-144.

Campbell, Maria, Marie Humber Clements and Greg Daniels. *DraMetis: Three Plays by Metis Authors*. Penticton, British Columbia: Theytus Books Ltd., 2001.

Campbell, Maria and Linda Griffiths. *The Book of Jessica: A Theatrical Transformation*. Playwrights Canada Press, 1989.

Campbell, Marjorie. *The Nor' Westers: Fight for the Fur Trade*. Toronto: Macmillan of Canada Limited, 1974.

Campbell, Susan and Thomas Dapp. "Whose side Are you On?" *Left History*, Vol. 1 (2), 1993: 134-139.

Canada. "Report of Secretaries to the 'Convention of

Forty'"'; Appendix C, "List of Rights"; and Appendix D, "Revised List of Rights." 33 Victoria, Sessional Papers (No. 12), 1870.

_____. *Report of the Select Committee of the House of Commons on the Causes of the Difficulties in the North-West Territories in 1869-1870*. 8, app. 6, Testimony of Father Ritchot. Ottawa: 1874.

_____. "Detailed Report Upon All Claims to Land and Right to Participate in the North-West Half-Breed Grant." Ottawa: *Canada Sessional Papers*, Vol. 19, No. 8, 1886.

_____. *Report of the Queen vs. Louis Riel*. Ottawa: Queen's Printer, 1886.

_____. *Indian Treaties and Surrenders, Vol. I*. Ottawa: Brown and Chamberlin, 1891.

Of particular Métis interest is the Treaty No. 3, signed 12 September, 1875 Adhesion by the Half-Breeds of Rainy River and Lake, Rainy River District (pp. 308-309).

_____. *Achieving Justice: Today and Tomorrow: Conference Proceedings*. Whitehorse, Yukon: Department of Justice Canada, 1991.

_____. *Native Soldiers: Foreign Battlefields*. Ottawa: Veterans Affairs Canada, Minister of Supply and Services, 1993.

_____. *The Aboriginal Soldier After the Wars. Report of the Standing Senate Committee on Aboriginal Peoples*. Ottawa: The Senate of Canada, March 1995.

This paper, currently collecting dust on government shelves, made a number of key recommendations to both alleviate the poor social conditions which many Aboriginal veterans currently endure, and to provide them with both recognition and compensation for their sacrifice. While most of the paper discusses First Nation's veterans and their concerns, there was a conscious effort to include Métis speakers in this discussion (especially pages 14, 21 and 22). Vital Morin, a Métis veteran from Northwest Saskatchewan, provides a good summary of why many Métis veterans did not know of or apply for the benefits to which they were entitled. (p. 21). This paper is particularly useful in that it not only includes testimony from veterans, but also incorporates excerpts from scholarly studies and government documents.

_____. *Aboriginal Head Start Initiative: Program Principles and Guidelines*. Ottawa: Health Canada,

- Aboriginal Head Start, 1996.
- Canada. Canada Mortgage and Housing Corporation. *What We Heard: Report of the Rural and Native Housing Consultation Process*. Ottawa: Canada Mortgage and Housing Corporation, 1991.
- Canada. Department of Interior. Public Archives. Accounts Branch. "Scrip Registers and Ledgers, 1885-1924." Vols. 1754-1760.
- Canada. Department of Interior. Public Archives. Dominion Lands Administration (1821-1959), "Half-Breed File Series, 1885-1887." Vols. 170-236.
- Canada. Human Resources Development Canada. *Report on First Nations, Metis, Inuit and Non-status Peoples in Winnipeg's Urban Community*. Winnipeg: Human Resources Development Canada, November 1998.
- Canada. MacEwan Joint Métis-Government Committee. *Report of the MacEwan Joint Métis-Government Committee to Review the Métis Betterment Act and Regulations Order: Foundations for the Future*. MacEwan Joint Métis-Government Committee, 1984.
- Canada, Secretary of State, Native Women's Program. "Maria Campbell." In *Speaking Together: Canada's Native Women*. Toronto: The Hunter Rose Co., 1975: 60-61.
- _____. "Bertha Clark." In *Speaking Together: Canada's Native Women*. Toronto: The Hunter Rose Co., 1975: 62-63.
- _____. "Lena Gallup." In *Speaking Together: Canada's Native Women*. Toronto: The Hunter Rose Co., 1975: 64-65.
- _____. "Gloria George." In *Speaking Together: Canada's Native Women*. Toronto: The Hunter Rose Co., 1975: 66-67.
- _____. "Rita Guiboche." In *Speaking Together: Canada's Native Women*. Toronto: The Hunter Rose Co., 1975: 68-69.
- _____. "Vera Richards." In *Speaking Together: Canada's Native Women*. Toronto: The Hunter Rose Co., 1975: 70-71.
- Canada, and the Federation of Saskatchewan Indians. *Studies of Certain Aspects of the Justice System as They Relate to Indians in Saskatchewan*. Ottawa: 1985.
- Candler, Craig T. "Healing and Cultural Formation in a Bush Cree Community." Edmonton: M.A. Thesis, University of Alberta, 1999.
- This thesis is based on two years of fieldwork with the Cree and Métis community of Wabasa-Demarais in Alberta.
- Cannon, Aubrey. "Cultural and Historical Contexts of Fashion." In Anne Brydon and Sandra Niessen (Editors): *Consuming Fashion: Adorning the Transnational Body*. Oxford: Berg, 1998.
- Cansino, Barbara. "Bungi in Petersfield: An 81 Year Old Writes About the Red River Dialect." Winnipeg: *Winnipeg Free Press*, March 26, 1980.
- Card, B. Y., G. Hirabayashi and C. French. *The Métis in Alberta Society*. Edmonton: Alberta Tuberculosis Society, 1963.
- Cardinal, Douglas (Edited by George Melnyk). *Of the Spirit: Writings*. Edmonton: NeWest Press, 1977.
- Cardinal, Douglas and Jeanette Armstrong. *The Native Creative Process: A Collaborative Discourse Between Douglas Cardinal and Jeannette Armstrong*. Penticton, British Columbia: Theytus Books, 1991.
- In *The Native Creative Process*, Métis architect Douglas Cardinal and Okanagan author Jeanette Armstrong discuss their individual aesthetic visions as these have been shaped by their respective Native cultural backgrounds. Both artists insist on the power of art to shape reality and particularly the power of human creativity as defined by Native peoples to turn the world off of its current, extremely destructive course. (Catherine Rainwater, reviewer: *Canadian-Literature*. No. 149 Summer 1996: 170-173.)
- Douglas Cardinal designed the Museum of Canadian Civilization located in Hull and is holder of the Order of Canada. Cardinal and Okanagan Indian writer, sculptor and artist Jeanette Campbell, recount the spiritual underpinnings of their art and the artistic process. Alternate pages of this coffee-table style book contain the often-haunting photos of Greg Young-Ing.
- Cardinal, Phyllis and Dale Kipley. *Canada's People: The Métis*. Edmonton: Plains Publishing, 1987.
- This book focuses on the historical development of Métis society and on the contemporary Métis of Alberta.

It includes a teachers guide.

_____. *Canada's People: The Métis. Teachers Guide and Blackline Master Package*. Edmonton: Plains Publishing, 1988.

Carey, Henry. *History of Oregon*. Chicago: The Pioneer Historical Publishing Company, 1992.

Carey, Miriam. "The Role of W.H. Jackson in the North-West Agitation of 1884-85." Calgary, B.A. Hons. Thesis, University of Calgary, 1980.

Cariou, Warren. *The Exalted Company of Roadside Martyrs*. Regina: Coteau Books, 1999.

These two novellas examine religious and governmental authority and how each deals with dissenters and followers. In "Shrine of the Badger" a Métis MLA and government minister must deal with a political rival who may or may not be dead. In "Lazarus," an agnostic priest deals with the possibility that he has performed a resurrection by accident.

Carle, Eric (Translated to Michif by Bruce Flamont). *Ka Mitouni Nouhtayhkatet La Vayr Pweleu*. Saskatoon: L'Ikol de Madeline Dumont, 2000.

This is a Michif children's book designed to introduce pre-schoolers and Aboriginal Head Start age children to the Michif language. It has an accompanying audiotape. The title translates as The Hungry Caterpillar (Hairy Worm, literally). The book assists children to count and learn the names of fruits and vegetables. First Nation's artist Gilbert Baldhead is the illustrator.

Carney, Robert J. "The Grey Nuns and the Children of Holy Angels: Fort Chipewyan, 1874-1924." In Patricia A. McCormack and R. Geoffrey Ironside (Editors) *The Uncovered Past: Roots of Northern Alberta Societies*. Edmonton: Circumpolar Research Series Number 3, Edmonton: University of Alberta, 1993: 105-126.

Carpenter, Donna. *Louis Riel*. Toronto: Addison-Wesley, 1989.

This book is aimed at high school age students. It is a useful resource for studying various media and their effects on our society and us. It focuses on news reporting, stereotyping images, the creation of heroes and contains a number of suggested student activities.

Carpenter, Jock. *Fifty Dollar Bride, Marie Rose Smith – A Chronicle of Métis Life in the Nineteenth Century*.

Sidney, British Columbia: Gray's Publishing Ltd., 1977.

This is a biography of Marie Rose Smith, the author's grandmother. (1861-1960). She was the daughter of Urbaine Delorme (1835-1871) and Marie Desmarais (1838-1924). It gives a depiction of Métis life from her birth at Fort Garry to ranch life near Lethbridge where she raised seventeen children. It includes much of Marie Rose's written work in the narrative.

This book was written from Smith's journals, some of which were published previously in *Canadian Cattle-men*. Her brother-in-law, Ludgar Gareau built "Batoche's" house, and General Middleton burnt theirs during the 1885 Resistance. Her father was a wealthy and very successful free trader. She was educated at a convent in St. Boniface. She lived her adult life around Pincher Creek, Alberta as a pioneer rancher. (H. Hallett, 1999: 301)

Carrière, Father Gaston. "The Early Efforts of the Oblate Missionaries in Western Canada." *Prairie Forum* 4 (1), 1979: 1-25.

Carriere, Ken. "Kipikiskacinakosiw: He Looked So Sad." In Ron Bourgeault, Dave Broad, Lorne Brown and Lori Foster. (Editors): *1492-1992: Five Centuries of Imperialism and Resistance. Socialist Studies, Vol. 8*. Winnipeg: Society for Socialist Studies/Fernwood Publishing, 1992: 21.

This poem, with parallel Cree and English text, is in remembrance of Carriere's grandfather who worked for the Hudson's Bay Company.

Carriere, Leonard. *White Eagle Speaks: Reflections of Lives and Passing Thoughts*. Winnipeg: Pemmican Publications Inc., 2000.

Métis poet Leonard Carriere comes from The Pas, Manitoba. This is his first book of published poetry.

Carruthers, Janet. *The Forest is My Kingdom*. London: Oxford University Press, 1958.

This piece of young adult fiction is the story of a young Métis, Bari, who is brought up by an old Indian man, who encourages the boy to follow his example through artistic expression.

Carry, Catherine. *Mitouni Kiyawmashtyw: The Silence is Deep: A Workshop on Violence Against Metis Women*. Ottawa: Métis National Council of Women, 1998.

Carter, Joseph. "Will Rogers: Oklahoma's Favourite Son." *Aboriginal Voices: A Native North-American News Magazine*. May/ June 1999: 20.

An article about the famous American cowboy, actor and humorist, who always honoured his Cherokee heritage.

Carter, Sarah. "Site Review: The Women's Sphere: Domestic Life at Riel House and Dainavert." *Manitoba History: Women in Manitoba History*, Spring 1986: 55-61.

"Angus McKay." *Dictionary of Canadian Biography*, Vol. XII (1891-1900). Toronto: University of Toronto Press, 1990: 640-641.

Angus was the brother of the famous James McKay. He was born in 1836 at Edmonton House; he opposed Louis Riel in 1869 and was elected to the Manitoba Legislative Assembly in 1870.

"Categories and Terrains of Exclusion: Constructing the "Indian Woman" in the Early Settlement Era in Western Canada." *Great Plains Quarterly*, Vol. 13 (3), 1993: 147-161.

Carter describes negative images of Métis and Aboriginal women during the late 1800s in western Canada. The abuse of these women is also documented.

"Louis O'Soupe." *Dictionary of Canadian Biography*, Vol. XIV (1911-1920). Toronto: University of Toronto Press, 1998: 804-807.

Native leader, Louis O'Soupe was the son of Métis leader Michael Cardinal and his Assiniboine wife. After the treaty signing period of the 1870s he was eventually forced to move the mixed race group he led north from the US/Canadian border area to the Qu'Appelle valley at what is now the Cowessess Reserve.

Capturing Women: The Manipulation of Cultural Imagery in Canada's Prairie West. Montreal and Kingston: McGill-Queen's University Press, 1997.

"The fate worse than death" — the capture of white women by men of colour has been a consistent theme in the Western Tradition since the "Asiatic" Trojans carried Helen off to Troy. Little wonder that with the rise of pseudo-science based on racist perversions of Darwinist thought and with the reappearance of intolerant religion in the mid nineteenth century, that this motif was a consistent theme in the literature of both the American and

Canadian frontiers. In this important book, Sarah Carter discusses the rise of the captivity narrative in the Prairie West, and pays particular attention to the historical context of similar alleged events and the hysteria that they generated in the American West and in British India.

Much of Carter's analysis centres around Theresa Delaney and Theresa Gowanlock, two Ontario-born "lasses", whom were imprisoned by militants in Big Bear's band following their husbands' executions. (This work is an expansion on an article entitled "The Exploitation and Narration of the Captivity of Theresa Delaney and Theresa Gowanlock, 1885", in Catherine Cavanaugh and Jeremy Mouat (Editors): *Making Western Canada: Essays on European Colonization and Settlement*. Toronto: Garamond Press, 1996: 31-61).

After these women were released, their recollections of their captivity were completely at odds with the expected response of a distraught public. They abruptly changed their story to the more familiar Savage-Civilization mould after initially admitting that they had been treated compassionately and had been protected by the Métis interpreter John Pritchard and his family. At first, they even blamed the apathy of the federal government for fomenting the uprising. Once within the "civilized" confines of Ontario, these "upstanding" Christian women related their harrowing experiences at the hands of "licentious savages" whom entertained all sorts of unmentionable and evil thoughts. That the Canadian public could not believe that two white women would have their honour intact following a long captivity with Aboriginal people says a great deal of Victorian Canada's predilection to "other" and dehumanize those of a non-British persuasion.

Carter also demonstrates how Victorian Canadians also "othered" Aboriginal women. The thesis of the sexually promiscuous "Squaw" and "Halfbreed" has been elucidated elsewhere in the historical literature. However, in the Canadian context, few have done so while simultaneously discussing the "decent" and "civilizing" mission of Protestant British women, such as Mrs. Delaney and Mrs. Gowanlock, in the Prairie West. Carter excels at these comparisons.

John Pritchard, the Métis man originally credited by the two women as protecting them during their captivity, eventually became a grasping rogue bent on exploiting the women's extreme misfortune. Many English Canadians at the time felt that it was incomprehensible that a Métis person could have had an altruistic purpose in looking after the women's interests. After all, did not the Métis start the revolt?

Another motif addressed by Carter is that of the Euro-Canadian or American child who was "captured" and raised within Plains First Nation's society. Of course, these occurrences were reputed to have happened since the Contact Period. For instance, the phenomenon of the

“White Indian” in the early years of colonial America was a concern of contemporary commentators. However, by the mid-nineteenth century, all romantic interpretations of the noble savage gave way to the fierce and savage Indian. The occurrence of fair-skinned children within the continent's numerous Indian nations had to be as a result of forced captivity and assimilation. Carter provides readers with example after example where Victorian North Americans were aghast at the appearance of innocent white children living among Indians. Hysteria was created and many of these children were forcibly reunited with their supposed white families. Essentially, this was a not so subtle attempt to reaffirm white supremacist control over an unwilling minority.

When, in fact, these children actually proved to be the result of race-mixing, then commentators excoriated the perpetrators of such a crime — immoral Native women and white men, and even members of the North West Mounted Police.

Indeed, the sexual exploitation of Native women at the hands of our national police force is a touchy issue given the mythology that has been created to enhance the force's reputation. Kudos should be granted to Carter for attempting to analyze this less than savory aspect of the force's history.

The book contains a great many contemporary photographs and illustrations that stereotyped Aboriginal people as uncouth and dangerous savages. These crude images—which are not much different than the anti-Semitic cartoons of Adrien Arcand's *Faciste Canadien* or Hollywood's golden-age caricatures of African Americans—do more to better understand the late Victorian mind set than prose ever could. In conclusion, this is a superior example of historical writing: it is grand in vision, judicious in context and balanced in its conclusions. Students of Canadian History and of Native Studies will make good use of this book.

_____. *Aboriginal People and Colonizers of Western Canada to 1900*. Toronto: University of Toronto Press, 1999.

Carvalho, Mathias. *Louis Riel: Poèmes Américains*. Montréal: Éditions Trois Pistoles, 1977.

Cattarinich, Xavier. “Alternate Perspectives on the Overrepresentation of Native Peoples in Canadian Correctional Institutions: The Case Study of Alberta.” *Canadian Journal of Native Studies*, Vol. XVI (1), 1996: 15-36.

Cerbelaud-Salagnac, Georges. *Louis Riel, héros ou rebelle: La révolte des Métis*. Montréal: Éditions HMH, 1971.

Chalmers, John W. “Schools for Our Other Indians: Education of Western Canadian Métis Children.” In H.C. Klassen (Editor): *The Canadian West*. Calgary: Comprint, 1977.

Chamberlain, Rae, “The Qu'Appelle Petition.” *Saskatchewan Genealogical Bulletin*, Vol. 30, No. 1, March 1999: 24-25.

This is a reprint of an 1881 petition sent by the Métis residents of the Qu'Appelle district to the Marquis of Lorne, Governor General of Canada.

Champagne, Antoine. *Petite Histoire du Voyageur*. Saint Boniface, Manitoba: La Société historique de Saint-Boniface, 1971.

Champagne, Juliette Marthe. “Lac La Biche: une communauté métisse au XIX^{ème} siècle.” Edmonton: M.A. Thesis, University of Alberta, 1990.

Champagne, Lynne. *Georges-Antoine Belcourt*. Winnipeg: Manitoba Historic Resources Branch, 1978.

_____. “Pascal Breland.” *Dictionary of Canadian Biography*, Vol. XII (1891-1900). Toronto: University of Toronto Press, 1990: 124-125.

Pascal Breland, born in the Saskatchewan River valley in 1811, was the son of Louise (Josphte) Belley and Pierre Du Boishué (*dit* Breland). The family later farmed at Red River, subsequently moving to Grantown. There he married Maria Grant, daughter of the community's founder Cuthbert Grant. A prosperous farmer, and trader, he owned a considerable number of carts and was nicknamed “le Roi des traiteurs” (the king of traders). Breland was elected in the new Manitoba Legislative Assembly and was appointed to the governing Council of the North-West Territories. He was known as an able diplomat and a moderate Métis politician.

Chapman, Berlin Basil. “Nemaha Half-Breed Reservation.” *Nebraska History*, 38, March 1957: 1-23.

Chapman, Malcolm. “Freezing the Frame: Dress and Ethnicity in Brittany and Gaelic Scotland.” In Joanne Eicher (Editor): *Dress and Ethnicity*. Oxford: Berg, 1995.

Chapman, Rodney. “The Bard of the Prairies: Perriche, The Rhymer.” *Glenbow*, Vol. 5 (2), 1985: 18-19.

Chapman, W. “Les Chasseurs de Bison.” *Les Cloches de Saint-Boniface*, Vol. XVIII (23), December 1919.

Chaput, Donald. “The ‘Misses Nolin’ of Red River.” *The*

Beaver, Outfit 305 (3), 1975: 14-17.

Chaput, Lucien. "The Seine River Corridor: Its History and Suggestions for Its Interpretation." Winnipeg: Author, June 1995.

Charette, Guillaume. "Les Métis." *Les Cloches de Saint-Boniface*, Vol. 40, No. 3, 1944: 174-187.

_____. "Le Frétagé." *Les Cloches de Saint-Boniface*, XLIV, 1945: 211-214; 225-235.

_____. "Souvenirs." *Les Cloches de Saint-Boniface*, XLV, 1946: 73-81.

_____. *L'espace de Louis Goulet*. Winnipeg: Éditions Bois-Brûlés, 1976. Pemmican Publications, 1983.

Les mémoires d'un Métis de 1859 à 1936. Louis Goulet, un homme simple, passionné d'aventure et d'un courage à toute épreuve, foncièrement honnête, qui s'est trouvé impliqué dans le frétagé au moment de la disparition du bison, et qui a vécu quelques fléaux comme le feu de prairie, ainsi que les guerres indiennes et les troubles de 1885. Il a connu intimement plusieurs personnages de l'époque, dont Sitting Bull, le major Walsh, le P. Lacombe, le curé Ritchot, le P. André, Louis Riel et ses associés de Batoche. Il a été prisonnier des Indiens, a subi un procès à Regina, a pris part malgré lui au massacre d'une windigo, a été policier, cowboy, facteur, interprète, traiteur, boxeur ...

_____. *Vanishing Spaces: Memoires of a Prairie Métis*. Translated by Roy Ellerman. Winnipeg: Éditions Bois-Brûlés, 1980.

This is the English translation of the book annotated above, the memoirs of Louis Goulet, born 1859. The story recounts his Métis lifestyle and travels in the Canadian West. "...as an eyewitness account of the last days of the old Canadian West it has few equals" – William French, *The Globe and Mail*.

Charlebois, Peter. *The Life of Louis Riel*. Toronto: New Canada Publications, 1975.

This book is short on analysis but is long on photographs. The real strength of this book is its large collection of timely photographs of many of the main players in Riel's life. It is a photo album of the 1869-70 and 1885 Resistances. Dr. Charlebois made Sir John A. Macdonald the villain of his drama since he "...deliberately fomented both Metis uprisings." Of course, Louis Riel was the hero:

The Life of Louis Riel is intended to present to Canadians the reasons why an oppressed people were forced to take up arms to save themselves from annihilation.... Louis Riel is among the greatest of patriots. He was the leader of an oppressed nation as were George Washington, Emon DeValeria and Simon Bolivar. He deserves to be honoured and emulated by all Canadians and to be known to oppressed peoples everywhere (sic) (p.1).

_____. *The Life of Louis Riel in Pictures*. Toronto: New Canada Publications, 1978.

Charter, Ann. "Fostering an Understanding of Aboriginal Perspectives Among Social Work Students." M.A. Thesis, St. Francis Xavier University, 1994.

_____. "Integrating Traditional Aboriginal Teaching and Learning Approaches in Post-Secondary Settings." In Jill Oakes and Rick Riewe (Editors): *Issues in the North, Volume I*. Occasional Publication # 40. Calgary: Canadian Circumpolar Institute, 1996: 55-64.

When doing thesis research, Charter identified that on a personal and professional level she was using a blend of traditional Aboriginal learning and teaching methods in conjunction with humanistic adult education principles and methods. This paper presents a synopsis of the principles and methods she employed.

_____. "A Personal Journey in Decolonization." In Jill Oakes and Rick Riewe (Editors): *Issues in the North, Volume II*. Occasional Publication # 41. Calgary: Canadian Circumpolar Institute and the Department of Native Studies, University of Manitoba, 1997: 75-80.

Ann Charter, a Métis Social Work Professor at the University of Manitoba, discusses how she struggled, over many years, to decolonize herself. Her work is a great complement to the explicit decolonization efforts of Howard Adams, Janice Acoose, and the less explicit, but no less powerful testimonials of Maria Campbell and Beatrice Culleton.

Chartier, Clem. *In the Best Interest of the Métis Child*. Saskatoon, University of Saskatchewan Native Law Centre, 1964.

This monograph addresses the issue of Métis child welfare, explains the group interest the Métis have in their children and examines initiatives taken by the Métis in this regard. It discusses problems unique to the Métis

as opposed to First Nation's concerns. Chartier is presently the President of the Métis Nation of Saskatchewan. He was Chairperson of the Métis National Council in 1983-85, vice president of the Association of Métis and Non Status Indians of Saskatchewan and is a past president and vice-president of the World Council of Indigenous Peoples.

_____ *Half-Breed Land and Money Scrip: Was this a Constitutionally Valid Method of Extinguishing Claim to Indian Title?* Saskatoon: College of Law, University of Saskatchewan, 1978.

_____ "Indians: An Analysis of the Term Used in Section 91(24) of the British North America Act, 1867." *Saskatchewan Law Review*, Vol. 43, 1978-79: 42-49.

_____ "Native People and the Legal System." *New Breed*, 12 (4), 1981.

_____ "Indigenous People Meet ... Geneva." *New Breed*, 12 (4), 1981: 14-17.

_____ "Métis Land Rights." Ottawa: Native Council of Canada, 1982.

_____ "Aboriginal Rights: The Métis Perspective." Paper presented at the Aboriginal Rights Conference. Lethbridge, Alberta: January 20 1983.

_____ "Aboriginal Rights and Land Issues: The Métis Perspective." In Menno Boldt and J. Anthony Long (Editors): *The Quest for Justice: Aboriginal Peoples and Aboriginal Rights*. Toronto: University of Toronto Press, 1985: 54-61.

_____ "Métis Lands and Resources." In Royal Commission on Aboriginal Peoples, *Sharing the Harvest: The Road to Self-Reliance*, Report of the National Round Table on Aboriginal Economic Development and Resources. Ottawa: Supply and Services, 1993.

_____ "Self-Government and the Métis Nation." In John Hylton (Editor): *Aboriginal Self-Government in Canada: Current Trends and Issues*. Saskatoon: Purich Publishing, 1994: 199-214.

For an articulate and well-reasoned approach to the issue of self-government for the Métis Nation, Chartier's article is useful. He uses the Métis National Council definition of who is Métis, and argues that "mixed-bloods" outside of the Métis homeland should not be in this category because they never constituted a distinct Aboriginal

nation. After this preliminary discussion, he launches the reader into an overview of the last twenty years of negotiations between the Métis National Council and its affiliates for the creation of a Métis land base, which has been frustrated by the federal government's position that the Métis people had their Aboriginal rights extinguished through the scrip process.

_____ "Métis Perspective on Self-Government." In Richard Gosse, James Youngblood Henderson, and Roger Carter (Editors): *Continuing Poundmaker and Riel's Quest: Presentation Made at a Conference on Aboriginal Peoples and Justice*. Saskatoon: Purich Publishing, 1994: 83-87.

Chartier discusses what self-government for the Métis Nation would mean and he discusses how the Métis implemented self-government in the past and how they will do so in the future. As a Métis political leader, he discusses his frustration with the federal government's obstructionist tactics and its denial of an obviously inherent right.

_____ "Governance Study: Métis Self-Government in Saskatchewan." In *For Seven Generations: Research Reports*, a research study prepared for the Royal Commission on Aboriginal Peoples, March 16, 1995. Ottawa: Royal Commission on Aboriginal Peoples, Libraxius CD-ROM, 1997.

The author describes an infrastructure for self-government on a non-constitutional basis. He outlines the democratic exercise of elections, establishment of a legislative assembly and the creation of affiliated institutions for the delivery of programs and services. He also gives a useful review of current Métis self-government structures, and identifies and describes four distinct perspectives on governance including those of non-status Indians, Métis, off-reserve and urban peoples.

_____ "Aboriginal Self-Government and the Métis Nation." In John Hylton (Editor): *Aboriginal Self-Government in Canada*. Second edition. Saskatoon: Purich Publishing Ltd., 1999: 112-129.

Chartrand, David N. "The Justice System and Self-Government Struggles." In *Prairie Justice Research: Strategies to Reduce the Over-Incarceration of Canada's Aboriginal Peoples: A Research Consultation*. Prince Albert, Saskatchewan: School of Human Justice, University of Regina, March 1990.

David Chartrand, a former President of the National Association of Friendship Centres, has been active in Métis politics since he was sixteen. He is now serving his

second term President of the Manitoba Metis Federation and is on leave from his position as Executive Director of the Manitoba Aboriginal Courtworker Program. He was a founding board member of Beat The Street, an adult literacy program in Winnipeg.

_____. "Into the Twenty-first Century: Introduction." In S.W. Corrigan and L.J. Barkwell (Editors): *The Struggle for Recognition: Canadian Justice and the Métis Nation*. Winnipeg: Pemmican Publishers Inc., 1991: 147-150.

_____. *Sustainable Housing*. Paper presented at the Winnipeg Winter Cities '96 Conference. Winnipeg: Manitoba Métis Federation Inc., 1996.

In this presentation to a major international conference, Chartrand presents two themes: (i) the relationship between Aboriginal/local control of housing programs and sustainability, and (ii) the need for communities to have meaningful participation in the research and development of housing alternatives, particularly with regard to the integration of technology with the lifestyles and needs of the people.

Chartrand, David N., Lawrence J. Barkwell and Gordon Flett. *Aboriginal Regional Diversion Program (Parklands Region): Final Report of the Pre-Development Phase*. Winnipeg: Manitoba Métis Federation Inc., 1998.

Chartrand, Dorothy J. "My War Service Years." *Forgotten Warrior: National Aboriginal Veterans Magazine*, Vol. 1 (1), August-September 1998: 7-8.

Chartrand, Larry. "The Métis Settlement Accord: A Modern Treaty." Paper presented at the *Indigenous Bar Association Annual Meeting*, Montreal, 1992.

Métis law professor Larry Chartrand is from Paddle Prairie Métis Settlement.

Chartrand, Paul L.A.H. "Louis Riel – Symbol for Canadians." *Indian Record*, Vol. 48, No. 3, 1985: 13-14.

In this two-part essay, in the Oblate published *Indian Record*, Chartrand discusses Louis Riel as a symbol for all those Canadians who would fight for a just cause. This brief history of Riel, the resistances and aftermath of 1885 is related from a Métis perspective. He asserts that although the Métis have been dispossessed and "forgotten" they intend to live on as a "people" and intend to increase their influence in their homeland in the Canadian West. He notes that under the constitutional process the Métis became more politically active with the formation

of the Native Council of Canada and later the formation of the Métis National Council. International visibility is evidenced by Clem Chartier's election as president of the World Council of Indigenous People.

Paul Chartrand is the best known and pre-eminent Métis lawyer associated with the Métis National Council. He is currently their Ambassador to the United Nations. He formerly taught public school at St. Laurent Manitoba, taught university level courses in Australia and at the University of Manitoba where he was head of the Department of Native Studies. Paul was the first President and CEO of the Institute of Indigenous Government in Vancouver. He is an advisor to the National Judicial Institute and serves on the Task Force of the Canadian Race Relations Foundation. He was a Commissioner of the Royal Commission on Aboriginal Peoples and served on the board of the Aboriginal Healing Foundation. Currently he is a Commissioner of Manitoba's Aboriginal Justice Implementation Commission. A noted baseball pitcher, Chartrand has competed and won national championships in both Australia and Canada and played on the Australian national team.

_____. "Louis Riel's People." *Indian Record*, Vol. 48, No. 4, 1985: 7-8.

_____. "The Concept of Education as a 'Right' of the Metis People of Manitoba." Winnipeg: Manitoba Métis Federation, 1985.

_____. "Propos sur la Jurisprudence Recente et des Métis aux Termes de la Loi sur le Manitoba." Presentation to the St. Boniface Historical Society. St. Boniface: Novembre 16, 1985.

_____. "The Rights of the Métis People." Winnipeg: Manitoba Métis Federation, 1987.

_____. "An Absolutely Uncritical Look at What Has Been Written About the Métis." Speech presented at the *1885 and After Conference* banquet. Regina: 1985.

_____. "The Limits of Ethnicity: The Case of the Métis of Manitoba." Presentation to the *Canadian Sociology and Anthropology Association Annual Meeting*. Winnipeg: 1986.

_____. "The Dispossession of the 'Half-Breed' Population of Manitoba for the Promotion and Purposes of the Dominion: The Interpretation of Section 31 of the Manitoba Act of 1870." Presentation to the *Manitoba History Conference*, University of Manitoba. Winnipeg: 1988.

“Métis People and the Justice System.”
Research paper prepared for the Aboriginal Justice
Inquiry of Manitoba, Winnipeg, October 1989.

“Propos sur la jurisprudence récent et les
droits des Métis aux termes de la loi sur Manitoba.”
Dans Gilles Lesage (Editeur), *Riel et les Métis can-
adiens*. Saint-Boniface, Manitoba: La Société his-
torique de Saint-Boniface, 1990: 67-78.

Paul Chartrand soulevé les arguments constitution-
nels de la revendications des droits des Métis.

“Manitoba’s Aboriginal Justice Inquiry.
1988-1990.” *Australian Law Bulletin*, Vol. 2 (42),
February 1990.

*Manitoba’s Metis Settlement Scheme of
1870*. Saskatoon: Native Law Centre, University of
Saskatchewan, 1991.

This book is a re-edited version of Paul Chartrand’s LL.M. thesis. This work is a study of the constitutional provision of Section 31 of *The Manitoba Act* and is based upon the historical foundation provided by Douglas Sprague (*Canada and the Métis, 1869-1885*, 1988). Chartrand, a former commissioner for the Royal Commission on Aboriginal Peoples, provides readers with the most thorough legal analysis of the Manitoba Métis land question to date. In this treatise, the author uses legal precedents, statutes, and newspaper accounts of Manitoba’s entry into Confederation and politicians’ private papers to demonstrate how Section 31 of the *Manitoba Act* failed to preserve the Métis land base after 1870. His argument is structured on an analysis of who qualified for the Métis land grant in the *Manitoba Act* (Section 31), how the land was actually allocated to the Métis, whether or not Métis corporate (group) rights are guaranteed in the Constitution and how the federal government failed in its obligation to adequately and fairly distribute land to Manitoba’s Métis population. In addition, this book contains many useful appendices, including various government acts and parliamentary speeches.

This work also reviews the evolving Canadian judicial principles that subtend from the court cases which clarify language rights and the Canadian Charter of Rights and uses these principles to analyse the application of the *Manitoba Act* to the Métis people. In his words:

As a matter of legal construction, the scheming designs of government policies to dispossess the Métis of their land base must be measured against the growing sensitivity to native rights. This approach requires avoiding the sanction of “sharp dealing” on the part of the Crown’s ministers and requires in-

terpretations that will not bring dishonour to the Crown whose duty it is to uphold the law (p. xii).

“Terms of Division: Problems of Outside Naming for Aboriginal Peoples in Canada.” *Journal of Indigenous Studies* 2 (2), 1991: 1-22.

“Aboriginal Rights and Aboriginal Justice Systems: A Canadian Perspective in 1991.” Presentation to the Indigenous Bar Association and the Alberta Law Foundation. Edmonton: 1991.

“The Ombudsman, The Administration of Justice and Aboriginal Peoples.” Presentation to the Canadian Ombudsman Conference. Winnipeg: 1991.

“Aboriginal Rights: The Dispossession of the Métis.” *Osgoode Hall Law Journal*, 29, (3), 1991: 457-482.

Section 31 of the *Manitoba Act* of 1870 provided for a land settlement scheme for the benefit of the families of Métis residents and was to be the method of extinguishment of their Aboriginal title. Chartrand notes that there are now no Métis reserves in Manitoba because Section 31 was implemented in a way that ensured the quick dispossession of the Métis people. He argues that the mode of implementation was a breach of constitutional obligation. Reference is made to the subsequent history of the Western Métis and he makes comment on the current significance of Métis dispossession.

“Aboriginal Self-Government: The Two Sides of Legitimacy.” In Susan D. Phillips (Editor): *How Ottawa Spends: A More Democratic Canada...? 1993-1994*. Ottawa: Carleton University Press, 1993: 231-256.

In this essay, Chartrand examines the first principles upon which legitimate and enduring Aboriginal self-government must be built. He refutes what he views as two false assumptions. First, the erroneous assumption that Aboriginal peoples are a racial minority (a disadvantaged minority requiring state benevolence), and second, the liberal assumption that there should be equal treatment for all who live in Canada. This is the assumption that because Aboriginal people live in Canada, they are “Canadians.” It is Chartrand’s argument that only when Aboriginal people are viewed as political communities with recognizable claims for collective rights, rather than as “races”, will there be meaningful responses to their claims for self-government.

Three forms of response to Aboriginal demands are explored: a) the new forms of constitutional politics such

as Aboriginal participation at the Charlottetown negotiations; b) modifications, such as the establishment of Aboriginal Electoral Districts; and c) the process of negotiations of self-government at the administrative level.

_____ "Issues Facing the Royal Commission on Aboriginal Peoples." In Richard Gosse, J.Y. Henderson and Roger Carter (Editors): *Continuing Poundmaker and Riel's Quest: Presentations Made At a Conference on Aboriginal Peoples and Justice*. Saskatoon: Purich Publishing and College of Law, University of Saskatchewan, 1994: 357-362.

This speech discusses what Chartrand considered to be his role as a Commissioner for the Royal Commission on Aboriginal People, and of the difficulty in persuading non-Aboriginal Canadians of the necessity of Aboriginal self-determination.

_____ "Contemporary Métis Rights and Issues in Canada." *Aboriginal Law in Canada, National Conference*. Vancouver: May 5, 1995.

_____ "The Métis of Canada." *Hui Manawhenua*, Proceedings of a Conference sponsored by the Maori Land Council. New Zealand: 1995.

_____ "The Aboriginal Peoples in Canada and Renewal of the Federation." In Karen Knop, Sylvia Ostry and Richard Swinton (Editors): *Rethinking Federalism: Citizens, Markets and Governments in a Changing World*. Vancouver: University of British Columbia Press, 1995: Chapter 8.

_____ "Aboriginal Self-Government: Towards a Vision of Canada as a North American Multinational Country." In Jill Oakes and Rick Riewe (Editors): *Issues in the North, Volume II*. Occasional Publication # 41. Calgary: Canadian Circumpolar Institute and the Department of Native Studies, University of Manitoba, 1997: 81-86.

In this essay, Chartrand argues that instead of trying to copy Britain and Europe, Canada should build upon its Aboriginal foundations and create a vision of a country that is North American in its orientation. Aboriginal people must see themselves reflected in the national institutions of Canada. Chartrand contends that all Canadians will benefit from such a vision and from recognition of Aboriginal self-government. Canada can entertain a rights dialogue that could be an alternative example to replace the civil warfare, which often accompanies the claims of oppressed nations living as enclaves within other modern nation-states. Canadian federalism can accommodate Aboriginal self-government and Canada can be a North

American multi-national country.

_____ "Aspirations for Distributive Justice as Distinct Peoples." Chapter 2 in Paul Havemann (Editor): *Indigenous Peoples' Rights in Australia, Canada and New Zealand*. Oxford: Oxford University Press, 1998.

_____ "On the Canadian Aboriginal Rights Dialogue." In Joseph F. Fletcher (Editor): *Ideas in Action: Essays on Politics and Law in Honour of Peter Russell*. Toronto: University of Toronto Press, 1999.

_____ "Building the Momentum: Opening Address." *Building the Momentum: A Conference on Implementing the Recommendations of the Royal Commission on Aboriginal Peoples*. Toronto: Indigenous Bar Association et al., April 22-24, 1999.

_____ "The Riel Issue: A Document for Community Consultations." Ottawa: Métis National Council, February 1999.

_____ "The Quebec Secession Reference: Towards the Political Emancipation of the Métis People." Ottawa: Métis National Council, 1999.

Chartrand, Paul L.A.H., Audreen Hourie and W. Yvon Dumont. *The Michif Languages Project: Committee Report*. Winnipeg: Manitoba Métis Federation, 1985.

This report contains the outline and activities of this major Michif conference held in Winnipeg in 1985.

Cherwinski, W.J.C. "Honoré Joseph Jaxon, Agitator, Disturber, producer of plans to make men think, and chronic Objector..." *Canadian Historical Review*, Vol. 46, No. 1, 1965: 122-133.

Chester, Bruce. *Paper Radio: A Book of Poetry*. Penticton, British Columbia: Theytus Books, 1986.

Métis poet, Bruce Chester reflects on his prison experience, love and pain in this collection of poems.

Chippeway, Louise. *History of the Winnipeg Indian & Métis Friendship Centre, 1958-1983*. Winnipeg: Indian & Métis Friendship Centre, May 1983.

Chippeway (née Lafrèniere), a Métis from Camperville, Manitoba, provides a brief history of the Winnipeg Friendship Centre to commemorate its 25th anniversary.

Chislett, Katherine, Milford B. Green and Robert M. Bone. "Housing Mismatch for Métis in Northern Saskatchewan." *The Canadian Geographer*, Vol. 31, (4), 1987: 341-346.

The authors reviewed the available data on the Northern Saskatchewan Housing Program and concluded that this program has not solved the housing problems of Northern Saskatchewan because the housing provided was not compatible with the cultural and economic characteristics of the clients. It did not adequately consider the effects of severe environment, isolation, sparse settlement and higher costs of living.

Choquette, R. *The Oblate Assault on Canada's Northwest*. Ottawa: University of Ottawa Press, 1996.

The Oblate missionaries contributed a great deal towards administering the gospel to the Métis and First Peoples of what is now Western and Northern Canada. These men, mostly French Canadians and Frenchmen, were an integral part of the second Roman Catholic "assault" on Canada's Aboriginal people, the first being the Jesuits. As products of an increasingly conservative Catholicism, these men and their adjuncts took it upon themselves to make the western reaches of British North America a Roman Catholic province. The mission based ethos clashed sharply with the Protestant missionaries and their goal to create a British and Protestant Northwest. This survey is an institutional study, which pays homage to the efforts of such men as Père Lacombe, Archbishop Taché, and the favourite priest of the Métis people, Père Georges-Antoine Bellecourt. Unfortunately, very little of the book actually deals with the Métis or First Peoples spiritual and temporal concerns. This in itself is not surprising given that most contemporary Aboriginal people did not leave diaries or other written documents.

This book is, nonetheless, a very useful study since it sheds a great deal of light upon the often-opaque world of nineteenth century French-Canadian Catholicism. Anybody who reads this book would have a clearer understanding of the mindset of the religious whom administered the gospel in the Northwest. This monograph contains numerous photographs of Aboriginal people and of the missionaries. It should be read with Raymond Huel's *Proclaiming the Gospel To the Indian and Métis* (Edmonton: University of Alberta, 1996), and Roberto Perin's *Rome in Canada: The Vatican and Canadian Affairs in the Late Victorian Age*. (Toronto: University of Toronto Press, 1990).

Chrétien, Annette. "Mattawa, Where the Waters Meet: The Question of Identity in Métis Culture." M. Mus. Thesis, Ottawa: University of Ottawa, 1996.

This thesis is an examination of the intimate

connection between Métis music and the identity of Métis people. Chrétien's work is an in-depth ethnographic study of the musical practices of the Métis community of Mattawa, Ontario. She includes technical notes on the Michif language and the nicknames of the area. There is an extensive discussion of the music of Vic "Chiga" Groulx, an Elder of the Métis Nation of Ontario. This is the most extensive known study of Central-Canadian Métis music and should be read in conjunction with Anne Lederman's (1987, 1988) analysis of Western Canadian Métis music.

Christensen, Deanna. "Steamboat Bill of Cumberland House." *The Beaver*, Outfit 305 (3), 1974: 28-31.

This is a brief biography of Bill McKenzie, a Métis born at Cumberland House in 1901. For many years he worked on the *Nipawin*, one of the sternwheelers on the Saskatchewan River which travelled between the Pas, Cumberland House and Sturgeon Landing. After the *Nipawin* ceased operation in 1924 he worked on the *Tobin*.

Churchill, Ward. "The Crucible of American Indian Identity: Native Tradition versus Colonial Imposition in Post-conquest North America." *American Indian Culture and Research Journal*, Vol. 23 1, 1999: 39-67.

This is a fascinating essay, which analyses the imposition of various degrees of "Nativity" by the American state on the country's varied Indigenous population. The author is particularly resentful of blood quantum criteria for discerning Native heritage. He forcefully argues that this paradigm has created many divisions and resentments among the country's Native American population. In his historical analysis, he quite correctly argues that Indians were traditionally not concerned with purity issues since many tribes such as the Creeks and Seminoles had diverse ethnic heritages. The issue of blood quantum only became an issue when government officials inaugurated a policy of favouring mixed-blood people within the reservations. Individuals with even a minimal amount of European blood were singled out as favourites and were given many of the same rights as American citizens. Later, this policy led to large-scale disenfranchisement of the many Native Americans – so much so that the 1.5 million Native Americans on the Treaty roles hardly represent the 15 million or so Americans who have Native heritage.

Ward Churchill identifies himself as a Creek/Cherokee Métis. He is a professor of Communications and American Indian Studies and is a prolific writer on Indian affairs.

Chute, Janet, E. "Shingwaukonse: A Nineteenth-Century Innovative Ojibwa Leader." *Ethnohistory*, Vol. 45 1, Winter 1998: 66-101.

Shingwaukonse was one of the leading chiefs of the Ojibwa people in the early nineteenth century. He identified as an Ojibwa, but had a Métis or French-Canadian father. He built many alliances with the Sault Ste. Marie area Métis; he felt it necessary that the region's Aboriginal people create a united front to prevent the total dissolution of their lands by Euro-Canadians. For an expansion of Chute's work on the great Anishinabe leader consult her book, *The Legacy of Shingwaukonse: A Century of Native Leadership*. (Toronto: University of Toronto Press, 1998.)

_____. *The Legacy of Shingwaukonse: A Century of Native Leadership*. Toronto: University of Toronto Press, 1998.

Shingwaukonse is perhaps the most widely recognized Ojibwa Chief who ever lived; he signed the Robertson Huron and Superior Treaties in 1850, led a series of resistances against the exploitation of the region's natural resources by Canadian mining concerns, sided with the Empire in the War of 1812 and tried to preserve the Ojibwa people's land base and identity in the United States. He was also Métis, his mother was Anishinabe and his father was either French Canadian or French Métis. Many of the partnerships that Shingwaukonse built involved the Métis community at Sault Ste. Marie. In 1849, Shingwaukonse led a resistance, which included the local First Nations and Métis populations, against the Quebec and Lake Superior Mining Company. There is a great deal of information in this monograph about the Sault Ste. Marie and area Métis people.

The interested reader should also refer to J.R. Miller's *Shingwauk's Vision* (1997) for a review of Shingwauk's views on the importance of education.

Clark, Bernice. "Step by Step Method of Preparing a Moosehide." *New Breed Journal*, Vol. 14 (6), 1983: 16-17.

In this photographic essay with step by step instructions, Clark depicts Elder Laurette Toulejour imparting this skill to a class at La Loche, Saskatchewan.

Clark, W. Leland. "The Place of the Métis Within the Agricultural Economy of the Red River During the 1840s and 1850s." *Canadian Journal of Native Studies*, Vol. 3, No. 1, 1983: 69-84.

Clark argues that the Red River Métis engaged in a balanced subsistence cycle with agricultural activities supplemented with great summer and fall bison hunts. Many commentators have observed that the Métis produced less agricultural products than the other settlers do

and attributed this to an indolent disposition. Clarke notes that the two activities competed with each other and the Métis were discouraged after several years of crop failure in the 1840s. They therefore shifted their effort to the hunt. Ironically, this came about just prior to the total collapse of this industry.

Clarke, Charles G. *The Men of the Lewis and Clark Expedition: A Biographical Roster of 51 Members and a Composite Diary of their Activities from all the Known Sources*. Glendale, California: A.A. Clarke Co., 1970.

Clarke, John. "Population and Economic Activity – A Geographical and Historical Analysis, Based Upon Selected Censuses, of the Red River Valley in the period 1832 to 1856." M.A. Thesis, Winnipeg: University of Manitoba, 1966.

Clarke takes the position that the differences in lifestyle which are characterized on the one hand by the European farmer and on the other by the Métis hunter-fisherman are differences of cultural background not of environment. The first part of this dissertation is concerned with evaluation of the Censuses of 1832, 1838, 1843 and 1849 as source material on age, religion, country of origin, size of families, number of farm buildings, livestock, farm implements and the amount of land under cultivation. The changing ethnic composition of the Red River settlement is discussed with explanation of the changes. Part two of the thesis examines the different rates of participation in agriculture

Clarke, Margaret Louise. "Reconstituting Fur Trade Community of the Assiniboine Basin, 1793-1812." M.A. Thesis, Calgary: University of Calgary, 1997.

Clatworthy, Stewart, Jeremy Hull and Neil Loughren. "Urban Aboriginal Organizations: Edmonton, Toronto and Winnipeg." In Evelyn J. Peters (Editor): *Aboriginal Self-Government in Urban Areas: Proceedings of a Workshop May 25 and 26, 1994*. Kingston, Ontario: Institute of Intergovernmental Relations, Queen's University, 1994: 25-81.

Claude, Jean-Paul. "The American Métis." *New Breed*, Vol. 15, (7), July 1984: 10-13.

Clemens, Lucinda. *Listener's Guide to "Une chanson de vérité": Folksongs of the Prairie Métis*. Indian Head, Saskatchewan: Theother Opera Co., 1985.

This booklet accompanies a record and cassette of fourteen Métis folksongs. Ten of these songs were collected from Gaspard Jeannotte who was living near Le-bret, Saskatchewan. Unfortunately the arrangements,

instrumentation and interpretation are not authentic Métis. The lyrics have been translated into English although the author notes that Jeannotte spoke Michif.

Clifton, James. "Personal and Ethnic Identity on the Great Lakes Frontier: The Case of Billy Caldwell, Anglo-Indian." *Ethnohistory*, 25 (1), Winter 1978: 69-94.

Clipsham, Muriel. "A Métis Journey." *Folklore*, Vol. 1 (2), 1977.

Clubb, Sally. "Red River Exodus." *Arbos*, Jan.-Feb., 1965.

Coates, K.S. and W.R. Morrison. "More Than a Matter of Blood: The Federal Government, the Churches and the Mixed Blood Populations of the Yukon and the Mackenzie River Valley, 1890-1950." In F. Laurie Barron and James B. Waldram (Editors): *1885 and After: Native Society in Transition*. Regina: University of Regina, Canadian Plains Research Center, 1986: 253-277.

Coates, Ken. "Western Manitoba and the 1885 Rebellion." *Manitoba History*, No. 20, 1990: 32-41.

Coffey, Charles. "Métis Enterprise – A Call to Action: The Role of Corporate Canada." Paper presented at the *Métis Enterprise – A Call to Action Symposium*. Winnipeg: Métis National Council and the Royal Bank of Canada, 1998.

Collège universitaire de Saint-Boniface. *Index du journal Le Métis, 1871-1881*. Saint-Boniface, Manitoba: Centre d'études franco-canadiennes de l'Ouest, Collège universitaire de Saint-Boniface, 1981.

Collins, Curtis J. "Interview with Edward Poitras: Black Horse Offerings." *ArtsCraft*, Vol. 2 (4), 1991: 24-28.

Collins, Joseph Edmund. *The Story of Louis Riel: The Rebel Chief, 1885*. Originally Published by J.S. Robertson & Brothers: Toronto and Whitby, Ontario, 1885. Reprinted by Coles Publishing Company: Toronto, 1970.

The author's name is not given but this book is generally attributed to Collins. This book was written immediately after the 1885 Resistance and Louis Riel's trial and execution later in that year. It is a fictionalized and racist account of Riel's life. Since first hand accounts of the resistance and Riel's life were just being formed, the book relies on the creation of dialogue to sustain the

narrative. This book therefore reads like a short political novella rather than a piece of journalistic investigation or a scholarly study of a contemporary event. As a primary document written around the time of Riel's execution, this book is a useful resource to better understand a contemporary English-Canadian point of view of Riel's life, work and execution. Also useful are the numerous nineteenth-century images of the 1885 Resistance and the Métis and First Peoples.

_____ *Annette the Métis Spy: A Heroine of the N.W. Rebellion*. Toronto: Rose Publishing Co., 1886.

This book has complete sections from *The Story of Louis Riel, the Rebel Chief* repeated, as is the characterization of Riel as a demagogue and "lawless spirit."

Colpitts, George. "Victuals to Put in Our mouth: Environmental Perspectives on the Fur Trade Provisioning Activities at Cumberland House, 1775-1782." *Prairie Forum*, Vol. 22, No. 1, 1997.

Comite de l'Histoire Locale de Saint-Louis. *Je Me Souviens: Histoire de Saint-Louis et des Environs*. St. Louis, Saskatchewan: Comite de l'Histoire Locale de Saint-Louis, 1980.

Common, Diane L. Illustrated by Greg Pruden. *Marie of the Métis*. Winnipeg: Pemmican Publications, 1982.

This book is the story of a young girl's experiences while on a buffalo hunt near the Pembina Hills in the late 1800s. Highlighted is the complex organization needed for such an endeavour and the role of women in the hunt. The origins of the Métis, their contributions to the fur trade, and struggle for their rights is also discussed.

The Frontier School Division originally commissioned this book which is intended for elementary school students. At the time this was written Dr. Common taught Curriculum Theory and Social Studies education at Simon Fraser University and was co-ordinating editor in primary Social Studies for Fitzhenry and Whiteside Limited. The book's illustrator, Métis artist Greg Pruden, studied art at the University of Manitoba, was an art teacher and had professional exhibitions of his work from 1978 on.

_____ *Little Loon and the Sundance*. Winnipeg: Pemmican Publications, 1982.

This is the story about a young Native boy's perception of the nature and purpose of the Sun Dance. The activities associated with the dance, such as food

preparation, sacred pole raising, healing, naming of babies and dancing are described in detail.

_____. *Little Wild Onion of the Lillooet*. Winnipeg: Pemmican Publications, 1982.

Commonwealth Historic Resource Management. *Historical Building Technology of Métis Communities*. Ottawa: Parks Canada, Microfiches Report Series 213, 1985.

Community of Ile-à-la-Crosse. *Community Michif Retention Project*. Ile-à-la-Crosse Saskatchewan: Unpublished paper, 1990.

Complin, Margaret. "Warden of the Plains." *Canadian Geographical Journal*, 9 (2), 1934: 73-82.

_____. "Pierre Falcon's Chanson de la Grenouillère." *Royal Society of Canada, Proceedings and Transactions*, Vol. 33, Section II, 1939: 49-67.

Condon, Penny. *Changes*. Saskatoon: Gabriel Dumont Institute, 2000.

Emerging Métis writer and illustrator, Penny Condon, tells the story of a Métis child who undergoes a personal journey by learning that the changing seasons closely interact with her emotions. Penny trained in Fine Arts at the University of Saskatchewan and is currently studying in the Saskatchewan Urban Native Teacher Education Program in Saskatoon. This book was nominated in the "First Peoples" category for the Saskatchewan Book Awards in 2000.

_____. *My Family*. Saskatoon: Gabriel Dumont Institute, 2000.

Confer, Clarissa W. "'Unity or Dissension?': The Mixed Blood Element Among 19th Century Creek and Cherokee." In William J. Furdell (Editor): *Proceedings of the University of Great Falls International Conference on the Métis People of Canada and the United States*. Great Falls, Montana: University of Great Falls, 1996: 149-162.

Confer explores the tensions between mixed-bloods and full-bloods and how this affected the cohesiveness of nineteenth century Creek and Cherokee Indians. Numerous analogies are apparent in the problems faced by the Canadian Métis and the Métis of Montana.

Cook, Britton B. "Famous Canadian Trials – Ambroise Lépine, Riel's Lieutenant." *Canadian Magazine*, 45 (1), 1915: 57-61.

Cooke, Ellen Gilles. "Norquays in the Red River Disturbances." *Manitoba Pageant*, Vol. 21 (2), 1975-76: 6-7.

_____. *Fur Trade Profiles: Five Ancestors of Premier John Norquay*. Winnipeg: E. Cooke, 1978.

Cooke, Lanny. *Dene and Métis Art*. Yellowknife, Northwest Territories: Dene Art Resource Centre, 1990.

Cooper, Barry. "Alexander Kennedy Isbister: A Respectable Victorian." *Canadian Ethnic Studies*, Vol. 17 (2), 1985: 44-63.

_____. *Alexander Kennedy Isbister: A Respectable Critic of the Honourable Company*. Ottawa: Carleton University Press, 1988.

This book, written by right-of-centre University of Calgary political science professor Barry Cooper, is a biography of famous Métis lawyer and diplomat, Alexander Kennedy Isbister. Isbister is best known for his solid defense of the rights of Rupert's Land's Indigenous residents against the policies of the Hudson's Bay Company both at the Imperial Parliament at Westminster and at the Company's London headquarters. Unfortunately, for the Métis, the Company and the Imperial government did not heed Isbister's warning that the original residents of the North-West should have a say in how they were governed. His reason and eloquence failed to achieve Métis self-government. Nonetheless, his achievements were considerable; upon his death he provided a grant which helped establish the University of Manitoba, among many other things. Isbister is in a very select company of Métis men who are the subject of a biography. In this, he joins Louis Riel, Louis Schmidt, Gabriel Dumont, Jerry Potts, James Brady and Malcolm Norris.

Corbett, Rev. Griffiths Owen. *The Red River Rebellion: The Cause of It*. London, England: Cassell, Peter and Galpin, 1870.

_____. *An Appeal To The Right Hon. W.E. Gladstone, M.P., Her Majesty's Prime Minister, Respecting the Suppression of Certain Papers by the Government, The 'Red River Rebellion' and the Illegal Transfer of the North-West Territories to the Canadian Government, 1870*. London, England: Cassell, Peter and Galpin, 1870.

Cordwell, Justine and Ronald Schwarz. *The Fabrics of Culture: The Anthropology of Clothing and Adornment*. The Hague: Mouton Publishers, 1979.

Cormorant Joint Flood Committee. *Cormorant Joint Flood Committee Preliminary Report*. Winnipeg: Cormorant Joint Flood Committee, 1988.

Corne, Chris. "Métchif, Mauritian and More: The Creolisation of French." *Sam Weiner Lecture: Voices of Rupertsland*. Winnipeg: Voices of Rupertsland Association, 1995.

Correctional Services of Canada. *Increasing Métis Involvement in Corrections*. Ottawa: Correctional Services of Canada, 1995.

Corrigan, Samuel W. "Some Implications of the Current Métis Case." In S.W. Corrigan and L.J. Barkwell (Editors): *The Struggle for Recognition: Canadian Justice and the Métis Nation*. Winnipeg: Pemmican Publishers Inc., 1991: 195-206.

_____. "Conclusion." In S.W. Corrigan and L.J. Barkwell (Editors): *The Struggle for Recognition: Canadian Justice and the Métis Nation*. Winnipeg: Pemmican Publishers Inc., 1991: 217-219.

_____. "Underground Policy: An Essay on Identity and the Aboriginal Victims of Non-Aboriginal Structures." In Joe Sawchuk (Editor): *Readings in Aboriginal Studies* Volume 2. Brandon: Bearpaw Publishing, 1992: 144-164.

Corrigan, Samuel W. and Lawrence J. Barkwell (Editors). *The Struggle for Recognition: Canadian Justice and the Métis Nation*. Winnipeg: Pemmican Publications Inc., 1991.

This book traces the struggle of the Métis Nation to retain and develop its own legal system in the colonial context and documents the present day impact of the legal and child welfare systems upon the Métis people. It contains an update of the research evidence presented to Manitoba's Aboriginal Justice Inquiry by the Manitoba Métis Federation and includes their recommendations to the inquiry for Métis self-determination and control of the justice system.

Corrigan, Samuel W. and Joe Sawchuk (Editors). *Readings in Aboriginal Studies, Volume I*. Brandon: Bearpaw Publishing, 1992.

_____. (Editors). *The Recognition of Aboriginal Rights*. Brandon: Bearpaw Publishing, 1996.

Côté, N.O. *Orders in Council Respecting Claims of the Half-Breeds, 1871-1925*. Ottawa, Department of the Interior, 1929.

_____. "Grants to Half-Breeds of the Province of Manitoba and the North-West Territories, Comprising the Provinces of Saskatchewan and Alberta in Extinguishment of the Indian Title, 1870-1925." Ottawa: Department of the Interior (PAC, RG 15, Vol. 227), 1929.

Coues, Elliot (Editor). *New Light on the Early History of the Greater Northwest. The Manuscript Journal of Alexander Henry, fur trader of the Northwest Company, and David Thompson, official geographer and Explorer of the same company, 1799-1814*. Vol. I. New York: Francis P. Harper, 1897.

Coulter, John. *Riel, A Play in Two Parts*. Toronto: Ryerson Press, 1962.

This play is a dramatization of Riel's life and his role in the resistances. It was first produced in 1950 and later televised on CBC.

_____. *Riel*. Hamilton: Cromtech Press, 1972.

_____. *The Trial of Louis Riel*. Ottawa: Oberon Press, 1974.

This play, a Canadian Centennial Project, is based on actual court records of Riel's trial in Regina for treason.

_____. *The Crime of Louis Riel*. Toronto: Playwrights Co-op, 1967.

Coutts, Robert. "The Role of Agriculture in an English Halfbreed Economy. The Case of St. Andrews, Red River." *Native Studies Review*, Vol. 4, nos.1 & 2, 1988: 62-94.

Coutts, Robert and Katherine Pettipas. "Mere curiosities are not Required." *The Beaver*, Vol. 74 (3), 1994: 13-19.

This article reviews the development of the Hudson's Bay Company Museum Collection and offers comments on the contents. The collection has been housed at the Manitoba Museum of Man and Nature since 1994. This collection contains over 6,000 artifacts, works of art and natural history specimens. Over one-half of these were produced by Aboriginal people doing business with the company.

Coutts, Robert and R. Stuart. *The Forks and the Battle of Seven Oaks in Manitoba History*. Winnipeg: Manitoba Historical Society, 1994.

This book contains a series of essays on the history of the Forks and the Battle of Seven Oaks. A number of the articles examine the role of the Métis and the French Canadians at Red River, included are the Battle of Seven Oaks, the Pemmican Wars and the rise of Métis nationalism.

Coutu, H. *Lagimodiere and Their Descendants 1635-1885*. Edmonton: Co-op Press Ltd., 1980.

Couture, Gilles. "Visages et profiles ... Les Métis et Indiens sans statut." *Recherches Amerindiennes au Québec*. Vol. 12 (2), 1982: 105-110.

Couture, Joseph E. "Traditional Native Thinking, Feeling, and Learning." *Multicultural Education Journal*, Vol. 3 (2), 1985: 4-16.

Dr. Couture is an Alberta Métis of Cree ancestry. He is a former professor at Trent University and Athabaska University.

"What is Fundamental to Native Education? Some Thoughts on the Relationship Between Thinking, Feeling, and Learning." In L. Stewin and S. McCann (Editors): *Contemporary Educational Issues: The Canadian Mosaic*. Toronto: Copp Clark Pitman, 1987: 178-191.

"Native and Non-Native Encounter. A Personal Experience." In W. Cragg (Editor): *Challenging the Conventional – Essays in Honor of Ed Newberry*. Burlington: Trinity Press, 1989: 123-154.

"Explorations in Native Knowing." In John W. Friesen (Editor) *The Cultural Maze: Complex Questions on Native Destiny in Western Canada*. Calgary: Detselig Enterprises, 1991: 53-72.

Central to Native knowledge is the concept of a direct experience of nature, the spirit being immanent in creation and nature. Couture's essay deals with core knowledge, which is translated by oral tradition and makes the case that Indigenous knowledge and Native survival go hand in hand.

"The Role of Native Elders: Emergent Issues." In John W. Friesen (Editor): *The Cultural Maze: Complex Questions on Native Destiny in Western Canada*. Calgary: Detselig Enterprises, 1991: 201-217.

Many say that the Native Way holds the key to hu-

manity's survival. Couture examines Native existential positioning through his experience with Elders and their teachings and counselling.

"Traditional Aboriginal Spirituality and Religious Practice in Prison." In R.A. Silverman and M. Nielson (Editors): *Aboriginal Peoples and Canadian Criminal Justice*. Toronto: Butterworths, 1992: 199-203.

For many years Native inmates have requested the right to practice their own spirituality. Couture's article addresses the issue of spirituality and religious practice in prison, discussing both the philosophic underpinnings of Native religious traditions and the very practical problems of instituting Native religious practices in prison settings.

Cowie, Isaac. *The Company of Adventurers: A Narrative of Seven Years in the Service of the Hudson's Bay Company During 1867-1874 on the Great Buffalo Plains*. Toronto: William Briggs, 1913.

Cox, Bruce Alden (Editor). *Native People, Native Lands: Canadian Indians, Inuit, and Métis*. Ottawa: Carleton University Press, 1985.

Crawford, John C. "Linguistic and Sociolinguistic Relationships in the Michif Language." *Proceedings of the Linguistic Circle of Manitoba and North Dakota*, Vol. 13, 1973: 18-22.

This paper has an introductory description of the two main elements of the Michif-Cree language—French and Cree—as it is spoken in Turtle Mountain. Dialect variation, the relationship between Cree and Ojibway, the way in which Cree and French are combined, and the distinct sound system are also discussed. Finally, there is a brief explanation of the orthography.

"Michif: A New Language." *North Dakota English*, Vol. 1 (4), Summer 1976: 3-10.

In this brief paper, Crawford reviews the five major language influences on Michif in North Dakota and briefly discusses the issue of language survival. He also discusses how English loan words are absorbed into the French noun structure of French Cree.

"The Standardization and Instrumentalization of Creole Languages: Standardization of Orthography in Michif." *Conference on Theoretical Orientations in Creole Studies*. St. Thomas, Virgin Islands, 1979.

In this short well-written paper, Crawford examines the problems involved in producing a written form of Michif-Cree. He suggests that the most appropriate starting point for developing an orthography is done by the language speakers themselves. He also discusses standardization problems, sound-symbol choices, and French and Cree sounds that are not easily approximated by English spellings.

_____ "What Sort of Thing is Michif?" Paper presented to the *Conference on the Métis in North America*, 1981.

Crawford documents language survival programs at Turtle Mountain, North Dakota since 1974. He examines Michif as a Creole language, a dialect of Cree, a case of borrowing, and as a mixed language. He leans toward classifying it as a dialect of Cree.

_____ "Speaking Michif in Four Métis Communities." *Canadian Journal of Native Studies*, (3) 1, 1983: 47-55.

Crawford conducted a survey of Michif language use in Belcourt, North Dakota (Turtle Mountain), San Clara and Boggy Creek (Manitoba), Camperville (Manitoba) and St. Lazare (Manitoba). The major features of Michif-Cree are identified and there is some speculation as to origins.

_____ "Dialects of Michif: A Beginning." *Proceedings of the Linguistic Circle of Manitoba and North Dakota*, Vol. 25, 1985: 14-15.

_____ "What is Michif? Language in the Métis Tradition." In J. Peterson and J.S.H. Brown (Editors): *The New Peoples: Being and Becoming Métis in North America*. Winnipeg: University of Manitoba Press, 1985: 131-141.

Crawford examines Métis cultural distinctiveness as exhibited in their unique Michif language. He reviews the various literature which argues that Michif is a Creole, a mixture or a dialect of the Cree language and concludes that no definitive label of classification can be used. His study was based upon observation of the Michif spoken at the Turtle Mountain Reservation in North Dakota. Twelve years later Peter Bakker produced a more definitive classification based on his research in dozens of Michif speaking communities in North Dakota, Saskatchewan and Manitoba.

_____ "Dialects of Michif: a Beginning." *Proceedings of the Linguistic Circle of Manitoba and North Dakota*, Vol. 25, 1985: 14-15.

_____ "The Michif Language." In Clarence A. Glasrud (Editor): *The Quiet Heritage: L'Heritage Tranquille*. Proceedings from a *Conference on the Contributions of the French to the Upper Midwest*. Minneapolis, November 9, 1985.

Creal, Michael. " 'What Constitutes a Meaningful Life?': Identity Quest(ion)s in *In Search of April Raintree*." In Beatrice Culleton Mosioner (Edited by Cheryl Suzack), *In Search of April Raintree: Critical Edition*. Winnipeg: Portage and Main Press, 1999: 251-260.

Creighton, Donald. *John A. Macdonald: The Old Chief-tain*. Vols. 2. Toronto: University of Toronto Press, 1955.

Creighton, Donald. "John A. Macdonald, Confederation, and the Canadian West." In Donald Swainson (Editor): *Historical Essays on the Prairie Provinces*. Toronto: McClelland and Stewart Limited, 1970: 60-70.

Donald Creighton, once the preeminent historian in English Canada, argued in this essay, originally written in 1967, that Macdonald's *bête noire*, Louis Riel, saw to it that Manitoba would become a bilingual province with English and French-language schools with the "Second Bill of Rights." In fine polemical form, Creighton argued that Riel the dictator imposed his vision of the West à la Québec—an invented idea which did not meet Canadian reality in 1867 or in 1967.

Crouse, N.M. *La Verendrye Fur Trader and Explorer*. Toronto: The Ryerson Press, 1956.

Crow, Allan. *The Crying Christmas Tree*. Winnipeg: Pemmican Publications Inc., 1989.

This is a beautifully illustrated story of a Native family in a northern setting, which shows how they prepare for Christmas. When Grandmother (Kookum) brings home a tree the children all laugh because it is so scrawny. They throw it out, planning to get a better one. Kookum wonders if they deserve gifts after their show of heartlessness. But the next day a surprise awaits when she returns from shopping.

Culleton, Beatrice. *In Search of April Raintree*. Winnipeg: Pemmican Publications Inc., 1983.

This fictionalized story tells of a young Métis woman's search for identity, especially her experiences with the child welfare system and as a foster child dealing with prejudice. Culleton did not write the book from an

autobiographical perspective. "Its what most people think" she says, "I wrote this book for myself; for answers after a second suicide in my family. I didn't want to write about the real people around me." ("Author Culleton a Hero," *The Drum*, Vol. 3 (2), 2000: 13).

Culleton's novel illustrates the way in which a light-skinned Métis girl, for whom assimilation into white society seems a possibility, is convinced by her teachers, foster family, and social workers that Native people are responsible for their own disempowerment and that their social positioning is unalterable. This book has been used extensively in Canadian high schools in Canadian Literature Studies. Culleton worked as managing editor of Pemmican Publications at one time and was a recipient of Order of the Buffalo Hunt in 1985. She has acted as playwright-in-residence for Native Performing Arts.

_____. *April Raintree*. Winnipeg: Pemmican Publications, 1984.

This revised and expurgated version was written at the request of the Native Education Branch of the Manitoba Department of Education.

_____. *Spirit of the White Bison*. Winnipeg: Pemmican Publications Inc., 1985.

The *Spirit of the White Bison* is an allegory of the loss of Indian and Métis life ways. North America was once home to countless bison. Native people once held these animals in reverence, for the bison provided food, clothing and shelter. As immigration swelled the number of people living on the plains, resources became depleted and values based upon power and control replaced Native value systems. In this book, a white bison tells about the deliberate decimation of the plains bison by Europeans.

_____. "Images of Native People and Their Effects." *School Libraries in Canada*, Vol. 7 (3), 1987: 1-37.

_____. *Le sentier interieur*. Saint-Boniface, Manitoba: Éditions de blé, 1990. Traduction de: *April Raintree*.

_____. "Interview with Hartmut Lutz." In Hartmut Lutz, *Contemporary Challenges: Conversations with Canadian Native Authors*. Saskatoon: Fifth House Publishers, 1991: 97-106.

Culleton Mosioner, Beatrice (Edited by Cheryl Suzack). *In Search of April Raintree: Critical Edition*. Winnipeg: Portage and Main Press, 1999.

This republication of Culleton's classic book has ten essays following the novel. Margery Fee, discusses the

questions of identity raised in the novel, and Michael Creal examines racism, an issue which many Canadians prefer to ignore. Helen Hoy and Heather Zwicher thoroughly analyze the book as a whole. Culleton provides a short essay and gives her reasons for writing the book. Janice Acoose, Agnes Grant, and Jo-Ann Tom provide additional essays. Also see the book review, "Old Favorite Gets New Treatment," by Todd Lamirande in *The Drum*, Vol. 3 (2), 2000: 13.

_____. "The Special Time." In Beatrice Culleton Mosioner (Edited by Cheryl Suzack), *In Search of April Raintree: Critical Edition*. Winnipeg: Portage and Main Press, 1999: 247-250.

_____. *In the Shadow of Evil*. Penticton, British Columbia: Theytus Books Inc, 2001.

Cumming, Peter. "The Only Dirty Book': The Rape of April Raintree." In Beatrice Culleton Mosioner (Edited by Cheryl Suzack), *In Search of April Raintree: Critical Edition*. Winnipeg: Portage and Main Press, 1999: 307-322.

Cumming, Peter A., Mickenberg, Neil H. *Native Rights in Canada*. Toronto: General Publishing Company Limited, 1970.

Currie, J. Jahala. "The Parenteau Families." Calgary: Author, 1987.

A copy of this manuscript is available at the Manitoba Genealogical Society Library.

Curtis, Allan. "Riel, The Flame Which Lit the West. Part I: The Manitoba Uprising." *Canadian West*, 6, 1986: 12-19.

Cuthand, John. "Enchanted Christmas." *New Breed Journal*, Vol. 13 (12), 1982: 14-15, 23.

Cuthand relates his grandfather's tales of the "littie people."

Cuthand, John. "Remembrance Day Flashbacks: Norman MaCauley." *New Breed Journal*, Vol. 14 (6), 1983: 23.

Cyr, Jeffrey. "Essential Ties: The Role of Community Consultation in Self-Governance." In Jill Oakes, Rick Riewe, Marlyn Bennet and Brenda Chisholm (Editors): *Pushing the Margins: Native and Northern Studies*. Winnipeg: Native Studies Press, 2000.

Jeff Cyr is presently employed as Tripartite Negotiations Coordinator with the Manitoba Metis Federation.

Cyr, Luc. "Ne Les Traitez Pas de Blancs!" *Recherches Sociographiques*, Vol. 29, 1988: 71-91.

This essay reviews Philippe Jacquin's *Les Indiens Blancs* (The White Indians), a historiography which does not adequately explore the role of the Métis in Canadian history. Jacquin views the Métis as an idealized "humanization" of Indian and French groups.

Daignault, J. "Mes souvenirs." *Les Cloches de Saint-Boniface*, février, 1945.

Dales, Kim. "The Art of Rebellion: Batoche and the Lyric Poem." *Prairie Fire*, Vol. VI, No. 4, 1985: 6-15.

_____. "Nine Poems." *Prairie Fire*, Vol. VI, No. 4, 1985: 24-30.

Dalman, J.F. "The Trapper: A Story in Pictures." *The Beaver*, December 1943: 19-27.

Daniel, Richard C. "Northwest Métis Claims." In *History of Native Claims Processes in Canada, 1867-1979*. Ottawa: Research Branch, Department of Indian and Northern Affairs, 1980: 15-26.

Daniels, Laurenda. "Sarah Ross." *Dictionary of Canadian Biography*, Vol. XI (1881-1890). Toronto: University of Toronto Press, 1982: 775-776.

Daniels, D. "Métis Traditional Dress." *Native People*, June 9, 1978.

Daniels, Dorothy. "Métis Identity: A Personal Perspective." *Native Studies Review*, Vol. 3, No. 2, 1987: 7-15.

The struggle for Métis self-identity is a long and often painful journey. In this very personal essay, Dorothy Daniels, an Alberta Métis political leader, shares with readers her proud embrace of her Métis heritage. Along the way, the reader learns candidly how colonization has ripped apart the author's family. Unfortunately, like many other Métis families, some of her relatives hid their Métis identity in order to escape racism.

Daniels, Greg. *Crossings (The Bell of Batoche)*. Millbrook, Ontario, 4th Line Theatre, 2000.

The Canadian Millennium Partnership Fund, several foundations and the Métis National Council sponsored the production of this play.

Daniels, Harry W. "Aboriginal Rights for the Métis and

Non-Status Indians." *Canadian Association in Support of the Native Peoples Bulletin*, Vol. 17 (3), 1976: 26-29.

Harry Daniels is best known for his integral role in the constitutional negotiations which led to the Métis being included as an Aboriginal People in Canada's Constitution. He was most recently the president of the Congress of Aboriginal Peoples.

_____. *Declaration of Métis and Indian Rights*. Ottawa: Native Council of Canada, 1979.

This policy statement on behalf of Métis and Non-Status Indians outlines their rights to self-determination, participation in the Canadian constitutional process, the necessity of developing resources, and preserving identity and culture through education.

_____. *We are the New Nation: The Métis and National Native Policy*. Ottawa: Native Council of Canada, 1979.

This is a collection of Native Council of Canada (NCC) policy papers: "The Myth of Two Founding Peoples", "Separate and Unequal" (the James Bay Agreement), "Towards Co-equality", and "Integration vs. Assimilation", their opposition to Canada's policy of multiculturalism.

_____. (Editor). *The Forgotten People: Métis and Non-Status Indian Land Claims*. Ottawa: Native Council of Canada, 1979.

This monograph arises out of the land claims research begun by the Native Council of Canada during the 1970s. The articles and essays contained in this volume all appeared previously in the NCC newsletter. The book includes articles by Douglas Saunders, Raoul McKay, John Weinstein and F.K. Hatt (several maps and 14 photos).

_____. (Commissioner). *Native People and the Constitution of Canada: The Report of the Métis and Non-Status Indian Constitutional Review Commission*. Ottawa: Native Council of Canada, 10 April 1981.

This is the final report of the Métis and Non-Status Indian Constitutional Review Commission. It deals with identity issues, culture, land claims, the economy and concludes with eight pages of recommendations (contains 161 photos).

- _____. "How recent Laws Affect Aboriginal People." *The Métis*. March 1999: 5-6.
- Daniels, Henry, "Wawiyatâcimowin/Joke." *The Métis*. March 1999: 22.
- Dauphinais, Luc. *Histoire de Saint-Boniface Tome 1: A l'ombre des origines de la colonie jusqu'en 1870*. Saint-Boniface, Manitoba: Les Éditions du Blé, 1991.
- David, L.O. "Louis Riel père." *L'Opinion publique*, le 6 et le 20 mars 1873.
- Davidson, William M. *Louis Riel, 1844-1885, a Biography*. Calgary: The Alberta Publishing Co., 1955.
- Since this book was first printed in 1928, it is now too dated for reference use.
- Davies, Colin. *Louis Riel and the New Nation*. Agincourt, Ontario: The Book Society of Canada Ltd., 1980.
- A biography of Riel which includes the Red River and Northwest Resistances. It contains many graphics and sample questions for student essays and activities.
- Dawson, John Brian. *The Relationship of the Catholic Clergy to Métis Society in the Canadian North-West 1845-1885, With Particular Reference to the South Saskatchewan District*. Ottawa: Parks Canada, Manuscript Report # 376, 1979.
- Day, David. *The Visions and Revelations of St. Louis the Métis*. Saskatoon: Thistle-down Press, 1997.
- Day, John Patrick. *Métis Scrip Application Summaries and Analysis*. Edmonton: Manuscript on file with Provincial Museum of Alberta, 1985.
- _____. *Dumont, Munro, and Salois Genealogies*. Edmonton: Manuscript on file with Provincial Museum of Alberta, 1986.
- Decker, Jody F. "Tracing Historical Diffusion Patterns: The Case of the 1780-82 Smallpox Epidemic Among the Indians of Western Canada." *Native Studies Review*, Vol. 4, nos. 1 & 2, 1988: 1-24.
- Delaronde, Deborah L. Illustrated by Keiron Flamand. *A Name for a Métis*. Winnipeg: Pemmican Publications Inc., 1999.
- Everyone in the community has a nickname except the Little Boy, who tries to honour both his Ojibway father and his French mother. The boy speaks to everyone, collecting names, until he finds just the right one. This Métis author is a Library Technician/ Specialist/Computer Coordinator at the Duck Bay School in the Métis community of Duck Bay.
- _____. Illustrated by Keiron Flamand. *Little Metis and the Metis Sash*. Winnipeg: Pemmican Publications Inc., 2000.
- _____. *Flour Sack Flora*. Winnipeg: Pemmican Publications Inc., 2001.
- Delorme, David P. "History of the Turtle Mountain Band of Chippewa Indians." *North Dakota History*, Vol. 22 (3), 1959: 121-134.
- David Delorme is a Michif historian and Turtle Mountain Band member.
- Demarias, Mrs. "Thrills and Dangers of Rebellions, Recalled by Mrs. Demarias." Winnipeg: *Winnipeg Free Press*, 1934.
- Demsey, James. "Norwest Harry," in Ramsay Cook (General Editor): *Dictionary of Canadian Biography*, Vol. XIV (1911-1920). Toronto: University of Toronto Press, 1998: 786-787.
- Dempsey, Hugh. "Jerry Potts: Plainsman." *Occasional paper no. 2*. Calgary: Glenbow-Alberta Institute, 1966.
- A factual account of this famous English-Métis scout and interpreter who served with the North-West Mounted Police in 1874.
- _____. "The Métis: Historical Photos from the Glenbow Museum." *Rotunda*, Vol. 18 (5), Fall 1985: 24-27.
- _____. *Treasures of the Glenbow Museum*. Calgary: Glenbow-Alberta Institute, 1991.
- Deprez, Paul and A. Bisson. *Demographic Differences between Indians and Métis in Fort Resolution*. Winnipeg: Centre for Settlement Studies, University of Manitoba, 1975.
- The authors use an historical approach to examine the demographics of the Fort Resolution settlement.
- Dereume, Angela, and Meguido Zola. *Nobody*. Pemmican Publications, 1983.

This is a children's story based on the experiences of growing up in a Native family of eight. The inevitable response to Mama when she tries to learn who is doing all the mischief is – "nobody." This book was an "Our Choice" selection of the Canadian Children's Book Centre.

_____. *Remembrance Day*. Toronto: Grolier, 1987.

Derouet, Camille. "Les Métis canadiens-français." *Revue du Monde catholique*, septembre 1896. Aussi *La Revue canadienne*, XXXII, 1896: 611-620; 658-675.

D'Eschambault, Antoine. "Une brochure de M. Donatien Frémont sur les Métis de l'Ouest canadien." *La Liberté et le Patriote*, Saint-Boniface, le 1er avril 1949.

Desjarlais, Ed. *A Report on Métis Self-Government in Urban Manitoba*. Manitoba Métis Federation submission to the Royal Commission on Aboriginal Peoples. Winnipeg: Manitoba Métis Federation, 1993.

Desjarlais, Jean. "Little Man With Hair All Over." In Richard Erdoes and Alfonso Ortiz (Editors): *American Indian Myths and Legends*. New York: Pantheon Books, 1984: 185-191.

A ribald Métis tale recounted by Jules Desjarlais to the editors. This is the only Métis story in this book. See the editors' book *American Indian Trickster Tales* (1998) for two Cree-Métis stories.

Desjarlais, Margaret. "Métif/The Métis Language." *The Métis*, March 1999: 22.

Desjarlais, N. Colin. *The Rights of the Métis in British Columbia*, 1st edition. Vancouver: Legal Services Society of British Columbia, 1995.

Development and Communication Project Group. *Profile of the Needs of Off-Reserve Aboriginal Preschool Children in Manitoba*. Winnipeg: Development and Communication Project Group and Four Directions Consulting Group, 1995.

This was the research paper, which was used by the Aboriginal Head Start (AHS), Manitoba Steering Committee, to select Aboriginal off-reserve communities whose demographics fit with the objectives and criteria of the AHS, as initial program sites.

Devens, Carol Green. *Countering Colonization: Native American Women and the Great Lakes Missions, 1630-1900*. Berkeley: University of California Press, 1992.

Devine, Heather. "The Killing of Joseph Cardinal: The Northwest Rebellion, Ethnic Identities, and Treaty Bands in northern Alberta." *Proceedings of the Rupert's Land Colloquium 2000*. Vancouver, Washington, May 25, 2000.

Devrome, Robert J. "The Métis: Colonization, Culture Change and the Saskatchewan Rebellion of 1885." Edmonton: M.A. Thesis, University of Alberta, 1976.

This thesis is an attempt to determine the reasons for the inequities in socio-economic status between the Métis of northern Canada and their Euro-Canadian neighbours. As background, Devrome examines their relationship with the Hudson's Bay Company and the government of Canada in the 1800s.

Dhand, L., L. Hunt, and L. Goshawk. *Louis Riel: An Annotated Bibliography*. Saskatoon: University of Saskatchewan, Research Resource Centre, 1972.

Dick, Lyle. "The Seven Oaks Incident and the Construction of a Historical Tradition, 1816-1970." *Journal of the Canadian Historical Association*, Vol. 2, 1991: 91-113.

This is the best account of the 1816 Battle of Seven Oaks, even though it is not a history of this event. Dick's historiographical essay maintains that the accounts of this incident have been biased since Settler times (1890-1930). Anglo-Canadian settlers and historians, needing a narrative to justify their control of the Prairie West and their displacement of Aboriginal peoples, argued that the skirmish was a "savage" massacre of "helpless" Selkirk Settlers. As late as 1974, W.L. Morton, the acclaimed conservative historian of Manitoba, argued that:

This piece of savagery (the Battle of Seven Oaks) was matched elsewhere. The wounded were knifed and tomahawked, the dead stripped and ripped up after the Indian fashion. The wild blood of the brûlés was boiling, and it was some time before Grant could check their savagery. (W.L. Morton and Margaret MacLeod, *Cuthbert Grant of Grantown*.. Toronto: McClelland and Stewart Limited, 1974, p. 49.)

Even recently, Peter C. Newman, a great story-teller but questionable historian, wrote in his history of the

Hudson's Bay Company, *The Company of Adventurers*, that the Battle of Seven Oaks was proof of Métis savagery and ill-intent towards a grander vision of the country's development. This interpretation was recently carried over to the recent CTV documentary of the Hudson's Bay Company. In this documentary, the Métis are not even mentioned when the Seven Oaks incident was analyzed. Incredulously, only North-West Company "savagery" under leader Cuthbert Grant was indicated.

Undoubtedly, C.W. Jeffrey's depiction of the "Massacre at Seven Oaks, 19 June 1816", in the 1940s (National Archives of Canada C-073663) continues to colour historians and popular analysis of this long ago event. A dispassionate review the events of Seven Oaks by Canadian historians is still needed.

"Historical Writing on 'Seven Oaks': The Assertion of Anglo-Canadian Dominance in the West." In Robert Coutts and Richard Stuart (Editors): *The Forks and the Battle of Seven Oaks in Manitoba History*. Winnipeg: Manitoba Historical Society, 1994: 65-70.

"The Seven Oaks Incident and the Construction of a Historical Tradition, 1816-1970." In Catherine Cavanaugh and Jeremy Mouat (Editors): *Making Western Canada: Essays on European Colonization and Settlement*. Toronto: Garamond Press, 1996: 1-30.

Dickason, Olive P. "From 'One Nation' in the Northeast to 'New Nation' in the Northwest: A Look at the Emergence of the Métis." *American Indian Culture and Research Journal*, Vol. 6 (2), 1982: 1-21.

Olive Dickason is a renowned historian, journalist, author, teacher and mentor. She is a recipient of the Lifetime Achievement Award bestowed by the National Aboriginal Achievement Foundation, and a member of the Order of Canada. She currently serves on the Métis Nation of Ontario Cultural Commission.

"From 'One Nation' in the Northeast to 'New Nation' in the Northwest: A Look at the Emergence of the Métis." In J. Peterson and J.S.H. Brown (Editors): *The New Peoples: Being and Becoming Métis in North America*. Winnipeg: University of Manitoba Press, 1985: 19-36.

Dickason demonstrates how various factors impacted upon the development of Métis identity among mixed-heritage populations in what is now Canada. The author employs a deterministic thesis, which argues that both the development of Métis identity or its failure to take root were a result of factors largely outside the con-

trol of early mixed-descent people. The author argues that the imperial French policy of one nation in New France and Acadia prevented the creation of a distinct Métis identity in the two French colonies despite the frequent occurrence of miscegenation. In the end, mixed-bloods in Eastern North America were either French Canadians or First Nations; they could not be Métis.

By contrast, Dickason argues that circumstances were ideal for the creation of a "New Nation" in the present day Prairie Provinces and the Great Lakes region. In these locales, mixed-descent people developed a Métis identity because they were isolated from royal officials, lived in the fur trade which allowed them to retain an Aboriginal identity, and they lived among and married other Métis. These were important events towards fostering Métis identity. Moreover, by the time the French were starting to enter into these territories, royal and clerical officials were beginning to frown upon métissage because they did not want to create more free spirited *courier de bois* and *voyageurs*. To live in this society, one had to live an Aboriginal life, whether you were First Nations, Métis or French Canadian. However, the collapse of the Great Lakes fur trade frontier and the beginnings of American settlement swamped the fragile Great Lakes Métis identity.

She goes on to relate how conditions were different on the Northwest Coast because the same need for survival skills did not exist for Europeans and the fur trade had a shorter lifespan.

Ultimately, the ideal conditions for the emergence of national sentiment among the Métis first occurred in Rupert's Land. In this locale, Métis identity emerged out of isolation in the fur trade. Such conditions did not occur in the North West largely because there was little intermixing between First Peoples and British settlers. The author supports her thesis by making extensive use of early primary source documents and by using the works of numerous historians knowledgeable in the field. Seventy sources are cited in her paper.

Dickason, a well-known Métis historian, supports a romantic view of Amerindian, Métis and French relations despite maintaining that the French, more often than not, saw the First Peoples as otherworldly and only married them because there was a shortage of French women in their colonies and were only friendly with them because they needed them as allies and trading partners. On page 27, the author alludes to the notion that French clerical and royal authorities believed that the "evil influences" of the forest ruined the *courier de bois* and made them "savages." Dickason could have used some of these negative European stereotypes to present how French royal and clerical officials thought of mixed-descent people in New France. (She almost certainly should have drawn on material which formed the basis for her subsequent excellent monograph, *The Myth of the Savage and the Beginnings*

of *French Colonialism in the Americas*. Edmonton: University Press, 1997).

The author's discussion of how the traditional French-Canadian historiography downplayed métissage in New France and Acadia strengthens her argument. She especially goes to great lengths to unravel the mystery of miscegenation in early French Canada. Especially impressive is the author's use of stories of intermarriage between prominent royal officials in the two French colonies. However, her failure to provide similar examples of métissage elsewhere make her essay somewhat unbalanced. Similar examples for the Great Lakes, Rupert's Land and the Pacific coast area mixed-descent people would have provided a more balanced essay. Also, she fails to mention that communities of British-Innu and Inuit Métis of Labrador who have maintained a distinct Métis identity since the late 1700s. Despite these minor problems, Dickason illuminates a dark area of Métis scholarship; this is a useful essay.

_____ "Frontiers in Transition: Nova Scotia 1713-1763, Compared to the North-West, 1869-1885." In F. Laurie Barron and James Waldram (Editors): *1885 and After: Native Society in Transition*. Regina: Canadian Plains Research Center, 1986: 23-38.

In this essay, Dickason compares the Micmac wars against the British in Nova Scotia (1713-1763) with the resistances in the North-West (1869-1885). She concludes that although the two sets of conflicts varied in character, the basis of the conflicts were the same, people fighting and intruding power for their lands and rights of self-determination.

_____ *The Law of Nations and the New World*. Edmonton: University of Alberta Press, 1989.

_____ *The Myth of the Savage and the Beginnings of French Colonialism in the Americas*. Edmonton: University of Alberta Press, 1997.

_____ *Canada's First Nations: A History of Founding Peoples From Earliest Times*. Toronto: Oxford University Press, 1997.

This award-winning book is a very thorough overview of Aboriginal history. It is well researched and well argued, if conservatively. As a Métis historian, Dickason has included a fair bit of Métis content in her narrative (pp. 172-175, 239-40, 262-72, 292-97 and 301-19). Dickason is perhaps the finest Contact historian in North America. In the first sections of her magnum opus, the reader is dazzled with "Theories of Contact", various Indigenous cosmologies, worldviews, trading systems,

and a great many maps, photographs and illustrations. Perhaps the finest chapter in the book is chapter 4 "Canada When the Europeans Arrived" (pp. 63-83). For students of Métis history, it is well-worth consulting her section on Métissage in New France (pp. 167-73) – where Crown authorities actually believed that Aboriginal people were white!

She concludes her narrative with a passionate argument for the importance of Aboriginal Canadians as "Founding Peoples", and provides further opposition to Canada's outmoded "deux nations" paradigm: "The message is clear: Canada's First Nations, far from being interesting relics of the past are a vital part of Canada's persona, both present and future" (p. 420). This theme is permeated throughout her monograph.

_____ "Art and Amerindian Worldviews." In David T. McNab (Editor): *Nin Da Waabajg, Earth, Water, Air and Fire: Studies in Canadian Ethnohistory*. Waterloo Ontario: Wilfrid Laurier University Press, 1998.

In this useful essay, Métis historian Olive Dickason discusses the Aboriginal worldview, the uses of art and cosmologies before and after Contact.

_____ "Aboriginals: Metis." In Paul Robert Magosi (Editor): *Encyclopedia of Canada's Peoples*. Toronto: University of Toronto Press, 1999: 70-79.

Dickson, Stewart. *Hey Monias: The Story of Raphael Ironstand*. Vancouver: Arsenal Pulp Press, 1993.

This biography captures the effects of the residential school system where Ironstand's parents clearly lost any idea of traditional child-rearing methods. Raphael's mother is a Métis and the man he believes to be his father was an Ojibway hunter-trapper. Ironstand, in turn, attends residential school and encounters abuse from school authorities and Cree classmates who dub him 'Monias' because of his white skin. His story is a testament to the futility of forced assimilation and the tragic consequences of that policy. The epilogue to his story tells of Ironstand's healing process.

Dillion, Ricard. *Meriwether Lewis: A Biography*. New York: Coward-McCann, 1930

Dimaline, Cherie. "The Little People." *Métis Voyageur*, June 2000: 22.

The "Little People" (Ma-ma-kwa-se-suk), are human beings, only very tiny. They live along riverbanks, the sand hills by large lakes and in caves. Sometimes they venture into urban areas, mostly to visit the Native people. They are the reason your everyday objects go miss-

ing. They are said to particularly like shiny objects.

Dobak, William A. "Killing the Canadian Buffalo, 1821-1881." *Western Historical Quarterly*, Vol. 27, 1996: 33-52.

Dobbin, Murray. "Métis Struggles of the Twentieth Century. Part One: Early Beginnings." *New Breed*, August 1978: 16-19.

This short article examines the early Métis political struggles in Saskatchewan and the subsequent formation of the Saskatchewan Métis Society (SMS). The SMS was originally formed in 1931 by a group of Métis from Regina whom wanted to address the Métis dispossession through the Métis scrip process. Dobbin adequately describes the Saskatchewan government's view of the newly formed SMS and reveals the organizational challenges which SMS leaders faced when trying to organize and politicize the Métis people. He is the first author to fully document this period of early Métis political organization in Saskatchewan. Dobbin's research stresses the enormous work it took to organize the southern Saskatchewan Métis people who experienced significant racism, and social and economic displacement.

_____ "Métis Struggles of the Twentieth Century. Part Two: The Land Issue: Whiteman's Advice and Government Deceit." *New Breed*, September 1978: 11-13.

This brief article reveals the objectives and the directives of the newly formed Saskatchewan Métis Society (SMS). Dobbin profiles its leaders such as Joseph LaRocque, Joe Ross and Ed Klyne and outlines the SMS' political strategy in dealing with the provincial government. It is clear that the land issue was central to the work conducted by the early SMS members. Dobbin also introduces the background to the formation of the province's Métis rehabilitation scheme in southern and central Saskatchewan.

_____ "Métis Struggles of the Twentieth Century. Part Three: Political Interference and Internal Division." *New Breed*, October 1978: 10-15.

Dobbin compares the Saskatchewan Métis Society's (SMS) work to the directions taken by other Métis leaders in Alberta and Manitoba. Dobbin points out that the SMS had cautious and inexperienced leaders. Nevertheless, the Métis hired lawyers to work on a land claim brief to present to Ottawa. He points out that the organization's enthusiasm was shaken when some disappointing events quashed the morale of the leadership, such as the disappointing land claim research conducted by lawyers, which

claimed that the Métis had no legal rights. The SMS became dormant during World War II as many members joined the war effort. Dobbin also discusses the political divisions between the southern and northern Métis.

_____ "Métis Struggles of the Twentieth Century. Part Four: The Saskatchewan Métis Society – The Final Chapters, 1944-1949." *New Breed*, December 1978: 10-15.

This article delineates the reasons for the inactivity of the Saskatchewan Métis Society (SMS) from 1944-1949. Dobbin overviews the dealings of the newly elected CCF government with the SMS and compares these with the Liberal government's previous relationship with the SMS. He also profiles important leaders such as Joe Amyotte and Malcolm Norris and their role in keeping the dream of Métis political organization alive during a time of extreme political uncertainty.

_____ "Study of the Lives of James Patrick Brady and Malcolm Frederick Norris, Métis Patriots of the Twentieth Century." Regina: M.A. Thesis, University of Regina, 1981.

_____ "Prairie Colonialism: The CCF in Northern Saskatchewan 1944-1964." *Studies in Political Economy*, Vol. 16, 1985: 7-40.

_____ *The One-and-a-Half Men: The Story of Jim Brady and Malcolm Norris, Métis Patriots of the 20th Century*. Vancouver: New Star Books, 1981. Reprinted Regina: Gabriel Dumont Press, 1987.

The title comes from the saying that the Métis were half Indian, half white and half devil. This is a biography of Jim Brady and Malcolm Norris two Métis patriots who were responsible for the formation of early Métis political organization in Saskatchewan and Alberta.

This book has filled a key void in the literature relating to the Post-Resistance Period (1885-1945). For the Métis people, these were the "lost years," in which many suppressed their identity, and were forced to live in absolute poverty along road allowances. However, these years were also integral to the formation of modern Métis national consciousness because the suppression of Métis identity and economic activity after 1885, more than anything else, led to the recreation of Métis nationalism in the 1930s, 40s and 50s. Two men – Jim Brady and Malcolm Norris – were largely responsible for this turn of events.

This thorough political biography is also a general history of the Métis people. As a Marxist, Dobbin goes to great lengths to demonstrate these Métis leaders "progressive" tendencies. While this is a valuable book, it is

much too doctrinaire. For instance, Dobbin divides the Métis community into two groups: the “progressives,” Euro-Canadian-educated members of a small petit bourgeoisie, and the largely unschooled “working-class/nomads” (p. 54). As well, Dobbin praises Brady and Norris’ adherence to Marxist principles as much as their noted leadership abilities.

Most impressive, however, is Dobbin’s extensive research on the topic. He made judicious use of Jim Brady’s papers. One of the more interesting aspects of this book, is the verbatim reprint of sections of Jim Brady’s war diary (pp. 138-44). Moreover, until this book’s publication, few had attempted to analyze the creation of the Alberta Métis Colonies in 1930s, or of Père Lacombe’s Métis “reserve” at St. Paul des Métis, Alberta. This book, despite its few faults, is the essential read about the initial development of Métis political consciousness in the first half of the 20th century.

_____ “The Métis in the 20th Century.” *Canadian Dimension*, Vol. 19 (5), 1985: 4-6.

_____ “Why Pardon Riel?” *Canadian Dimension*, Vol.19 (5), 1985: 2-3.

Dobbin, Murray and Thomas Flanagan. “Riel a Criticism and a Response.” *Alberta History*, Vol. 32 (1), 1984.

In late 1983, Thomas Flanagan published the book entitled *Riel and the Rebellion: 1885 Reconsidered*, which became the subject of much controversy, particularly among Native groups. Murray Dobbin was invited to review the book and in turn Flanagan responded. The tenor of these two essays is captured by their titles: Dobbin’s review, “Thomas Flanagan’s Riel: An Unfortunate Obsession” and Flanagan’s response; “The Man Who Couldn’t Quote Straight.”

Docken, Lorna. “Möise Oulette.” *New Breed*, Spring 1994: 5-8.

Möise Oulette has gone down in history as one of the men who accompanied James Isbister, Michel Dumas and Gabriel Dumont to Montana in 1884 to bring Louis Riel back to Canada. Oulette was married to Dumont’s sister, Élisabeth. His parents were Theresa Houle and Joseph Oulette, who was killed in the Battle of Batoche.

Doll, Maurice F.V. “The Archaeology of the Buffalo Lake Métis Settlement, Approximately 1872-1878.” In R.C. Macleod (Editor): *Swords and Ploughshares: War and Agriculture in Western Canada*. Edmonton: The University of Alberta Press, 1993: 45-53.

Doll, Maurice and Robert Kidd. *The Buffalo Lake Métis*

Site. Edmonton: Alberta Culture and Multiculturalism, Historic Resources Division, 1988.

Doll, Maurice F.V., Robert S. Kidd and John P. Day. *The Buffalo Lake Métis Site: A Late 19th Century Settlement in the Parkland of Central Alberta*. Provincial Museum of Alberta, Human History Occasional Paper No. 4. Edmonton: Historical Resources Division, 1988.

The archaeological research at this nineteenth century Métis settlement on Buffalo Lake near Stettler, Alberta began in 1970 and continued until 1983. This paper begins with a history of the site prior to 1870 and places it within the context of the origins of the Upper Saskatchewan peoples and settlements. A fifty-two-page chapter follows on the history of the site between 1872 and 1878. Subsequent chapters discuss the artifacts retrieved from the five cabins and various surface locations at the site. Finally, comparisons are made with sites at the Cypress Hills, the Green Wintering Site 80 kilometres to the south, Lac la Biche, Batoche and a number of Free Trader’s Posts and Hudson’s Bay Company Posts. This paper will be of use to those interested in Métis history, lifestyle, and archaeology.

Dolphin, Frank J. *Indian Bishop of the West: Vital Grandin, 1829-1902*. St. Albert, Alberta: Novalis, 1986.

Donaldson, Pat. “Moosehair Tufting.” *Canadian Golden West*, Winter 1975-76: 20-25.

Donkin, John G. *Trooper and Redskin in the Far North-West*. Toronto: Coles Publishing Company, 1889.

The author recounts his experiences in the North-West Mounted Police from 1884 to 1888. During the 1885 Resistance he served as a hospital steward at Prince Albert. There is a highly biased account of the Resistance outlined in six chapters.

Donnelly, Patrick. “Scapegoating the Indian Residential Schools: The noble legacy of hundreds of Christian missionaries is sacrificed to political correctness.” *Western Report*, January 26, 1998: 6-11.

Western Report has no sympathy for the plight of Aboriginal people, and it is therefore not surprising that they would want to undermine the efforts of Aboriginal communities and the federal government for a general healing for the sins of the residential school experience. The author constructs his argument by using a mean-spirited sophistry since he feels that more good emerged from the schools than bad, and that the socioeconomic

and political marginalization of Aboriginal people is not a result of residential schools. Nobody would argue that the residential school experience alone caused the social problems facing Canada's Aboriginal people(s); however, it would be true to say that the experience scarred generations of Aboriginal Canadians. Furthermore, many would argue that the few positives of the residential school experience were vastly outweighed by many more negatives, including moving children away from the nurturing environment of their families and trying to assimilate them, all the while beating some, raping others and neglecting the majority.

Donney, Dee, Donna Walraven and Robert LaFountain et al (Organizers). *Métis Celebration & Conference 1998: Unity of a Nation*. Lewiston, Montana, 1998.

This conference program, handed out to all those attended the annual Métis Celebration in Lewistown, contains a great deal of information about the history of the dispossessed Métis of Montana, and of the Métis Nation in general. Much of this material has been reprinted from a similar 1979 document (Thackery 1979); the reprinted material includes a brief discussion of the origins of the Red River Cart; Joe Holland's "Two Accounts of the Long Journey," which chronicles the life of a Montana Métis with family ties in Alberta; a history of "Mose (Moïse) LaTray," a French-Canadian who married into a Métis family in the mid-nineteenth century and Larry Lacounte's error ridden essay "A Saga of Struggle and Contribution in Two Nations," which weaves the history of the Montana Métis within the larger history of the Métis Nation. In the last essay there is much that is useful; however, Père Lacombe was not a "Blackfeet" missionary – he was in fact French Canadian, Big Bear and Poundmaker did not lead the Cree assault against the Mounties and the Canadian Army in 1885, and the "separtist" (sic) party in Québec is not the "Quebequois" (sic).

The newer material is more useful to Métis researchers. George Oberst, of the Montana Historical Society, has a one-page narrative of Montana Métis history, which discusses "Gabrielle" Dumont's role in 1885. Of course, Dumont would have taken offence to the use of the feminine version of his name. Perhaps the most interesting tidbit in this document is a list of all the bodies dug out of a Métis cemetery in Montana in order to give them proper Catholic burials. There are also reprints from Canadian and American newspapers analyzing the federal government's recent apology to Aboriginal Canadians, the movement to exonerate Louis Riel and of Métis dispossession in Montana "Chippewa Victims of Federal Robbery," written in 1984 by Roger Clawson. Finally, the Métis Nation of Ontario Chair, Ron Swain's speech "Clearing the Name of Louis Riel" deconstructs Riel's

trial, makes the argument that such exoneration is worthless since Riel did nothing wrong, and that Riel himself would have preferred that his people receive self-government and land base rather than a posthumous pardon for himself.

For the First Nations component of the celebrations, there is a three and a half page discussion of the meaning of Pow Wows, and a reprint of a 1923 letter by an official with the American Department of the Interior – Office of Indian Affairs, which tries to convince Indians in the Great Plains States to quit their traditional dancing.

Donovan, Kathleen. "Maria Campbell." In Gretchen M. Bataille (Editor): *Native American Women: A Biographical Dictionary*. New York: Garland Publishing, 1993: 51-52.

_____ "Emma LaRocque." In Gretchen M. Bataille (Editor): *Native American Women: A Biographical Dictionary*. New York: Garland Publishing, 1993: 152-153.

Dorge, Lionel. "Bishop Taché and the Confederation of Manitoba." *Historical and Scientific Society of Manitoba Transactions*, Series 3, No. 26, 1969-70.

_____ *Louis Riel*. Winnipeg: Manitoba Centennial Corporation, 1971.

This small booklet was produced as a commemoration of Manitoba's entry into Confederation in 1870. Dorge gives details about Riel and the efforts of the Métis to hold off transfer of the territory to Canada until the government met their terms.

_____ *Introduction à l'étude des Franco-Manitobains: Essai historique et bibliographique*. Saint Boniface, Manitoba: La Société Historique de Saint-Boniface, 1973.

This is a particularly useful bibliography with French language material of Métis interest.

_____ "The Métis and Canadian Councillors of Assiniboia." Parts I-III. *The Beaver*, 305, 1974: 1:12-19, 2: 39-45, 3: 51-58.

The Council of Assiniboia was the governing body in the Red River Settlement from 1835 until the government of Canada assumed jurisdiction over Rupert's Land in 1870. In Parts I and II, Dorge examines the rather hesitant naming of the first Métis and Canadian (French-Canadian) counsellors by the Hudson's Bay Company. In the first 20 years, the clergy dominated the French speaking representation on the council. In Part III, he describes

the declining participation of the French-speaking members of the council and the events leading up to the negotiation of the *Manitoba Act*.

_____. "François-Jacques Bruneau." *Dictionary of Canadian Biography*, Vol. IX (1861-1870). Toronto: University of Toronto Press, 1976: 94-95.

Born in 1809 at Lac Vert in what is now Northwest Saskatchewan, Bruneau came to Red River in 1822 for his college education and became a teacher. He married Marguerite Harrison in 1831, and subsequently left teaching for farming and carting. Bruneau was made a judge of one of the judicial districts in 1851 and was appointed to the Council of Assiniboia in 1853, partly to offset the number of priests on council. He was the second French speaking lay appointee after Cuthbert Grant.

_____. "Aspects de l'histoire Métisse." n.p., 1976.

_____. *Le Manitoba, reflets d'un passé*. Saint-Boniface, Manitoba: Éditions du Blé, 1976.

_____. "Une paroisse Métisse." n.p., 1976.

Dorion, John. "The Métis Nation." *Northian*, Vol. 13 (2), 1978: 5-10.

_____. "The Métis Nation: Part II." *Northian*, Vol. 13 (3), 1978: 9-12.

_____. *Apihtowkosan: The Story of the Metis Nation in Western Canada*. Prince Albert: Northern Lights School Division, 1982.

The story in this resource book (social studies, grade 8), is told through the words of Métis people and through their eyes. There is an accompanying student activity book.

_____. "Self-Government and Métis People in Urban Areas." In Evelyn J. Peters (Editor): *Aboriginal Self-Government in Urban Areas: Proceedings of a Workshop May 25 and 26, 1994*. Kingston, Ontario: Institute of Intergovernmental Relations, Queen's University, 1994: 116-118.

Dorion argues that the Métis people are recognized in the Constitution as Aboriginal people and therefore have an inherent right to self-government and self-determination. The author envisions self-government succeeding for the Métis by going back and rebuilding the nation. He identifies racism as a major problem in urban centres and the difficulties Métis youth find in making a transition to urban life.

Dorion, John and Betty Dorion. *Apihtowkosan: The Story of the Métis Nation in Western Canada*. Saskatoon: Saskatchewan Indian Cultural College, 1982.

Dorion, John, and Kuan Young. *Métis Post Secondary Education: A Case Study on the Gabriel Dumont Institute*. Ottawa: Royal Commission on Aboriginal Peoples, research paper prepared for RCAP, October 1993.

Dorion, Leah (Editor). *Remembrances: Métis Veterans*. Saskatoon: Gabriel Dumont Institute of Native Studies and Applied Research, 1997.

This book is a collection of thirty-three interviews with Métis veterans who served in the two World Wars and in the Korean War. This book is the first of its kind in that it specifically deals with Métis, as opposed to 'Native' or 'Aboriginal', veterans. Perhaps the best raconteur is Edward King, a Métis Nation of Saskatchewan Senator (pp. 62-77). Another interesting interview was that with the late Joseph McGillivray, who captured the SS General Kurt Meyer (p. 66) during the Falaise Campaign in northern France in 1944. Unfortunately, there are only a few interviews with Métis women who served overseas. The Gabriel Dumont Institute would like to produce another oral history of Métis veterans.

Leah Dorion is the Curriculum and Publishing Co-ordinator for the Gabriel Dumont Institute. She has taught Native Studies at the University of Saskatchewan and the Saskatchewan Indian Federated College.

_____. "For an American Autohistory: An Essay on the Foundations of a Social Ethic, by George E. Sioui. Book review." *The Journal of Indigenous Studies*, Vol. 3 (2), Winter 1997.

_____. "Remembering Our Métis Leaders," *Eagle Feather News*, June 1999: 23.

This article is a brief discussion of the development of Métis leadership following the 1885 Resistance. It is the first in a series of articles about Métis leadership.

_____. "Malcolm Norris (1900-1967)." *Eagle Feather News*, September 1999: 8-9.

In this brief article, the Gabriel Dumont Institute's Leah Dorion provides an overview of the life of Métis leader Malcolm Norris. The article contains a rare photograph of the Jim Brady and Malcolm Norris taken before their untimely deaths in 1967.

_____. "Strong Metis Women: The Story of Nancy Morrisette née Arcand (1910-1987)," *New Breed Magazine*, June, 1999: 12-13.

_____. "Jim Brady (1908-1967)." *Eagle Feather News*, July/August 1999:20.

This article is a short biography of Jim Brady, who was born at Lake St. Vincent, Alberta. He was a famous Métis statesman and political philosopher. Dorion discusses his life and activism for the Métis people.

_____. "Fred Delaronde." *Eagle Feather News*, Vol. 2 (9), 1999: 18.

Fred Delaronde was born in 1892 at Oak Point, Manitoba, schooled at Duck Lake, Saskatchewan and lived near Mount Nebo, Saskatchewan. He was elected President of the Saskatchewan Métis society from 1945-1947.

_____. "Peter Tompkins Jr. (1899-1970)." *Eagle Feather News*, December 1999, January 2000: 25.

_____. *The Snow Tunnel Sisters*. Winnipeg: Pemmican Publications Inc., 2000.

This children's book tells the story of two Métis sister's winter fun and their warm and loving family home.

Dorion, Leah and Blanche Gehriger, "Nancy Morrisette Née Arcand (1910-1987)." *Buffalo Tales and Trails Newsletter*, Vol. XXI, June 1999: 8.

This article is a brief biography of a strong Métis woman, who lived in North-Western Saskatchewan.

Dorion, Leah and Murray Hamilton. "Report on the Proceedings of the Michif Speakers Workshop, Yorkton, Saskatchewan." Saskatoon: The Métis Nation of Saskatchewan and the Gabriel Dumont Institute, May 1999.

Dorion, Leah, Todd Paquin, Michael Relland and Anne Boulton. "An Evaluation of Resources for Aboriginal Headstart Programs." Saskatoon: Gabriel Dumont Institute and Health Canada, 1996.

This paper gives a review of the resource material available for this national Head Start Program targeted for all Aboriginal children between the ages of two and six living off reserve. More information on Aboriginal Head Start is available on the Health Canada web site.

Dorion, Leah, Todd Paquin, and Darren R. Préfontaine. "That is a Good Idea." *Effective Practices in First*

Nations and Métis Education. Saskatoon: Saskatchewan School Trustee's Association (SSTA), Research Report, April 2000.

This document outlines effective teaching practices for Aboriginal Education. The report was compiled after extensive consultations with Saskatchewan educators. The report can be found on the SSTA web site.

Dorion, Leah and Darren R. Préfontaine. "Deconstructing Métis Historiography: Giving Voice to the Métis People." In Lawrence J. Barkwell, Leah Dorion and Darren R. Préfontaine *Resources for Métis Researchers*. Winnipeg: Louis Riel Institute and Saskatoon: Gabriel Dumont Institute, 1999: 3-30.

_____. "1999 National Aboriginal Headstart Training Workshop." *Eagle Feather News*, Vol. 2 (8), October 1999: 12.

This is a review of the cultural events held at this national meeting in Saskatoon, September 19-21, 1999.

Douaud, Patrick C. "Canadian Métis Identity: A Pattern of Evolution." *Anthropos* 78: 71-88, 1983.

_____. "Métis: A Case of Triadic Linguistic Economy." *Anthropological Linguistics*, Vol. 22, No. 9, 1980: 392-414.

In this paper, Douaud gives a description of the Métis community around Lac La Biche, provides case studies of language interference and an overview of ethnolinguistic interaction. He refuses to classify Michif as a patois because of the fact that there is no noticeable simplification or levelling in the language.

_____. *All Mixed: Canadian Métis Sociolinguistic Patterns*. Sociolinguistics Working Paper 101. Austin: Southwest Educational Development Library, 1983.

_____. "An Example of Suprasegmental Convergence." *International Journal of American Linguistics*, Vol. 49, 1983: 91-93.

_____. *Ethnolinguistic Profile of the Canadian Métis*. Ottawa: National Museum of Canada Mercury Series, Canadian Ethnology Service Paper 99, National Museums of Canada, 1985.

_____. "Heterosis and Hybrid Ethnicity." *Anthropos*, Vol. 82, 1987: 215-216.

_____. "Michif: An Aspect of Francophone Al-

berta." *The Journal of Indigenous Studies*, Vol. 1, No. 2, 1989: 80-90.

Douaud gives an historical account of the Métis of the Lac La Biche Mission in Alberta. Three pages of this article are devoted to an analysis of their Michif-Cree dialect.

Doucet, Clive (Ramsay Derry, Editor). *Looking for Henry* (Poetry). Saskatoon, Saskatchewan: Thistledown, 1999.

Doyle, David G. *From the Gallows: The Lost Testimony of Louis Riel*. Summerland, British Columbia: Ethnic Enterprises Publishing Division, 2000.

This work, which Doyle calls creative non-fiction gives a reconstruction of testimony Riel might have given at a "Commission of Enquiry" into his entire career.

Doxtater, Marlene M. "The Métis Women's Association of Manitoba." In Antoine S. Lussier and D. Bruce Sealey (Editors): *The Other Natives The/Les Métis*, Vol. II. Winnipeg: Manitoba Métis Federation Press and Éditions Bois-Brûlés, 1978: 171-186.

Drapeau, Lynn. "Michif Replicated: The Emergence of a Mixed Language in Northern Québec." Paper presented at the *Tenth International Conference on Historical Linguistics*. Amsterdam: July 1994.

"Dr. Galland's Account of the Half-Breed Tract." *Annals of Iowa*, 10, July 1912: 450-466.

Driben, Paul. "Factors Affecting Métis Identity in the Lesser Slave Lake Area of Northern Alberta." In *Proceedings of the Second Congress, Canadian Ethnology Society*, National Museum of Man Mercury Series, Paper No. 28. Ottawa: National Museum of Canada, 1975: 358-364.

The author examines two identity-maintaining mechanisms employed by the settlers living on the East Prairie Métis Colony.

_____ "The Nature of Métis Claims." *Canadian Journal of Native Studies*, 3 (1), 1983: 183-196.

Driben reviews the nature of Aboriginal title in Canada with specific reference to contemporary Métis claims. He overviews the struggles that Métis people experience while trying to apply their claims under the federal governments specific and comprehensive claims policies. Driben notes the significance of Aboriginal claims to Métis in cultural terms and refers to the government concept of claims as essentially political.

_____ *We Are Métis: The Ethnography of a Half-breed Community in Northern Alberta*. New York: AMS Press, 1985.

This book is an anthropological study of the East Prairie Métis Colony, located in central Alberta, south of Lesser Slave Lake. The study was conducted in 1970. Driben reveals the history, political organization, demography, kinship, socialization and social control, ecology, economic adaptation, interaction and identity of this group of Métis people. It provides very useful material for students who are interested in the development of the Alberta Métis colonies, and the social-cultural organization of the Métis people living on the East Prairie Colony.

_____ "The Rise and Fall of Louis Riel and the Métis Nation: An Anthropological Account." In F. Laurie Barron and James B. Waldram (Editors): *1885 and After: Native Society in Transition*. Regina: University of Regina, Canadian Plains Research Center, 1986: 67-77.

_____ *Aboriginal Cultures of Ontario: A Summary of Definitions and Proposals Made by the Native People of Ontario to Preserve Their Cultural Heritage*. Toronto: Ontario Ministry of Citizenship and Culture, 1987.

Drinnon, Richard. *Facing West: The Metaphysics of Indian Hating & Empire Building: A Major Investigation of the Historical Link Between American Racism and Expansionism*. Minneapolis: University of Minnesota Press, 1980. Reprinted, New York: Schocken Books, 1990.

This is a sweeping review of the thought processes and ideology which underpin colonization and Manifest Destiny as central tenets for the subjugation of Indigenous people. Drinnon builds on the theme that from the first European confrontation with Native Americans to the American involvement in Vietnam, there have been two constants in American policy and purpose. One is a racism that perceives non-whites as at once childlike inferiors and murderous savages. Second, is a hunger for new land and economic markets over which to exert control.

Drouin, Emeric. "St. Paul des Métis." *Alberta Historical Review*, 11 (4), 1963: 12-14.

_____ *Lac Ste. Anne Sakahigan*. Edmonton: Éditions de l' Ermitage, 1973.

Duckworth, Harry W. "The Last Coureurs de Bois." *The Beaver*, Outfit 314 (4), 1984: 4-12.

Dubin, Margaret. "Kay Miller." In Roger Matuz (Editor): *Native North American Artists*. Toronto: St. James Press, 1998: 379-380.

Dubin gives a brief biography and listing of the works of Comanche-Métis painter Kay Miller.

Duff, Louis Blake. "Amazing Story of the Wingamite Secretary of Louis Riel." *Western Ontario History Nuggets, No. 22*. London, Ontario: Lawson Memorial Library, University of Western Ontario, 1955.

This now obscure history paper gives the story of William Henry Jackson, Riel's secretary. It is based largely on newspaper accounts of the day and contains Jackson's biography as it appeared in *Toronto World* (dictated May 22, 1885). This much cited account has a number of factual errors which are pointed out in Donald B. Smith's article "Honoré Joseph Jaxon: A Man Who Lived for Others" (*Saskatchewan History*, 1981).

Dugas, Georges. "Bataille de 67 Métis contre 2000 Sioux en 1851." *Le Manitoba*, du 16 février 1881 au 2 mars 1882.

_____. *Legendes du Nord-Ouest*. Montréal: Librairie Saint-Joseph, 1883.

_____. "Quelques erreurs à corriger." *La Revue canadienne*, XXXII, 1896: 676-679.

_____. "La Chasse aux buffalos dans les prairies de l'Ouest au temps de jadis." *La Nouvelle-France*, III, 1904: 383-394.

_____. "Défense héroïque de soixante-sept Métis contre deux mille Sioux." *La Nouvelle-France*, V, 1906: 63-74.

_____. *Histoire Véridique des Faits Qui Ont Préparé le Mouvement des Métis a la Rivière-Rouge en 1869*. Montréal: Librairie Beauchemin, 1905.

_____. *Histoire de l'Ouest canadien de 1822 à 1869, époque des troubles*. Montréal: Librairie Beauchemin, 1906.

Duguid, Gwen and Louise Newans. *Gwen's Favorite Recipes: A Collection from the Old Days and Never Ways, Spiced with Bits of Métis Wisdom and Folklore*. Winnipeg: Authors, 1992.

Dumont, Gabriel. *Mémoires dictés par Gabriel Dumont*. PAM, MG10, F1.

Dumont, Gabriel. Translated by George F.G. Stanley. "Dumont's Account of the North West Rebellion." In George Amabite and Kim Dales (Editors): *No Feather, No Ink After Riel*. Saskatoon: Thistle-down Press, 1985: 17-24.

Dumont, Gabriel. Translated by Michael Barnholden. *Gabriel Dumont Speaks*. Vancouver: Talonbooks, 1993.

The manuscript for this translation was dictated by Dumont to a group of friends. He recounts his early life and events leading up to the Resistance of 1885. The military events at Batoche and area are recalled.

Dumont, Jenine. "I Didn't Know I Was Different." In Jeanne Perrault and Sylvia Vance (Editors): *Writing the Circle: Native Women of Western Canada*. Norman, Oklahoma: University of Oklahoma Press, 1993: 37-40.

Dumont, Marilyn. "Spring Breathing," "One Day in May," "We Are Desperate," "Spineless," "Recovery," and "The Gift." In Jeanne Perrault and Sylvia Vance (Editors): *Writing the Circle: Native Women of Western Canada*. Norman, Oklahoma: University of Oklahoma Press, 1993: 41-46.

Poet, freelance writer, and film maker Marilyn Dumont, a descendent of Gabriel Dumont's brother, was born at Olds, Alberta. Dumont has a Master of Fine Arts degree from the University of British Columbia, she writes in a variety of forms to explicate the emotions of living between two worlds. Marilyn Dumont has been published since 1985 in literary journals such as: *Blue Buffalo*, *CVII*, *A Room of One's Own*, *Newest Review* and three anthologies: *Writing the Circle*, *The Road Home* and *The Colour of Resistance*. *Globe and Mail* reviewer Judith Fitzgerald has described Dumont as "a preternaturally gifted artist in possession of a world-class bag of poetic tricks."

_____. "What More Than Dance," "The Devil's Language," and "Circle the Wagons." In Don Fiddler (Managing Editor): *Gatherings: The En'owkin Journal of first North American Peoples, Vol. IV, Re-Generation Expanding the Web to Claim Our Future*. Penticton, British Columbia: Theytus Books, 1993: 137-138, 141-142, 182.

_____. "Squaw Poems", "Helen Betty Osborne", and "Memories of a really good brown girl." In Connie Fife (Editor): *The Colour of Resistance: A Contemporary Collection of Writing by Aboriginal Women*. Toronto: Sister Vision Press, 1993: 23-43.

_____ *A Really Good Brown Girl*. London, Ontario: Brick Books, 1996.

_____ "The White Judges", "Squaw Poems", "Let the Ponies Out", "Horse-Fly Blue", "Not Just a Platform for My Dance", "Letter to Sir John A. Macdonald", "The Devil's Language", and "Circle the Wagons." In Daniel D. Moses and Terry Goldie (Editors): *An Anthology of Canadian Native Literature in English*, Second Edition. Edon Mills, Ontario: Oxford University Press, 1998: 385-392.

_____ "The Devil's Language." In Greg Young-Ing and Florence Belmore (Editors): *Gatherings, Vol. X, Fall 1999: The En'owkin Journal of First North American Peoples*. Penticton, British Columbia: Theytus Books, 1999: 270-271.

Dumont, W. Yvon. "Métis People and the Justice System. In S. Corrigan and L. Barkwell (Editors): *The Struggle for Recognition: Canadian Justice and the Métis Nation*. Winnipeg: Pemmican Publications, 1991.

_____ "Métis Nationalism: Then and Now." In Robert Coutts and Richard Stuart (Editors): *The Forks and the Battle of Seven Oaks in Manitoba History*. Winnipeg: Manitoba Historical Society, 1994: 82-89.

His Honour Yvon Dumont, former Lieutenant Governor of Manitoba, was a founding vice-president of the Native Council of Canada and is a past president of the Manitoba Métis Federation and the Métis National Council. He has been awarded an honorary Doctor of Laws and is Governor of the Métis National Council. He was the first Chief Executive Officer of the Louis Riel Institute and has now been appointed to the Aboriginal Healing Foundation board. He was recipient of a National Aboriginal Achievement Award in 1996.

_____ "Métis – 325 Years of History." Paper presented at the *Métis Enterprise – A Call to Action Symposium*. Winnipeg: Métis National Council and the Royal Bank of Canada, 1998.

Dumont, W. Yvon, and David N. Chartrand. "Presentation to the Royal Commission on Aboriginal Peoples." Winnipeg: Manitoba Métis Federation, April 22, 1992.

Duncan, Janice K. *Minority Without a Champion: Kanakas on the Pacific Coast, 1788-1850*. Portland,

Oregon: Oregon Historical Society, 1972.

The Kanakas were Hawaiians or Sandwich Islanders who intermarried with the local First Peoples. Their descendants still live in the Pacific Northwest. See also, Jean Barman's 1997 article.

Duncan, Kate C. "The Métis and the Production of Embroidery in the Subarctic." *The Museum of the Fur Trade Quarterly*, 17 (3), Fall 1981: 1-7.

_____ "Bead Embroidery of the Northern Athapaskans: Style, Design, Evolution and Transfer." Ph. D. Thesis, University of Washington, 1982.

_____ "So Many Bags, So Little Known: Reconstructing the Patterns of Evolution and Distribution of Two Algonquian Bag Forms." *Arctic Anthropology*, Vol. 28 (1), 1991: 56-66.

_____ *Northern Athapaskan Art: A Beadwork Tradition*. Toronto: Douglas & McIntyre, 1989.

Many of the Hudson's Bay Company employees in the Athapaskan territory were Métis or European and had married Cree or Métis women. These women who held high social position in their communities had a great influence on the form and design of Athapaskan clothing and beadwork.

Dundas, Howard. *Wrinkled Arrows*. Toronto: Queenston House Publishing, 1980.

Dunlevy, Sr. Ursula. "The Canadian Halfbreed Rebellions of 1870 and 1885." *North Dakota Historical Quarterly*, Vol. 9, No. 2 and No. 3, 1941/1942: 86-113, 137-154.

Dunn, Jack. "Moccasin Telegraph: During the North-West Rebellion." *Alberta History* 1997: 9-14.

This brief essay discusses how Aboriginal people on the Prairies were made aware of the events of the 1885 Resistance through the use of signals, smoke signals and looking glasses and other means which remain mysterious. The author argues that this was a more efficient means of communication than the telegraph system.

Dunn, Martin F. *Red on White: The Biography of Duke Redbird*. Toronto: New Press, 1971.

_____ "Our Invisible Natives." *Dimensions*, 8(3), 1980.

- _____. *Access to Survival: A Perspective on Aboriginal Self-Government for the Constituency of the Native Council of Canada*. Kingston, Ontario: Institute of Intergovernmental Relations, Queen's University, 1986.
- _____. "All My Relations – The Other Métis." Background paper prepared for the *Métis Circle Special Consultation* of the Royal Commission on Aboriginal People. Ottawa: March 1994.
- This extensive paper reviews the history and claims of the Métis people who reside east of Manitoba. The label "The Other Métis" reflects the schism of the Native Council of Canada, which resulted in the formation of the Métis National Council and the Congress of Aboriginal People.
- _____. "Masks of Oka." In Greg Young-Ing and Florence Belmore (Editors): *Gatherings, Vol. X, Fall 1999: The En'owkin Journal of First North American Peoples*. Penticton, British Columbia: Theytus Books, 1999: 223-226.
- Dunnigan, Cynthia. "Three Generation Life History Study of Métis Women in Alberta." Paper prepared for the Royal Commission on Aboriginal Peoples, December 1993.
- _____. "Life Histories: A Métis Woman and Breast Cancer Survivor." Edmonton: M.A. Thesis, University of Alberta, 1997.
- Durham, Jimmie. "Free Tickets." *Marginal Recession: An Installation by Edward Poitras*. Regina: Dunlop Art Gallery, 1991.
- Dusenberry, Verne. "The Rocky Boy Indians." *Montana: The Magazine of History*, Vol. 3, 1954: 1-15.
- _____. "The Rocky Boy Indians: Montana's Displaced Persons." *Montana: The Magazine of History*, Vol. 4, 1954: 1-5.
- _____. "Waiting for a Day that Never Comes." *Montana: The Magazine of Western History*, Vol. 8 (2), 1958: 26-39.
- _____. "The Métis of Montana." In Michael A. Kennedy (Editor): *The Red Man's West*. New York: Hastings House Publishers, 1965: 85-104.
- _____. "Waiting for a Day that Never Comes: The Dispossessed Métis of Montana." In J. Peterson and J. Brown (Editors): *The New Peoples: Being and*
- Becoming Métis in North America*. Winnipeg: University of Manitoba Press, 1985.
- Dusenberry draws on oral history as well as documentary evidence to tell the story of the dispossession of the Métis people of Montana. These disenfranchised, rejected people persisted against all odds and are, in the words of an Indian agent at the turn of the century, still "waiting for a day that never comes."
- Dyck, Noel. "Indian, Métis, Native: Academic Fallacies and Canadian Realities." Paper presented at *Ethnic Relations: Native Peoples*. Fredericton, New Brunswick: CSSA Meetings, June 1977.
- _____. "Indians, Métis, Native: Some Implications of Special Status." In Joe Sawchuk (Editor): *Readings in Aboriginal Studies* Volume 2. Brandon, Manitoba: Bearpaw Publishing, 1992: 24-38.
- Dyer, Aldrick James. *Indian, Métis and Inuit of Canada in Theses and Dissertations, 1892-1987*. Saskatoon: University of Saskatchewan, 1989.
- Eagle, John A. "The Development of Transportation and Communication, 1870-1905." In Lewis G. Thomas (Editor): *The Prairie West to 1905: A Canadian Sourcebook*. Toronto: Oxford University Press, 1975: 308-360.
- Easton, N. Alexander. "Lower Than the Angels: The Weight of Jim Logan's Art." *Canadian Journal of Native Studies*, Vol. 10, No. 1, 1990: 133-141.
- This essay examines the work of Métis artist Jim Logan. His paintings of the everyday life of Native people in Northern Canada reflect the belief that art can produce social change. His work often portrays the reality of the abject poverty experienced by Native people.
- Edge, F. *The Iron Rose*. Winnipeg: University of Manitoba Press, 1992.
- Edmunds, R. David. "Unacquainted with the Laws of the Civilized World: American Attitudes Toward the Métis Communities in the Old Northwest." In J. Peterson and J.S.H. Brown (Editors): *The New Peoples: Being and Becoming Métis in North America*. Winnipeg, Manitoba: 1985: 185-193.
- Edmunds examines the processes by which United States officials pursued policies of forced acculturation of the Métis and Indian peoples of the Great Lakes and Old Northwest regions. The ethnocentric bias of the Anglo-American frontier population worked against the Métis who

identified with their Creole French and Indian background. The fact that most did not speak English led to the stereotype that they were ignorant and uncivilized. Interracial marriages were anathema to these frontier newcomers as well.

Egan, Susanna. "The Book of Jessica: the Healing Circle of a Woman's Autobiography." *Canadian Literature*, No. 144, Spring 1995: 10-26.

An examination of *The Book of Jessica*, a play that grew out of a collaborative process between Maria Campbell, a Métis woman, and Linda Griffiths, a white actor/improviser, who was to play the role of a young Métis woman from her experience of Campbell's life. The struggle dramatized by the play is not simply that of understanding what "a woman" means but also of understanding how women across barriers of race, culture, privilege, and age interpret "a woman" for themselves and for each other. This article explores Campbell's recognition of drama as a power tool for community work, her guidance of Griffiths through experiences that were foreign to her and that activated all the white woman's anxieties, and the building of both play and contextualizing text out of oral exchanges.

Eicher, Joanne. "Dress as an Expression of Ethnic Identity." In Joanne Eicher (Editor): *Dress and Ethnicity: Change Across Space and Time*. Oxford: Berg, 1995.

Eicher, Joanne and Tonye V. Erekosima. "Why Do They Call It Kalabari? Cultural Authentication and the Demarcation of Ethnic Identity." In Joanne Eicher (Editor): *Dress and Ethnicity: Change Across Space and Time*. Oxford: Berg, 1995.

Eigenbrod, Renate. "Teaching a Native Literature Course: Bridging the Gap or Squaring the Circle?" In Thomas E. Schrier (Editor): *Entering the 90s: The North American Experience*. Sault Ste. Marie, Michigan: Lake Superior State Press, 1991: 242-249.

In this article, the author discusses the evolution of Aboriginal literature and is strongly focused on Métis authors such as Maria Campbell and Emma LaRocque.

_____ "The Oral in the Written: A Literature Between Two Cultures." *Canadian Journal of Native Studies*, XV (1), 1995: 89-102.

Elias, Peter Douglas. *Development of Aboriginal Peoples Communities*. North York, Ontario: Captus Press, 1991.

_____ "Worklessness and Social Pathologies in Aboriginal Communities." *Human Organization*, Vol. 55, (1), 1996: 13-24.

Elliot, T.C. "Marguerite Wadin McKay McLoughlin." *Oregon Historical Quarterly*, March 1936: 345.

Elliot, W. Jack. "Hivernant Archaeology in the Cypress Hills." M.A. Thesis. Calgary: University of Calgary, Department of Archaeology, 1971.

_____ "Tobacco Pipes Among the Hivernant Hide Hunters: A.D. 1860-1882." *Western Canadian Journal of Anthropology*, Vol. 3 (1), 1972: 146-157.

Emberly, Julia. "Aboriginal Women's Writing and the Cultural Politics of Representation." In Christine Miller and Patricia Chuchryk (Editors): *Women of the First Nations: Power, Wisdom and Strength*. Winnipeg: University of Manitoba Press, 1996, reprinted 1997: 97-112.

Ens, Gerhard J. "Métis Lands in Manitoba 1870-1887." *Manitoba History*, Vol. 5, 1983: 2-11.

_____ "Dispossession or Adaptation? Migration and Persistence of the Red River Métis, 1835-1890." *Canadian Historical Association Historical Papers*, 1988: 120-144.

In this article, Ens argues that the dispersal of the Métis from Red River between 1870 and 1890 was an adaptive and innovative response to new economic opportunities and not due to dispossession by the federal government.

_____ "Kinship, Ethnicity, Class and the Red River Métis: The Parishes of St. François Xavier and St. Andrews." Ph.D. Thesis, Edmonton: University of Alberta, 1989.

_____ "Métis Agriculture in Red River During the Transition from Peasant Society to Industrial Capitalism: The Example of St. François Xavier, 1835-1870." In R.C. Macleod (Editor): *Swords and Ploughshares: War and Agriculture in Western Canada*. Edmonton: University of Alberta Press, 1992.

_____ "Métis Agriculture in Red River During the Transition from Peasant Society to Industrial Capitalism: The Example from St. François Xavier, 1835 to 1870." In R.C. Macleod (Editor): *Swords and Ploughshares: War and Agriculture in Western*

Canada. Edmonton: University of Alberta Press, 1993: 229-262.

This essay has essentially the same arguments as Ens' more recent monograph *Homeland to Hinterland: The Changing Worlds of the Red River Métis in the Nineteenth Century* (Toronto: University of Toronto Press, 1996). Ens argues that the French-Métis in the parish of St. François-Xavier gradually moved away from a subsistence peasant economy relying on the buffalo hunt and agriculture to a proto-industrial economy, reliant on the buffalo robe trade. Eventually, the Red River Métis abandoned their "peasant" agriculture in favour of the more lucrative buffalo robe trade. This article is useful in that Ens shatters the "primitive" hunt and "progressive" farming thesis which had been a staple of Red River Métis history since Giraud's 1945 monograph, *Le métis canadien*. In fact, this article and other works by Ens has made great inroads to better understanding Métis agriculture. However, some may feel that his argument that the Métis were a peasant society on the verge of an industrial take off is a bit contrived.

_____. "Prologue to the Red River Resistance: Preliminary Politics and the Triumph of Riel." *Journal of the Canadian Historical Association*, Vol. 5, 1994: 111-123.

Métis researchers might find some discomfort when reading this essay. Prior to the events of October 1869, which culminated in Louis Riel's leadership of the resistance, Ens indicates that William Dease led the Métis struggle. Ens feels that if William Dease and his followers were able to lead the Resistance, an Aboriginal rights agenda would have been advocated. Dease, a Métis of francophone and anglophone heritage, may have been the ideal leader of the Red River Métis because he spoke all the region's First Nation's languages. In addition, he argued that the whole transfer to Rupert's Land by the Hudson's Bay Company to the Dominion of Canada was not legitimate because Peguis' 1817 treaty with Lord Selkirk was questionable since the Saulteaux chief was a recent arrival to the Red River region. Instead, the Métis could claim to be the direct blood descendants of the Cree – the region's more long-term residents. Ens argued that this would have been a better route for the Métis to take since it would have avoided importing the English-French rivalry from Central Canada to the region (which the Riel-led agitation did). Moreover, Dease sought to construct a coalition that united both the French and English Métis by downplaying religious differences, while Riel's movement encouraged differences.

By contrast, Riel built an alliance with the Roman Catholic Church and allied himself with Père Ritchot, denounced Dease and his followers as being Canadian

Party puppets, and sought to create a French-Canadian province in the North West. In the process, it can be said that Riel lost the support of the English Métis, whom felt his close alliance with the Catholic Church was distasteful. Ens argues that Louis Riel's leadership of the Métis cause at Red River in 1869-70 was, in the end, not in the Métis' people's best interest because he advocated a French/Roman Catholic agenda rather than an Aboriginal one. The French-Canadian priest and Riel's confessor, Père Ritchot was determined to create a new Québec and was the Métis' chief negotiator with the Canadian state. In fact, Ens writes that Ritchot and Père Dugas were the impetus behind the resistance because they nurtured Riel, a man who never hunted buffalo, farmed or freighted, and encouraged him to lead a French-Catholic resistance.

Ens demonstrates that the 1869-70 Resistance is not an easy event to analyze. While his argument may at times be a bit contrived, he is correct to indicate that Red River Métis society was fractured along numerous fault lines.

_____. "After the Buffalo: The Reformulation of the Turtle Mountain Métis Community, 1879-1905." In *New Faces of the Fur Trade: Selected Papers of the Seventh North American Fur Trade Conference*. Halifax: May 24-28, 1995. East Lansing, Michigan: Michigan State University Press, 1998.

_____. *Homeland to Hinterland: The Changing Worlds of the Red River Métis in the Nineteenth Century*. Toronto: University of Toronto Press, 1996.

_____. "Métis Scrip." In S. Corrigan and J. Sawchuk (Editors): *The Recognition of Aboriginal Rights*. Brandon: Bearpaw Publishing, 1996.

Ens, Gerhard J. and Thomas Flanagan. "Métis Land Grants in Manitoba: A Statistical Study." *Histoire Sociale/Social History*, Vol. XVII, (53), May 1994: 65-87.

Ens, Rick. "The Fur Trade at Norway House 1796-1875." Winnipeg: M.A. Thesis, University of Manitoba, 1990.

Erasmus, Peter. *Buffalo Days and Nights*. Calgary: Glenbow-Alberta Institute, 1976.

Erasmus was a famous Métis buffalo hunter, interpreter, teacher and adventurer. At age 87 he told his reminiscences from 1883 to 1885 to Henry Thompson, another Métis.

_____ “Remembrances...a rollicking melody that expressed my own feelings of joy and freedom of the prairies.” *Canadian Folk Music Bulletin*, 31 (2), 1997: 10-15.

This brief article is an excerpt from Peter Erasmus' memoirs. Erasmus was a Métis who played his fiddle all across the Prairies, from the 1870s to 1931, when he died at Whitefish Lake, Alberta. This article and the original document are important because not many Métis people left behind written documents for this crucial period of Métis history, resistance and dispersal. The article also includes an introduction, with no attribution as to author.

Erasmus, Peter, and Geneva Ensign. *A Practical Framework for Community Liaison Work in Native Communities*. Brandon, Manitoba: Justin Publishing, 1991.

Erdoes, Richard and Alfonso Ortiz (Editors). *American Indian Trickster Tales*. New York: Penguin, 1998.

Included in this collection are two Cree-Métis trickster stories: “Whiskey Jack Wants to Fly” (pp. 195-199) and “Wesakaychak, the Windigo and the Ermine” (pp. 200-202).

Erdrich, Heidi Ellen. “The Tree That’s Gone.” In Connie Fife (Editor): *The Colour of Resistance: A Contemporary Collection of Writing by Aboriginal Women*. Toronto: Sister Vision Press, 1993: 106-107.

Heidi Erdrich is Métis and a member of the Turtle Mountain Chippewa Band in North Dakota. She is a founding member of the Native Arts Circle Writers of Minneapolis/St. Paul.
Erdrich, Louise. *Jacklight*. New York: Henry Holt, 1984.

Michif-Chippewa poet and novelist Louise Erdrich has roots at the Turtle Mountain Michif-Chippewa Reservation in North Dakota where she is a band member. She was born in Little Falls, Minnesota and grew up at Wahpeton, North Dakota where her parents both taught at the Wahpeton Indian School. She is the granddaughter of Patrick Gourneau former Chairman of the Turtle Mountain Tribal Council. Erdrich eloquently gives voice to the Michif experience in her novels and poetry. Louise and her sister Heidi also write under the joint pseudonym “Heidi Louise”.

_____ “Jacklight,” “Balinda’s Dance,” “The Lady in the Pink Mustang,” “The Strange People,” “Snow Train,” “Painting of a White Gate and Sky,” “Dear John Wayne,” “Turtle Mountain Reservation,” and

“Scales” (fiction). In Rayna Green (Editor): *That’s What She Said: Contemporary Poetry and Fiction by Native American Women*. Bloomington: Indiana University Press, 1984: 87-110.

_____ *Love Medicine: A Novel*. New York: Holt, Rinehart, and Winston, 1984. Reprinted. New York: Bantam Books, 1989.

This is the first of a series of novels in which Erdrich depicts contemporary Michif and Chippewa Indian American and Midwestern life. It is set in North Dakota in the vicinity of the Turtle Mountain Reservation. Along with her novels, *The Beet Queen*, *Tracks*, and *The Bingo Palace*, this series is known as the North Dakota Quartet. Sections of this novel had wide prior exposure in magazines such as *The Atlantic Monthly*, *Chicago Magazine*, *Kenyon Review*, *Mississippi Valley Review* and *The North American Review*.

_____ *The Beet Queen: A Novel*. New York: Henry Holt, 1984. Reprint, Bantam Books, 1987, reprinted New York: Harper Flamingo, 1998.

This novel, set in North Dakota, during the 1930s spans forty years. This is a darkly humorous tale of abandonment, sexual obsession, jealousy, perceived miracles, and unstinting love.

_____ *Baptism of Desire: Poems*. New York: Harper & Row, 1989.

_____ *Tracks: A Novel*. New York: Harper & Row, 1989.

This novel is set in North Dakota at a time when Indian tribes were struggling to keep their lands. It is told in the alternating voices of a wise and astute tribal leader, Nanapush, and a young, increasingly embittered mixed-blood woman. The novel begins in 1912 and follows the lives of a number of Chippewa and Métis families who deal in different ways with the encroachment of white civilization.

_____ (Writing under the pen name Lise McCloud). “Heart of the Turtle.” *North Dakota Quarterly*, Vol. 59 (4), Fall 1991: 89-97.

In lyric prose Erdrich describes the mystical countryside of Turtle Mountain North Dakota and the syncretic European and Indian mixing of surnames, myths and language.

_____ *The Bingo Palace*. New York: Harper Collins Publishers, 1994.

This novel is another in Erdrich's series which depict contemporary Native American and Midwestern life. The central character Lipsha Morrissey, son of June Kashpaw and Gerry Nanapush, is summoned to return to the reservation by his grandmother. He falls in love and when modern courtship goes awry he goes to see his great grandmother, Fleur Pillager, to ask for love medicine. He is then further conflicted when he realizes that a federally sanctioned bingo palace is to be built on sacred and cherished ground.

_____ *The Blue Jay's Dance: A Birth Year*. New York: Harper Collins, 1995.

In this autobiographical account, Erdrich discusses life's many mysteries as she prepares to give birth to each of her three natural-born children. Conception, pregnancy, childbirth and the first few months of the infant's life are the central themes within which Erdrich poignantly expresses all the emotions which mothers and children undergo during this critical period of growth and development.

_____ *Tales of Burning Love*. New York: Harper Collins Publishers, 1996.

This is another novel of dark humour. While stranded in a North Dakota snowstorm, Jack Mauser's former wives each tell a secret tale of 'burning love' that will miraculously save her.

_____ "The World's Greatest Fisherman," and "Fooling God." In Joy Harjo and Gloria Bird (Editors): *Reinventing the Enemy's Language: Contemporary Native Women's Writings of North America*. New York: W.W. Norton & Company, 1997: 411-446 and 463-464.

_____ *The Antelope Wife: A Novel*. New York: Harper Flamingo, 1998.

Louis Erdrich, has become a very prolific author. This is her most recent novel, published just after the death of her husband. Erdrich has written a very profound and powerful novel which highlights various ages of Native-American life in Minneapolis Minnesota. Erdrich chronicles the Native-American experience – its joy, humour, strength, spirituality, and pain – by cleverly intertwining Indigenous legends with the contemporary reality of Aboriginal people.

_____ *The Birchbark House*. New York: Hyperion Books For Children, 1999.

This excellent middle years children's book, written and illustrated by North Dakota Chippewa-Michif author Louise Erdrich, describes a traditional Anishinabe legend as told on the Turtle Mountain Chippewa Reservation. The book contains many charcoal drawings of the various figures central to the legend, as well as a glossary of Ojibwa terms, including the famous "wisikodewinini" or "half-burnt wood", a colourful Anishinabe name for their Métis cousins. The story takes place in 1847, in a traditional Anishinabeg community just prior to the coming of Euro-American settlers (Chimookoman). Erdrich vividly reconstructs the traditional lifeways and seasonal cycles of the Great Lakes Anishinabeg prior to the creation of reserves on both sides of the "Medicine Line".

Erikson, Lesley Ann. "At the Religious and Cultural Crossroads: Sara Riel and the Grey Nuns in the Canadian Northwest, 1848-1883." M.A. Thesis, Winnipeg: University of Manitoba, 1997.

Evans, Donna. "On Coexistence and Convergence of Two Phonological Systems in Michif." In *Work Papers of the Summer Institute of Linguistics, University of North Dakota Session 26*, 1982: 158-173.

This paper discusses the Michif phonological system(s), investigating the claim that there are two coexisting, distinct phonological systems in Michif: a French phonology for French vocabulary in Michif and a Cree phonology for Cree vocabulary in Michif. Evans gives examples of different phonological phenomena, including several which occur in both strata, concluding that Michif seems to be moving to a convergence of the two systems, rather than coexistence of two distinct systems.

Evans, Mike et al. (Editors and compilers). *What it is to be a Métis: The Stories and Recollections of the Elders of the Prince George Métis Elders Society*. Prince George, British Columbia: University of Northern British Columbia Press, 1999.

Ewers, John C. "Mothers of Mixed-Bloods: The Marginal Woman in the History of the Upper Missouri." In K. Ross Tolle, et al., (Editors): *Probing the American West*. Santa Fe, New Mexico: Museum of New Mexico, 1962: 26-70.

_____ "Ethnological Report on the Chippewa Cree Tribe of the Rocky Boy Reservation, Montana and the Little Shell Band of Indians." In J.C. Ewers, *Chippewa Indians IV*. New York: Garland Publishing Inc., 1974: 9-182.

"Excerpt from the Diary of Jean Baptiste Chartrand: St. Laurent, Manitoba – 1908." In Antoine S. Lussier

and D. Bruce Sealey (Editors): *The Other Natives: The-Les Métis*. Vol. II. Winnipeg: Manitoba Métis Federation, 1978: 49-51.

A petition to the Minister of the Interior of the Dominion of Canada regarding the failure to issue scrip to the Manitoba Half-Breeds.

Eyvindson, Peter. *The Yesterday Stone*. Winnipeg: Pemmican Publications, 1992.

_____. *The Night Rebecca Stayed Too Late*. Winnipeg: Pemmican Publications, 1994.

This is the story of two Native girls, Rebecca and Suzie. It takes place one night when Rebecca is nervous about walking home in the dark from Suzie's. Suzie walks her friend home, but now, how is Suzie going to return past that dark old house? This book was an "Our Choice" selection of the Canadian Children's Book Centre.

_____. *Red Parka Mary*. Winnipeg: Pemmican Publications, 1996.

Mary has so much to teach everyone. The book tells the story of the enduring friendship between a small Aboriginal girl and an elderly Aboriginal woman. This book was an "Our Choice" selection of the Canadian Children's Book Centre.

_____. *Chubby Champ*. Winnipeg: Pemmican Publications, 1997.

This novel discusses the issue of a young Native boy named Charlie who encounters a bully at school. This humorous account vividly conveys the consequences that a child encounters while learning how to deal with a bully. This book will appeal to children of all ages.

Fablevision. *A Scottish Reservation: We Are All Métis*. Teachers Notes. Glasgow, Scotland: Fablevision, 1993.

Fahrni, Margaret M., and W.L. Morton. *Third Crossing – A History of the First Quarter Century of the Town and District of Gladstone in the Province of Manitoba*. Winnipeg: Advocate Printers, 1946.

Fairbairn, Jayne. "Francis A. Janeaux." In Bill Thackery (Editor): *The Métis Centennial Celebration Publication. 1879-1979*. Lewiston, Montana: 1979: 16.

Faragher, Mack. "The Custom of the Country: Cross-Cultural Marriages in the Far Western Fur Trade."

In Lillian Schlissel, Vicki L. Ruiz and Janice Monk (Editors): *Western Women: Their Land, Their Lives*. Albuquerque, New Mexico: University of New Mexico Press, 1988: 199-215.

Fardy, Bernard D. *Jerry Potts, Paladin of the Plains*. Langly, British Columbia: Mr. Paperback, 1984.

Fardy's biography of the famous Métis police scout and interpreter Jerry Potts is a praiseworthy, albeit Eurocentric and sensationalist account of this famous but controversial figure in Métis and Canadian history. The book's back cover confirms this well before the reader even reads the tabloid-like prose within. "Jerry Potts was truly one of the unsung heroes of the old west – a 'Renaissance man' of his time and place. He was equally at home in the composed teepees of the Blackfoot Indians or the Whiskey soaked scurrilous saloons of the whiteman's frontier towns. He could track like a bloodhound, ride like a Cossack, fight like an Indian, swear like a trooper, shoot like a hired gunslinger, and drink like the proverbial fish." On Potts' role during the 1885 Resistance, very little is said, other than he convinced many chiefs not to listen to Métis messengers asking for assistance against the Canadian military. Much is stated, however, about Potts' significant contributions towards ensuring that the Blackfoot signed Treaty Seven.

Farnham, Katherine. *Beaver, Beads and Pemmican: Canada's Fur Traders*. Edmonton: Canadian Social Sciences Services Ltd., 1987.

Faucet, Arthur-Huff. "Folklore from the Halfbreeds in Nova Scotia." *Journal of American Folklore*, Vol. 38, 1925: 300-315.

Federation of Saskatchewan Indians. *The Cree-Ojibway 15 Pole Tipi*. Regina: Saskatchewan Indian Cultural College, 1981.

Fee, Margerie. "Upsetting Fake Ideas: Jeanette Armstrong's Slash and Beatrice Culleton's April Raintree." In Penny Petrone (Editor): *Native Writers and Canadian Writing*. Toronto: University of Toronto Press, 1990: 168-180.

_____. "Upsetting Fake Ideas: Jeanette Armstrong's Slash and Beatrice Culleton's April Raintree." *Canadian Literature*, 1990: 124-125.

_____. "Deploying Identity in the Face of Racism." In Beatrice Culleton Mosioner (Edited by Cheryl Suzack), *In Search of April Raintree: Critical Edition*. Winnipeg: Portage and Main Press, 1999: 211-226.

Felt, Margaret Elley. "Madame Marie Dorion: The Dorion Woman." In Margaret Felt (Editor): *Daughters of the Land: Collected Short Stories of Courageous Native American Women*. Bend, Oregon: Maverick Publications, 1988.

Ferguson, Barry (Editor). *The Anglican Church in the World of Western Canada, 1820-1970*. Regina: Canadian Plains Research Center, University of Regina, 1991.

Ferguson, Mark and Pauline Greenhill. "The Book of Black Hearts: Readdressing the Meaning and Relevance of Supernatural Materials." *Journal of Canadian Studies*, Vol. 29 (1), 1994: 107-121.

Ferland, Marcien. *Chansons à répondre du Manitoba*. Saint Boniface, Manitoba: Les Éditions du Blé, 1979.

A collection containing a Pierre Falcon song along with other Métis songs.

Feron, Jean. *Le Métisse*. Winnipeg: Éditions des Plaines, 1983.

Fiddler, Don (Managing Editor). *Gatherings: The En'owkin Journal of first North American Peoples, Vol. IV, Re-Generation Expanding the Web to Claim Our Future*. Penticton, British Columbia: Theytus Books, 1993.

Fidler, Vera. "The Odd Will of Peter Fidler." *Canadian Geographical Journal*, October 1957: 120-122.

Fielder, Colleen. "Métis Woman" and "Other Dreams." In Connie Fife (Editor): *The Colour of Resistance: A Contemporary Collection of Writing by Aboriginal Women*. Toronto: Sister Vision Press, 1993: 91-93.

Fife, Connie (Editor). *The Colour of Resistance: A Contemporary Collection of Writing by Aboriginal Women*. Toronto: Sister Vision Press, 1993

This anthology of poetry and prose contains contributions from Métis writers: Marilyn Dumont, Heidi Erdrich, Colleen Fielder, Heather MacLeod, Lee Maracle and Nicole Tanguay.

Fillmore, W.P. "Half-Breed Scrip." *Manitoba Bar News*, Vol. 39, No. 2, 1973: 124-130.

_____. "Half-Breed Scrip." In Antoine S. Lussier and D. Bruce Sealey (Editors): *The Other Natives: The-Les Métis*. Vol. II. Winnipeg Manitoba Métis

Federation Press, 1978: 31-36.

Fillmore's personal experiences as a script buyer are related. Collusion among buyers to keep prices low and questionable and even illegal methods of conversion of script to land are discussed.

Fines, B. "Pemmican Publications: Voice of the Métis Nation." *Indian Record*, Vol. 47 (2), 1984.

Pemmican Publications was formed after Elizabeth Maguet presented a brief to the government on behalf of the Manitoba Métis Federation which had been publishing Métis literature as Manitoba Métis Federation Press - Éditions Bois Brûlé under difficult circumstances and with a limited budget. This press was reconstructed as Pemmican under a government Local Employment Aid Plan in 1979. This article reviews the Pemmican book list and planned projects and gives a history of this non-profit Métis publishing firm.

Fisher, Joe. "An Unbending Spirit." *National Post: Weekend Post Arts*, Saturday April 10, 1999: 5.

This is a biographical update on Métis artist, poet and former politician, Duke Redbird. Redbird is former Vice-President of the Native Council of Canada and a former President of the Ontario Métis Association.

Fiske, Jo-Anne. "The Ethnopolitical Struggles of the Canadian Indigenous Women's Movement." *International Sociological Association*, 1994.

Flamand, Philip Jr. and Dawn Ledoux. *Camperville History Research Project*. Presentation made to the Manitoba Métis Federation to the Royal Commission on Aboriginal Peoples. Camperville: n.p., n.d.

This research paper contains interviews with Métis Elders Archie Lafrenière, Madeline Lavallée, Norman Chartrand, Philip Flamand Sr., Jack Flamand and Nora Fiddler.

Flamand, Rita. *Conversational Michif Lessons, Flash Cards and Pronunciation Guide*. Camperville, Manitoba: Author, 1999.

These resource materials are used by Rita Flamand in teaching the Michif language at the Camperville school. She uses the Ojibway double vowel writing system for the language. Rita was an informant and resource person for Dr. Peter Bakker when he was in Canada working on his Ph.D. thesis. A reworked version of these lessons are now available with accompanying audio on the Metis Resource Centre web site.

Flamont, Bruce C. "The Creation of the Métis Nation: Who is Métis." Saskatoon: Métis Nation of Saskatchewan, 2000.

This discussion paper was completed to provide background information useful to Métis enumeration and registration.

Flanagan, Thomas. "Louis Riel's Religious Beliefs: A Letter to Bishop Taché." *Saskatchewan History*, Vol. 27, 1974: 15-28.

_____. "Louis 'David' Riel: prophet, priest-king, infallible pontiff." *Journal of Canadian Studies*, Vol. 9, 1974: 15-16.

This article focuses on Riel's religious teachings in order to form a context for determining his sanity or insanity. The years between 1876 and 1878, when Riel was confined to a mental hospital are reviewed, albeit with little known documentation.

_____. "Catastrophe and the Millennium: A New View of Louis Riel." *Canadian Plains Studies* 3, 1974: 37-41.

_____. "The Mission of Louis Riel." *Alberta History*, Vol. 23 (1), 1975: 1-12.

_____. (Editor). *The Diaries of Louis Riel*. Edmonton: Hurtig Publishers, 1976.

Louis Riel was a prolific writer. Reading this tortured man's diaries should have allowed for an easier understanding of his thoughts. Unfortunately, this is not the case. One is even more puzzled after reading his diary, especially in English. The French version of the diary should be consulted instead since it is in Riel's language and expresses the extended prayer of a Gaelic Catholic – a particular thought process that does not translate well into English. In our secular age, reading this diary makes Riel appear to be a religious fanatic who strayed in and out of lucidity. However, we must remember that the latter half of the nineteenth century witnessed a decided trend towards enhanced and often intolerant religiosity. Riel was part of this phenomenon.

Riel's diary was written during and after the 1885 Resistance. It is therefore the best resource to better understand Riel's thoughts at the most critical juncture in his short life. The diary is therefore a profound read, which is unfortunately hampered by Thomas Flanagan's psychological analysis. Although Flanagan is not a trained psychologist, it is interesting that many in the academic community accept his authority in this area.

_____. "Louis Riel: Insanity and Prophecy." In Howard Palmer (Editor): *The Settlement of the West*. Calgary: Comprint Publishing Co., 1977: 15-36.

_____. "Louis Riel: A Case Study in Involuntary Psychiatric Confinement." *Canadian Psychiatric Association Journal*, 23, 1978.

_____. *Louis 'David' Riel: 'Prophet of the New World'*. Toronto: University of Toronto Press, 1979.

This book is an attempt to deal definitively with Louis Riel's religious beliefs with a focus on his prophetic mission. Flanagan attempts to demonstrate how Riel fit into various millenarian movements.

_____. "The Political Thought of Louis Riel." In Antoine S. Lussier (Editor): *Louis Riel and the Métis*. Winnipeg: Pemmican Publications, 1979.

_____. "The Case Against Métis Aboriginal Rights." *Canadian Public Policy* 9, 1983: 314-325.

_____. "Louis Riel and Aboriginal Rights." In A.L. Getty and Antoine S. Lussier (Editors). *As Long as the Sun Shines and Water Flows: A Reader in Canadian Native Studies*. Vancouver: University of British Columbia Press, 1983: 247-262.

Flanagan documents Riel's position that the Métis should have been compensated for their lands under international law on a collective basis rather than by way of individual claims. It is clear that Riel viewed his arrangements with Canada as a 'treaty' in the sense of an international agreement among states. The subsequent breaches to the treaty (the Manitoba Act) meant that the Métis could remove themselves from Canada.

_____. "The North-West Rebellion and Métis Land Claims." In Ian Getty (Editor): *As Long as the Sun Shines: A Reader in Canadian Native Studies*. Vancouver: University of British Columbia Press, 1983.

_____. *Riel and the Rebellion: 1885 Reconsidered*. Saskatoon: Western Prairie Producer Books, 1983.

Flanagan argues that the Métis grievances up to 1885 were partly of their own making and that if Riel had not acted precipitously the government would have resolved the land and political representation issues. He concludes that Riel had a fair trial and any move to grant him a posthumous pardon would be wrong. His chapter on riverlots was later expanded with additional research to book length in his *Métis Lands in Manitoba* (1991).

The book contains twelve illustrations and has extensive footnotes.

_____. "Louis Riel and Métis Literature." *World Literature Written in English*, Vol. 24 (1), 1984: 135-144.

_____. *Rebellion in the North-West: Louis Riel and the Métis People*. Toronto: Grolier Ltd., 1984.

A discussion of the role played by Riel and the Metis in the 1885 Resistance at Batoche.

_____. (Editor). *The Collected Writings of Louis Riel, Vol. 3 (1884-1885)*. Edmonton: University of Alberta Press, 1985.

_____. "Louis Riel and the Dispersion of the American Métis." *Minnesota History*, 49 (5), 1985: 179-190.

Thomas Flanagan, the *enfant terrible* of Métis Studies, has provided students with some valuable information about Louis Riel, despite his anti-Métis agenda. This article elucidates a little-known period of Louis Riel's life – his time spent in the United States with the American Métis. Using primary documents from American governmental officials, Flanagan shows that Riel tried repeatedly to persuade American officials to create a Métis reservation. Interestingly, Riel requested the creation of this Métis reservation on humanitarian grounds, and not because of any Aboriginal rights agenda. Of course, we also know that Riel tried to build many alliances with the region's First Peoples — something that was not explored in this essay.

_____. "Louis Riel: Icon of the Left." *Transactions of the Royal Society of Canada*, 1, 1986: 219-228.

_____. "Louis Riel: Was He Really Crazy?" In F. Laurie Barron and James B. Waldram (Editors): *1885 and After: Native Society in Transition*. Regina: University of Regina, Canadian Plains Research Center, 1986: 105-120.

_____. "Comment on Ken Hatt, 'The North-West Rebellion Scrip Commissions, 1885-1889.'" In F. Laurie Barron and James B. Waldram (Editors): *1885 and After: Native Society in Transition*. Regina: University of Regina, Canadian Plains Research Center, 1986: 205-209.

_____. "Métis Land Claims at St. Laurent: Old Arguments and New Evidence." *Prairie Forum*, Vol. 12, No. 1, 1987: 245-255.

_____. "The History of Métis Aboriginal Rights: Politics, Principle, and Policy." *Canadian Journal of Law and Society*, 5, 1990: 71-94.

_____. "The Market for Métis Lands in Manitoba: An Exploratory Study." *Prairie Forum*, 16, 1991: 1-20.

_____. *Métis Lands in Manitoba*. Calgary: University of Calgary Press, 1991.

_____. "Métis Land Claims in Manitoba." In John W. Friesen (Editor): *The Cultural Maze: Complex Questions on Native Destiny in Western Canada*. Calgary: Detselig Enterprises, 1991: 111-133.

Flanagan discusses Sections 30-33 of the *Manitoba Act*, the ones dealing with Métis land allotments. He further discusses the land claims case brought forward by Yvon Dumont and others on behalf of the Manitoba Métis Federation. He comments on the slowness of the litigation process and is of the opinion that the lawsuit is a move to bring Manitoba and Canada to the negotiating table in order to make concessions to the Métis. He draws an analogy to the Nishga Indians land claim in British Columbia, which, although lost in the courts, at the time, was won in the political forum (later the Supreme Court ruled for the Nishga).

_____. "Louis Riel." *Canadian Historical Association*, Historical Booklet No. 50, 1992.

This brief overview of Louis Riel's life and career captures the essence of Thomas Flanagan's interpretation of this man of "extraordinary talents", whose leadership was "tragic for himself and disastrous for the Métis" (p. 21). Flanagan argues that the 1896-70 Resistance was unnecessary because "Canada had no intention of depriving the Métis of their rights and property" and the 1885 Resistance was completely unnecessary because Métis grievances were on the verge of being resolved (pp. 21-22). Flanagan feels that the end result of Riel's impudent actions was the Métis people's dispersal and disintegration. While Métis researchers would have a problem with this interpretation, many most likely would not argue with Flanagan's assertion that Riel was not a Pan-Indigenous leader who eschewed European values, as some assume. After all, he was a politically-conservative Ultramontane who wanted to create a new Métis nationality based on the synthesis of all Aboriginal people on the Prairies with French Canadians, Jews and European immigrants.

_____. *Riel and the Rebellion: 1885 Reconsidered*. Second Edition. Toronto: University of Toronto

Press, 1999.

In this second edition, Flanagan incorporates material from *Metis Lands in Manitoba* (1991), work that was done at the request of the federal Department of Justice. He also reviews lawyer, Robert Olesky's, theory about political interference in Riel's trial and updates the story of the efforts to first obtain a posthumous pardon for Riel and the current efforts to pass legislation reversing Riel's conviction.

_____. *First Nations? Second Thoughts*. Montréal and Kingston: McGill-Queen's University Press, 2000.

In this polemic, attacking what Flanagan calls "Aboriginal Orthodoxy myths," the Metis do not get much mention. There is a brief section on Metis Nationalism (pp. 81-84), but after that the Metis disappear from his argument.

Flanagan, Thomas and Gerhard Ens. "Métis Land Grants in Manitoba: A Statistical Study." *Histoire sociale/Social History*, Vol. XXVII, No. 53, 1994.

Flanagan, Thomas and John Foster (Editors). "Special Issue: The Métis: Past and Present." *Canadian Ethnic Studies / Etudes ethniques au Canada*, Vol. 7 (2), 1985.

Flanagan, Thomas and Claude M. Rocan. "A Guide to the Louis Riel Papers." *Archivaria*, 11, 1980/81: 135-169.

_____. *Rebellion in the Northwest: Louis Riel and the Métis People*. Toronto: Grolier, 1984.

Flanagan, Thomas and John Yardley. "Notes and/et Documents: Louis Riel as a Latin Poet." *Humanities Association Review*, Vol. 23, 1975.

Flett, John. "Interesting Local History: A Sketch of the Emigration from Selkirk's Settlement to Puget Sound in 1841." Tacoma, Washington: *Tacoma Daily Ledger*, 18 February 1885.

Flett, Lisa. "Beaver Ball Soup" Native American Technology and Art website, www.nativetech.org, 1999.

Lisa Flett, a Métis from Duck Bay, Manitoba, contributed this recipe.

Flett, Maryann. "Métis Grave Sites Near Pembina Get Little Respect." *Grassroots News*, December 1998: 8-9.

Fleury, Doreen. *Métis Traditional Medicines and Home Remedies*. Winnipeg: Métis Women of Manitoba, n.d.

Fleury, Norman E. *History of Fort Ellice*. St. Lazare, Manitoba: Manuscript on file at Manitoba Métis Federation Library, 1971.

This essay gives a brief overview of Métis history at Fort Ellice as collected from Métis Elders.

_____. *Tawnshe en Itwayk en Michif?* Winnipeg: Manitoba Métis Federation Michif Languages Project, 1999.

This booklet provides Michif and English translations for various Michif language conversational terms. Norman Fleury is a Métis from St. Lazare Manitoba; a former Board member of the Manitoba Métis Federation, and he is currently director of the Michif Languages Project of the Manitoba Métis Federation.

_____. *Michif Vocabulary*. Winnipeg: Manitoba Métis Federation Michif Languages Project, 1999.

This booklet is a small primer of basic Michif vocabulary.

_____. "History of Michif Languages from a Michif Perspective." Presentation made at the *Seventh Stabilizing Indigenous Languages Conference*. Toronto, May 14, 2000.

Fleury, Norman. (Lawrence Barkwell Editor). *La Lawng, Peekishkwewin di Michif: The Canadian Michif Language Dictionary* (Introductory Level). Winnipeg: Manitoba Métis Federation, 2000.

Forer, Mort. *The Humback*. Toronto: McClelland and Stewart, 1969.

Forer practiced as a social worker in Métis communities in southeastern Manitoba. This fictional account of a northeastern Manitoba Métis community follows the horrific life circumstances of Toinette and her family. Nothing positive about the Métis emerges in this novel, as Emma LaRocque (1983: 90) comments: "Forer may cling to the biological ability to make babies as some desperate symbol of endurance, but the novel itself says nothing of the Métis' spiritual and cultural endurance."

Forrest, A. and J. Oakes. "The Blanket Coat: Unique Canadian Dress." *Canadian Home Economics Journal*, Vol. 41 (3), 1991: 121-127.

Fort Chipewyan Historical Society. *Traditional Cookery*. Fort Chipewyan, Alberta: WordPicture, 1994.

Fort McKay First Nations. *There is Still Survival Out There: A Traditional Land Use and Occupancy Study of the Fort McKay First Nations*. Fort McKay First Nations, Alberta, 1994.

This study of traditional land use and occupancy describes the pattern of land use created by Treaty Indians, both Chipewyan and Cree, and the Métis and non-Status Indians who today live in Fort McKay, a small settlement on the Athabasca River, approximately 60 kilometers north of Fort McMurray. The need for this study was determined locally. This project was built on the belief that the Elders and current active bush economy participants in Fort McKay wanted to tell their story, to their people, in their own words. The project interviewers conducted open-ended interviews based on a practical list of potential interview questions that suggested categories of traditional land use and occupancy. Special attention was paid by the editors of the book to ensure that interviewees could tell their own stories. This book is a great resource for people conducting land use or oral history projects with Métis or First Nations people.

Fortean Times. "Meet the Melungeon's." *Fortean Times*, January 1998: 24-27.

This little known and little understood mixed-race population has existed in the United States for several centuries. Unfortunately, their origins are not exactly clear. While most researchers agree that they are of partial Native American descent, others maintain that they are part Turkish or Roma (Gypsy). Melungeon Studies is burgeoning as scores of scientists and scholars roam the southern Appalachians to search for this unique group's origins.

Foster, John E. "Program for the Red River Mission: The Anglican Clergy 1820-1826." *Histoire Sociale – Social History* 4, November 1969: 49-75.

_____. (Editor). *The Developing West*. Edmonton: University of Alberta Press, 1969.

_____. "Missionaries, Mixed-Bloods and the Fur Trade: Four Letters of the Reverend William Cockran, Red River Settlement 1830-1833." *Western Canadian Journal of Anthropology*. Vol. 3 (1), 1972: 94-125.

_____. "The Country-Born in the Red River Settlement, 1820-1850." Ph.D. Thesis, University of Alberta, 1973.

Foster discusses the roles played by the English speaking Métis (Country-Born) within the larger Red River community from 1820-1850. At that time, this group was the second largest community in the Red River district, while the French-Métis were the largest group.

_____. "Rupert's Land and the Red River Settlement, 1820-1870." In Lewis H. Thomas (Editor): *The Prairie West to 1905: A Canadian Sourcebook*. Toronto: Oxford University Press, 1975: 19-69.

_____. "The Origins of the Mixed Bloods in the Canadian West." In Lewis H. Thomas (Editor): *Essays on Western History, In Honour of Lewis Gwynne Thomas*. Edmonton: University of Alberta Press, 1976: 71-80.

This is an examination of the mixed-bloods who identified strongly with the culture of the Hudson's Bay Company traders. This group, referred to as the "Country-Born" were mainly Anglicans and lived north-west of the forks in the Winnipeg area. This article is based on Foster's 1975 thesis.

_____. "The Métis: The People and the Term." *Prairie Forum*, 3 (1), 1978: 79-90.

_____. "Some Questions and Perspectives on the Problem of Métis Roots." In J. Peterson and J. Brown (Editors): *The New Peoples: Being and Becoming Métis in North America*. Winnipeg: University of Manitoba Press, 1985: 72-79.

Foster discusses the biological, cultural and behavioural aspects of Métis identity. He reviews the diverse origins and histories and multiplicity of distinct Métis communities in widely separated areas. He opts to place Métis identity as an artifact of the confluence of three social systems: the family/clan unit, the trading post shared experiences and the larger trading system determinants of day to day life.

_____. "Paulet Paul: Métis or 'House Indian' Folk-Hero." *Manitoba History*, 9, 1985: 2-7.

This Métis tripman was involved in the York fur trade of the 1820s. Legends survive of his great physical prowess. He was shot and killed near Fort Edmonton.

_____. "The Plains Métis." In R. B. Morrison and C.R. Wilson (Editors): *Native Peoples: The Canadian Experience*. Toronto: McClelland and Stewart, 1986: 388-394.

“The Home Guard Cree and the Hudson’s Bay Company: The First Hundred Years.” In Bruce A. Cox (Editor): *Native Peoples, Native Lands: Canadian Indians, Inuit and Métis* Ottawa: Carleton University Press, 1988: 107-116.

“Wintering, the Outsider Adult Male and the Ethnogenesis of the Western Plains Métis.” *Prairie Forum*, Vol. 19 (1), 1994: 1-13.

Western Métis have their origins in the eighteenth century practice of the Montreal-based fur traders whom wintered in the Northwest before returning to Lower Canada. These traders formed social relations with Indian bands and married Indian women. When the children from these unions intermarried, the Métis emerged as a distinct group in pre-settlement Western Canada.

Foster, Martha Harroun. *We Know Who We Are”: Multiethnic Identity in a Montana Métis Community*. University of California, Los Angeles: Ph.D. Thesis, 2000.

“*We Know Who We Are”: Multiethnic Identity in a Montana Métis Community* explores Métis ethnic identity in the United States by closely examining the families who established one of the longest continuously occupied Métis community in Montana. This study investigates the role of self-ascription, ascription, kinship, economic factors, institutional pressures, government policy, gender, and discrimination in the development and maintenance of ethnic identification among persons of mixed-descent. The examination of identity in a small group of Métis who, despite a lack of legal and historical recognition, and in spite of poverty and prejudice, have maintained a sense of community and common history since the early nineteenth century raises basic questions about the nature of ethnicity. This work speaks to the difficulties of ethnic identification encountered by all people of mixed-ethnic descent who, bound by rigid ethnic definitions, have been unable to fully express the varied aspects of their heritage or have been forced to accept an ascribed identity that does not fit their experience and self-perception.

The Métis, who are of predominately Chippewa, Cree, French Canadian, and Scottish descent, flourished in Canada and the northwestern U.S. from the early nineteenth century to the present. While the Métis experience is characterized by diversity, a close study of one community, that of Lewistown, Montana, lends insights into the nature of Métis identity. The history of the Lewistown Métis—or more precisely, the Spring Creek Métis—begins long before 1879, but in that year they followed the few remaining bison herds to the Judith Basin of central Montana. Here they settled on the

tributaries to Spring Creek, founded the town of Lewistown, and faced a series of challenges both to their economic survival and to their identity as Métis. As they watched the bison disappear, they experienced the arrival of great numbers of Euro-American settlers, suffered discrimination, sought recognition as native people, and struggled to maintain their unique sense of self and their Métis identity. Using kinship bonds to extend social networks and cement old ones, they adapted to changing economic and social conditions, while retaining a distinct sense of community that persists to this day.

Fournier, Martin. “Le voyage de Radisson et des Groseilliers au Lac Supérieur, 1659-1660: Un événement marquant dans la consolidation des relations Francos-Amérindiennes.” *Revue D'Histoire De L'Amérique Française*. Tome. 52, No. 2, automne 1998: 159-87.

This article deals with the creation of the French-First Nations’ alliance in the Great Lakes region, an event that led to the creation of the Métis people.

Franchère, Hoyt C. (Editor and translator). *Adventure at Astoria: 1810-1814*. Norman: University of Oklahoma Press, 1967.

Francis, Helen. *Struggle to Survive: A Métis Woman’s Story*. Regina: Helen and Tommy Francis, 1997.

Franklin, Robert, and Pamela Bunte. “A Montana Métis Community Meets the Federal Acknowledgement Process: The Little Shell Chippewa of Montana and 25 CFR S83.7 (b), the “Community”.” In William J. Furdell (Editor): *Proceedings of the University of Great Falls International Conference on the Métis People of Canada and the United States*. Great Falls, Montana: University of Great Falls, 1996: 105-120.

At this conference, the authors presented their research aimed at securing United States government acceptance of the Little Shell people as an officially recognized tribe. Their study combines legal expertise with anthropological evidence emphasizing marriage, kinship, settlement patterns, Michif language, and cultural affinity to indicate tribal identity and fulfillment of federal requirements for recognition. Since then, in 2000, the U.S. government has announced that they will recognize this group as a tribe.

The Little Shell group developed in Montana as an offshoot of the Turtle Mountain Tribe of North Dakota, and more specifically the Pembina Métis people of Chippewa and Cree descent who historically made up a majority population at Turtle Mountain. A minority subgroup

were Métis who came to Montana directly from Canada, fleeing the oppression which followed the second Riel resistance of 1885. In Montana, this latter group intermarried with the Pembina Métis who had settled at St. Peter's Mission at Cascade, the Dearborn Canyon, and the Teton River Canyon in the 1870s and 1880s.

Fredeen, Shirley M. *Sociolinguistic Survey of Indigenous Languages in Saskatchewan: On the Critical List*. Saskatoon: Saskatchewan Indigenous Languages Committee, 1991.

Free Press. "Antoine Vermette, Red River Pioneer." *Manitoba Free Press*, August 26, 1910.

Freed, Don. *Sasquatch Exterminator*. Saskatoon: Gabriel Dumont Institute, 2000.

This humorous story for primary-aged children tells of an encounter between an Aboriginal boy and the famous Sasquatch. This book is based on a successful music education project conducted by Métis musician Don Freed at Charlebois School in Cumberland House, Saskatchewan. The project encouraged and taught young Aboriginal children to write and perform community-based, culturally enhancing songs. First Nation's artist Myles Charles richly illustrates the book.

Métis singer and songwriter Don Freed was born in New Westminster, British Columbia. In 1993, he produced "Young Northern Voices", a series of songs written and recorded by students from the Northern Lights School Division in Saskatchewan. In 1996, he produced "Singing About the Métis" which contains songs written by primary school students in Prince Albert, Saskatchewan. He is also Joni Mitchell's partner.

Freedman, Guy. *Little Athapapuskow, A Métis Love Story*. Winnipeg: Pemmican Publications, forthcoming 2001.

Métis poet, Guy Freedman, is from Flin Flon, Manitoba. He is currently director of the government of Canada's Aboriginal Career Development Initiative.

Freeman, Barbara M. "Same/Difference: The Media, Equal Rights and Aboriginal Women in Canada." *Canadian Journal of Native Studies*, Vol. XVIII (1), 1998: 87-115.

Frégault, Guy. "Louis Riel, patriote persécuté." *L'Action nationale*, 25, 1945: 15-22.

Frémont, Donatien. "Les Métis tels qu'ils ne sont pas. A propos de l'oeuvre de M. Constantin-Weyer." *Le Canada français*, XIX, 1931: 46-56.

_____. "Les Métis de L'Ouest Canadien." *Transactions of the Royal Society of Canada*, Vol. 42, 1948: 53-79.

This article discusses and summarizes Marcel Giraud's book, *Le Métis Canadien*.

_____. "Henry Jackson et l'insurrection du Nord-Ouest." *Mémoires de la Société royale du Canada*, XLVI, 3^e sér., 1^{ère} sec., 1952: 19-48.

_____. *Les secrétaires de Riel: Louis Schmidt, Henry Jackson, Philippe Garnot*. Montréal: Les éditions Chantelcler Limitée, 1953.

Donatien Frémont was a popular French-Canadian historian who wrote mainly in the 1940s and 1950s. This book is broken down into biographies of Louis Riel's three secretaries: Louis Schmidt, Riel's fellow Métis and school friend, Henry Jackson – an anglophone who was found insane by the Crown and therefore was ruled unfit to stand trial for his role in 1885, and the French-Canadian shop keeper, Philippe Garnot. These were men who lived in the shadow of Riel and only French-Canadian scholars seem interested in them. Louis Schmidt (*dit* Laferté) is fondly remembered in the Fransaskois community for defending francophone language rights in Saskatchewan. The Fransaskois historian Raymond Huel, for instance, has written three articles about Louis Schmidt ("Living in the Shadow of Greatness: Louis Schmidt, Riel's Secretary," *Native Studies Review*, Vol. 1, 1984, pp. 16-27; "Louis Schmidt: Patriarch of St. Louis," *Saskatchewan History*, Vol. 40, No. 1, 1987, pp. 1-21 and "Louis Schmidt: A Forgotten Métis," in A.S. Lussier, Editor, *Riel and the Métis: Riel Mini-Conference Papers*. Winnipeg: Pemmican Publications; 1979; 1983, pp. 93-107).

_____. Translated by Solange Lavigne. *The Secretaries of Riel: Louis Schmidt, Philippe Garnot and William Henry Jackson*. Prince Albert: Les Éditions Louis Riel, 1985.

Louis Schmidt was a boyhood friend of Riel and was extensively involved during both Resistances. The bulk of this book deals with Schmidt because it relies heavily on his written memoirs. Jackson was extensively involved in the farm union movement in the Prairie West where he assisted the farmers in the St. Laurent area of the Saskatchewan District with writing their petitions to Ottawa. When Riel returned in 1884 he met Jackson and recruited him. Philippe Garnot was a French Canadian from Québec living in Batoche. He had met Riel while visiting relatives in Montana. During 1885, he was con-

scripted by Riel to take Jackson's place as Council secretary.

French, Cecil. "Social Class and Motivation Among Métis, Indians and Whites in Alberta." In A.K. Davis (Editor): *A Northern Dilemma: Reference Papers*. Bellingham, Washington: Washington State College, 1967: 124-169.

Frenette, Darlene R. "A Feather Story: The Legend of the Laser Queen." In Maria Campbell (Editor): *Achimoona*. Saskatoon: Fifth House, 1985: 58-63.

Frideres, James S. "The Royal Commission on Aboriginal Peoples: The Route to Self-Government?" *Canadian Journal of Native Studies*, Vol. XVI (2), 1996: 247-266.

_____. *Aboriginal Peoples in Canada: Contemporary Conflicts*, 5th edition. Scarborough, Ontario: Prentice-Hall Allyn and Bacon Canada, 1998.

Friese, Kathy. "Storyland: A Complex Ancestry and Combination of Cultures Shape Turtle Mountain Life." *North Dakota Horizons*, Vol. 22 (2), 1992.

Friesen, Gerald. "Homeland to Hinterland: Political Transition in Manitoba, 1870-1879." *Canadian Historical Association Annual Report*, (Fall, 1979): 33-47.

_____. "John Norquay." In *Dictionary of Canadian Biography*, Vol. XI, (1881-1890). Toronto: University of Toronto Press, 1982: 642-647.

_____. *The Canadian Prairies: A History*. Toronto: University of Toronto Press, 1984.

This book is the most masterful synthesis of Prairie history available. Friesen wrote a history of all the Prairie-Canadian people. Aboriginal people figure prominently in his narrative; the first seven chapters deal with the region's original First Nations and Métis inhabitants. However, after chapter 10's discussion of the Métis resistances and the Treaty process, Prairie Aboriginal people largely disappear from the text.

_____. "The Collected Writings of Louis Riel." In G. Friesen (Editor): *River Road: Essays on Manitoba and Prairie History*. Winnipeg: University of Manitoba Press, 1996: 17-22.

Gerald Friesen is perhaps the most underrated historian in Canada. His now classic monograph, *The Canadian Prairies: A History*, is easily the finest Canadian regional history currently available. From this masterful

synthesis, emerges an historical thinker with a profound appreciation of the contribution of Aboriginal people to the region's history. This short and clever essay discusses Riel's life, while reviewing the massive *Collected Writings of Louis Riel/ Les écrits complets de Louis Riel*, Thomas Flanagan's *Riel and the Rebellion: 1885 Reconsidered* and other works relating to Riel's life and vocation. Friesen incorporates a great deal of Riel's thinking into this article, including his views on international law. For instance, Friesen argues that Riel felt that the *Manitoba Act* was void once the federal government broke its promises to the Métis people. He further argued that the Métis people thus had a right to return to their previous self-governing structures, to become *maîtres chez eux*. Friesen concludes by writing that we still do not know all the facts of Riel's life and that historical works relating to his legacy will continue to be forthcoming.

_____. *River Road: Essays on Manitoba and Prairie History*. Winnipeg: University of Manitoba Press, 1996.

River Road is a collection of previously developed or published papers about the history of the Canadian Prairies. The essay "River Road" tells the stories of the people living along the Red River in the Parish of St. Andrews north of Winnipeg. The essays on the Justice system and Métis labour history will also be of interest to Métis researchers.

_____. "Labour History and the Métis." In G. Friesen (Editor) *River Road: Essays on Manitoba and Prairie History*. Winnipeg: University of Manitoba Press, 1996: 79-89.

This essay, originally written in 1988, reviews Métis labour history from the early 1800s up to the late 1880s. The Métis' mediating role in the economic and social relations of Canada's interior and their shift to a "proto-industrial" economy in mid-century are discussed.

Friesen, Gerald, A. C. Hamilton, and C. M. Sinclair. "Justice Systems' and Manitoba's Aboriginal People: An Historical Survey." In G. Friesen (Editor) *River Road: Essays on Manitoba and Prairie History*. Winnipeg: University of Manitoba Press, 1996: 49-77.

Written by an historian and two Manitoba Justices, this article is a useful overview of Aboriginal justice systems in Prairie Canada until the emergence of Canadian law in 1870. In addition, the plight of Aboriginal people within the Canadian legal system is discussed. The authors have woven a great deal of Métis-specific information into their text, including the "Law of the Hunt",

the Guillaume Sayer trial in 1849 and Riel's legal thinking during the Red River Resistance.

Associate Chief Judge Murray Sinclair is a former board member of the Manitoba Métis Federation. Justice Hamilton (now retired) was chief electoral officer for the last two Manitoba Métis Federation elections. Together, they were commissioners for Manitoba's Aboriginal Justice Inquiry.

Friesen, John W. "Language and Cultural Survival: Myriad of Choices." In Freda Ahenakew and Shirley Fredeen (Editors): *Seventh Annual Native American Languages Issues Institute*. Saskatoon: Saskatchewan Indian Language Institute and Federation of Saskatchewan Indian Nations, 1987.

The Riel/Real Story: An Interpretive History of the Métis People of Canada. Ottawa: Borealis Press, 1994.

This monograph is an overview of Métis history for a general readership. Friesen, a professor of Education at the University of Calgary, provides readers with an uncomplicated narrative which among other things discusses the movement within the Prairies to exonerate Louis Riel, the development of a Métis identity in what is now the Prairie West, how the Canadian state imposed definitions upon its Aboriginal population, the vitality of Métis culture, Riel's career, the aftermath of the 1885 Resistance upon the Métis people, modern Métis political activism and future challenges for the Métis people. Friesen fuses his arguments about the unique Métis identity into the larger context of Canadian multiculturalism, something that many Métis people may find unsettling. Is it appropriate to aggregate Métis and other Aboriginal people into another "ethnic" category within the multicultural mantra?

Friesen, John W., and Terry Lusty. *The Métis of Canada: An Annotated Bibliography*. Toronto: Ontario Institute for Studies in Education, 1980.

This extensive bibliography places most of its emphasis on Western-Canadian Métis material. The Métis Association of Alberta assisted the authors. For its time, it was the most complete annotation available on the early history books dealing with the development of the Métis within the Canadian West. The book is divided into three sections: history, sociology and education.

Friesen, Victor Carl. "Gabriel's Ferry." *The Western Producer*, May 9, 1985.

Frontier School Division No. 48. Interviews by Larry Krotz. *Métis Voices / Métis Life: Ste. Ann Ledoux and*

Flourence Chartrand of Duck Bay. Winnipeg: Frontier School Division No. 48, 1995.

Fry, Jaqueline. "Edward Poitras." *Parachute*, Vol. 41, September 1986: 31-32.

Fryer, Mary Beacock. "The Red River Expedition, 1870" (Chapter XIV), and "Cutknife Creek and Hill, 2 May 1885" (Chapter XVI), *More Battlefields of Canada*. Toronto: Dundurn Press Limited, 1993.

In her account of the Wolseley Expedition, Fryer does not mention how the troops terrorized the local Métis population, only the great march from Central Canada is alluded to, although she does mention the Métis' wiliness to prevent the Northwest from becoming a Fenian stronghold at this time. In the chapter on Cutknife Creek and Hill, the author describes the battle, in which the Cree war leader Fine Day engineered the most successful Aboriginal victory during the 1885 Campaign, the other being Dumont's March 28 victory at Duck Lake.

Fuchs, Denise M. "Native Sons of Rupert's Land 1760 to the 1860s." Winnipeg: Ph.D. Thesis, University of Manitoba, 2000.

This study examines the lives of ninety-five mixed-descent sons (children of European fathers and Aboriginal or mixed-race mothers) whose fathers were employees of either the Hudson's Bay Company or the North West Company. This is a follow-up to the work of Jennifer Brown (*Strangers in Blood*, 1980) and Sylvia Van Kirk (*Many Tender Ties*, 1980). Both of these authors have studied Aboriginal wives and mixed-descent daughters extensively. However, mixed-descent sons have not been studied to the same extent, particularly as a group of fur trade employees working for the two major companies. This study sought to determine the patterns of similarity that might be found in the sons of company employee's experiences. Dr. Brown was Fuchs thesis advisor.

The study focuses on the role that race and racial attitudes played in both the education and employment prospects of these men. It also shares her mentor's goal to bring balance to the historical record by assessing the contribution of mixed-descent families to the fur trade.

Fulham, Richard Scott. *A Report on Métis Agriculture in Canada*. Winnipeg: Thunderbird Consulting, 1992.

Fulham, Stanley A. *In Search of a Future: A Submission on the Migration of Native People*. Winnipeg: Manitoba Métis Federation Press, 1971.

This discussion paper was presented to the Manitoba Métis Planning Group. It covers Métis concerns for

housing, unemployment, education and economic development during a period when there was a high rural to urban population shift.

Fumoleau, René. "Métis and Eskimos." In *As Long as This Land Shall Last: A History of Treaty 8 and 11, 1870-1939*. Toronto: McClelland and Stewart Ltd. 1973: 272-280.

Furdell, William J. (Editor). *Proceedings of the University of Great Falls International Conference on the Métis People of Canada and the United States*. Great Falls, Montana: University of Great Falls, 1996.

Fursova, L.N. "Formirovanie Metisnogo Naseleniia Kanady." *Sovetskaia Etnografiia*, Vol. 5, 1982: 51-64.

Gabriel Dumont Institute of Native Studies and Applied Research. *A Behind the Scene Look at the Resistance of 1885*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1984.

_____. *Battle of Seven Oaks*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1984.

_____. *Causes of the 1885 Resistance*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1984.

_____. *1885 Resistance Battles*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1984.

_____. *Lord Selkirk and the Selkirk Settlers*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1984.

_____. *Louis Riel and the Métis of the North-West*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1984.

_____. *Red River Resistance, 1869-70*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1984.

_____. *Scrip*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1984.

_____. *The Trials: Role of Indians in the 1885 Resistance*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1984.

In this booklet, designed for primary students, the Gabriel Dumont Institute (GDI) briefly discusses the role

which Indians played in the 1885 Resistance, and the questionable circumstances under which eight Indians were tried without the benefit of counsel and summarily executed. GDI did not call this action judicial murder, but that is essentially what it was. Since this article is so brief (eight pages), it does not develop any context and is only a superficial look at a most complex work. For a First Nation's view of the 1885 Resistance consult Blair Stonechild and Bill Waiser's *Loyal Till Death: Indians and the Northwest Rebellion*. Calgary: Fifth House Publishers, 1997 or A. Blair Stonechild, "The Indian View of the 1885 Uprising," in F. L. Barron and James B. Waldram, (Editors): *1885 and After: Native Society and Transition*. Regina: Canadian Plains Research Center, 1986, pp. 155-170.

_____. *Chipewyan Indians and the Hudson's Bay Company. Indians as Middlemen*. Regina: Gabriel Dumont Institute, 1984.

In this eight page booklet, the role of the Dene people in the fur trade is described. This booklet is an interesting example of Gabriel Dumont Institute's (GDI) early mandate to provide curriculum materials for Non-Status Indians and Métis. Of course, with the breakup of the Association of Non-Status Indians and Métis of Saskatchewan, GDI's parent organization, in the early 1990s and the creation of the Métis Society of Saskatchewan, the Institute began to produce only Métis-specific materials.

_____. *Finger Weaving (A Teachers Guide)*. Booklet, 3 films and 3 audio cassettes. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1985.

_____. *Gabriel Dumont*, revised edition. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1985.

_____. *Métis Crafts (kit): Quill and Bead Earrings*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1985.

_____. *Where Two Worlds Meet*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1986.

_____. *Learning to Speak Cree: Books I – IV Syllabics*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1987.

_____. *Literacy Manual*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research in co-operation with the Saskatchewan Institute of Applied Science and Technology, 1989.

Literacy for Métis and Non-Status Indian Peoples: A National Strategy. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1993.

In this study, the condition of literacy programming for Métis and Non-Status Indian peoples in Canada is reported. The research was designed to identify successful approaches and programs and to identify service gaps. The report concludes with recommendations for: a national discussion forum; a literacy campaign; an education act; Aboriginal control of Aboriginal education policy; development of a research base; and formation of a National Literacy Council for Métis and Non-Status Indians.

Compiled and Edited by Lynn Whidden.
Métis Songs: Visiting Was the Métis Way. Regina: Gabriel Dumont Institute, 1993.

A collection of historical Aboriginal and French-Canadian folk songs, which celebrate, love, marriage and just having fun.

The Canadian Atlas of Aboriginal Settlement. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1994.

Students of Métis Studies will be interested in this book which has many maps that detail significant events in Métis history.

Remembrances: Interviews with Métis Veterans. Saskatoon: Gabriel Dumont Institute of Native Studies and Applied Research, 1997.

Please refer to the annotation of this book listed under Leah Dorion (Editor).

Aboriginal Head Start Resource Guide. Ottawa: Health Canada, Health Promotion and Programs Branch, Aboriginal Head Start, 1997.

Gadacz, René R. *Thesis and Dissertation Titles and Abstracts on the Anthropology of Canadian Indians and Métis from Canadian Universities. Report 1, 1970-1992.* Ottawa: Museum of Man, National Museums of Canada, 1984.

Gaffen, Fred. *Forgotten Soldiers.* Penticton, British Columbia: Theytus Books, 1985.

One of the first books to tell the story of Canada's Aboriginal soldiers, this promising monograph is marred

by poor writing and the use of such offensive terms as "brave". Nonetheless, the author was obviously well meaning and wrote with passion. For Métis researchers, the reprinting of a Métis leader's war diary from June 1944 until August 1945 is useful (pp. 57-64). Gunner James Brady saw front-line combat in France, Belgium, Holland and Germany with the First Canadian Army's Royal Canadian Artillery.

Gagan, David. "Land, Population, and Social Change: The 'Critical Years' in Rural Canada West." *Canadian Historical Review*, 59 (1978): 293-318.

Gainer, Brenda J. "The Catholic Missionaries as Agents of Social change among the Métis and Indians of Red River, 1818-1845." M.A. Thesis, Ottawa: Carleton University, 1978.

Gallagher, Brian. "A Re-examination of the Race, Class and Society in Red River." *Native Studies Review*, Vol. 4, No. 1, 1988: 25-66.

Gamble, P. and D. Gamble. *When the West was Bourne: A History of Westbourne and District 1860 to 1985.* Westbourne, Manitoba: Westbourne Historical Society, 1967.

Gardner, Eddie. "The Métis Non-Status Indian Movement in Quebec." *Canadian Association in Support of the Native Peoples Bulletin*, Vol. 16 (4), 1975: 20-21.

Gareau, Laurier. *La Trahison / The Betrayal.* Les Éditions de la Nouvelle Plume. Regina: 1997.

"Rosanna Gareau et Philippe Chamberland: Pioniers de St-Isidore de Bellevue, Saskatchewan." *Revue historique: Une publication de la société historique de la Saskatchewan*, Février 1999: 1-7.

This article is about a French-Canadian pioneer and general store employee who may have been forced to fight with the Métis at Batoche or was imprisoned by them in 1885. Gareau himself is a popular historian and playwright and is particularly fascinated with Duck Lake, St. Isidore de Bellevue, and Batoche, the richly historical area where he grew up.

Garland, Aileen. "The Nor'Wester and the Men Who Established It." *Historical and Scientific Society of Manitoba*, Series 3 (16), 1960: 5-25.

Garrioch, Alfred C. *First Furrows: A History of the Early Settlement of the Red River Country, Including That of Portage la Prairie.* Winnipeg: Stovel Company, 1923.

The Reverend Alfred Garrioch (Anglican) was from the Red River Settlement. He takes the Protestant-Upper Canada side of the historical debate around events at Red River during the 1869-1870 Resistance. For the opposing view see A.G. Maurice OMI (1935).

Garrioch, Peter. "Peter Garrioch Journal, 1843-1847." Transcript on file at Provincial Archives of Manitoba in Winnipeg.

Garrioch was a Scottish-Cree Métis who worked as a school teacher and fur trader. Based in Red River, he frequently travelled down to the Mississippi River country.

Garvin, Terry. *Bush Land People*. Calgary: The Arctic Institute of North America, 1992.

This book is intended as an introduction to the culture of the bush economy of the north in the region from Lac La Martre, Northwest Territories in the far north to Fort McMurray further south. All of the people featured in this book are bush land trappers and hunters (Métis, Cree, Chipewyan and Dogrib) living in the middle of Northwest Canada. The pictorial history and narrative covers the 1950s to 1990s.

Gauvreau, D., F. Bernèche and J.A. Fernandez. "La population des Métis et des Indiens sans statut: essai d'estimation et de distribution spatiale." *Recherches amérindiennes au Québec*, 12 (2), 1982: 95-104.

Geiger, John Grigsby. "River Lot Three: Settlement Life on the North Saskatchewan." *Alberta History*, Vol. 44, (1), 1996: 15-25.

The Victoria Métis Settlement, 110 km downstream from Fort Edmonton on the North Saskatchewan River, was established as a mission in 1862. The Hudson's Bay Company in response to the free traders who had been moving into the district established the nearby Fort Victoria in 1865. This essay traces the history of the Victoria Settlement around the theme of the successive residents and occupants of River Lot Three. This typical river lot of 181 acres was the second largest lot in the settlement and was bisected by the Carlton Trail. The transition of Victoria Settlement from an outpost of the fur trade to an agricultural community was reflected in the history of River Lot Three.

Gelinas, A. "La fénien O'Donoghue." *L'Opinion publique*, le 6 décembre 1877.

Genaille, Sheila D. *Métis Women: Telling Our Stories*. Ottawa: Métis National Council of Women, 1997.

Gendron, Gaétan. "Les métis et indiens sans statut du Québec: bibliographe sommaire." *Recherches amérindiennes au Québec*. Vol. 12 (2), 1982: 138-139.

Genser, Wallace. "'Habitants,' 'Half-Breeds,' and Homeless Children: Transformations in Métis and Yankee-Yorker Relations in Early Michigan." *Michigan Historical Review*, Vol. 24 (1), Spring 1998: 23-47.

George, Jan. "Interview with Louise Erdrich." *North Dakota Quarterly*, Vol. 53, Spring 1985: 240-246.

Gerber, L.M. "Multiple Jeopardy: A Socio-Economic Comparison of Men and Women among the Indian, Métis and Inuit Peoples of Canada." *Canadian Ethnic Studies*, 22 (3), 1990: 69-84.

German, Tony. *A Breed Apart*. Toronto: McClelland and Stewart, 1985.

This is an adventure story of a Métis boy living in the early 1800s in the Northwest Territory during the fur trade.

Gerrard, J.W., C.A. Geddes et al. "Serum IgE Levels in White and Métis Communities in Saskatchewan." *Annals of Allergy*, Vol. 37 (2), 1976: 91-100.

Gerrard, J.W., C.G. Ko, R. Dalgleish and L. Tan. "Immunoglobulin levels in White and Métis Communities in Saskatchewan." *Clinical and Experimental Immunology*, Vol. 29, 1977: 447.

Getty, A.L. and Antoine S. Lussier (Editors). *As Long as the Sun Shines and Water Flows: A Reader in Canadian Native Studies*. Vancouver: University of British Columbia Press, 1983.

This book is part of the Nakoda Institute series of Occasional Papers sponsored by the Stoney Indian Tribe. It contains a collection of essays and articles, which focus upon Canadian Native history since the passage of the Royal Proclamation of 1763. Irene Spry, Thomas Flanagan, Raymond Huel and Jean Morisset contribute Métis-specific articles.

Ghostkeeper, Elmer. "Our Land and Our Culture is Our Future: Strategies and Implications of Development on the Métis Settlements of Alberta." *Canadian Journal of Native Studies*, Vol. 1 (1), 1981: 151-156.

_____ (Editor). *Métisism: A Canadian Identity*.

Edmonton: Alberta Federation of Métis Settlement Associations, 1982.

_____. "Métisism and the Métis Settlements of Alberta." Paper presented at the University of Manitoba at *The Métis of Canada: A Series of Public Presentations*, October 3, 1985.

_____. *Spirit Gifting: The Concept of Spiritual Exchange*. Calgary: The Arctic Institute of North America, University of Calgary, 1996.

Ghostkeeper begins with a history of Paddle Prairie, a Métis settlement on land set aside under the *Métis Population Betterment Act* of 1938. He then reviews the concepts, which are the foundation of the Métis worldview and the cosmological calendar as derived from the Cree-Bush Métis. The concept of spiritual exchange (*Meckiachahkwewin*) had great value to the Métis of Paddle Prairie. The changes of subsistence patterns in the community, from living with the land to living off the land, caused many Métis to repress their sacred worldview. The author relates the dissatisfaction, which led him to attempt to revitalize the sacred worldview in his life, and he reviews this process from an anthropological perspective.

Gibbons, Lillian. *My Love Affair with Louis Riel*. Winnipeg: n.p., n.d.

This 36-page booklet is a collection of Winnipeg Tribune articles from the 1950s and 60s. These articles revisit events of 1870 and discuss Riel House and various other Riel memorabilia.

Gibbons, Roy W. "La Grande Simple and the Red River Jig: A Comparative Study of Two Regional Styles of a Traditional Fiddle Tune." Paper presented at the *Annual Meeting of Folklore Studies Association of Canada*. Montréal, 1980.

_____. "Progress Report on Ethnomusicology of the Métis in Alberta and Saskatchewan." Ottawa: Canadian Centre for Folk Culture Studies, 1980.

Gibson, Dale. *Attorney for the Frontier: Enos Stutsman*. Winnipeg: University of Manitoba Press, 1983.

Stutsman, an American attorney, worked throughout the Red River Valley in the later half of the 1800s. He was hired as an attorney by Louis Riel to prevent Canada's appointed governor-designate William McDougall from leaving Pembina to take up his position in the Red River colony (Chapter 6). Stutsman was a founder of the Dakota Territory and its legislature.

Gibson, Dale, Clem Chartier and Larry Chartrand. "Métis Nation Land and Resource Rights." In Royal Commission on Aboriginal Peoples, *Volume 4: Perspectives and Realities*. Ottawa: Minister of Supply and Services, 1996: 333-375.

Gibson, James R. *Otter Skins, Boston Ships and China Goods. The Maritime Fur Trade of the Northwest Coast, 1785-1841*. Montréal and Kingston: McGill and Queen's University Press, 1992.

This is a very useful monograph because it analyzes the development; growth and eventual decline of the Pacific coast fur trade in North America. This economic endeavour was very distinct from the larger continental fur trade in that it involved coastal trade, the sale of sea otter pelts, and included the interaction of coastal First Peoples, Aleuts, Russians, Britons, Spaniards, Hawaiians, Americans, French Canadians and Métis. Of particular interest to students of the fur trade are many paintings of local fur traders and First Nations and other fur trade workers, as well as detailed listings of all the boats which traded with the local Indigenous residents. In addition, the author has carefully prepared a series of very thorough economic tables, which help understand various parameters of the Pacific fur trade. This is, as Barry Gough indicates on the dust cover, a very thorough economic survey. It certainly harkens back to Harold Innis' masterpiece *The Fur Trade in Canada*. For Métis researchers, there is a brief reference, pages 238-39, to "mixed-bloods" in the area, particularly Russian Creoles and Métis. Interestingly, the author indicates that the Métis population in the area could have been larger if were not for infanticide committed against some Métis babies of Chinook heritage. Apparently, Chinook women wanted their children's heads flattened a practice to indicate a child's noble birth in that culture. When their European husbands resisted against this practice, some Chinook women committed infanticide rather than have their children resemble slaves.

_____. *The Lifeline of the Oregon Country: the Fraser-Columbia Brigade System, 1811-47*. Vancouver: University of British Columbia Press, 1997.

Gibson, LeRoy. "Failed Revolt Brings Métis to Montana." In Bill Thackery (Editor): *The Métis Centennial Celebration Publication 1879-1979*. Lewiston, Montana: 1979: 10.

Gilbertson, A.N. "Negro-Ute Métis." *American Anthropologist*, 15, 1913: 363-364.

Giles, Vesta. "Rick Rivet." In Roger Matuz (Editor): *Native North American Artists*. Toronto: St. James

Press, 1998: 490-492.

Giles gives a brief biography and listing of the works of Sahtu-Métis, Northwest Territories painter Rick Rivet.

Gillette, F.B. "Hinsdale Pioneer of French-Canadian-Cree Ancestry Tells Story of Days When Buffalo Roamed Plains of Northeastern Montana." *Glasgow Courier*, August 1931.

The reminiscences of Charlie Malaterre, son of Louis Malaterre and Freisan Marchand dit La Pierre, recounts family history, trapping buffalo in a pound at Battleford, and the 1870s smallpox epidemic.

Gilman, Carolyn. *Where Two Worlds Meet: The Great Lakes Fur Trade*. St. Paul: Minnesota Historical Society, 1982.

_____ "A Day in the Life of the Gens Libres." *Minnesota History: The Quarterly of the Minnesota Historical Society*. Vol. 56, No. 4, 1998-99: 98-99.

This is a brief essay, which discusses a typical Red River buffalo hunt.

_____ "Territorial Imperative: How Minnesota Became the 32nd State." *Minnesota History: The Quarterly of the Minnesota Historical Society*. Vol. 56, No. 4, 1998-99: 154-171.

This essay presents the statehood process and how Aboriginal people, including Métis, had their Indigenous title to the land extinguished.

Gilman, Rhoda R., Carolyn Gilman, and Deborah M. Stultz. *The Red River Trails. Oxcart Routes Between St. Paul and the Selkirk Settlement 1820-1870*. St. Paul: Minnesota Historical Society, 1979.

This book uses contemporary travel accounts and a wide variety of other historical sources to describe the cart trails through southern Manitoba, eastern North Dakota and more than thirty-five Minnesota counties. Famous Métis such as James Sinclair, Joseph Roulette Jr., Pierre Bottineau and James McKay appear in this historical record. There are numerous illustrations and maps

Gilpin, John F. "The Edmonton and District Settlers' Rights Movement, 1880 to 1885." In R.C. Macleod (Editor): *Swords and Ploughshares: War and Agriculture in Western Canada*. Edmonton: University of Alberta Press, 1993: 149-172.

This is a useful article since it is another example of the agrarian discontent with the federal government's lackluster administration of Western Canada prior to 1885. Lest we all forget, many Euro-Canadian farmers in the districts of Saskatchewan and Alberta supported Riel's return to Canada in order to hear their grievances. Of course, the Alberta district farmers did not take part in the 1885 uprising; however, they blamed the federal government's indifference for causing that unfortunate event.

Girard, Pierre. "Sugar Bush: An Ojibway/Métis Account of Maple Sugaring." Native American Technology and Art website, www.nativetech.org, 1999.

Giraud, Marcel. "A Note on the Half-Breed Problem in Manitoba." *Canadian Journal of Economics and Political Science*, 3 (4) 1937: 541-549.

_____ *Le métis canadien: son rôle dans l'histoire des provinces de l'ouest*. Six tomes. Paris: Travaux et Mémoires de l'Institut d'Ethnologie, 1945.

This exhaustive historical work was the only authority on the Métis for many years. Giraud's approach was partially based on the *longue durée* method of the Annales School of historical interpretation. He expresses many of the prejudices of his day and most Métis regard the book as racist. He covers social and economic conditions, land concerns and the influx of Euro-Canadian and European settlers.

_____ "Métis Settlement in the Northwest Territories." *Saskatchewan History*, 9 (1), 1956: 1-16.

Giraud discusses the events following the 1869-70 Resistance. He focuses on two groups of Métis migrants at outposts on the Assiniboine and Pembina rivers. The first group stayed close to the Catholic missions whereas the latter group was highly nomadic.

_____ "The Western Métis After the Insurrection." *Saskatchewan History*, 9, (1), 1956: 1-15.

In this excerpt from his famous book Giraud discusses the impact of the 1885 Resistance upon the Métis people. This blatantly Eurocentric article focuses on the Métis people's alleged inability to shift economies and attributes an inherent weakness in their character in order to explain their impoverished conditions after 1885. Giraud used the Frontier Thesis and cultural evolutionary paradigms. He argues that Métis people failed to prosper economically at Batoche because of their inability to adapt to a sedentary agricultural lifestyle. He analyzed many other issues surrounding the Métis resistance at Batoche. Giraud portrayed the Roman Catholic mission-

aries as saviours in the Northwest and glorifies their role within the Métis community and condemns the Métis for not entirely accepting the missionaries' advice or views in 1885. Giraud did make some solid historical interpretations but his work is overshadowed by his racist language and notions, which maintained Western European civilization was superior to Indigenous cultures. His ethnocentric approach destroyed almost all of the academic potential of his writing.

_____. *Le Métis Canadien*. Tomes I et II. Saint-Boniface, Manitoba: Les Éditions de Blé, 1984.

_____. Translated by George Woodcock. *The Métis in the Canadian West*, Volumes 1-2. Edmonton: University of Alberta Press, 1986.

Gist, Noel Pitts and Anthony Gary Dworkin (Editors). *The Blending of Races: Marginality and Identity in World Perspectives*. New York: John Wiley & Sons, Inc., 1972.

Gitlin, Jay. "Old Wine in New Bottles: French Merchants and the Emergence of the American Midwest, 1795-1835." *Proceedings of the French Colonial Historical Society*, Nos. 13-14, 1990: 35-57.

Glover, R. "York Boats." *The Beaver*, March 1949: 19-23.

Gluek, Alvin. "The Riel Rebellions and Canadian-American Relations." *Canadian Historical Review*, Vol. 36 (3), 1955: 199-221.

Goldring, Philip. "The Cypress Hills Massacre – A Century's Retrospect." *Saskatchewan History*, 26, 1973: 81-102.

_____. *Papers on the Labour System of the Hudson's Bay Company, 1821-1890*. Volume I. Manuscript Report Number 362. Ottawa: Parks Canada, 1979.

Good, Edgar R. "Crown-Directed Colonization of Six Nations and Métis Land Reserves in Canada." Ph.D. Thesis, Saskatoon: University of Saskatchewan, 1994.

This study examines how the Indian, Métis and Mennonite people sought to maintain their own areas of jurisdiction, including distinct property systems, within the British-Canadian State. They had *de facto* civil autonomy at first, but eventually the Canadian State presumed to define Indian, Métis and Mennonite property rights according to British-Canadian law. Good examines the

dislocation of Six Nations Indians from the Grand River Valley by 1848 and the dislocation of the Métis people from the Red River Valley by 1878. Of Métis interest are Chapter 8, "The Manitoba Act Reserves a Land Base for the Métis Nation," and Chapter 10, "Disintegrating the Territorial Base of the Métis Nation."

Goodon, Will. "International Activities of the Métis Nation." Unpublished student paper, Winnipeg: University of Manitoba, Native Studies, 1998.

In this essay, Métis activities on the international stage are reviewed. Goodon notes that the Métis National Council (MNC) has now been recognized by the United Nations and has been granted Non-Governmental Organization status. The MNC has taken part in the Canadian government's activities within the United Nations, including working on committees to further children's rights and human rights as well as sitting on the United Nations Working Group on Indigenous Populations.

Gorham, Harriet. "Ethnic Identity amongst the Mixed-Bloods of the Great Lakes Region, 1760-1830." M.A. Thesis, Ottawa: Carleton University, 1985.

_____. "Families of Mixed Descent in the Western Great Lakes Region." In Bruce A. Cox (Editor) *Native Peoples, Native Lands: Canadian Indians, Inuit and Métis* Ottawa: Carleton University Press, 1988: 37-55.

Gorry, Conner. "Métis." In Sharon Malinowski, et al. (Editors): *The Gale Encyclopaedia of Native American Tribes. Volume III: Arctic, Subarctic, Great Plains, Plateau*. Detroit, New York, Toronto and London: Gale, 1998: 137-43.

This is a poorly written article riddled with factual errors. Its basis is dated secondary literature. Alas, some Americans still have a great deal to learn about the Canadian Métis.

Gosman, Robert. *The Riel and Lagimodière Families in Métis Society, 1840-1860*. Parks Canada, Manuscript Report Series No. 171. Ottawa: Parks Canada, 1977.

Gosse, Richard, James Henderson, and Roger Carter (Editors). *Continuing Poundmaker and Riel's Quest*. Saskatoon: Purich Publishing and the College of Law, University of Saskatchewan, 1994.

This book emerged from the "Getting It Together Conference" held in Saskatoon in 1993. It celebrates the efforts of Cree Chief Poundmaker and Métis leader Louis Riel,

both of whom sought justice for their peoples. At this conference, sponsored by the University of Saskatchewan, College of Law, over fifty Aboriginal leaders, government officials and scholars explored how the three orders of government – federal, provincial and Aboriginal can work together so Aboriginal people can achieve justice through self-government.

This is an essential book for any researcher interested in Aboriginal self-government, justice issues, and urban issues. This conference had many contributing Métis delegates including Gerald Morin, “Métis Perspective on Justice and Aboriginal Peoples” (pp. 37-40), Kathleen Makela “Métis Justice Issues” (pp. 63-68), Clem Chartier “Métis Perspective on Self-Government” (pp. 83-87), Noble Shanks “Métis Perspective on the Split in Jurisdiction” (pp. 141-44), Associate Chief Judge Murray Sinclair “Aboriginal Peoples, Justice and the Law” (pp. 173-184), Alphonse Javier, “Sentencing Circles” (pp. 301-02), Paul L.A.H. Chartrand “Issues Facing the Royal Commission on Aboriginal Peoples” (pp. 357-62), Isabelle Impey “Métis Government and Urban Issues” (pp. 389-80), and Buckley Belanger “A Northern Mayor's Perspective” (pp. 409-13).

Gosselin, John. “Le loup de bois/ The Timber Wolf.” *The Métis*, April 1999: 14.

Goosen, N. Jaye. “A Wearer of Moccasins: The Honourable James McKay of Deer Lodge.” *The Beaver*, Outfit 309 (2), 1978: 44-53.

This article gives a quick overview of the life and accomplishments of James McKay. James McKay was born at Fort Edmonton in 1828. He began working for the Hudson's Bay Company in 1853 and had postings in the Swan River district, Qu'Appelle Lakes, Fort Ellice, Fort Pelly and the Shayenne River region. As a result of his wife's (Margaret Rowland) inheritance, the family established itself at Deer Lodge and McKay had an active business career at Red River. Because of his facility with the French, English, Cree, Ojibway and Sioux languages, McKay played an active role in the western treaty making process. He was president of the Executive Council of the Manitoba government and later became Speaker of the Legislative Council. In 1874 he was appointed to the North West Council.

“A Wearer of Moccasins: The Honourable James McKay of Deer Lodge.” *Generations*, Vol. 19 (1), 1994.

Gottfred, J. “Ceinture Fléchée: Finger Weaving a Voyager Sash.” *Northwest Journal*, Vol. 1, 1994: 2-7.

Goucher, A.C. *Dropout Problem Among Indian and Métis Students*. Calgary: Dome Petroleum Ltd., 1967.

Goudie, Elizabeth. *Woman of Labrador*. Edited with an introduction by David Zimmerly Toronto: Peter Martin Associates Ltd., 1973.

Gougeon, Gilles. Translated by Louisa Balir, Robert Chodos and Jane Ubertino. *A History of Quebec Nationalism*. Toronto: James Lormier & Company, Publishers, 1994.

In this historiographical and historical discussion, various Québec historians discuss Québec nationalism. Amazingly, only two pages (pp. 34-35) discuss the impact of Riel's execution upon Québec nationalism. Of course, this event was formative in the development of Québec nationalism.

Gough, Barry. *First Across the Continent: Sir Alexander Mackenzie*. Toronto: McClelland and Stewart Ltd., 1997.

Goulet, George R.D. *The Trial of Louis Riel: Justice and Mercy Denied*. Calgary: Tellwell Publishing, 1999.

This monograph provides a legal and political analysis of Louis Riel's 1885 trial for high treason. It critically portrays the political, judicial and legal misdeeds that led to his conviction and execution. Métis lawyer George Goulet is a great grandson of Pierre Delorme who served in Riel's first provisional government; and a grand nephew of Elezear Goulet who was killed as a result of the lawless activity of Wolesley's troops.

Goulet, Monica. “Just Remember.” In Don Fiddler (Managing Editor): *Gatherings: The En'owkin Journal of First North American Peoples, Vol. IV, Re-Generation Expanding the Web to Claim Our Future*. Penticton, British Columbia: Theytus Books, 1993: 97.

Métis poet Monica Goulet is originally from the community of Cumberland House, Saskatchewan. Her writing has also appeared in *New Breed* and *Briarpatch*.

Goulet, R. “Report Respecting Claims by Half-Breeds.” *Canada Sessional Papers*, 12 January 1887.

Goulet, Roger. “Les Métis français dans l'Ouest canadien.” *Congrès de Québec, Le Devoir*, juin 1912.

Gourneau, Patrick. *History of the Turtle Mountain Band of Chippewa Indians*. Reprint of 1968 edition. Seventh edition. Belcourt, North Dakota: Turtle Mountain Band of Chippewa Indians, 1980.

Patrick Gourneau was Turtle Mountain Tribal Chairman from 1953 to 1959. In this brief history, there is an excellent summary of the early history and development of the Turtle Mountain Chippewa-Cree-Metis. He discusses the two groups living on the reservation, the "full-blood" Plains Ojibway (less than one percent of the population) and the Michif majority. He also describes variation in the Michif language spoken at Turtle Mountain as well as an archaic French dialect and *Les Michif Anglais* spoken by the Scottish-English Michifs.

Gowanlock, Theresa and Theresa Delaney. *Two Months in the Camp of Big Bear: The Life and Adventures of Theresa Gowanlock and Theresa Delaney*. (With an introduction by Sarah Carter.) Regina: Canadian Plains Research Center, 1999.

Graham, Katherine A. "Report of the Urban Governance Working Group." In *For Seven Generations: Research Reports* Ottawa: Royal Commission on Aboriginal Peoples, Libraxius CD-ROM, 1997.

Grant, Agnes. "Using Children's Literature to Teach Reading to Indian and Métis Students." M.Ed. Thesis, Winnipeg: University of Manitoba, 1976.

Grant suggests approaches to the teaching of reading through the use of image-enhancing children's books that depict children from a number of different ethnic backgrounds.

_____. *James McKay: A Métis Builder of Canada*. Winnipeg: Pemmican Publications, 1994.

Dr. Agnes Grant, an education professor at Brandon University, is the first academic to write a biography of the famous Manitoba Métis leader, James McKay. This book praises McKay – a man who contributed immensely to the building of Canada, especially as a legislator and treaty negotiator/translator. As a book written for young adults, one would expect an easy to read and descriptive narrative, and certainly this book offers just that. However, a discussion of the McKay's opposition to Riel and the Provisional Government is not elucidated anywhere in Grant's narrative. Perhaps his opposition to Riel was the sole reason why McKay became a favourite of the governing clique in Assiniboia and later in Manitoba. This context – history with both the good and the bad components – would have made this biography stronger.

_____. "Contemporary Native Women's Voices in Literature." In W.H. New (Editor): *Native Writers and Canadian Writing*. Vancouver: University of British Columbia Press, 1990: 124-132.

_____. *Our Bit of Truth: An Anthology of Canadian Native Literature*. Winnipeg: Pemmican Publications Inc., 1990.

In this anthology, Aboriginal writers provide short stories, myths, legends, poetry, biography and fiction. Each genre is discussed.

_____. "Abuse and Violence: April Raintree's Human Rights (if she had any)." In Beatrice Culleton Mosioner (Edited by Cheryl Suzack): *In Search of April Raintree: Critical Edition*. Winnipeg: Portage and Main Press, 1999: 237-246.

Grant, Johnny. *Very Close to Trouble: The Johnny Grant Memoire*. Edited by Lyndel Meikle. Pullman, Washington: Washington State University Press, 1996.

Grassroots News. "Louis Riel Capital Corporation Poised to Meet Potential of New Millennium." *Grassroots News*, Vol. 3 (12), 1999: 13.

Gray, John Morgan. *Lord Selkirk of Red River*. Toronto: Macmillan, 1963.

Gray, John S. "The Northern Overland Pony Express." *Montana: The Magazine of Western History*, Vol. 16 (4), 1966: 58-73.

Gray, Raymond. "The Cree Indians." Great Falls, Montana: Works Progress Administration, Federal Writers Project, 1941-1942.

Raymond Gray was the first Métis lawyer in Montana. The original copy of this manuscript is held in the Special Collections of the Montana State University Library, Bozeman, Montana. This 242-page paper documents the plight of the Michif-Cree (Landless Indians) of Montana from 1885 to 1942. A copy of the manuscript is also on file at the Louis Riel Institute in Winnipeg.

Green, Pamela Sexsmith. "Elder Keeps Traditions Alive: The Old Ways are Often the Best." *Windspeaker's Guide to Indian Country*, June 1999: 22.

Green presents a profile of Elder Mary Littlewolf of Onion Lake Saskatchewan. Mary's father was Sal Trotter, a Métis hunter, fisher and trapper.

Green, Rayna. "Review of Co-ge-wea." *Tulsa Studies in*

- Women's Literature*, Vol. 1 (1), 1982: 217-221.
- _____. *That's What She Said: Contemporary Poetry and Fiction by Native American Women*. Bloomington: Indiana University Press, 1984.
- This anthology contains contributions by Métis poets and writers, Louise Erdrich, Alice Lee, Lee Maracle and Emma LaRocque
- Greenland, Cyril, and John D. Griffin. "William Henry Jackson (1861-1952): Riel's Secretary." *Canadian Psychiatric Association Journal*, Vol. 23, 1978.
- Gressley, Gene M. "The Red River Settlement: Chaos and Emerging Order." *North Dakota History*, Vol. 27, 1960: 152-166.
- Grimes, Barbara F. *Ethnologue. Languages of the World*, 11th Edition. Dallas: Summer Institute of Linguistics.
- Grinnell, George B. *When Buffalo Ran*. Surrey, British Columbia: Hancock House Publishers Limited, 1993.
- Groenland, Theodore. "A Case Study of a Scrip Scandal." Edmonton: Alberta Métis Association, 1978.
- Grosbois, Steve de. "The Extent of Alienation of Half-Breed Scrip." Ottawa: Native Council of Canada, 1979.
- Groulx, Lionel. *The Iron Wedge: L'Appel de La Race*. Ottawa: Carleton University Press, 1986.
- In this English translation of the classic novel, Québec national historian and priest, Lionel Groulx, discusses the dangers of "race-mixing" between English and French Canadians. At the novel's conclusion, the protagonist, a French Canadian, leaves his anglophone wife and takes his mixed-heritage children away to be raised in a franco-phonie environment.
- Guiboche, Ferdinand; Usten Reinart, interviewer. "Manitoba: Métis Self-Government." *Canadian Dimension*, 18 (4), 1984: 11-13.
- Ferdinand Guiboche is a former President of the Manitoba Metis Federation.
- Guiboche, Keiron. *Buffalo & Sprucegum*. Winnipeg: Pemmican Publications Inc., 1983.
- This children's book, by Metis artist Keiron Guiboche, contains many cartoons depicting a Metis hunter named Buffalo and his dog, Sprucegum.
- Gunn, Donald. "Notes on an Egging Expedition to Shoal Lake, West of Lake Winnipeg." *Annual Report of the Board of Regents of the Smithsonian Institution for the Year 1867*. Washington: Government Printers, 1872.
- Gunn, G. H. "The Fight for Free Trade in Rupert's Land." *Papers and Proceedings of the Mississippi Valley Historical Association*, Vol. 4, 1912: 73-90.
- _____. "Peter Garrioch at St. Peters." *Minnesota History*, Vol. 20, 1939.
- Gutteridge, Don. "Riel: Historical Man or Literary Symbol?" *Humanities Association of Canada Bulletin*, Vol. 21, 1970.
- In this article, Gutteridge acknowledges Howard Kinsey's book, *Strange Empire* and the histories of Stanley as the inspiration for *Riel: A Poem for Voices*.
- _____. *Riel: A Poem for Voices*. Toronto: Van Nostrand Reinhold, 1972.
- This book is a reprint of the 1968 Fiddlehead Books (Fredericton, New Brunswick) edition. Gutteridge uses historical figures to evoke the spiritual and physical aspects of Riel's life. This book contains excerpts from historical letters and documents woven into the poems.
- H.B.C. *James Bird Jr. (Jimmy Jock Bird)*. Hudson's Bay Company Archives, B10, Bi 12 and B10, Bi 1.
- Hafen, Ann W. "Jean Baptiste Charbonneau." In LeRoy R. Hafen (Editor): *Fur Trappers and Traders of the Far Southwest*, 10 vols. Glendale, Arizona: Arthur H. Clark, 1965: Vol. 1, 205-224.
- Hafen, LeRoy R. (Editor). *Fur Trappers and Traders of the Far Southwest*. Logan, Utah: Utah State University Press, 1997. (Reprinted edition).
- This interesting little book is a descriptive collection of fifteen famous fur traders, including Anglo-Americans, French Canadians, French-Métis and Hispanics, who operated in the American South West.
- Hagan, William. "Full Blood, Mixed-Blood, Generic, and Ersatz: The Problem of Indian Identity." *Arizona and the West*, 27 (4), winter 1985: 309-326.
- Hager, Barbara. "Thelma Chalifoux: A Profile." *The Métis*, May 1999: 13-14.

Haig-Brown, Celia. *Resistance and Renewal: Surviving the Indian Residential School*. Vancouver: Tillacum Library, 1988. (Reprinted 1993).

This book has become the essential reading on the Residential School experience. Since the book is largely based on personal interviews of victims of the Kamloops Indian Residential Schools, it makes for painful and heart-rending reading. It contains a schedule of interviews, and appendices on methodology.

Haig-Brown, Celia, Kathy L. Hodgson-Smith, Robert Regnier and Jo-ann Archibald (Editors): *Making the Spirit Dance Within: Joe Duquette High School and an Aboriginal Community*. Toronto: James Lorimer & Company Ltd., 1997.

The authors provide an in-depth study of Joe Duquette High School in Saskatoon, Saskatchewan. This school for Aboriginal students has a commitment to Aboriginal spirituality as its guiding principle for both curriculum and human relations within the school.

Hail, Barbara A. and Kate C. Duncan. *Out of the North: The Subarctic Collection of the Haffenreffer Museum of Anthropology*. Bristol, Rhode Island, Brown University, 1989.

One might wonder how a fine collection of northern Canadian Métis and First Nation's artifacts comes to be in a museum in Rhode Island. The authors do a splendid job of telling the story of Emma Shaw, a resident of Rhode Island, and her travels and collecting in the late 1800s. Following her first journey along the fur trade routes from Winnipeg up to the Mackenzie River delta Emma married Frederick William Colcleugh, the mayor of Selkirk, Manitoba in 1893. This late Victorian traveler eventually returned to Rhode Island and sold her collection of cultural artifacts to Rudolph F. Haffenreffer in 1930. This overview of the collection contains many images of Cree-Metis clothing and decorative articles. The authors provide a great service by reconstructing the context of both the collection and the collector from a review of Emma's journals and newspaper articles, available archival material, and through interviews with Aboriginal people from the regions in which the collection originated.

Hall, D.J. "The Half-Breed Claims Commission." *Alberta History*, Vol. 25, No. 2, 1977: 1-8.

Hall, Tony. "Who is Killing Canadian History?" *Canadian Forum*, May 1998: 5-6.

Hall, a University of Lethbridge Native Studies professor, answers historian J. L. Granatstein's polemical assertion that Canadian history is rapidly eroding in the face of "special interest" history. Hall argues that Canadian history is more vibrant than ever and that this is especially pertinent since Aboriginal people are finally beginning to produce their own written history. This is also important because the production of Indigenous history reminds Canadians of the past injustices faced by Canada's Aboriginal people(s). For instance, he mentions that when Alberta forcibly sterilized segments of its population, from the 1930s until the early 1970s, 25 % of those sterilized were Métis and First Nations people, even though Aboriginal people only accounted for 2.5 % of the province's population.

Hall, Stuart. "Cultural Identity and Diaspora." In Patrick Williams and Laura Chrisman (Editors): *Colonial Discourse and Post-Colonial Theory: A Reader*. New York: Columbia University Press, 1994.

Hallett, Bruce. *The Hallett Family in the History of the Prairies 1793-1873: A Serial Biography*. Winnipeg: Authors copy, 1985.

Bruce Hallett provides a narrative of the history of the Métis Hallett family in Manitoba, the land they lived on, their family tree, and a discussion of the family's disagreement with Riel.

Hallett, Heather M. *Children of the Rivers*. Vol. 1. Castlegar, British Columbia, Author, 1999.

This comprehensive genealogy lists the Métis descendants of Henry Hallett. This first volume of the planned three volume set details five generations of the following offspring of Henry Hallett and his four mixed-blood and Indian wives: the Sophia Hallett and James Knight family, the Genevieve Hallett and Joseph Pierre Pelletier dit Bostonais family, the Nancy Hallett and Thomas Jonathon Fidler family, the Henry Hallett and Catherine Parenteau family, the James Hallett and Sarah Fidler family, the Marie Julie Hallett and Louison Letendre dit Batoche family, the Ann Hallett and Andrew Fidler family, the William Peter Hallett and (first wife) Suzette Lunes, (second wife) Maria Pruden families, the Elizabeth Hallett and Alban Fidler family, the Antoine Hallett and Jane Spence family, and the Janet Hallett and Joseph Spence family. Heather, assisted by her husband Richard have worked for over twelve years to research and write this book. It contains a complete index, an annotated bibliography, and has short biographies and family histories. This book is most useful to those interested in fur trade history as well a Métis genealogy.

Halliday, Hugh A. "Medals for the Volunteers: Queen Victoria Honours the Victors of the North-West Rebellion." *The Beaver*, June-July 1997: 4-7.

While the Métis people may lament their defeat at Batoche in 1885, it was a celebratory event in Canadian history for many years. The 1885 Resistance was the first war fought by the Dominion of Canada, and to many English Canadians at the time, it was a nation-building enterprise. This essay has some background information about the militia tradition in Canada, the units that took part in the resistance, and the medals awarded to Canadian volunteers in the 1885 Resistance.

Halverson, Cathryn. "Redefining the Frontier: Mourning Dove's Cogewea, the Half-Blood: A Depiction of the Great Montana Cattle Range." *American Indian Culture and Research Journal*, Vol. 21 (4), 1997:105-124.

This article discusses the American Métis author Mourning Dove (Christine Quintasket) and her novel *Cogewea, The Half-Blood*. The author maintains that Morning Dove had a great deal of ambivalence towards her Métis heritage and this coloured her depiction of Cogewea and other characters in her novel.

Hamelin, Veronique L. *Le fléché authentique du Québec*. Ottawa: Les éditions Lémeac Inc., 1983.

Hamilton, A.C. and C.M. Sinclair. *Report of the Aboriginal Justice Inquiry of Manitoba. Volume 1: The Justice System and Aboriginal People*. Winnipeg: Province of Manitoba, 1991.

In a general sense, much of this report pertains to the Métis people, however, specific references are few. Métis researchers will want to read the sections "The Special Position of the Métis" (pp. 194-201) and "Services for the Métis People" (pp. 538-540).

Hancock, Lyn. *Tell Me, Grandmother*. Toronto: McClelland and Stewart, 1985.

Jane Howse, a Métis woman, shares her memories of the Prairie West in the 1800s with her grandson.

Hancock, Maxine. "The Forgotten Women: A Tragedy of the Early Fur Trade." *Western Producer*, 1935.

Hanks, Christopher C. "The Mackenzie Basin: An Alternative Approach to Dene and Métis Archaeology." *Arctic*, Vol. 42 (2), 1989: 139-147.

_____ "François Beaulieu II: The Origins of Métis

in the Far Northwest." *Proceedings of the Rupert's Land Colloquium 2000*. Vancouver, Washington, May 25, 2000.

Hanowski, Laura. "Resources Available to Help You Trace Indian and Métis Ancestors in the Northwest." *Saskatchewan Genealogy Society Bulletin*, Vol. 27 (3), 1996: 83-86.

Hanson, Charles, Jr. "Red River and Other Carts." *Museum of the Fur Trade Quarterly*, Vol. 19 (3) Fall 1983: 1-12.

This is an informative article which discusses the Red River cart's origins in French Canada (Québec) and French America (Louisiana) and how French-Canadian and French-Creole fur traders brought the cart to what is now the American Midwest and how the cart eventually came into use by the Red River Métis. Hanson provides numerous sketches and photographs of the famous cart, along with ample historical documentation.

Hanson, James A. "Point Blankets." *The Museum of the Fur Trade Quarterly*, Vol. 33 (3), Fall 1997: 6-13.

This descriptive article is the best-known source on point blankets and their place in the fur trade.

_____ "The Bordeaux Trading Post." *The Museum of the Fur Trade Quarterly*. Vol. 25, No. 2 and 3, Summer/Fall 1999: 27-30.

This short essay discusses the early history of the Bordeaux trading Post, located in present-day Nebraska. The post was founded around 1837, and was staffed largely by Jim Bordeaux, "a Missouri Frenchman," who was likely Métis and his Brûlé-Dakota wife, Marie. This fur-trade post, eventually became a museum, with its own journal, which is dedicated to interpreting the museum's various collections and to informing readers of the fur-trade in the American Midwest.

Hansen, Matthew. "The South Fork of the Teton River: A History of Its People." Choteau, Montana: Métis Cultural Recovery Inc., 1980.

Hardisty, William Lucas. "The Loucheux Indians." *Smithsonian Institute Annual Report*. Washington: Smithsonian Institute, 1866: 311-320.

This Métis Chief Factor of the HBC Mackenzie district had a long-term relationship with the Smithsonian supplying specimens.

Hardy, Richard L. "Métis Rights in the Mackenzie River District of the Northwest Territories." *Canadian*

Native Law Reporter, 1980: 1-33.

Hargrave, Joseph James. *Red River*. Montreal: Lovell, 1871.

Starting in chapter five there is a description of the history and laws of the Red River Colony. Subsequently, Hargrave deals with the Protestant and Roman Catholic Churches, daily life at Red River and then a narrative account of events between 1861 and 1868.

_____ "Annual Routine in Red River Settlement."

In Donald Swainson (Editor): *Historical Essays on the Prairie Provinces*. Toronto: McClelland and Stewart Limited, 1970: 28-44.

Originally published in 1871, this account provides an interesting look at the transportation infrastructure going in and out of Red River area in the mid to late nineteenth century. A discussion of the mail package delivery service to the district, the preparation of the Portage La Loche boat brigades for the Athabasca Country, and of the Red River Cart trading routes are extremely valuable.

Harris, R. Cole and John Warkentin. *Canada Before Confederation*. Ottawa: Carleton University Press, 1991.

Historical Geography is a particularly useful discipline to better understand how past generations interacted with the land and its resources. For Métis Studies, a thorough historical geography of the Prairie Métis is long overdue. Instead, Métis researchers most rely on general historical geographies of region, nation and continent. Chapter Six of this book, entitled "The Western Interior: 1800-1870," is useful for Métis researchers because it discusses how Indian, Métis and European interacted with the land at this time. Unfortunately, there are too few charts and tables accompanying this chapter, although there are many maps delineating such things as fur trade routes, tribal dissolution and population concentrations.

Harrison, Julia D. *Métis: People Between Two Worlds*. Vancouver: The Glenbow-Alberta Institute and Douglas & McIntyre, 1985.

Métis history from the fur trade to the present is outlined in this highly visual book. The struggle for land and recognition, coping with poverty and discrimination while asserting political rights are the book's themes. Many of the Glenbow's Métis artifacts are depicted in the book.

_____ "Métis: A Glenbow Museum Exhibition."
American Indian Art Magazine, 11 (2), 1986: 54-

59.

_____ "The Great White Cover-Up." *Native Studies Review*, Vol. 3 (2), 1987: 47-59.

_____ "Enlivening Traditions: Decorative Arts of the Métis." *Equinox*, July/August 1985: 70-79.

This article is an abbreviated adaptation from Harrison's *Métis: People Between Two Worlds* (1985) with new photography of artifacts in the Glenbow Museum provided by Ron Marsh.

Hathorn, Ramon and Patrick Holland (Editors). *Images of Louis Riel in Canadian Culture*. Lewiston, New York: Edwin Mellon Press, 1992.

Hatt, Fred Kenneth "Métis of the Lac La Biche Area, Community and Assessment Opportunity." Edmonton: Human Resources Research and Development, Government of Alberta, 1967.

This report assesses the human resources available to the Métis in the four settlements of the Lac La Biche area. Hatt presents both short term and long term recommendations regarding the areas of economic, social and educational development.

_____ "The Response to Directed Social Change on an Alberta Métis Colony." Ph.D. Thesis, Edmonton: University of Alberta, 1969.

By using data gathered through field research on a Métis colony, Hatt examines the relations between the Métis of Alberta and the provincial government. He analyzes the historical development of the settlement's legal arrangements with the province, the characteristics of the northeastern portion of the province, the relationships between the Métis and other regional residents and the Métis response to directed social change.

_____ "The Canadian Métis: Recent Interpretations." *Canadian Ethnic Studies*, 3 (1), 1971: 1-16.

Researchers attempting to interpret the Métis situation on the Prairies in the 1960s used four paradigms for explanation: anomie, developmental, dominance and hinterland. Hatt reviews these previous studies and analyzes their methodology.

_____ "Social Science and the Métis: Recent Perspectives." Paper presented to the Western Association of Sociologists and Anthropologists. Calgary: December 28-30, 1971.

“Jim Brady: The Political Perspective of a Métis Organizer of the 1930’s.” Paper presented to the American Ethnological Society, April 3, 1976.

Hatt argues that the Métis constitute a distinctive Native group in the Canadian Prairies, who emerged as basic provisioners, freighters and military force in the later stages of the fur trade. Associated with their specialized roles in this economic system were distinctive technological, residential and political characteristics. With the demise of the fur trade the Métis attempted to defend their lands and livelihood in the 1869-70 Resistance and later in the 1885 Resistance. A consequence of these defeats was small settlements of Métis throughout the Prairies and in peripheral parkland and forested areas. In the 1930s, intense political organization of Métis emerged in the Province of Alberta: L’Association Des Métis de l’Alberta et des Territoire du Nord Quest. A key figure in this movement was Jim Brady. The paper outlines Brady’s perspective on the Métis and their place in Canadian society. It also includes a discussion of his writing on the history and development of the Métis; the situation in Canada, which he contemporaneously experienced; and his views on the objectives and strategies for political organization for the Métis.

“The Land Issue and the Mobilization of the Alberta Métis in the 1930’s” In Harry W. Daniels (Editor): *The Forgotten People: Métis and Non-Status Indian Land Claims*. Ottawa: Native Council of Canada, 1979: 73-87.

“Louis Riel as Charismatic Leader.” In A.S. Lussier (Editor): *Riel and the Métis: Riel Mini-Conference Papers*. Winnipeg: Manitoba Métis Federation Press, 1979: 22-32.

“Scrip, Lots and Leases: The Administration of Land and Métis Claims at Green Lake.” Ottawa: Native Council of Canada, 1980.

“Definitions of Métis Pertaining to Demographic Research: An Historical Perspective.” Paper presented at the Canadian Sociology and Anthropology Meetings, Dalhousie University, Halifax, May 31, 1981.

“The Northwest Scrip Commissions as Federal Policy – Some Initial Findings.” Paper presented at the Métis Symposium in Winnipeg, November 5, 1982.

“The Northwest Scrip Commissions as Federal Policy – Some Initial Findings.” *Canadian Journal of Native Studies*, (3), 1, 1983: 117-129.

A series of thirteen Scrip Commissions heard the claims of the Métis in Manitoba and the Northwest Territories after 1870. The author argues that the existence of these Commissions represents a policy change that was inappropriate for the Métis. He points out many inconsistencies, and concludes that the current policy indicates that the government has not learned from its past mistakes.

“Ethnic Discourse in Alberta: Land and the Métis in the Ewing Commission.” *Canadian Journal of Ethnic Studies*, Vol. 17 (2), 1985: 64-79.

This article shows how the Alberta government, through the Ewing Commission, both recognized the Métis as a group, but successfully managed to divert Métis protest. The Ewing Commission was formed in the 1930s to study the condition of the Métis people in Alberta. This article examines the demands made by early Alberta Métis leaders such as Joe Dion, Jim Brady, Malcolm Norris, and Pete Tomkins and how government responded to these issues. This analysis recognizes the paternalism of the state. Hatt addresses the following issues that were brought up at the commission hearings such as the Métis vision of land for cooperative settlement, who is a Métis, land as a remedy, dependence, the Church’s role in rehabilitation programs, and Métis destitution and welfare schemes. This article provides effective historical background regarding the formation of the Métis Settlements in Alberta and the struggles of early Métis political leaders and organizations in Alberta.

“The North-West Rebellion Scrip Commissions, 1885-1889.” In F. Laurie Barron and James B. Waldram (Editors): *1885 and After: Native Society in Transition*. Regina: University of Regina, Canadian Plains Research Center, 1986: 189-204.

“Jim Brady and the Brady Papers.” Ottawa, Ontario. Carleton University Department of Sociology and Anthropology. Unpublished manuscript, no date.

Hatt organized and reviewed the Jim Brady papers. This document serves as a thematic overview as to the content of the Brady papers. Much is learned about Jim Brady’s life and work with several Métis political organizations in Alberta and Saskatchewan. Jim Brady’s personal papers are now held in the Glenbow Institute based in Calgary, Alberta. The Gabriel Dumont Institute in Saskatchewan also has in its possession, much of Brady’s correspondence.

Hatt, Fred K., Charles Hobart and Judy K. Hatt. *Ninety-*

- Nine Years from Tomorrow: A Report on Research and Reaction.* Edmonton: Province of Alberta, 1971.
- Hatt, Judith K. "The Rights and Duties of the Métis Pre-school Child." M.A. Thesis, Edmonton: University of Alberta, 1969.
- _____. "History, Social Structure and Life Cycle of the Beaver Métis Colony." *Western Canadian Journal of Anthropology*, 1 (1), 1969: 19-32.
- _____. "The Métis: The People and the Term." *Prairie Forum*, 3 (1), 1978: 79-90.
- Hatt, Ken and Kevin Mercer. "From Non-Recognition to Claims Disposed: Federal Policy and the Métis and Non-Status Indian People." Ottawa: Native Council of Canada, 1979.
- Havard, M.V. *The French Half-breeds in the Northwest, Report of the Smithsonian Institution.* Washington: Government Printing Office, 1879.
- Dr. Havard demonstrates the interest of Americans in the descendants of the early French Canadian inhabitants of Canada who had also occupied large portions of American territory; "The power of France in North America has passed away, but the memory of its regime still endures throughout the vast territories discovered and colonized by the hardy Canadian pioneers, with blood, language and character of a large proportion of their inhabitants..." (p. 309). Havard's work reflects the racist terminology and thought of his time, but the article is a useful source of information about various aspects of Métis culture, including language.
- Hawkins, Mary Florence. *Here to Stay.* Ottawa: Native Council of Canada, 1983.
- Hawthorn, Ramon and Patrick Holland. *Images of Louis Riel in Canadian Culture.* Lewiston, New York: E. Mellon Press, 1992.
- Hayes, John R. "Louis Riel." *Windspeaker Classroom Edition*, September 6, 1996.
- In this article, the author, using a First Nation's perspective, analyses the role that Louis Riel played in fostering resistance. He argues that Riel has many affinities with Québec's premier Lucien Bouchard. However, the author concludes that Bouchard is a "pale shadow" to Louis Riel.
- Hayes, John F. *Flaming Prairie: A Story of the Northwest Rebellion of 1885.* Toronto: Copp Clark, 1965.
- Hayes, S.D. "Métis Research." *Generations*, Vol. 11 (1), 1986: 3-7.
- Healy, W.J. *Women of the Red River.* Winnipeg: Russell, Lang & Co., 1923.
- Heath, Caroline (Editor). *The Land Called Morning: Three Plays.* Saskatoon: Fifth House, 1986.
- One of the plays, "Gabrielle," by Upisasik Theatre of Rossignol School, Il-à-la-Crosse, Saskatchewan is in English, but interspersed with mixed Cree/English.
- Heber, R. Wesley. "Indian Medicine in Northern Saskatchewan." *The Western Canadian Anthropologist*, Vol. 7, nos. 1 & 2, 1990: 95-108.
- Hedican, Edward J. "Applied Anthropology in Canada: Understanding Aboriginal Issues." Toronto: University of Toronto Press, 1995.
- Hedican analyses the socioeconomic and political state of Canada's Aboriginal people from an anthropological perspective. Unfortunately, only a few pages (pp. 212-215) deal with the Métis experience and the development of Métis ethnic identity.
- Heilbron, Bertha L. "Artist as Buffalo Hunter: Paul Kane and the Red River Half-Breeds." *Minnesota History*, Vol. 36, 1958-59: 300-314.
- Heinemann, Larry. *An Investigation into the Origins and Development of the Métis Nation, the Rights of the Métis as an Aboriginal People, and their Relationship and Dealings with the Government of Canada.* Research report prepared for the Association of Métis and Non-Status Indians of Saskatchewan. Regina: Gabriel Dumont Institute, 1984.
- Heinemann, Larry and Saskatchewan Native Economic Development Corporation. *Métis Economic Development in Saskatchewan.* Report prepared for the Royal Commission on Aboriginal Peoples. Regina: December 1993.
- Heldreth, Lillian Marks. "Of Loukinen, Maqua, 'Elmer's Song' and Métis Symbols." In James P. Leary, *Medicine Fiddle: A Humanities Discussion Guide.* Marquette, Michigan: Northern Michigan University, 1992: 1-4.
- Hensler, C.A. *Guide to Indian Quillworking.* Surrey, British Columbia: Hancock House Publishers, 1994.
- Hepworth, Dorothy. "Explorations in Prairie Justice Re-

search.” *Canadian Plains Reports*, No. 3, Regina: Canadian Plains Research Center, University of Regina, 1979.

Hesketh, John. “History of the Turtle Mountain Chippewa.” In *Collections of the State Historical Society of North Dakota*, Vol. 5, 1923: 85-154.

Herring D. Ann. “There Were Young People and Old People and Babies Dying Every Week: The 1918-1919 Influenza Pandemic at Norway House.” *Ethnohistory*, Vol. 41 (1), 1994: 73-105.

Eighteen percent of the Norway House population perished in the six-week influenza pandemic of 1918. The lack of winter provisions exacerbated the death rate in this Métis and Swampy Cree community. Population recovery over the following decade was due to increased marriages and the consequent maintenance of the birth rate.

Hetland, C.L. “Socio-Economic Change in the Grande Cache Region of Alberta.” M. Sc. Thesis, Edmonton: University of Alberta, 1969.

This thesis examines the industrialization of the Grande Cache economy and the ability of the Métis to adapt and benefit from these changes.

Hickerson, Harold. “The Genesis of a Trading Post Band: The Pembina Chippewa.” *Ethnohistory*, Vol. 3, 1956: 289-345.

Hildebrandt, Walter. *The Battle of Batoche: British Small Warfare and the Entrenched Métis*. Ottawa: National Historic Parks and Sites Branch, Parks Canada, Environment Canada, 1985.

There are few significant battles in Canadian history that were fought in what is now Canada. The Battle of the Plains of Abraham in 1759 is one, as is the 1812 Battle of Queenstown Heights. For Western Canada, the Battle of Batoche, in 1885, was the most important armed struggle in historical memory. Hildebrandt offers his readers a standard analysis of the battle from a military historian’s point of view. Each participant groups’ (British regulars, Canadian militia, Métis and First Nations) tactics, formations, arms and military regimentation prior to and during the battle are carefully delineated – as is the battle terrain.

“The Battle of Batoche.” *Prairie Forum*, Vol. 10 (1), 1985: 17-63.

“Official Images of 1885.” *Prairie Fire*, Vol. VI, No. 4, 1985: 31-38.

“Ending the Resistance: The Northwest Campaign of 1885 and the Fall of Batoche.” *Journal of the West*, Vol. 32 (4), 1993: 38-46.

Views from Fort Battleford: Constructed Visions of an Anglo-Canadian West. Regina: Canadian Plains Research Center, 1994.

Hildebrandt, Walter and Brian Hubner. *The Cypress Hills: The Land and Its People*. Saskatoon: Purich Publishing, 1994.

Hildebrandt, Walter, Sarah Carter and Dorothy First Rider. *The True Spirit and Original Intent of Treaty 7: Treaty 7 Elders and Tribal Council with Walter Hildebrandt, Dorothy First Rider, and Sarah Carter*. Montreal and Kingston: McGill-Queen’s University Press, 1997.

This book is hopefully indicative of a new trend in Canadian historical writing: the cooperative production of history by academic historians and Aboriginal Elders. In this book, Blackfoot Elders interpret what it means for their nation to have taken treaty. To them, the treaty has both a written component and a sacred, unwritten component, which, unfortunately, the Canadian state has not always honoured. Perhaps the most useful aspect of this book is its analysis of the First Nations’ and historians’ converging and often differing perspective of the event.

For Métis researchers, there is considerable mention of the Blackfoot-Scots Jerry Potts (Kiaayo ko'-si - Bear Child) on pages 19, 20, 21 and 60. The Blackfoot Elders are not enamoured with Potts, who is considered a hero by many Métis. They argue that Potts’ crucial role as an interpreter of this treaty was compromised because of his poor understanding of Blackfoot and English, and of his complete lack of understanding of the Stoney or the Tsuu T’ina languages. Worse, some Elders argue that he failed to translate all the speeches given at Blackfoot Crossing, September 1877, when the Blackfoot and their allies took treaty with the Canadian State. Kiera Ladner’s essay – “Treaty Seven and Guaranteed Representation: How Treaty Rights Can Evolve into Parliamentary Seats”, *Great Plains Quarterly*, Vol. 17, No. 2, Spring 1997, pp.85-101 – is a useful complement to this monograph.

Hill, Roger and Pamela Sloan. “Corporate-Métis Relations in Canada: A Call to Action.” Paper prepared for the *Métis Enterprise – A Call to Action Symposium*. Winnipeg: Métis National Council and the Royal Bank of Canada, 1998.

Hill, R. William. "Jane Ash Poitras: Fragments From a Holocaust." *Aboriginal Voices*, January-February 1998: 56-59.

This brief article chronicles the life work and experiences of Dene-Métis artist Jane Ash Poitras, who almost died from cervical cancer. Poitras feels that her art has allowed her to throw off the shackles of oppression. Examples of some of Poitras' art are illustrated in the article.

Hind, Henry Youle. "The Red River Settlement and the Half-Breed Buffalo Hunters." *Canadian Merchants' Magazine and Commercial Review*, 3, 1858: 9-17.

This magazine article presents a review of a lecture made by Professor Hind. There is a description of the settlement, its population, dwellings, livestock and the Half-Breed buffalo hunters.

Narrative of the Canadian Red River Exploring Expedition of 1857 and of the Assiniboine and Saskatchewan Exploring Expedition of 1858. Reprint of 1860 edition. Edmonton: M. G. Hurtig, Ltd., 1971

Hlady, Walter M. "Power Structure in a Métis Community." Saskatoon: Centre for Community Studies, 1960.

Hobgood, John. "Métis People in the Midwest." In William J. Furdell (Editor). *Proceedings of the University of Great Falls International Conference on the Métis People of Canada and the United States*. Great Falls, Montana: University of Great Falls, 1996: 121-148.

Hobgood draws the parallel between the problems faced by the Métis of Western Canada (in the latter nineteenth century) and those of the American Midwest (one hundred years earlier). Both groups faced loss of their land and an influx of hostile immigrants. He then explores concepts of Métis and Mestizo as they apply in Latin American, Spanish, and Portuguese traditions and cultures.

Hobsbawm, Ian and Terence Ranger. *The Inventing of Tradition*. Cambridge: Cambridge University Press, 1983.

In this seminal book, the authors argue that all nationalisms are invented traditions by dominant factions, usually the bourgeoisie, within certain groups.

Hodges, P.G. and E.D. Noonan. "Saskatchewan Métis:

Brief on Investigation into the Legal, Equitable and Moral Claims [sic] of the Métis People of Saskatchewan in Relation to the Extinguishment of Indian Title." Regina: Saskatchewan Archives Board, Premier's Office, R-191, Box 1, P-M2. July 28, 1943.

Hodgson, Heather (Editor and Compiler). *Seventh Generation Contemporary Native Writing*. Penticton, British Columbia: Theytus Books Ltd., 1989.

Hodgson, Maurice. "Bellot and Kennedy: A Contrast in Personalities." *The Beaver*, Outfit 305 (1), 1974: 55-58.

Joseph René Bellot and William Kennedy were both volunteers in the 1851 search for the lost Sir John Franklin Expedition. Their journal narratives are used as the basis for describing the character of both men. Métis seafarer William Kennedy published his own account of this search in 1853.

Hodgson-Smith, Kathy L. "Seeking Good and Right Relations: Student Perspectives on the Pedagogy of Joe Duquette High School." Saskatoon, Saskatchewan: M.A. Thesis, University of Saskatchewan, 1997.

Kathy Hodgson-Smith has taught at the Saskatchewan Urban Native Teacher Education Program (SUNTEP) and the Native Studies Department at the University of Saskatchewan. She currently works for the Métis Nation of Saskatchewan.

Hogman, Wesley L. "Agreement for Animacy and Gender in the Buffalo Narrows Dialect of French/Cree." *MASA: Journal of the University of Manitoba Anthropology Students' Association*, 7, 1981: 81-94.

Hogman lists some of the basic differences between Michif-Cree as spoken at Buffalo Narrows Saskatchewan versus the more widely known Turtle Mountain dialect. He then describes one aspect of Michif grammar, agreement for animacy and gender.

"The Metchif Dialect of Buffalo Narrows Saskatchewan." Paper presented to the Linguistics Colloquium. Winnipeg: University of Manitoba, 1983.

"The Structure of Words in the Buffalo Narrows Dialect of Metchif." Winnipeg: Cree Language Project, Linguistics Program, University of Manitoba, 1985.

Holland, Joe. "Two Accounts of the Long Journey." In Bill Thackery (Editor): *The Métis Centennial Celebration Publication. 1879-1979*. Lewiston, Montana: 1979: 11-12.

Holmgren, Eric. J. "Jaques-Raphael Finlay." In *Dictionary of Canadian Biography*, Vol. VI. Toronto: University of Toronto Press, 1987.

Holterman, Jack. *Chippewa-Crees in Glacier Country*. West Glacier Montana: Glacier Natural history Association, 1991.

Horn, Marilyn. *The Second Skin: An Interdisciplinary Study of Clothing*. Boston: Houghton Mifflin Company, 1975.

Homer, Stephen. "Muddy Waters." *Equinox*, No. 35, 1987: 62-71.

The fishery and folkways of Manitoba's Lake Winnipeg are described. In this essay the Icelandic-Canadian fishermen are painted in a favourable light whereas Métis and Indian fishermen are portrayed in a derogatory manner including a tasteless and racist joke about a Métis woman.

Honegmann, John J. "Modern Subarctic Indians and Métis." In June Helm (Editor): *Subarctic; Handbook of North American Indians*, (Vol. 6). Washington: Smithsonian Institution, 1981: 712-717.

Hooks, Bell. "Aesthetic Inheritances: history worked by hand." *Yearning: Race, Gender, and Cultural Politics*. Toronto: Between the Lines, 1990.

Hooper, Hugh R. "Linguistic Diversity of the Métis Nation." *The Métis*, March 1999: 22.

_____ "The Language of the Story Tellers." *The Métis*, April 1999: 14.

_____ "The History of Michif." *The Métis*, May 1999: 18.

Hope, Adrian. Introduction by Grant McEwan. *Stories in Rhyme: A Collection of Poetry*. Alberta: Alberta Federation of Métis Settlements, 1982.

Adrian Hope, a Métis born at Morinville, Alberta, was a rancher, rodeo cowboy, movie extra, poet, fisherman, educator and political leader. Together with Joseph Dion, Jim Brady, Malcolm Norris and Peter Tomkins they formed L'Association des Métis de l'Alberta et les Territoires du Nord Ouest in December of 1932.

Horstman, Louise and David May. *Tired of Rambling: A History of Fishing Lake Métis Settlement*. Alberta: Federation of Métis Settlement Associations, 1982.

Hou, Charles, et al. *The Retrial of Louis Riel*. Vancouver: Schools Legal Education Project, 1977.

This in-depth study of the proceedings of Riel's trial serves as an introduction for students to the Canadian legal system. The authors have developed an interdisciplinary social studies unit around this famous event.

Hou, Charles and Cynthia Hou. *The Riel Rebellion: A Biographical Approach*. Vancouver: Tantalus Research Ltd., 1984.

This is an examination of Louis Riel and the 1885 Resistance as viewed by various people living through those times. It contains a series of brief biographies of the major and minor players involved in the 1885 Resistance. This book comes with a teacher's guide, which contains an excellent legal assessment of the Resistance.

Hourie, Audreen. "The Metis Vision." *Indian Life*, Vol. 14, No. 2: 15-16.

_____ "The Struggle for Metis Recognition: Education and Survival." In S. W. Corrigan, and L. J. Barkwell (Editors): *The Struggle for Recognition: Canadian Justice and the Métis Nation*. Winnipeg: Pemmican Publications Inc., 1991:133-143.

In the context of Canadian education policies, the consequences of the Métis resistances have had far reaching effects down to the present day. The example given by Hourie of the Longbody Creek Metis educational experience is instructive. Hourie links the results of a Manitoba Metis Federation 1988 socio-economic survey to the current need to promote Métis education and language retention.

Hourie, a Metis from Grand Marais, Manitoba, is the former Education coordinator for the Manitoba Metis Federation. She is a former interim President of Manitoba Metis Federation and was Vice-President of the Native Council of Canada (1981-1982).

_____ "Metis Adoptions." Unpublished letter to the Manitoba Aboriginal Justice Inquiry. Winnipeg: 1991.

_____ "The Metis Sash." Winnipeg: Manitoba Metis Federation, 1992.

_____ "Oral History of the Michif/Metis People of

the Northwest." Winnipeg: Manitoba Metis Federation, 1993.

_____. "Traditional Metis Music and Dance." Winnipeg: Manitoba Metis Federation, 1995.

_____. "Oral History of the Michif/Metis People of the Northwest." In Jill Oakes and Rick Riewe (Editors): *Issues in the North, Volume I*. Occasional Publication # 40. Calgary: Canadian Circumpolar Institute, 1996: 129-132.

In this snapshot overview, Hourie covers languages, traditional dance and music, the Michif flag and Louis Riel, the Metis founder of Manitoba.

_____. *Michif Languages Oral History Project Report*. Winnipeg: Louis Riel Institute, April 1996.

_____. *Métis Elders Resource Manual: Métis Elders Project Aware*. Winnipeg: Metis Women of Manitoba and Health Canada, 1996.

_____. "Alexander Kennedy Isbister." *Buffalo Trails and Tales*, Vol. VI, February 1996: 10.

_____. "Metis Women in the Fur Trade: Adelaide Morin-Thomas." *Buffalo Trails and Tales*, Vol. XXII, October 1999: 8.

Houston, C. Stuart. "Pierre St. Germain (1790-1843?)." *Arctic*, Vol. 39, 1986: 370-371.

Houston, C. Stuart and Mary I. Houston. "The Sacking of Peter Fidler's Brandon House, 1816." *Manitoba History*, Autumn 1988: 23-26.

The authors have a pejorative view of the North West Company and its competition with the Hudson's Bay Company. The Pemmican War of 1814 began when Hudson's Bay Company staff of Brandon House seized goods from the North West Company Post at La Souris. The escalation of this animosity and competition resulted in the sacking of Brandon House and later that year the Seven Oaks Battle of 1816. The authors utilize extensive quotes from the fur trader, Peter Fidler's journal.

Houston, C. Stuart, Mary Houston, and John Jackson. "Pierre St. Germaine: A Métis Hero of the First Franklin Expedition." *Manitoba History*, No. 34, 1997: 2-9.

Pierre St. Germain, a Métis voyageur of mixed Dene and French-Canadian ancestry, served for nine years with the North West Company, two and one-half years (1819-

1822) with the first Franklin expedition and then twelve years with the Hudson's Bay Company. He then retired to the Red River Settlement in 1834 but emigrated to what is now Washington State in 1841 with the James Sinclair party. The authors have produced this monograph because of their belief that the substantial achievements of St. Germain have not received recognition.

Howard, James. *The Plains-Ojibwa or Bungi*. (Reprint). Lincoln, Nebraska: J. & L. Reprint Co., 1977.

Howard, an American anthropologist, discusses the Michif-Cree language and the customs of the unique group of Plains-Ojibwa and Métis living at Turtle Mountain, North Dakota. This research was done in the 1950s. He also analyses the material culture, spirituality and ceremonialism of the Plains Ojibway as studied at Turtle Mountain and the Waywayseecappo, Lizard Point Reserve in Manitoba. There are a considerable number of interesting photographs in this book.

Howard, Joseph Kinsey. *Strange Empire: Louis Riel and the Métis People*. Toronto: James Lewis and Samuel, 1974.

A peculiar trend in Canadian scholarship is the American academic who champions a particular "national" group. For French Canadians, Mason Wade contributed a great deal towards better understanding their past. For English Canadians, Thomas Flanagan has done a great deal to undermine what he feels is an unnecessary Métis rights agenda. Finally, for the Métis, the Montana historian Joseph Howard wrote a sympathetic biography of Louis Riel, who was his hero. In several instances throughout the narrative Riel is personally referred to as "Louis". This passage is particularly telling:

The twenty-five year old President of the "New Nation", a novice in the tricky game of state craft, had all but forced a checkmate in his opening gambit and gone on to play a strong middle game. If he chose now to resign he could do so with the knowledge that he won most of what he sought for his people and grudging respect for his abilities from an arrogant adversary as any challenger ever faced. (p. 194).

Howard indicated his sympathy for the Métis cause in other ways. For instance, whereas many English Canadian historians felt that the Wolseley Expedition was a testament to growing nationhood among Canadians, Howard called it the "Crack Pot Crusade" (p. 195).

This book is dated; however it is useful despite its embrace of the Frontier thesis. In addition, this popular history accounting has no footnotes listed although it was

extensively researched and has a twenty-one page bibliography.

_____. *L'empire des Bois-Brûlés*. Traduit de l'anglais par Ghislain Pouliot. Saint-Boniface, Manitoba: Éditions des Plaines, 1989.

The French language reprint of *Strange Empire*. Histoire de l'Ouest canadien. Relation des hauts faits du Manitoba et de la Saskatchewan; et rôle de Riel avec des personnages de premier plan.

_____. *Strange Empire: A Narrative of the Northwest*. St. Paul, Minnesota: Minnesota Historical Society Press, 1994.

This reprint of Howard's 1972 book has a new introduction by Nicholas C. P. Vrooman and a collection of photographs of Howard.

Howard, Richard. *Riel*. Jackdaw No. C2. Toronto: Clarke Irwin and Company Limited, no date.

This resource was originally designed for secondary schools. It is an interesting learning package, which contains a record, maps, photographs, and newspaper accounts of Louis Riel's life and the two Métis resistances in 1869-70 and 1885.

Hoy, Helen. "Nothing But the Truth: Discursive Transparency in Beatrice Culleton." In Beatrice Culleton Mosioner (Edited by Cheryl Suzack), *In Search of April Raintree: Critical Edition*. Winnipeg: Portage and Main Press, 1999: 273-294.

Hubner, Brian. "A Race of Mules: Mixed-Bloods in Western American Fiction." *Canadian Journal of Native Studies*, XV, 1, 1995: 61-74.

Hubner examines Métis characters in Western American literature, 1832-1992, noting that these novels lack appropriate literary space within their structure for Métis identity. Thus, the Métis when they appear are forced to choose between either white or Indian worlds.

Hubner, Brian and Diane P. Payment. "Jean Louis Légaré." In *Dictionary of Canadian Biography*, Vol. XIV, 1911-1920. Toronto: University of Toronto Press, 1998.

Hudson, Pete and Brad McKenzie. "Child Welfare and Native People: The Extension of Colonialism." *The Social Worker*, Vol. 49 (2), 1981: 63-88.

Huel, Raymond. "La Survivance in Saskatchewan: Schools, Politics and the Nativist Crusade for Cul-

tural Conformity." Ph.D. Thesis, University of Alberta, 1975.

Huel is perhaps the best authority on how French Canadians and other francophones living in Saskatchewan were forced to assimilate by the Anglo-Canadian majority. "La survivance" literally means the resistance efforts made by French Canadians to preserve their language and culture. It is the central tenet in French-Canadian nationalist thought. While this thesis does not refer to the Métis community per se, it does, however, highlight the efforts of such French-speaking Métis as Louis Schmidt to preserve francophone education rights in Saskatchewan. Unfortunately, for Schmidt and other francophones, the use of French in schools and courts was abrogated by 1929 – when the Saskatchewan Conservative party, the Orange Lodge and the Ku Klux Klan formed a loose coalition to end "French domination" in the province.

_____. "A Parting of the Ways: Louis Schmidt's Account of Louis Riel and the Métis Rebellion." In A.L. Getty and Antoine S. Lussier (Editors): *As Long as the Sun Shines and Water Flows: A Reader in Canadian Native Studies*. Vancouver: University of British Columbia Press, 1983: 263-279.

Huel relates Schmidt's evaluation of Riel's leadership during the resistance movement of 1884-85 and their confrontations over the issue of Métis identity.

_____. "Living in the Shadow of Greatness: Louis Schmidt, Riel's Secretary." *Native Studies Review*, Vol. 1, 1984: 16-27.

_____. "Louis Schmidt: Patriarch of St. Louis." *Saskatchewan History*, Vol. 40, No. 1, 1987: 1-21.

_____. "Louis Schmidt: A Forgotten Métis." In *Riel and the Métis: Riel Mini-Conference Papers*, A.S. Lussier (Editor). Winnipeg: Manitoba Metis Federation Press, 1979: 93-107.

_____. (Editor). *The Collected Writings of Louis Riel, Vol. 1 (1861-1875)*. Edmonton: University of Alberta Press, 1985.

_____. *Proclaiming the Gospel to the Indians and the Métis*. Edmonton: University of Alberta Press, 1996.

Huel, a Fransaskois historian, is considered the pre-eminent authority on the Oblate Missions to the Indians and the Métis in what is now Western Canada. For researchers of Aboriginal-clerical interaction in Western and Northern Canada, this is an essential book. Huel goes

to great lengths to demonstrate the successes and failures of the Oblate missionary system among First Nations and Métis. For the Métis and Indians, the missionaries early work, the *missions ambulantes*, whereby priests administered the Gospel while travelling with their Aboriginal parishioners during their traditional subsistence cycles, proved more beneficial than the official sedentary policy of the late nineteenth century. Unfortunately, he did not discuss how the Oblates treated the Métis differently from the Indians. Since the Oblates were either French Canadian or French, one would assume that they would have had more affinity with the French-speaking Métis than with Indians. The book also contains insights into the failure of the Métis colony at St. Paul des Métis and of the social plight of the Métis following the 1885 Resistance.

Hughes, Katherine. *Father Lacombe, The Black-Robe Voyageur*. Toronto: McClelland & Stewart, 1920.

Hunter, Robert and Robert Calihoo. *Occupied Canada: A Young White Man Discovers His Unsuspected Past*. Toronto: McClelland & Stewart, 1991.

Robert Royer (Robert Calihoo) discovers his Native background when he moves in with his father on an Alberta Indian reserve. His personal account also gives a Native perspective to Canadian history.

Hurly, Paul. "Beauval, Saskatchewan: An Historical Sketch." *Saskatchewan History*, 33 (3), 1980: 102-110.

This is an historical narrative of the settlement, missions and daily life in this small Métis community in northern Saskatchewan, near Ile-à-la-Crosse, founded in 1903-1905.

Hutchinson, Dave (Compiler), Leah Dorion, (Editor). *Remembrances: Métis Veterans*. Saskatoon: Gabriel Dumont Institute of Native Studies and Applied Research, 1997.

See annotation under Leah Dorion.

Hylton, John (Editor). *Aboriginal Self-Government in Canada: Current Trends and Issues*. Saskatoon: Purich Publishing, 1994.

Indian and Métis Friendship Centre of Winnipeg. *Solvent Abuse Prevention Project: Background Report*. Ottawa: National Health and Welfare, 1995.

_____. *Be a Prevention Player: A Resource for Inhalant Abuse Prevention Education*. Ottawa: Na-

tional Health and Welfare, 1996.

Innis, H. A. *The Fur Trade in Canada*. Toronto: University of Toronto Press, 1930.

Innis, H. A., and A.R.M. Lower. *Select Documents in Canadian Economic History, 1783-1885*. Toronto: University of Toronto Press, 1933.

_____. *The Fur Trade in Canada: With A New Introductory Essay* (by Arthur J. Ray). Toronto: University of Toronto Press, 1999.

This is the latest reprint of one of the seminal books in Canadian history. Originally published in the 1920s Innis's book remains the most thorough economic history of the fur trade. The book has not only influenced economic historians; it has influenced such historical geography scholars as Frank Tough and Arthur J. Ray, who wrote an introduction for this re-edition. Ray provides a useful overview, which contains a brief historiographical essay delineating the importance of Aboriginal people in the fur trade. There is not a great deal of reference to Métis fur trade employees in this monograph. However, this book amply demonstrates the economic moorings of the great continental fur trade. Be advised that only scholars will have the fortitude to read this overly detailed book.

Institute of Cultural Affairs. "The Vogar Human Development Project: Consultation Summary Statement." Vogar, Manitoba: Institute of Cultural Affairs, 1977.

The Institute of Cultural Affairs is an international research, training and demonstration group concerned with the human factor in world development. The organization is an offshoot of the Ecumenical Institute in Brussels, they promote a comprehensive approach to community development. Vogar, originally Dog Creek was founded in the 1890s in the Interlake district of Manitoba when Métis and immigrant Icelandic families moved north to settle along Lake Manitoba. This consultation report presents a number of practical proposals for the development of Vogar.

Ironside, R.G., and E. Tomasky. "Development of Victoria Settlement." *Alberta Historical Review*, Vol. 19 (2), 1971: 20-29.

Irving, Washington. *Astoria, Volumes I and II*: New York: J.B. Lippincott Company, 1836.

Isbister, Alexander Kennedy. *A Few Words on the Hudson's Bay Company: With a Statement of the Grievances of the Native and Half-Caste Indians, Addressed to the British government Through Their*

Delegates now in London. London: C. Gilpin, 1846.

Métis lawyer, Alexander Isbister (1822-1883) was born at Cumberland House, educated at Red River and the Orkney Islands, then apprenticed with the Hudson's Bay Company for six years before travelling to Scotland to complete a law degree at the University of Aberdeen. His scientific contributions in the area of geology include "On the Geology of the Hudson's Bay Territories and of Portions of the Arctic and North-Western Regions of America," which appeared in the *Quarterly Journal of the Geological Society of London* in 1855. He was also a teacher, geological mapper, critic of the Hudson's Bay Company and an advocate for Aboriginal rights. In his will he provided a bequest to the University of Manitoba of \$85,000 for the Isbister Trust. Up to the 1920s this was still the largest bequest to the university, the remainder of its trust funds were made up of money derived from sales of agricultural land.

_____ "Memorial Requesting an Inquiry into the Conduct of the Hudson's Bay Company in Rupert's Land, Feb. 17, 1849." *British Parliamentary Papers* No. 18, 1849: 297-302.

Jacknife, Albina. *Elizabeth Métis Settlement: A Local History.* Altona, Manitoba: Friesen Printers 1979.

Three Métis high school students researched this historical sketch of the Elizabeth Métis Settlement in the summer of 1977. The early life of the settlement, founded in 1939, is also covered.

Jackson, Donald (Editor). *Letter of the Lewis and Clark Expedition with Related Documents 1783-1854.* Urbana: University of Illinois Press, 1978.

Jackson, J.A. "Elzéar Goulet." *Dictionary of Canadian Biography*, Vol. IX (1861-1870). Toronto: University of Toronto Press, 1976: 329-330.

Jackson, John C. "Red River Settlers vs. Puget Sound Agricultural Company, 1854-55." *Oregon Historical Quarterly*, Vol. 85, 1984: 280-281.

_____ *Children of the Fur Trade: Forgotten Métis of the Pacific Northwest.* Missoula, Montana: Montana Press Publishing Co., 1995.

The fur trade created a mixed-heritage progeny throughout North America. While most academic attention has been given to the Métis living in what are now Canada's Prairie Provinces, other mixed Aboriginal-European populations have existed in North America since the Contact Period. John C. Jackson, an American

historian, masterfully recreates the lost world of the Métis born out of the Pacific North West fur trade. Certainly, students of Métis Studies welcome the publication of this and similar books and articles relating to the Red River Métis' American cousins.

Many Western-Canadian Métis would be surprised to learn that there were significant family ties between the Métis populations at Red River and the Pacific Northwest. This is a valuable and engaging book, even if it uses such aggravating terminology as "Halfblood."

_____ "A Metis Hero." *Manitoba History*, Spring 1996.

Jackson, Mary Percy and Janice McGinnis (Editor). "My Life in Keg River, By Mary Percy Jackson." *Canadian Bulletin of Medical History*, Vol. 12 (1), 1995: 169-186.

This is a reprint of an article that originally appeared in the *Journal of the Medical Women's Federation* (1956). Jackson recounts her experiences as a doctor in the Keg River area of Alberta. She describes health changes within the local Métis population, which are attributed to increased encounters with white settlers.

Jaine, Linda (Editor). *Residential Schools: The Stolen Years.* Saskatoon: The University of Saskatchewan Press, 1993.

This book is a compendium of articles, stories, and poems by Aboriginal people relating to the Residential School experience. For Métis researchers, articles by the Métis/Anishanabe/Nehiowak scholar, Janice Acoose "Deconstructing Five Generations of White Christian Patriarchal Rule," (pp. 3-7), and Maria Campbell, "Jacob" (pp. 17-22), are useful.

Jacquin, Philippe. "Canada: La Revolte des 'Bois-Brûlés'." *Histoire*, Vol. 83, 1985: 36-47.

_____ "Les Hommes Libres: Indiens, Français et Métis dans L'Ouest Americain 1763-1840. Approche d'une Recherche." *Proceedings of the Annual Meeting of the French Colonial Historical Society*, 18, 1993: 83-90.

Despite their loss of status and power in the 1800s, French Creoles, French Canadians and Métis remained an important presence in North America from the Gulf of Mexico to Hudson's Bay. The author argues that by searching the archives of Spain, France, England and the United States, it should be possible to recover the identity of these people, the kinds of lives they created between Indian and White worlds and the manner in which they

structured their relations with Indians.

Jaenen, Cornelius J. "A Buffalo Hunt." *Manitoba Pagan*, Vol. 9, January 1964: 17-21.

_____. "Amerindian Views of French Culture in the Seventeenth Century." *Canadian Historical Review*, 54 (3), September 1974: 271-291.

_____. "French Sovereignty and Native Nationhood During the French Regime." *Native Studies Review*, 2, (1), 1986: 83-113.

_____. "L'Autre En Nouvelle-France/The Other in Early Canada." *Canadian Historical Association Historical Papers*, 1989: 1-12.

Jaenen is one of the preeminent scholars of the Contact Period. In this brief essay, he contours the thesis that colonial French authorities always had a positive view of their Indian allies and of miscegenation. Even in the regime's beginnings in 1608, with the founding of Québec, many French officials and chroniclers had a derogatory view of Indians and of race mixing to such an extent that Champlain's "One Nation" policy was only temporarily in force.

_____. *The French Regime in the Upper Country of Canada of the Seventeenth Century*. Toronto: The Champlain Society, 1996).

James, Edwin (Editor). *The Indian Captivity of John Tanner*. New York: Carville, 1830.

John Tanner's contributions to Canadian Prairie history were many. In 1830, he wrote an excellent early ethnography of Saulteaux and Cree lifestyles with a profound study of their religion. He helped translate the Bible into Saulteaux. He also produced descriptions of the Red and Assiniboine River systems including the Souris and Minnedosa tributaries. For further information on John 'Falcon' Tanner and his Métis sons and grandsons see Peter Lorenz Neufeld (1981, 1983). See also John Tanner, *A Narrative of the Captivity and Adventures of John Tanner*. Introduction by Louise Erdrich. Reprint of the G. & C. & H. Carvill 1830 edition. New York: Penguin Books, 1994.

Jamieson, Col. Frederick C. "The Edmonton Hunt." *The Alberta Historical Review*, 1(1), 1953: 21-33.

This article focuses on the buffalo hunting expeditions in spring and fall by the Métis people of what is now Edmonton, Lac Ste. Anne, St. Albert and Lac La Biche. The author has collected Elder's stories and reminis-

cences of the hunting town of Trail Creek and the Edmonton hunts.

_____. "The Edmonton Hunt." *Pioneer West*, Vol. 1, 1969: 10-18.

Jannetta, Armando E. "Anecdotal Humour in Maria Campbell's *Halfbreed*." *Journal of Canadian Studies*, Vol. 31, 1973: 62-75.

Most Métis life-histories and (semi) autobiographies, exemplified by Maria Campbell's seminal *Halfbreed* (1973), are organized around humorous anecdotes, which are usually in stark contrast to the overall tragic context of the texts. The employment of the anecdote as a "minor," extra-literary form by a "minor literature" (Deleuze/Guattari) is linked to the unofficial, to the unpublished, to local knowledge and to the constitution of a literary site where the "Other" is encountered. In *Halfbreed*, anecdotal digressions, often based on Métis folk sources, generally represent true "moments of being" in language. They function as a marker of difference and cultural identity, but also as a way to recover the open spaces necessary for cultural survival and future literary creation. Campbell's text, interpreted by some critics as a social case history, a chronicle of Native oppression and suffering in Canada, subverts the stereotypical image of the stoic and taciturn Native. Anecdotal humour as a regenerative tool balances an otherwise tragic vision and provides hope for future opposition against oppression. It in the guise of the anecdote that the minor and the delegitimized successfully intrude into the major genres and thereby decolonizes the narrative. Reprinted abstract from the *Humanities Index*.

_____. "Métis Autobiography: The Emergence of a Genre Amid Alienation, Resistance and Healing in the Context of Maria Campbell's *Halfbreed*." *International Journal of Canadian Studies*, Vol. 29 (1), 1994: 107-121.

The Native autobiography genre has served as an oppositional force to the effects of colonization and as a vehicle for closure and healing. The aesthetic impulse is wedded with historical reconstruction. In Maria Campbell's work, the previously delegitimized literary forms of anecdote and folktale serve to decolonize and heal through humour. Campbell stresses the shamanistic and empowering character of her work, which undermines mainstream Canada's official versions of history.

_____. "Travels Through Forbidden Geography: Métis Trappers and Traders Louis Goulet and Ted Trindell." *Ariel*, Vol. 25 1994: 59-74.

Jannetta examines the written memoirs of Louis Goulet and Ted Trindell and concludes that the nomadic lifestyle of the Métis contributed to their ethnic identity.

Jarvenpa, Robert and Hetty Jo Brumbach. "Occupational Status, Ethnicity and Ecology: Métis Cree Adaptations in a Canadian Trading Frontier." *Human Ecology* Vol. 13 (3): 1985: 309-329.

Jarvis, Brad. "A 'Woman Much to be Respected': Madeline Laframboise and the Redefinition of Métis Identity." M.A. Thesis, Michigan State University, 1998.

Jasen, Patricia. "Native People and the Tourist Industry in Nineteenth-Century Ontario." *Journal of Canadian Studies*, Vol. 28 (4), Winter 1993: 5-37.

Jasen describes the "grand tour" of central and northern Ontario by urban residents of Upper Canada, the United States and the United Kingdom. Out of these tours, meant to visit the "vanishing" Indian tribes, a burgeoning tourist and home cottage industry developed. While Victorian sensibilities were aghast at the existence of mixed-blood populations in these areas, they nevertheless welcomed Métis guides to lead them on their tours.

Jefferson, Christie. *Conquest By Law*. Ottawa: Solicitor General of Canada, Aboriginal Peoples Collection, 1994.

This paper, commissioned by the Solicitor General's Aboriginal Corrections Unit, is meant to give their staff (which include the Correctional Service of Canada), an understanding of what happened to Indigenous people when Canada was colonized. This paper, originally written in 1978, is one of the most comprehensive reports to deal with traditional forms of justice among Aboriginal peoples across Canada and the impact western settlement had on those systems. Of particular Métis interest are the sections, "The Emergence of the Métis Nation," pp. 82-86, "The Era of the Fur Trade in the West," pp. 104-112, and "The Métis: Rebellion or Resistance?" pp. 123-131.

Jefferson, Robert. "Fifty Years on the Saskatchewan." *Canadian Northwest Historical Society Publications*. Vol. 1, No. 5, 1929.

Jerome, Martin. *Coup d'oeil rétrospectif sur ce qui a été la nation métisse dans les affaires politiques lors de la province dans la confédération et ce qu'elle est de nos jours*. Winnipeg: Manitoba Free Press, 1892.

_____ *Souvenirs d'autrefois. Dédié à la nation métisse*. Winnipeg: Dumont, 1916.

Jette, Melinda M. "Ordinary Lives: Three Generations of a French-Indian Family in Oregon, 1827-1931." M.A. Thesis, University of Laval, 1996.

Jiles, Paulette. "Métis Horses." *New Breed*, Vol. 13 (7), 1982: 8-9.

"Jimmie LaRocque." *19th Annual Washington Irish Folk Festival*, Wolf Trap Farm, Vienna, Virginia: May 28, 1995: 39.

This article in the festival program profiles Michif fiddler Jimmie LaRocque, who was a featured performer at this festival. He was accompanied by guitarist/fiddler Gerry McIvor and "jigger" (step dancer) Kim Chartrand both from Winnipeg. He is from the Turtle Mountain Reservation near Belcourt, North Dakota.

Johnson, Allen and Dumas Malone. *Dictionary of American Biography*: Volume V. New York: Charles Scribner's Sons, 1986.

Johnson, Beverly Hayward. "Letters from Mackinac, Harbingers of Struggle." In Thomas E. Schrier (Editor): *Entering the 90s: The North American Experience*. Sault Ste. Marie Michigan: Lake Superior State Press, 1991: 58-73.

In this article, the author discusses the rise of the Métis and French-Canadian community of Mackinac and its eventual demise in the 1840s. Just as in the Red River district thirty years later, Métis people living in the Great Lakes region saw their way of life erode with the influx of Euro-North American farmers.

Johnson, Joy McKay (Editor). *Native North Americans: Crime, Conflict and Justice: A Research Bibliography*. 5th ed. Burnaby, British Columbia: Northern Justice Society, 1993.

Johnson, Patrick. *Native Children and the Child Welfare System*. Toronto: James Lorimer and Company, 1983.

Johnson, Pauline. *The Moccasin Maker*. Toronto: Ryerson Press, 1913.

Pauline Johnson was the daughter of a Six Nations (Mohawk) Indian Chief and his English wife. This posthumously published book contains a tribute to her mother and a number of previously unpublished short stories. The story "As It Was in the Beginning," tells of a Métis woman caught between two cultures and how men controlled women's lives in the Victorian and Edwardian eras (1837-1907).

_____. *Flint and Feather*. Toronto: Paperjacks Ltd., (1917, 1931, 1972), 1987.

Johnson, Roy P. "The Fenian 'Invasion' of 1871." *Papers of the Historical and Scientific Society of Manitoba*, Series III, IX, 1952-53: 30-39.

Johnston, Bernard. "Plant Use Among the Métis Near Lac La Biche, Alberta: A Study of Tradition and Change." D.A. Thesis, University of Northern Colorado, 1992.

Johnstone, B. "The Growth of the Red River Settlement." *Generations*, Vol. 7 (4), 1982: 3-8.

Jonasson, Eric. *Surname Index to the 1870 Census of Manitoba and Red River*. Winnipeg: Wheatfield Press, 1981.

Jonasson, J.A. "The Background of the Riel Rebellions." *Pacific Historical Reviews*, Vol. 3, 1934.

Jonasson, Martha, as told to Irwin Kehler. "Three Sisters of Wabowden." *Weetamah*, April 15 – May 1, 1999: 9.

Métis Elder, Martha Jonasson relates stories of her maternal grandmother, Mary Garrick and Mary's two sisters Emma and Sarah.

Jones, Raymond E. "The Plains Truth: Indians and Métis in Recent Fiction." *Children's Literature Association Quarterly*, Vol. 12 (1), 1987: 36-39.

Jordan, Mary V. *To Louis From Your Sister Who Loves You: Sara Riel*. Toronto: Griffen House Press, 1974.

Written by Riel's sister, Sara, a Grey Nun missionary, this compilation tells us more about Louis Riel than the author. The historical outline is enhanced by the insertion of letters from Sara Riel.

_____. *My Name is Marie Anne Gaboury*. Winnipeg: The Prairie Publishing Co., 1983.

_____. *De La Soeur, Sara Riel*. Winnipeg: Éditions Des Plains, 1990.

Joseph, Nathan. *Uniforms and Nonuniforms: Communication Through Clothing*. New York: Greenwood Press, 1986.

Judd, Carol M. "Native Labour and Social Stratification in the Hudson's Bay Company Northern Depart-

ment, 1770-1870." *Canadian Review of Sociology and Anthropology*, Vol. 17, no. 4, 1980: 305-314.

_____. "Mixt Bands of Many Nations." In Carol M. Judd and Arthur J. Ray. (Editors): *Old Trails and New Directions: Papers of the Third North American Fur Trade Conference*. Toronto: University of Toronto Press, 1980: 127-146.

_____. "Mixed Bloods of Moose Factory, 1730-1981: A Socio-Economic Study." *American Indian Culture and Research Journal*, Vol. 6 No. 2, 1982: 65-88.

_____. "Housing the Homeguard at Moose Factory: 1730-1982." *Canadian Journal of Native Studies*, Vol. 3 (1), 1982: 23-37.

By the late eighteenth century, the established practice of various employees of the Hudson's Bay Company living with Native women of the area was acknowledged. By 1830, these families were allowed to erect dwellings just outside the post. In the early twentieth century, many of these houses were owned by the Company and rented to employees. This essay traces the development of this homeguard-housing site over the course of its 250-year existence.

_____. "Moose Factory Was Not Red River: A Comparison of Mixed-Blood Experiences." In Duncan Cameron (Editor): *Explorations in Economic History: Essays in Honour of Irene M. Spry*. Ottawa: University of Ottawa Press, 1985: 251-268.

Judd, Carol M. and Arthur J. Ray (Editors). *Old Trails and New Directions: Papers of the Third North American Fur Trade Conference*. Toronto: University of Toronto Press, 1980.

Judge, Lucy, C. "Identifying AIDS Educational Needs of Métis Adults." M.Sc. Thesis, University of Alberta, Department of Family Studies, 1989.

Juéry, René. *Manie Tobie: Femme du Manitoba*. Saint-Boniface, Manitoba: Les Éditions des Plaines, 1979.

René Juéry parle de Marie-Thérèse Goulet-Courchaine, de ses ancêtres prestigieux, de sa jeunesse, de sa riche expérience et de son destin cruel. Certains textes de Manie Tobie traitent des coutumes du pays.

Jung, Patrick J. "Forge, Destroy, and Preserve the Bonds of Empire: Native Americans, Euro-Americans, and Métis on the Western Frontier, 1634-1856." Ph.D. Thesis, Marquette University, 1997.

Kamienski, Jan. *Music of the Indian and the Métis: Teacher Guidebook*. Winnipeg: Manitoba Department of Education, 1983.

Kane, Paul. "Notes of a Sojourn Among the Half-Breeds." *Canadian Journal of Science, Literature and History*, Vol. 3, 1856: 128-138.

Kaufert, Joseph M. and Shirley M. Forsyth. "Health Status, Service Use and Program Models Among the Aboriginal Population of Canadian Cities." Report prepared for the Royal Commission on Aboriginal Peoples. Winnipeg: June 1994.

Kaye, Barry. "Flour Milling at Red River: Wind, Water and Steam." *Manitoba History* No. 2, 1981: 12-20.

_____ "The Trade in Livestock between the Red River Settlement and the American Frontier, 1812-1870." *Prairie Forum*, 6, 1981: 163-181.

_____ "The Red River Settlement: Lord Selkirk's Isolated Colony in the Wilderness." *Prairie Forum*, Vol. 11 (1), Spring 1986: 1-20.

Kaye, Barry and John Alwin. "The Beginnings of Wheeled Transport in Western Canada." *Great Plains Quarterly*, Vol. 4 (2), 1984: 121-134.

Kaye, Frances W. "Cleaning Up the Debris Colonizers Have Left." *American Review of Canadian Studies*, Vol. 23 (2), 1993: 283-291.

This article is a review of the Jeanne Perreault and Sylvia Vance (Editors): book *Writing the Circle: Native Women of Western Canada* (1990) and W. H. New's (Editor): *Native Writers – Canadian Writing*. The two anthologies explore cultural appropriation in Native Canadian writing and issues of voice.

_____ "Any Important Form: Louis Riel in Sculpture." *Prairie Forum*, Vol. 22 (1), 1997: 103-133.

In this interesting article, Kaye delineates the background for the creation of various statues of Louis Riel, and the controversies surrounding their public display. The twisted and contorted statue of Riel by Marcien Lemay in Winnipeg and John Nugent's image of a semi-naked Riel the prophet in Regina have been the most controversial images. Some Métis groups see these statues as attempts to demean and ridicule their hero. Into this context, the author demonstrates how non-Métis political elites appropriated Riel's memory for their own political ends. Further insights into the roles played by

such Métis leaders as Howard Adams, Jim Brady and Malcolm Norris in resisting being coopted by the Canadian State are also provided. The story of the creation, controversy, de-installation and replacement of the sculptures is often portrayed as a conflict between "high" and "low" public art. It is really the struggle of the Métis people to define themselves and their public identity.

Keating, William. *Narrative of an Expedition to the Source of St. Peter's River, Lake Winnepeek, Lake of the Woods, etc, performed in the year 1823*. Reprint of 1825 edition. Minneapolis: Ross and Haines, Inc., 1959.

Keeper, Joe. "Problems of Indians and Métis in Rural Areas." In D. Bruce Sealey and Verna J. Kirkness (Editors): *Indians Without Tipis: A Resource Book by Indians and Métis*. Agincourt, Ontario: Book Society of Canada, 1974: 113-120.

Joe Keeper is a Métis from Norway House – a survivor of the residential school system.

Kehler, Irwin. "Métis and the Fisheries." *Weetamah*, Vol. 10 (12), October 1999: 26.

Kelly, Nora and William Kelly. *The Royal Canadian Mounted Police, a Century of History 1873-1973*. Edmonton: Hurtig Publishers Ltd., 1974.

Kemp, H. Douglas. "Land Grants Under the Manitoba Act: The Half-Breed Land Grant". *Historical and Scientific Society of Manitoba*, Series 3, No. 9, 1954: 33-52.

Kemp, Randall H. *A Half-Breed Dance and Other Far Western Stories*. Spokane, Washington: Inland Printing, 1909.

The author relates his experiences at a Métis dance along with several Indian and Hudson's Bay tales.

Kennedy, Anthony A. and O.C. Simonsen. "Indian and Métis Communities in the Prairies." *Architecture Canada*, Vol. 9, 1968.

Kennedy, H.A. "Memories of '85." *Canadian Geographic Journal*, Vol. 70 (2), 1965: 154-161.

Kennedy, John Charles. "The Changing Significance of Labrador Settler Ethnicity." *Canadian Ethnic Studies*, Vol. 20 (3), 1988: 94-111.

_____ "Labrador Metis Ethnogenesis." *Ethnos*;

Vol. 62 (3-4), 1997: 5-23.

Kennedy, N. Brent. *The Melungeons: The Resurrection of a Proud People: An Untold Story of Ethnic Cleansing in America*. 2nd edition. Macon, Georgia: Mercer University Press, 1997.

Kennedy, William. *A Short Narrative of the Second Voyage of the Prince Albert in Search of Sir John Franklin*. London: W. H. Dalton, 1853.

Kermoal, Nathalie. "Les Rôles et les Souffrances des Femmes Métisses lors de la Résistance de 1870 et de la Rébellion de 1885." *Prairie Forum*, Vol. 19 (2), 1994: 153-168.

_____. *Le "Temps de Cayoge": La Vie Quotidienne des Femmes Métisses au Manitoba de 1850 - 1900*. Ottawa: Ph.D. Thesis, University of Ottawa, 1996.

Kerr, Don. "The Massacre at Saskatoon." *Prairie Fire*, Vol. VI, No. 4, 1985: 17-23.

Kerr, J.A. "Gabriel Dumont: A Personal Memory." *Dalhousie Review*, 15, 1935/36: 53-59.

Kerri, James N. *The Human Element in Housing: An Evaluation of the Remote Housing Program*. Winnipeg: Manitoba Métis Federation, 1971.

Kew, J.E.M. *Cumberland House in 1960*. Saskatoon: Centre for Community Studies, University of Saskatchewan, 1960.

Kienitz, Alvin. "The Rise and Decline of Hybrid (Metis) Societies in the Frontier of Western Canada and Southern Africa." *Canadian Journal of Native Studies*, Vol. III, No. 1, 1983: 3-22.

Kienetz gives a comparison of the development of the Metis in Canada with similar peoples in Southern Africa and comments on some similarities between the two groups, namely, their withdrawal from established communities, displacement by White farmers and subsequent relative impoverishment followed by a recent resurgence of group consciousness. The existence of these parallels suggests that a more extensive study of peoples of mixed race throughout the world would be of value.

_____. "Ethnic Identity in Northern Canada." *Journal of Ethnic Studies*, 14 (4), 1986: 129-134.

_____. "Metis 'Nationalism' and the Concept of a Metis Land Base in Canada's Prairie Provinces." *Canadian Review of Studies in Nationalism* XV, 1-

2: 1988: 111-118.

Kienetz examines the Metis nationalist movement in the Prairie Provinces. In 1981, the Canadian government categorized the Metis as an ethnic category but did not legislate policy regarding Metis territory. The Metis demands for a land-base emerged during the early nineteenth century and they have been reinstated with the resurgence of Metis nationalism.

Kimelman, Edwin. *File Review Report*. Report of the Review Committee on Indian and Métis Adoptions and Placements. Winnipeg: Manitoba Community Services, 1984.

Kimmelman, the Associate Chief Judge of Family Court, notes that the provincial adoption and placement programs were not culturally relevant for Métis and First Nations children and that there were few Native persons employed as staff in group homes (p. 125).

_____, et al. *No quiet Place*. Report of the Review Committee on Indian and Métis Adoptions and Placements. Winnipeg: Manitoba Community Services, 1985.

This report recommends that Métis organizations and, or, the Métis community be notified whenever a Métis child is brought in to care so that a culturally appropriate placement or adoption can be arranged (pg. 289); and further recommended that that no child be placed for adoption in a family whose ethnic or cultural background is different than its own until every possible effort has been made to find a home that is ethnically and culturally compatible with the background of the child (pg. 239).

Kindscher, Kelly. *Medicinal Wild Plants of the Prairie: An Ethnobotanical Guide*. Lawrence, Kansas: University Press of Kansas, 1992.

King, Cecil. "Assiginak: Arbiter of Two Worlds." *Ontario History*, Vol. 86 (1), 1994: 33-51.

In this article, the Dean of Saskatchewan Indian Federated College and Odawa scholar, Cecil King, discusses the life of the famous Odawa chief Jean-Baptiste Assiginack (Blackbird), whom may have been biologically Métis. Assiginack was a controversial leader who lived between 1768 and 1866. He tried to be both a traditional chief and a Roman Catholic lay person, but with limited success. Of interest to Métis researchers is the largely Odawa-Métis French-Canadian culture of Assiginack, which was dominant in the Great Lakes region until the early 19th century. From this culture many Red River

Métis families emerged prior to their emigration to what is now Prairie Canada.

King, Edna and Jordan Wheeler. *Adventure on Thunder Island*. Toronto: James Lorimer, 1991.

Kinnard, Geo J. "An Episode of the Northwest Rebellion, 1885." *Saskatchewan History*, 20, 1967: 71-75.

Kinnon, Dianne. "Health is the Whole Person: A Background Paper on Health and the Métis People." Paper prepared for the Royal Commission on Aboriginal Peoples. 1993.

Kirkness, Verna. *Aboriginal Languages*. Vancouver: Author, 1998.

This is a collection of previously published articles that argue for the preservation and rejuvenation of Native languages.

Klassen, Dale. *I Love to Play Hockey*. Winnipeg: Pemmi-can Publications, 1994.

The two Native boys in this story play street hockey, as well as pick-up hockey games at the local rink. Most of all they love playing together. This book was an "Our Choice" selection of the Canadian Children's Book Centre.

Klassen, H.C. "John Bunn." In *Dictionary of Canadian Biography*, Vol. IX (1861-1870). Toronto: University of Toronto Press, 1976: 102-103.

Kliwer, Erich, Errin Minish and Andre Wajde. "The Health of Manitoba's Métis Population and Their Utilization of Medical Services: A Pilot Study." Winnipeg: CancerCare Manitoba and Manitoba Health, 2000.

This is the first comprehensive health study of this type in Canada. Jeanette Johnson of Manitoba Métis Federation worked with this research team. The sample of the Métis population was taken from the Interlake region of Manitoba.

Klimko, Olga. "Fur Trade History of the Saskatchewan River." In David Burley and David Meyer (Editors): *Regional Overview and Research Considerations*. Saskatoon: Saskatchewan Research Council Publication No. C-805-25-E-82, 1982.

Klooss, Wolfgang. "Canada's Forgotten People: The Métis in Nineteenth Century Fiction and Drama." *World Literature Written in English*, Vol. 24 (1),

1984: 144-157.

_____. "Fictional and Non-Fictional Autobiographies by Métis Women." In Wolfgang Karrer and Helmut Lutz (Editors): *Minority Literature in North America: Contemporary Perspectives*. Frankfurt, Germany: Peter Lang, 1990: 205-225.

Knight, Rob. "Hunting for a Metis Treasure?" Winnipeg: Grassroots News, Vol. 4, no. 5, May 2000: 9.

Knight gives an update to the biography of Metis musician, Ray St. Germain.

Knox, Olive. "Red River Cart." *The Beaver*, Outfit 272, 1942: 39-43.

_____. "The Question of Louis Riel's Insanity." In A.S. Lussier and D. Bruce Sealey (Editors): *The Other Natives: The/Les Métis*. Volume One – Tome Premier (1700-1885). Winnipeg: Manitoba Métis Federation Press, 1980: 205-224.

Koester, C.B. "The Agitation for Parliamentary Representation of the North-West Territories, 1870-1887." *Saskatchewan History*, Vol. XXVI, No. 1, 1973: 11-23.

Kolson, Bren. "The Barren Journey Home," "Preview," "The Ride," "Celebration: Drum of Life," "Spirit Music of Misty Elders," "Old Mans Home-made Brew," and "Tell-a-Tale Trapper." In Jeanne Perreault and Sylvia Vance (Editors): *Writing the Circle: Native Women of Western Canada*. Norman, Oklahoma: University of Oklahoma Press, 1993: 122-134.

Bren Kolson is a Métis who was born at Yellowknife, Northwest Territories. She has worked for *The Native Press*, The Métis Association of the Northwest Territories and the Government of the Northwest Territories as Land Claims Policy Analyst.

_____. "Michif: How Generations Lost the Language." *The Métis Voice*, Vol. 1 (1), Fall 1994: 23.

This article is a report of the *Métis Elders Michif Conference* in Yellowknife Northwest Territories, February 19-20, 1993. Dene and Métis Elders recall Michif as the predominant language in Métis communities along the Mackenzie Valley.

Koosel, Bunny Yanik, Ingrid Kritsch, and Gordon Lennie. *The Fiddle and the Sash: A History of the Métis of the Northwest Territories*. Yellowknife, Northwest

Territories: Métis Heritage Association, 1992.

This booklet offers readers a quick but informative overview of the history of the Métis community of the Northwest Territories. The authors maintain that this community is a mixture of Dene-French-Canadian and Red River Métis intermarriage. Information is chronologically presented with Métis origins being the first section in the book, followed by transportation systems, the coming of missionaries and formal education, Métis women, culture-art, social relations, the use of Michif, Métis veterans and current political organization.

Krech III, Shepard. "Interethnic Relations in the Lower Mackenzie River Region." *Arctic Anthropology*, Vol. 16 (2), 1979: 102-122.

"The Métis." In Shepard Krech III, *Native Canadian Anthropology and History: A Selected Bibliography*. Winnipeg: Rupert's Land Research Centre, University of Winnipeg, 1986: 139-146.

Kroeber, Karl (Editor). "Louise Erdrich: Love Medicine." *Studies in American Indian Literatures*, Vol. 9, Winter 1985: 1-41.

Krosenbrink-Gelissen, Lilianne E. "The Métis National Council: Continuity and Change Among the Canadian Métis." *European Review of Native American Studies*, 3 (1), 1989: 33-42.

Krotz, Larry. *Urban Indians*. Edmonton: Hurtig Publishers Limited, 1980.

Kruzenga, Len. "Métis Descendants Want Cemetery Gravesite in U.S. Protected." Winnipeg: *Grassroot News*, August, 1999: 2.

"Camperville Child-Scoop Continues to Yield Bitter Harvest Decades Later." Winnipeg: *Grassroots News*, September 1999: 2.

This is the tragic story of how Estherine and Alfred Sutherland lost custody of their seven children (in 1977) through what is described as the deceit of the Child Welfare authorities. The victimization of the three children exported to adoptive homes in the United States is also described. This article is the first of a four part series which describes how the tiny Métis community of Camperville lost over sixty children in the Child Welfare scoop and export of Métis children in the 1970s.

"Victim of Camperville Child Scoop Languishes in Louisiana Prison." *Grassroots News*, October 1999: 5.

Kugel, Rebecca. "Our Children, Our Slaves, Our Domestic Pets: Further Thoughts on Great Lakes Native Perceptions of Métis Ethnicity." *Proceedings of the Annual Meeting of the American Society for Ethnohistory*. Mashantucket, Connecticut: October 20-23, 1999.

Kuhnlein, Harriet V. "Centre for Nutrition and the Environment of Indigenous People: A Resource." In *Theory, Reality, Hope: Proceedings of the Third International Conference on Diabetes and Indigenous People*. Winnipeg, 1996: 27-28.

Kuhnlein, H.V., O. Receveur, N.E. Morrison, D.M. Apavoo and R. Soueida. "Dietary Nutrients of Sahtu Dene Métis Vary by Food Source, Season and Age." *Ecology of Food and Nutrition*, Vol. 34 (3), 1995: 183-195.

Kunz, Virginia B. "A Day in the Life of Henry McKenty." *Minnesota History: The Quarterly of the Minnesota Historical Society*. Vol. 56, No. 4, (Winter) 1998-99: 235-37.

This essay is a brief biography of a (Métis?) fur trader, who employed other Métis fur traders in Minnesota.

Labossière, Gerald. *Joseph 'Pit' Dion: - des bois-Francs - à la montagne Pembina*. Saint-Boniface, Manitoba: G. Labossière, 1994.

Lac la Biche Heritage Society. *Lac la Biche: Yesterday and Today*. Lac la Biche, Alberta: Lac la Biche Heritage Society, 1975.

LaCounte, Larry. "A Saga of Struggle and Contribution in Two Nations." In Bill Thackery (Editor): *The Métis Centennial Celebration Publication. 1879-1979*. Lewiston, Montana: 1979: 3-8.

Lafontaine, Rob. "Gabriel Dumont: A Military Genius." *New Breed*, Vol. 13, (7), 1982: 3.

Lafontaine, Thérèse, G. "Louis Riel: A Preliminary Bibliography 1963-68." In Antoine S. Lussier (Editor): *Louis Riel and the Métis: Riel Mini-Conference Papers*. Winnipeg: Pemmican Publications, 1983: 129-162.

LaFountain, Bob. "Panel Discussion." In Bill Thackery (Editor): *The Métis Centennial Celebration Publication, 1879-1979*. Lewiston, Montana: 1979: 37-47.

LaFountain, Linda. "Chippewa Were Resourceful, Creative." In Bill Thackery (Editor): *The Métis Centennial Celebration Publication, 1879-1979*. Lewiston, Montana: 1979: A1.

_____. "The Ojibwa Logo Story." In Bill Thackery (Editor): *The Métis Centennial Celebration Publication, 1879-1979*. Lewiston, Montana: 1979: A1.

LaFrance, Dan. "The Métis Sash." *The Métis*, March 1999: 5.

_____. "The Métis People and Their History." *The Métis*, March 1999: 17.

_____. "Profile – Harry Daniels." *The Métis*, April 1999: 5-6.

Lagassé, Jean. *A Study of the Population of Indian Ancestry Living in Manitoba*. Three volumes. Winnipeg: Department of Agriculture, 1959.

Volume I of this report describes the Indians of Manitoba in chapter two and describes the Métis of Manitoba in chapter three (pp. 50-77). The report surveys a number of socio-economic factors (education, employment, agriculture), welfare rates, community development programs, liquor consumption and racial and cultural handicaps (prejudice and racism).

Volume II, contains "Appendix I: The People of Indian Ancestry in Greater Winnipeg." It was prepared by W.E. Boek and J.K. Boek. They interviewed a sample of 104 Indian and 98 Métis families living in the core area of Winnipeg for this part of the study.

Volume III, contains "Appendix II: The People of Indian Ancestry in Rural Manitoba." It was prepared by Walter M. Hlady and B. Ralph Poston. They visited over 500 Métis and Indian homes to do interviews and have included photos of typical housing stock in rural Native communities.

_____. "The Métis in Manitoba." *Papers of the Historical and Scientific Society of Manitoba*, XVI, 1960: 39-57.

_____. "The Métis in Manitoba." In Antoine S. Lussier and D. Bruce Sealey (Editors): *The Other Natives: The/Les Métis*. Volume Two – Tome Deux. Winnipeg Manitoba Métis Federation Press, 1978: 109-128.

Laliberta, Rosa. "Dr. Howard Adams." *The Métis*, May 1999: 6.

Laliberte, Larry. "The Métis Buffalo Hunt." *New Breed*,

Vol. 13, (7), 1982: 12-13.

_____. "The Origin of Métis Culture." *New Breed*, Vol. 13, (7), 1982: 30-31.

_____. "St. Laurent's Métis Council." *New Breed*, Vol. 15, July 1984.

Lalonde, André N. "The North-West Rebellion and Its Effects on Settlers and Settlements in the Canadian West." *Saskatchewan History*, 27(3), 1974:95-102.

Lalonde discusses the feelings of uncertainty and fear experienced by western settlers as a result of the 1885 Resistance. During this period the flow of immigration came to a virtual halt.

_____. "Colonization Companies in the 1880's." In D.H. Bocking (Editor): *Pages From the Past: Essays on Saskatchewan History*. Saskatoon: Western Producer Prairie Books, 1979: 16-30.

In this article, Lalonde, a University of Regina historian of French Canada, analyses the role which Central-Canadian and locally based colonization companies had upon settlement in the Prairie West. Scrip speculation and the dissolution of the Métis land base led to a Métis resistance and a quick end to the speculators' boom on Western-Canadian agricultural land. Of course, the worldwide depression (1870s-1890s) also played a role in the collapse of the colonization companies.

_____. "Colonization Companies and the North-West Rebellion." In F. Laurie Barron and James B. Waldram (Editors): *1885 and After: Native Society in Transition*. Regina: University of Regina, Canadian Plains Research Center, 1986: 53-65.

Lalor, George. *The Foot of the River*. Winnipeg: Pemmican Publications, 1986.

This series of vignettes describes life in Manitoba before the coming of the Europeans. It blends history, mythology and fiction. Lalor describes the successive Native communities located on the estuary of the Winnipeg River. This book was awarded the Certificate of Merit in the Margaret McWilliams Medal Competition for work on Manitoba history.

_____. *Sagkeeng*. Winnipeg: Pemmican Publications, 1993.

This book is a companion piece to *Foot of the River*. The stories are set in the early 1800s and tell of the fur trade wars between rival European trading companies and

their tragic impact on the land and the people of Manitoba's Winnipeg River. Many Métis vignettes are also included. This book was also awarded the Certificate of Merit in the Margaret McWilliams Medal Competition for work on Manitoba history.

_____. *Tracks and Traces of Prairie Places*. Winnipeg: Pemmican Publications, 1998.

This book is a pot-pourri of short stories and legends drawn from the past and present life of the provinces of Manitoba and Saskatchewan.

Lamb, R.E. *Thunder in the North: Conflict Over the Riel Risings, 1870 -1885*. New York: Pageant Press, 1957.

An American analysis of the conflict between Quebec and Ontario over the 1869-70 and 1885 Resistances. An interesting take on this issue.

Lamirande, Todd. "Annie Bannatyne née McDermot (1830-1908)." Winnipeg: Metis Resource Centre, 1997.

Métis historian and journalist Todd Lamirande formerly editor of *The Drum* and Communications Director for the Manitoba Metis Federation is currently employed with the Aboriginal Peoples Television Network.

Annie's father was born in Ireland, joined the Hudson's Bay Company and arrived at York Factory in 1812. Around 1814 he married, *à la façon du pays*, Sarah McNab, the daughter of Thomas McNab and a Saulteaux woman. The couple had nine daughters and six sons who survived infancy, of which Annie was the fifth daughter.

In 1850, she married Andrew Bannatyne, a Hudson's Bay Company employee who went on to become a very wealthy merchant. She became a leading force in early philanthropy at Red River. Her ladies association did extensive fundraising for causes such as the Winnipeg General Hospital. She is perhaps best known for horse-whipping Toronto writer and poet Charles Mair as a consequence for the disparaging remarks he had made about Half Breed women and Red River society in letters published in the Toronto Globe.

_____. "Dr. John Bunn (1800?-1861)." Winnipeg: Metis Resource Centre, 1997.

_____. "Amelia Douglas née Connolly (1812-1890)." Winnipeg: Metis Resource Centre, 1997.

Amelia Connolly's father was 15 years old when he entered the service of the North West Company and was

still very young when he met and married, *à la façon du pays*, a Cree woman, known as Suzanne "Pas de nom." They had six children, with Amelia, the eldest daughter, being born in 1812, either at Fort Churchill or "possibly" at Fort Assiniboia. She went on to marry James Douglas the founding father of British Columbia and was remembered as Lady Douglas for decades after her death.

_____. "Elzéar Goulet (1836-1879)." Winnipeg: Metis Resource Centre, 1997.

Lamirand-You, Kathryn. *Never 'Quite' White - Never 'Quite' Indian: the Cultural Dilemma of the Citizen Band Potawatomi*. Ph. D. Thesis, Oklahoma State University, 1995.

Lamouche, Carrielynn. "The Face of Service: Alberta Métis in the Second World War." In Ken Tingley (Editor): *For King and Country: Alberta in the Second World War*. Edmonton: The Provincial Museum of Alberta, 1995: 33-38.

Lamour, Jean. "Edgar Dewdney and the Aftermath of the Rebellion." *Saskatchewan History*, Vol. 23, 1970: 105-117.

_____. "Edgar Dewdney and the Aftermath of the Rebellion." In D. H. Bocking (Editor): *Pages From the Past: Essays on Saskatchewan History*. Saskatoon: Western Producer Books, 1979: 31-44.

Edgar Dewdney is considered by most scholars to be a villain in the tragedy before and after the 1885 Resistance. Dewdney was the Lieutenant Governor of the North-West Territories and the Indian Commissioner during the turbulent 1880s and 1890s, and was most responsible for the lamentable state which Aboriginal people in the region found themselves during his long tenure. Unfortunately, this article is laudatory of Dewdney's activities, even though scholars such as John Tobias feel that Dewdney and Hayter Reed were particularly vindictive towards the Prairie's Aboriginal population following the 1885 Resistance.

Lamothe, René. "Les Métis de la vallée du Mackenzie." Dans Gilles Lesage (Editeur): *Riel et les Métis canadiens*. Saint-Boniface, Manitoba: La Société historique de Saint-Boniface, 1990: 63-66.

Landa, Michael J. "Easterville: A Case Study in the Relocation of a Manitoba Native Community." M.A. Thesis, Winnipeg: University of Manitoba, 1969.

This thesis examines the establishment of a cooperative economic structure in the northern Métis and

Swampy Cree community of Easterville, Manitoba. The co-op was introduced to reformulate the economic base of the community after hydro-electric development flooded their land and forced their relocation.

Lang, Hellmut, and Donna Scarfe. "North of the 49th: Peer Support in Indian/Métis Teacher Education Programs." *Journal of Indigenous Studies*, Vol. 1, No. 2, 1989: 104-129.

Langford, Benson L. "Winnebago Bandolier Bags." *American Indian Art Magazine*, 9 (3), 1984: 30-37.

LaPier, Rosalyn R. "Between Hay and Grass": A Brief Examination of Two Métis Communities in Central Montana in the 1880s." In William J. Furdell (Editor): *Proceedings of the University of Great Falls International Conference on the Métis People of Canada and the United States*. Great Falls, Montana: University of Great Falls, 1996: 105-120.

LaPier gives an account of her great-great-grandfather François Xavier Lapier born in Montana in 1850. Her family's story illustrates various facets of Métis history and culture, and focuses on the Métis community at St. Peter's Mission, and on the Métis settlement on the South Fork of the Sun River. Oral family history is combined with traditional research to provide a description of Métis cultural, economic, and social history.

Laplante, Lorna. *The Economic Displacement of the Cochon Métis*. Unpublished honours paper. Saskatoon: Department of Native Studies, University of Saskatchewan, 1987.

This article is a useful overview on the evolution of Aboriginal self-government within the context of Canadian federalism.

La Presse. *Louis Riel: Martyr du Nord-Ouest. Sa Vie - Son Procès - Sa Mort*. Troisième édition. Montréal, 1885.

This collection of fiery and passionate articles, letters to the editor and editorials is a testament to the impact which Louis Riel's execution had upon public opinion in French Canada. In this manifestation of visceral French-Canadian nationalism, Louis Riel, the French-Catholic, is martyred and his tormenters, the Orange Lodge, the Liberal-Conservative Party and Ontarians are excoriated. In addition, the original denunciations of Riel's execution by Wilfrid Laurier, Honoré Mercier, Raymond Préfontaine and other French-Canadian political leaders are also analyzed.

LaRocque, Emma. "The Gift of the Bootlegging Magi." *Mennonite Brethren Herald*, 12 (25), December 1973: 4-5.

This story provides overview of the Métis way of life—past and present. We see how a Métis family celebrates Christmas in a northern community.

_____. *Defeathering the Indian*. Agincourt, Ontario: Book Society of Canada, 1975.

Emma LaRocque is a Métis from northeastern Alberta, born in the small Métis community of Big Bay. Currently, she is a professor of Native Studies at the University of Manitoba. This widely read handbook for Native Studies was written out of her desire to reduce the violence done to Native students in the Canadian education system. The book contains three major sections; Native heritage and culture, stereotypes and myths about Native people, and media portrayals of Native people.

_____. "The Métis in English Canadian Literature." *Canadian Journal of Native Studies*, Vol. III, No. 1, 1983: 85-94.

LaRocque notes the position of Indians in Canadian literature, and then reviews the position of the Métis in popular Canadian literature. She characterizes their treatment as part of the cultural myth of a dual nature; civilization locked in a battle with savagery. She views Maria Campbell's *Halfbreed* as an "authentic" portrayal of the Métis in that it captures the ethos and spirit of these people.

_____. *Three Conventional Approaches to Native People in Society and in Literature*. Saskatoon: Saskatchewan Library Society, 1984.

_____. "Conversations on Métis Identity." *Prairie Fire*, 7 (1), 1986: 19-24.

_____. "On the Ethics of Publishing Historical Documents." In Jennifer S.H. Brown and Robert Brightman (Editors): *The Orders of the Dreamed': George Nelson on Cree and Northern Ojibwa Religion and Myth, 1823*. Winnipeg: University of Manitoba Press, 1988: 199-203.

In this essay, LaRocque deals forcefully with the issue of scholarship based upon European (fur trader's) accounts of Aboriginal people. She discusses entrenched ethnocentrism, demeaning images of women, racism, hate, double standards and tendentious language and classifications as only a few of the problems arising from this type of 'primary' source material.

_____. "Preface, Or Here are Our Voices – Who Will Hear?" In Jeanne Perrault and Sylvia Vance (Editors): *Writing the Circle: Native Women of Western Canada*. Edmonton: NeWest Publishers, 1990: xv-xxx.

_____. "Nostalgia," "The Red in Winter," and "Progress." In W.H. New (Editor): *Native Writers and Canadian Writing*. Vancouver: University of British Columbia Press, 1990: 132-152.

_____. "Interview with Hartmut Lutz." In Hartmut Lutz, *Contemporary Challenges: Conversations with Canadian Native Authors*. Saskatoon: Fifth House Publishers, 1991: 181-202.

_____. "Incongruence," "Coffins Fell From the Sky," "The Last Journey," "Communion," "Commitment," "Lingering," "Loneliness," "Grandmother Seasons," "The Beggar," "Eulogy for Priscilla," "The Uniform of the Dispossessed," and "Sweeping." In Jeanne Perrault and Sylvia Vance (Editors) *Writing the Circle: Native Women of Western Canada*. Norman, Oklahoma: University of Oklahoma Press, 1993: 136-148.

_____. "Tides, Towns, and Trains." In Joan Turner (Editor): *Living the Changes*. Winnipeg: University of Manitoba Press, 1990: 76-90.

_____. *Violence in Aboriginal Communities*. Ottawa: National Clearinghouse on Family Violence, 1994

_____. "When the Other is Me: Native writers Confronting Canadian Literature." In Jill Oakes and Rick Riewe (Editors): *Issues in the North, Volume I*. Occasional Publication #40. Calgary: Canadian Circumpolar Institute, 1996: 115-120.

LaRocque notes that the colonization of Canada has required rationalization. To meet this need there is an enormous body of justification of colonization in Canadian historiography and literature. This inflammatory writing uses slander, racism and pejorative language choices against Aboriginal people and their cultures. The result of this, has been falsification, distortion, and infantilization of Aboriginal persons, culture and history. The result is that Aboriginal people are "othered." That is, they are objectified, alienated and marginalized from the mainstream. She concludes with a discussion of the Native literature of "resistance" to these portrayals.

_____. "The Colonization of a Native Woman

Scholar." In Christine Miller and Patricia Chuchryk (Editors): *Women of the First Nations: Power Wisdom and Strength*. Winnipeg: University of Manitoba Press, 1996: 11-18.

_____. "Tides, Towns and Trains." In Joy Harjo and Gloria Bird (Editors): *Reinventing the Enemy's Language: Contemporary Native Women's Writings of North America*. New York: W.W. Norton & Company, 1997: 360-374.

_____. "Re-examining Culturally Appropriate Models in Criminal Justice Application." In Michael Asch (Editor): *Aboriginal Treaty Rights in Canada: Essays on Law, Equity and Respect for Difference*. Vancouver: University of British Columbia Press, 1997.

_____. "Native Writers Resisting Colonizing Practices in Canadian Historiography and Literature." Winnipeg: Ph.D. Thesis (Interdisciplinary, History and English), University of Manitoba, 1999.

Larsson Consulting. *Development of a Métis Housing Institution*. Winnipeg: Manitoba Métis Federation, 1989.

Laselva, Samuel V. "Aboriginal Self-Government and the Foundations of Canadian Nationhood." *BC Studies*, No. 120, Winter 1999/98: 41-54.

Self-government for Aboriginal peoples has been an idea in public view for some time; however, Canadians are unlikely to support full self-government for Aboriginal people. Laselva makes an interesting comparison with the development of self-government among Canadian and American Aboriginal groups. He feels that Native American groups practice more self-government because of the character of American liberalism that has always recognized Aboriginal nations as distinct entities. Canada's political liberals, by contrast, have tended to see Aboriginal groups as part of the larger ethnic mosaic. This is why self-government among Canada's Aboriginal peoples is lagging behind that of their American confrères.

L'Association des artisans de ceinture fléchée de Lanau-dièrre inc. *Histoire et origines de la ceinture fléchée traditionnelle dite de L'Assomption*. Sillery, Québec: Les éditions du Septentrion, 1994.

Latham, David. "From Richardson to Robinson to King: Colonial Assimilation and Communal Origination." *British Journal of Canadian Studies*, Vol. 8 (2), 1993: 180-190.

Laurence, Margaret. *The Diviners*. Toronto: Bantam books, 1975.

Lavallee, Anita. *Aboriginal Stories from the Central Plains*. Portage la Prairie, Manitoba: Seventh Fire Learning Centre, 1997.

This is a colouring book containing a number of Michif, Cree and Saulteaux children's tales. The Seventh Fire Learning Centre is an Aboriginal Head Start Program and this book was developed as part of their plan to provide relevant content for the children in the program.

Lavallée, Guy. "The Métis People of St. Laurent Manitoba: An Introductory Ethnography." Vancouver: M.A. Thesis, Vancouver: University of British Columbia, 1988.

_____ "The Michif Language: A Symbol of Métis Group Identity at St. Laurent Manitoba." Paper presented at the *Annual Meeting of the Canadian Anthropological Society*. Calgary: May 1990.

Père Guy Lavallée, is a Métis Oblate priest from St. Laurent, Manitoba. He has a lifelong concern with preservation of the Michif language and collecting Elder's historical and lifeways accounts. In this essay he examines the variety of Native languages spoken over the years at St. Laurent Manitoba and the influence that the Church, Church schools and later, public schools had on these languages, particularly on Michif-French. Father Lavallée was ordained as an Oblate priest in his home parish on July 6, 1968. He has served in numerous country and urban parishes over the years. He holds a Master's degree in Cultural Anthropology from the University of British Columbia and has taught Native Studies at several Canadian Universities.

_____ "The Michif French Language: Historical Development and Métis Group Identity and Solidarity in St. Laurent, Manitoba." *Native Studies Review*, Vol. 7, No.1, 1991: 81-93.

_____ *Métis History 1910-1940: A Guide to Selected Sources Relating to the Métis of Manitoba, Saskatchewan and Alberta*. Ottawa: Métis National Council, 1993.

_____ *Prayers of a Métis Priest: Conversations With God on the Political Experiences of the Canadian Métis, 1992-1994*. St Boniface, Manitoba: Author, 1997.

Father Guy Lavallée (OMI) has compiled a collection of prayers and invocations he delivered around the

time of the Canadian constitutional negotiations at Charlottetown (1992). There are two Michif-French prayers in this collection (pp. 1-6 and 38-39). Excellent colour photos are included in the collection. The epilogue is written by Maria Campbell.

_____ *Proud of Our Roots Project: Métis People's Identity*. Winnipeg: Métis Resource Centre, 1998.

_____ *Summary of Interviews for "Proud of Our Roots" Project*. Winnipeg: Métis Resource Centre, 1998.

LaVallee, Lawrence. *A Family Tree of the McGuire Family of Northern Ontario and Renfrew County, Ontario. Including the Related Family Names of King, Moffitt, Murchison and Nicholson and Including Related Aboriginal Family Names*. Delta, British Columbia: Author, 1992.

This is an extensive genealogy of the Métis families who trace their roots to John Natawassang and Marie Pikigokwe on the Ojibway side and to Hugh McGuire and Jane Gougherty on the Irish side. Their descendants lived in the Lake Nipigon, Thunder Bay and surrounding areas of northwest Ontario. The book, which traces family history from the 1700s, also gives short family biographies and has a very useful index of family names and place names.

The McGuire family has long been active in the leadership and development of Métis organizations. Patrick (Paddy) McGuire Jr. and George McGuire formed the Lake Nipigon Métis Association in 1965. In 1970, they, along with two others founded the Ontario Métis and Non Status Indian Association. George later split with this association because he felt the Métis would be better served within their own specific group. He then formed the Northwestern Ontario Métis Federation. Paddy McGuire Jr. was active in the Native Council of Canada and was given awards for his contributions.

Lavallee, Ronald, translated by Patricia Claxton. *Tchipayuk or the Way of the Wolf*. Vancouver: Talonbooks, 1994.

A Métis child, Askik Mercredi, attends a French-Canadian Catholic school in St. Boniface, Manitoba. He finds that this education conflicts with the beliefs that have shaped his family life. Later, in Montreal, where he hopes to achieve his dreams of greatness, he finds he is not accepted by white society. Out of place on the prairies and in the city, ostracized by Native and Francophone communities he seems destined to live a life detached from any group. However, events leading to the Riel Resistance result in a parallel upheaval in Askik's life.

Lavender, David. "Thomas McKay." In LeRoy R. Hafén (Editor): *Fur Trappers and Traders of the Far Southwest*, 10 vols. Glendale: Arthur H. Clark, 1965: Vol. 6, 259-277.

Lavendeur, Pauline and Id Rose Allard (Editors). *The Michif Dictionary*. Winnipeg: Pemmican Publications, 1983.

This book is a dictionary of Michif-Cree as spoken on the Turtle Mountain Chippewa-Cree Reservation in North Dakota. Now out of print, this is the most complete dictionary of the Michif language. This dictionary contains some limitations since Michif in this anglicised written form does not capture all of the sounds of the language.

Dr. John Crawford of the University of North Dakota acted as technical consultant to this project carried out by the Turtle Mountain Community College, and provided an introductory chapter to the book.

Lavoie, Norm and Ron Lappage. "The Physiological Prowess of the Voyageur." *The Beaver*, June/July 1999: 14-15.

This is an interesting scientific study on the conditioning of the voyageurs.

Law, Laura Thompson. *History of Roulette County, North Dakota and Yarns of the Pioneers*. Rolla, North Dakota: Rolla Centennial Committee, 1989.

Joe Roulette, a Métis fur trader, for whom a county is named, was from Prairie du Chene, Wisconsin and moved to the Dakota country in 1840. Roulette identified as Métis although his heritage was almost entirely French Canadian and British. His mother's mother, Madeline De Verville, however, was a descendent of one of the oldest and most distinguished French Canadian-Indian (Ottawa) families in the Northwest.

In 1844, he had six Red River carts operating between Pembina and St. Paul. This had increased to 600 by 1848. Roulette married Angeline Jerome, a mixed-blood French-Chippewa, whose relations lived in the Turtle Mountain area. Of Métis interest is Chapter III "Fur Traders – Buffalo Hunts" and the later chapters regarding the townships populated by Métis, as well as the accounts of the activities of Father Malo.

Laws and Regulations Established for the Colony of St. Laurent on the Saskatchewan, Dec. 10, 1873, National Archives of Canada (NAC), RG18, Vol. 6, File 333-1875, R.C.M.P. Papers, English translation.

This letter from Father André to Colonel French and the attached documents outline the establishment of community law on the South Saskatchewan River as developed by the St. Laurent Community Council.

Lazore, Melissa. "Adrian Hope." *The Native Perspective*, Vol. 1 (10), 1976: 12-13.

This article is a brief account of Adrian Hope's work within the Métis movement.

Leary, James P. (Editor). *Medicine Fiddle: A Humanities Discussion Guide*. Marquette, Michigan: Northern Michigan University, 1992.

This guide has a number of articles written as background for the award winning documentary video, *Medicine Fiddle*.

LeChevallier, Jules. *Batoche, Les Missionnaires du Nord-Ouest pendant les troubles de 1885*. Montréal: Presse dominicaine, 1941.

LeClair, Dale. "Correctional Service of Canada ... Developing Aboriginal Community Partnerships." In *CSC, Restore: Aboriginal People and Corrections – Past, Present and Future*. Ottawa: Correctional Service of Canada, 1998: 2.

LeClair, Marc. "Métis Self-Government Origins and Urban Institutions." Brief submitted to the Royal Commission on Aboriginal Peoples, 1993.

Lederman, Anne. "Fiddling in Western Manitoba: A Preliminary Report." *Canadian Folk Music Bulletin*, Vol. 19 (3), 1985: 26-28.

_____. "Old Native and Métis Fiddling in Two Manitoba Communities: Camperville and Ebb and Flow." M.A. Thesis. Toronto: York University, 1986.

_____. *Old Native and Métis Fiddling in Manitoba, Volume 1: Ebb and Flow, Bacon Ridge, Eddystone and Kinostota. Ka Été Nagamunan Ka Kakkwekikiwank*. Booklet with sound recording. Toronto: Falcon, 1987.

_____. *Old Native and Métis Fiddling in Manitoba, Volume 2: Camperville and Pine Creek. Ka Été Nagamunan Namekonsipink*. Booklet with sound recording. Toronto: Falcon, 1987.

These volumes contain rousing fiddle music. The

accompanying booklets give biographical sketches of the players and describe how this unique music is played. It also contains sheet music for some of the songs.

“Old Indian and Métis Fiddling in Manitoba: Origins, Structure and Question of Syncretism.” *Canadian Journal of Native Studies*, Vol. VIII, No. 2, 1988: 205-230.

The fiddle music of Camperville and Ebb and Flow is syncretic, exhibiting both Native and non-Native roots. These communities are part of the cultural and musical network, which were part of the eighteenth and nineteenth century fur trade. The musical structure reflects the singing traditions of the Saulteaux and other Plains First Nations.

“Old Native and Métis Fiddling: An Ethnomusicological Perspective.” In James P. Leary (Editor): *Medicine Fiddle: A Humanities Discussion Guide*. Marquette, Michigan: Northern Michigan University, 1992: 11-18.

“Elders Column: The Man Behind His Music, Lawrence ‘Teddy Boy’ Houle.” Excerpt from, *Old Native and Métis Fiddling: An Ethnomusicological Perspective*. Reprinted from *Medicine Fiddle – A film by Michael Loukinen*, story by Ann Lederman. In *Ganootamaage*, Vol. I (2), 1999: 2.

Lee, Alice. “confession,” “child’s play,” “Sasha shaves the unwanted hair from her legs shaves the,” “you left your body as a suicide note,” “lesson,” “love medicine,” and “medicine call.” In Jeanne Perrault and Sylvia Vance (Editors): *Writing the Circle: Native Women of Western Canada*. Norman, Oklahoma: University of Oklahoma Press, 1993: 151-156.

Alice Lee is a Métis poet from Saskatchewan, her work has been published in *New Breed* and *Sanscrit*. Her poetry has been broadcast on the CBC programs *Ambience* and *Homestretch*.

“Confession.” In Joy Harjo and Gloria Bird (Editors): *Reinventing the Enemy’s Language: Contemporary Native Women’s Writings of North America*. New York: W.W. Norton & Company, 1997: 186-187.

“Flower Day.” In Greg Young-Ing and Florence Belmore (Editors): *Gatherings, Vol. X, Fall 1999: The En’owkin Journal of First North American Peoples*. Penticton, British Columbia: Theytus

Books, 1999: 282.

Lee, David. “The Métis Militant Rebels of 1885.” *Canadian Ethnic Studies*, 21(3), 1989: 1-19.

Lee, Mary Madeline. “The New Nation: Christ’s Chosen People.” Private publication, 1987.

This essay is a personal family history of the author’s Métis ancestors and the establishment of a Métis Nation in the Canadian West. This book has been reviewed by Alfred Fisher in *Canadian Journal of Native Studies*, Vol. 10 (2), 1990: 321-322.

Le Gal, Bruno. “The Lives of Louis Riel.” *Street*, February-March 1995: 14-16.

Legare, Louise Marie. “Being a Métis Woman: Our Lived Stories.” M.A. Thesis, Saskatoon: University of Saskatchewan, College of Education, 1996.

Lemay, J. *Charles Nolin Bourgeois Métis*. Winnipeg: Manitoba Historic Resources Branch, 1979.

Lennie, G. *Métis Nation: Northwest Territories Report on Mackenzie River Valley*. Ottawa: Department of Renewable Resources, 1995.

Lent, D. Geneva. *West of the Mountains: James Sinclair and the Hudson’s Bay Company*. Seattle: University of Washington Press, 1963.

James Sinclair was the third son of a well-known mixed-blood family. He graduated from the University of Edinburgh and returned to Red River to join the fur trade as a free trader. In 1841, at age 35 he led an emmigration party to the Columbia River area where they settled on the Cowlitz River. HBC Governor George Simpson promoted this migration in the hope that it would help to maintain the land north of the Columbia River as HBC and British territory.

Leonard, David W. “The Origins of Grande Prairie.” *Alberta History*, Vol. 45(4), 1997: 9-15.

Lépine, Maxime (anonymously translated). “Maxime Lépine’s Account: Fish Creek.” In George Amabite and Kim Dales (Editors): *No Feather, No Ink After Riel*. Saskatoon: ThistleDown Press, 1985: 17-24.

Lépine was Métis from St. Louis de Langevin and a leader of the 1885 Resistance. He was tried in 1885 for treason-felony at Regina, plead guilty, and was sentenced to seven years imprisonment. However, he was released March 16 1886. His brother Ambroise-Dydime, was

Riel's military commander during the Resistance of 1869-70.

LeRoy, Barnett. "The Buffalo Bone Commerce on the Northern Plains." *North Dakota History*, Vol. 24, No. 1, 1972: 23-42.

Lesage, Gilles (Editeur). *Riel et les Métis canadiens*. Saint-Boniface, Manitoba: La Société historique de Saint-Boniface, 1990.

Les actes du colloque de la Société historique de Saint-Boniface tenu au Collège universitaire de Saint-Boniface les 15 et 16 novembre 1985. Ce colloque avait pour objectif en présentant des communications diverses de faire un certain bilan en traitant de thèmes ayant trait à l'histoire métisse, tels que la culture matérielle, le rôle de Louis Riel et les revendications métisses.

Létourneau, Henri. *Henri Létourneau raconte*. 2e édition rév. Winnipeg: Éditions Bois-Brûlés, 1980.

Histoire, biographies, légendes; Henri Létourneau est avant tout un conteur, pas un écrivain. Aussi le style tient plus du parlé que de l'écrit, ce qui donne un caractère particulier, authentique au texte. L'éditeur a gardé le langage du passé.

_____. "Pascal Bréland, une biographie." Dans Henri Létourneau, *Henri Létourneau raconte*. 2e édition rév. Winnipeg: Éditions Bois-Brûlés, 1980: 35-56.

_____. "William Davis, fils, ses mémoires." Dans Henri Létourneau, *Henri Létourneau raconte*. 2e éd. rév. Winnipeg: Éditions Bois-Brûlés, 1980: 57-74.

_____. "Mme Joseph Boisvert (Marguerite)." Dans Henri Létourneau, *Henri Létourneau raconte*. 2e éd. rév. Winnipeg: Éditions Bois-Brûlés, 1980: 76-77.

_____. "Francis Richard." Dans Henri Létourneau, *Henri Létourneau raconte*. 2e éd. rév. Winnipeg: Éditions Bois-Brûlés, 1980: 78-83.

_____. "Wesukachak, The Bald Eagle." Transcript from the Tapes of Henri Létourneau Winnipeg: St. Boniface Museum, n.d.

_____. "Caboche." Transcript from the Tapes of Henri Létourneau. Winnipeg: St. Boniface Museum, n.d.

_____. "A Hunting Story." Transcript from the Tapes of Henri Létourneau. Winnipeg: St. Boniface Museum, n.d.

L'Hirondelle, Doreen. *Métis Post-Secondary Education History*. Report prepared for the Royal Commission on Aboriginal People. Edmonton: September 13, 1993.

Liberte, Larry. "Remembrance Day Flashbacks: Joe Amyotte." *New Breed Journal*, Vol. 14 (6), 1983: 23.

Light, Douglas W. *Footprints in the Dust*. North Battleford, Saskatchewan: Turner-Warwick Publishers, 1987.

Light chronicles the history of events leading up to, including, and following the Battle of Cut Knife Hill during the resistance of 1885. He uses secondary source materials along with his interviews of Métis, Indian and other participants in these events. He says he was motivated to do this after it became clear to him during conversations with Métis and Indians schoolmates that the true story had not been told. The Métis families of Todds, Bremners, Sayers and Fidlers appear in this account.

Lincoln, Neville J. *Phonology of the Métis French Dialect of Saint-Paul Alberta*. M.A. Thesis, Edmonton: University of Alberta, 1963.

Saint Paul, Alberta was originally founded in 1895, by Father Lacombe and was originally known as Saint Paul des Métis. This thesis describes the phonological system of the French dialect spoken by the Métis of that area. Lincoln determines the features that characterize this Michif language by comparing it with standard French.

Linn, Judge Patricia, and The Métis Society of Saskatchewan. *Report of the Saskatchewan Métis Justice Review Committee*. Regina: Government of Saskatchewan, 1992.

Listenfelt, Hattie. "The Hudson's Bay Company and the Red River Trade." *Collection of the State Historical Society of North Dakota*, Vol. 14, 1913: 235-337.

Lister, Rota Herzeberg. "A Distinct Variant: 1885 in Canadian Drama." In R.C. Macleod (Editor): *Swords and Ploughshares: War and Agriculture in Western Canada*. Edmonton: University of Alberta Press, 1993: 97-111.

1885 is indelibly imprinted upon the consciousness of all Canadians. The Resistance and its two leaders

Gabriel Dumont and Louis Riel have been the subject of more plays, poetry and prose than almost any other Canadian event or historical figures. This essay analyses selected creative fiction regarding major personalities – Métis and French and English Canadian – surrounding the 1885 Resistance. The author's theme is not overly complicated: the Métis and Euro-Canadian literati have differing interpretations regarding this event. Nor is it surprising that in the creative fiction surrounding these events has become more complicated. Nonetheless, this brief essay is useful since it elucidates literary perspectives to an event, which has been long the domain of political historians.

Livermore, Carole. *Lower Fort Garry, The Fur Trade and the Settlement at Red River*. Ottawa: Department of Indian and Northern Affairs, Parks Canada, MRS No. 202, 1976.

Llewellyn, Karl N. and Hoebel, A.E. *The Cheyenne Way: Conflict and Case Law in Primitive Jurisprudence*. Oklahoma: 1941.

This is one of the best sources for understanding Indigenous North American Plains justice. Many of the principles outlined here are still found in Métis customary law. The title is a misnomer; their justice was anything but primitive.

Lockley, Fred. "Reminiscences of Leila McKay." *Oregon Journal*, Vol. 16, October 1927.

Loewen, Iris. *My Mom Is So Unusual*. Winnipeg: Pemmican Publications, 1986.

This children's story depicts life in a single-parent home.

_____. *My Kokum Called Today*. Winnipeg: Pemmican Publications, 1993.

A children's story about loving, caring and devotion between generations of women. The strength of the grandmothers creates and sustains strong ties between urban and rural Native families.

Logan, Jim. "Promises." In Greg Young-Ing and Florence Belmore (Editors): *Gatherings, Vol. X, Fall 1999: The En'owkin Journal of First North American Peoples*. Penticton: Theytus Books, 1999: 181-182.

Logie, Patricia Richardson. *Chronicles of Pride: A Teachers Resource Guide*. Calgary: Detselig, 1991.

Loney, Martin. "The Construction of Dependency: The

Case of the Grand Rapids Hydro Project." *Canadian Journal of Native Studies*, Vol. 7 (1), 1987: 57-78.

The Cree and Métis communities of The Pas, Grand Rapids, Easterville and Moose Lake were the unwilling victims of large scale hydro development in Manitoba. This study focuses on the dependency and social problems that arose for the people relocated from Easterville.

_____. "Social Problems, Community Trauma and Hydro Project Impacts." *Canadian Journal of Native Studies*, Vol. 15 (2), 1995: 231-254.

Evidence from a number of hydro developments, particularly in northern Manitoba, suggests that the cumulative effect of hydro regulation on Aboriginal communities is best captured by the concept of community trauma. It is concluded that the impacted communities exhibit significant and measurable increases in social pathology consistent with community trauma.

Long, John S. *Treaty No. 9: The Half-Breed Question, 1902-1910*. Cobalt, Ontario: Highway Bookshop, 1978.

This book is based on unpublished Treaty 9 correspondence and outlines how the rights of the Métis of Moose Factory were ignored when the treaty was completed in 1905. It contains maps and photographs.

_____. *Treaty No. 9 and the Negotiations, 1901-1928*. Cobalt, Ontario: Highway Bookshop, 1978.

_____. "Born and Brought Up in the Country: The Métis of Treaty No. 9." Final Report to the Ontario and Non-Status Indian Association, 16 March, 1979.

_____. "Archdeacon Thomas Vincent of Moosonee and the Handicap of 'Métis' Racial Status." *Canadian Journal of Native Studies*, Vol. 3, No. 1, 1983: 95-116.

The agents of the Church Missionary Society of the Church of England were supposed to be mere catalysts who would soon be replaced by Native agents. The case of Archdeacon Thomas Vincent of Moosonee is used to illustrate one of the difficulties in implementing this policy in the James Bay region, where men of mixed-race were considered unfit to succeed their European tutors.

_____. "Treaty No. 9 and Fur Trade Company Families: Northeastern Ontario's Halfbreeds, Indians, Petitioners, and Métis." In Jacqueline Peterson

and Jennifer S.H. Brown (Editors): *The New Peoples being and Becoming Métis in North America*. Winnipeg: University of Manitoba Press, 1985: 137-162.

In this essay, Long discusses the forgotten history of the James Bay descendants of the Cree and Hudson's Bay Company employees after 1670. The negotiation of Treaty Number 9 (1905-06) excluded the Moose Factory Métis because they had integrated into the local economy to the extent that they were not deemed to be "living an Indian mode of life." This demonstrates only too well the absurdity of government definitions of cultural identity and its unwillingness to seriously negotiate the extinguishment of Métis Aboriginal entitlement to a land base.

"Msgr. Provencher and the Native People of the Red River, 1818-1853." *Prairie Forum*, 10 (1), 1985: 1-17.

Long, Philip S. *Jerry Potts: Scout, Frontiersman and Hero*. Calgary: Bonanza Books, 1974.

Longclaws, Lyle. "New Perspectives on Healing." In Jill Oakes and Rick Riewe (Editors): *Issues in the North, Volume I*. Occasional Publication # 40. Calgary: Canadian Circumpolar Institute, 1996: 1-5.

In this essay, Longclaws concentrates on four distinct areas that need to be examined by social work practitioners if they are to effectively deal with the presenting problems of Aboriginal clients. These include: the lack of an applicable paradigm, a lack of awareness or understanding of the diversity of Aboriginal families, the inapplicability of current assessment tools, and the resultant ineffectiveness of treatment approaches.

Longclaws, L.N. and Barkwell, L.J. "Manitoba Métis Federation: Submission to the United Nations World Summit for Children." Winnipeg: Manitoba Métis Federation, 1990.

At the time this document was prepared, Lyle Longclaws was Executive Director of the Manitoba Métis Federation Child and Family Support Services. This submission makes many of the same points made in the Child Welfare portion of the book *Struggle for Recognition* (1991).

Longclaws, Lyle, B. Galaway and L.J. Barkwell. "Piloting Family Group Conferences for Canadian Aboriginal Youthful Offenders." In J. Hudson and B. Galaway (Editors): *Family Group Conferences*. Calgary: University of Calgary, 1995.

This project was part of a practicum for Lyle Longclaw's MSW degree. It is one of the first efforts in Canada to use the New Zealand-Maori Family Group Conference model with youth in corrections. The participants were Métis, First Nations and Non-Status youth and their families.

Longpré, Robert (Editor). *Ile-à-la-Crosse 1776-1976: Sakitawak Bicentennial*. Ile-à-la-Crosse: Local Community Authority, January 1977. Reprinted by Meadow Lake Progress in June 1996.

This monograph traces the history of the early Chipewyan (Dene) at Ile-à-la-Crosse, the subsequent arrival of the Cree, the arrival of the English and French speaking fur traders which led to the creation of a Cree-based dialect of Michif. There are several lists of North West Company and Hudson's Bay Company employees from 1804 to 1884. The stories of the missionaries and Sister Sara Riel are recounted as well as Elder's reminiscences from Marie Rose McCallum, Mary Ann Kyplain, Claudia Larivière, Sister Therese Arcand, Tom Natomagan, Fred Darbyshire, Nap Johnson and Vital Morin. The book contains many maps and photographic images from both the past and present.

Loukinen, Michael M. "The Tribal Cultures of the People in the Film *Medicine Fiddle*." In James P. Leary (Editor): *Medicine Fiddle: A Humanities Discussion Guide*. Marquette, Michigan: Northern Michigan University, 1992: 5-10.

Lovell, Larry Lee. "The Structure of Reflexive Clauses in Michif: A Relational Grammar Approach." Grand Forks, North Dakota: M.A. Thesis, University of North Dakota, 1984.

This study examines reflexive clauses in the Michif language. It shows that the conditions for the occurrence of the reflexive morpheme and the passive morpheme may be formulated by simply using concepts available in relational grammar. A second finding was that the structure of reflexive passive clauses involves retroherent advancement. Third, Michif has initially unaccusative clauses which also involve retroherent advancements with accompanying reflexive verb morphology.

Lowe, Peter. "All Western Dollars." In A.S. Lussier and D.B. Sealey (Editors): *The Other Natives: The/Les Métis*. Vol. II (1885-1978). Winnipeg: Manitoba Métis Federation Press, 1978: 37-47.

Early private banks in the Prairie West such as Alloway & Champion were heavily involved in Scrip buying on behalf of the land companies from Central Canada and

Minnesota. Cash and money scrip formed the working capital for this banking enterprise. When the Métis were forced into impoverishment, tax sale purchases were an important source for this capital. Lowe examines how the Winnipeg-based Alloway and Champion Bank was largely founded on the income generated from Métis scrip. This article is a reprint of the original which appeared in Clifford Wilson (Editor): *Papers Read Before the Historical and Scientific Society of Manitoba*. Winnipeg: Advocate Printers, 1945-46.

Loxley, John, Bernie Wood, Louise Champagne, E.J. Fontaine and Charles Scribe. *Aboriginal People in the Winnipeg Economy*. Report prepared for the Royal Commission on Aboriginal Peoples. Winnipeg: revised September 1996.

Lucier-Proctor, Audrey. "Maria Ann Good (Bourke)." Winnipeg: *Buffalo Trails and Tales*, Vol. XXIV, Summer 2000: 8.

Lucier, Ed. "Cuthbert Grant: Metis Leader or Company Servant?" *New Breed Journal*, Vol. 14 (7), 1983: 18-19.

Lukens, Margaret A. "Mourning Dove and Mixed Blood: Cultural and Historical Pressures on Aesthetic Choice and Authorial Identity." *The American Indian Quarterly*, Vol. 21 (3), 1997: 409-422.

Lukens considers why Christine Quintasket (who wrote as Mourning Dove), one of the foremothers of contemporary Native American women novelists, chose to identify herself and the heroine of her only published novel, *Cogewea, the Half-Blood: A Depiction of the Great Montana Cattle Range*, as a "half-blood." Lukens maintains that some of the answers lie in Mourning Dove's temporal and spatial context – the late 19th and early 20th centuries near the western border between America and Canada. She discusses how for Mourning Dove and many other Native American authors who have followed her footsteps, the imaginative realm of the half-blood is a resonant metaphor for the way Native cultures contain the seeds of adaptive and incorporative survival.

Lundgren, Jodi. "Being a Half-Breed, Discourses of Race and Cultural Synchronicity in the Works of Three Metis Women Writers." *Canadian Literature*, Vol. 144, 1995: 62-77.

This essay is a discussion of works by three Métis women writers from Canada: Beatrice Culleton, Maria Campbell, and Lee Maracle. In contemporary Canadian society, internalized racism is a key factor in Native peo-

ple's oppression. Beatrice Culleton's novel *In Search of April Raintree* illustrates the way in which a light-skinned Métis girl, for whom assimilation into white society seems a possibility, is convinced by her teachers, foster family, and social workers that Native people are responsible for their own disempowerment and that their social positioning is unalterable. In contrast, Maria Campbell's autobiography *Halfbreed* situates the Métis historically, characterizing their identity as a cultural construct and thus emphasizing ethnicity rather than race. In *I Am Woman* and *Sojourner's Truth*, Lee Maracle also focuses on cultural heritage and political disempowerment as determinant of Métis experience. Reprinted abstract from the *Humanities Index*.

Lussier, Antoine S. "The Métis: A Contemporary Problem of Identity." *Manitoba Pageant*, Spring 1978.

_____ "Un Métis écrit un lettre." In Antoine S Lussier and Bruce Sealey. *The Other Natives: The/Les Métis*. Volume III – Tome Troisième. Winnipeg: Manitoba Métis Federation Press, 1980: 167-170

_____ "The Métis Since 1870: Special Issue." *Canadian Journal of Native Studies*, Vol. 3(1), 1983.

_____ "Les rapports entre les Métis francophones et les Canadiens français au Manitoba depuis 1900." *Bulletin canadien de l'aide juridique*, Vol. 5 (2 & 3), 1982.

This special issue of the journal reflects a new historiography of the Métis that does not dwell on the personalities of Riel and Dumont and land claims. This volume contains essays on Métis material culture, agriculture, ethnic composition, commissions, and the Métis in literature. The volume is based upon a Métis Symposium held in Winnipeg, November 5-6, 1982.

_____ "Msgr. Provencher and the Native People of Red River, 1818-1853," *Prairie Forum*, Vol. 10 (1), 1985: 1-15.

_____ *The Métis and the French-Canadians, 1870-1984*. Ottawa: Indian and Northern Affairs Canada, 1985.

_____ *Aspects of Canadian Métis History*. Ottawa: Department of Indian and Northern Affairs, 1985.

Métis identity is the focus of the three essays in this publication. First is a review of the dilemma of Métis identification. Second, a review of the problems of defin-

ing non-status Indians as Métis. Third, an examination of Indian-Métis relations from 1965-1985, and the forces which influenced early relations between the French Canadians and the Métis in Western Canada.

(Editor). *Louis Riel and the Métis: Riel Mini-Conference Papers*. Winnipeg: Pemmican Publications, 1988.

This is an interesting, if dated, book that highlights some of the keynote speakers at a Louis Riel Conference – held at the University of Alberta in October 21, 1978. The conference was a forum to exchange ideas about Louis Riel's significance, the overall Métis experience and the causes and implications of the 1869-70 and 1885 Métis resistances. It also served as an opportunity for George F.G. Stanley to inform Canadian academic historians and the general public as to the Riel Project's goals and workplan. An essay by Stanley, about the Riel Project (in French and English), is the lead chapter in the book

All the most well known Riel scholars contributed, including Gilles Martel "Les Indiens dans la pensée messianique de Louis Riel," pp. 31-54; George F. Stanley, "The Riel Project/Le projet Riel," pp. 15-22; Thomas Flanagan, "Louis Riel's Name 'David'," pp. 55-64 and "The Political Thought of Louis Riel," pp. 111-127. Also included are articles by Ken Hatt "Louis Riel as a Charismatic Leader," pp. 23-29; Fritz Pannekoek "Some Comments on the Social Origins of the Riel Protest of 1869," pp. 65-75; John Foster, "The Métis People and the Term," pp. 75-86; Raymond Huel "Louis Schmidt: A Forgotten Métis," pp. 87-94; Glen Campbell, "A Survey of Louis Riel's Poetry," pp. 111-128 and Thérèse D. Lafontaine, "Louis Riel: A Preliminary Biography, 1963-1978," pp. 129-162.

This book is a precursor of the more massive – *The Collected Writings of Louis Riel/ Les Écrits complets de Louis Riel*. (Volumes 1-5, George F. Stanley, General Editor; Raymond Huel Editor - Volume 1: 1861-1875; Gilles Martel Editor - Volume 2: 1875-1884; Thomas Flanagan Editor - Volume 3: 1874-1884; Glen Campbell Editor - Volume 4: Poetry and George F.G. Stanley, Thomas Flanagan and Claude Rocan Editors - Volume 5. Edmonton: University of Alberta Press, 1985).

"The Métis." In Charles J. Humber (Editor): *Canada's Native Peoples*, Vol. II. Canada Heirloom Series. Mississauga, Ontario: Heirloom Publishing, 1988: 78-89.

Lussier argues that Msg. Provencher – the first bishop of Western Canada, who first came to the West in 1810s – little understood his Métis parishioners, disdained their customs and desired, rather unrealistically, to make them into French Canadians. By contrast, Père

Belcourt understood and loved the Métis people, and the affection was reciprocated. Much of the essay discusses the problems inherent in administering the gospel to nomadic populations. This essay contains many extended quotations from Provencher, Belcourt and others.

Lussier, Antoine S. and Bruce Sealey (Editors). *The Métis: Canada's Forgotten People*. Winnipeg: Manitoba Métis Federation Press, 1975.

This book offers a revisionist overview of the Métis role in the history of Western Canada, a contrast to the Stanley-Morton view. They describe the Métis as the main economic force in the West up to 1885.

The Other Natives: The/Les Métis. Volume One – Tome Premier (1770-1885). Winnipeg: Manitoba Métis Federation Press, 1978.

Volume I has a collection of articles by well-known historians regarding incidents and individuals important to Métis history between 1700 and 1885. By bringing together, under one cover, the writings of a variety of historians of our country, A.S. Morton, T.J. Brassier, W.L. Morton, G.F.G. Stanley, L.A. Prud'homme, H.S. Sprenger and O. Knox, the reader is able to evaluate the various positions taken by these historians in relation to Métis participation in past events.

"The Métis." In Antoine S. Lussier and D. Bruce Sealey (Editors): *The Other Natives: The/Les Métis*. Volume Two – Tome Deux. Winnipeg: Manitoba Métis Federation Press, 1978: 15-26.

Volume II contains a series of articles on the themes of Métis land rights, Scrip, the attempt to establish a half-breed reserve and economics during the time period 1885-1978.

"The Métis: Contemporary Problem of Identity." In Antoine S. Lussier and D. Bruce Sealey (Editors): *The Other Natives: The/Les Métis*. Volume Two – Tome Deux. Winnipeg: Manitoba Métis Federation Press, 1978: 187-192.

The Other Natives: The/Les Métis. Volume Three – Tome Troisième. Winnipeg: Manitoba Métis Federation Press, 1980.

Volume III is devoted to other more contemporary problems that impact the Métis, including the question of identity, education, government funding, and the Michif language.

Lusty, Terrance. *Louis Riel: Humanitarian*. Calgary:

Northwest Printing Co., 1973.

This twenty-eight-page booklet portrays the life and death of Louis Riel in a manner meant to create pride in Métis culture and history.

_____. *Métis Social-Political Movement*. Calgary: Métis Historical Society, 1973.

Lutz, Hartmut. *Contemporary Challenges: Conversations with Canadian Native Authors*. Saskatoon: Fifth House Publishers, 1991.

During 1990-91, professor Lutz spent a year in Canada at the Saskatchewan Indian Federated College in Regina. During that time he interviewed a number of Native authors on their own views of Native writing. He covers topics such as the oral tradition, their views on spirituality, the question of appropriation of Native stories by mainstream authors, and overcoming the barriers to understanding and perception which exist between Natives and non-Natives. Interviews with the following Métis writers are included in this collection: Maria Campbell (pp. 41-66), Jordan Wheeler (pp. 67-78), Beatrice Culleton (pp. 97-106), Anne Acco (pp. 122-134), Howard Adams (pp. 135-154), Lee Maracle (pp. 169-180) and Emma LaRocque (pp. 181-202).

_____. "Beatrice Culleton (Beatrice Mosionier)." In Gretchen M. Bataille (Editor): *Native American Women: A Biographical Dictionary*. New York: Garland Publishing, 1993: 68-69.

_____. "Lee Maracle." In Gretchen M. Bataille (Editor): *Native American Women: A Biographical Dictionary*. New York: Garland Publishing, 1993: 163-164.

MacBeth, John. "The Social Customs and Amusements in the Early Days in the Red River Settlement and Rupert's Land." *The Historical and Scientific Society of Manitoba*. Transaction no. 44, Winnipeg: Manitoba Free Press Print, 24, January 1893.

MacCullough, Edward J. and Michael Maccagno. *Lac La Biche and the Early Fur Traders*. Occasional Paper no. 29. Calgary: Circumpolar Institute, Archaeology Society of Alberta, 1991.

Macdonald, Wilma. *Guide to the Holdings of the Ecclesiastical Province and Dioceses of Rupert's Land*. Winnipeg: Peguis Publishers, 1971.

Macdonell, Donald S. "The Nelson River Lake Sturgeon Fishery: From the Perspective of the Bayline Com-

munities of Pikwitonei, Thicket Portage, and Wabowden. Winnipeg: M.N. R.M. Thesis, University of Manitoba, 1997.

This thesis is predicated on the belief that local knowledge of the fishery is a tool which can foster interest in the lake sturgeon stock and encourage support for management initiatives. This report documents local knowledge and historical information from three Bayline Métis communities. The majority of the informants are Métis fishermen.

MacDowell, John F. "Madame La Framboise." *Michigan History*, Vol. 61 (4), 1972: 271-286.

MacEwan, Grant. *Métis Makers of History*. Saskatoon: Western Producer Prairie Books, 1981.

A collection of the biographies of eighteen Métis men and women. Written for high school level.

_____. *Fifty Mighty Men*. Saskatoon: Modern Press, 1958 (five printings). Reprinted, Winnipeg: Western Producer Prairie Books, 1982.

This compilation includes stories about Jerry Potts, Louis Riel, Kootenai Brown, Gabriel Dumont, John Norquay, and Cuthbert Grant. These stories all appeared in the Magazine Section of the *Western Producer* from May 9, 1957 to April 24, 1958. This book is full of popular accounts of interesting Westerners often told with a humorous twist.

_____. *Marie Anne: The Frontier Spirit of Marie Anne Lagimodière*. Saskatoon: Western Producer Prairie Books, 1984.

This is a fictionalized history of the development of Western Canada through the eyes of Marie-Anne (Gaboury) Lagimodière, Louis Riel's grandmother, the first white woman to live on the Canadian Prairies.

MacGregor, James G. *Father Lacombe*. Edmonton: Hurtig Publishers Ltd., 1975.

This is an exhaustive account of this priest who worked among the Métis, Cree and Blackfoot. It is also a good overview of the West at that time and of his contemporaries. In 1898, having observed that the morale of the Métis people was being eroded by encroaching white civilization, he organized the St. Paul des Métis colony in order to help them help themselves.

_____. *Senator Hardisty's Prairies: 1849-1889*. Saskatoon: Western Producer Prairie Books, 1978.

_____. *Vision of an Ordered Land: The Story of the Dominion Land Survey*. Saskatoon: Western Producer Prairie Books, 1981.

_____. *Peter Fidler: Canada's Forgotten Surveyor 1769-1822*. Toronto: McClelland & Stewart, 1996. Reprinted as *Peter Fidler: Canada's Forgotten Explorer 1769-1822*. Calgary: Fifth House, 1998.

MacIntyre, Wendy. "Living His Commitment: Métis Architect Douglas Cardinal." *Transition*, Indian and Northern Affairs Canada, August, 1999: 4.

Mackie, Richard. "Joseph William McKay." *Dictionary of Canadian Biography*, Vol. XII (1891-1900). Toronto: University of Toronto Press, 1990: 641-643.

MacKinnon, A.A. and A.H. Neufeldt. "A Survey of Mental Health 'North of 60'." *Canada's Mental Health*, Vol. 22 (1), 1974: 3-6.

Macknak, D. A. "Higher Education for Native People." In Antoine S. Lussier and D. Bruce Sealey (Editors): *The Other Natives: The/Les Métis*. Volume Three – Tome Toisième. Winnipeg, Manitoba Métis Federation Press, 1978: 51-72.

Maclachlan, Morag. *The Fort Langley Journals, 1827-30*. Vancouver: The University of British Columbia Press, 1998.

Maclachlan has compiled a useful compendium of various Hudson's Bay Company fur trade post journals taken at Fort Langley in a four-period in the early 1800s. Three company factors – George Barnston, James McMillan and Archibald Macdonald – write of the typical goings-on at a busy fur-trade post. Like the *Jesuit Relations* or any other European primary document written before the 1960s, these journals reveal a great deal about biases against Aboriginal peoples. Perhaps more useful than these journals is their interpretative essay provided by Wayne Suttles (pp. 162-210) and biographies of Shasia (a Salish woman) and Simon Plamondon, her French-Canadian husband. The book also contains many maps, photographs and images.

MacLean, Hope. *Indians, Inuit and Métis: An Introduction to Canada's Native People*. Ottawa: Canadian Association in Support of the Native Peoples, 1978.

MacLeod, Heather. "Shaman" and "The Old Hag-Woman." In Connie Fife (Editor): *The Colour of Resistance: A Contemporary Collection of Writing by Aboriginal Women*. Toronto: Sister Vision Press,

1993: 108-111.

Originally from Alberta, Heather MacLeod is of Cree and Scottish descent.

_____. *My Flesh the Sound of Rain*. Regina: Co-teau Books, 1998.

MacLeod, Margaret A. "Cuthbert Grant of Grantown." *Canadian Historical Review*, XXI, 1940: 25-39.

_____. "Red River New Year." *The Beaver*, December 1953: 43-47.

_____. "Manitoba Maple Sugar: On the Farm of the Allard Family, Baie St.-Paul." *The Beaver*, Outfit 285, 1955: 10-13.

_____. "Bard of the Prairies." (Pierre Falcon) *The Beaver*, Spring 1956.

_____. *Songs of Old Manitoba*. Toronto: Ryerson Press, 1959.

MacLeod, Margaret Arnett and W.L. Morton. *Cuthbert Grant of Grantown: Warden of the Plains of Red River*. Toronto: McClelland and Stewart, 1963.

The author started collecting reminiscences of Grant in the 1930s, from Grant's descendants, friends and relatives. This material was then augmented by reference to the fur trade records. This is the most complete biography on Cuthbert Grant.

MacLeod, Peter D. "The Anishinabeg Point of View: The History of the Great Lakes Region to 1800 in Nineteenth-Century Mississauga, Odawa, and Ojibwa Historiography." *Canadian Historical Review*, Vol. 77 (2), 1992: 194-210.

MacLeod, Roderick C. "The North West Mounted Police, 1873-1919." Ottawa: *The Canadian Historical Association Booklets*, No. 31, 1978.

Macleod has been, up until recently, the preeminent authority of the North West Mounted Police (NWMP). His interpretation of the first forty-six years of the Force is straightforward, with much emphasis on its founding in 1873 to push American whiskey traders out of the Northwest and its less than spectacular role during the 1885 Resistance. It discusses Dumont and the Métis' route of the Mounties at Duck Lake and Fine Day and the Cree-Stonies mauling of the Force at Cutknife Hill. Interestingly, nothing was mentioned about how the Mounties forced many starving First Nations bands to take Treaty.

_____. (Editor). *Reminiscences of a Bungle: By One of the Bunglers and Two Other Northwest Rebellion Diaries*. Edmonton: Western Canada Reprint Series, University of Alberta Press, 1983.

This book, edited and introduced by Professor Macleod, contains three historic accounts of participants in the 1885 Resistance, taken from their diaries. It includes "Reminiscences of a Bungle By One of the Bunglers" by Lewis Redman Ord, "The Diary of Lieutenant R.S. Cassels" by Richard Cassels and "Notes on the Suppression of the Northwest Insurrection" by Harold Penryn Rusden.

It is interesting to note that in 1885 the Canadian military had a permanent force of only 750 men whereas the North West Mounted Police had 500 members in the West. The 2,000 or so troops used to put down the Métis Resistance were minimally trained militia and volunteers. Ord and Rusden seek to correct the newspaper accounts of the 1885 events. There is no evidence of patriotic intent displayed in these diaries, all three were largely motivated by adventurism and none considered the Métis and Indians to be a serious threat. Major General Frederick Middleton is portrayed as contemptuous of his men and unfit for command.

_____. (Editor). *Swords and Ploughshares: War and Agriculture in Western Canada*. Edmonton: The University of Alberta Press, 1993.

This interesting compilation contains several articles about the interplay of agriculture and war/resistance in settlers' relations with the Prairie Métis and First Nations. The following articles are useful for a better understanding of Métis and general Aboriginal history: "The making of an Historian: An Autobiographical Essay," (pp. 2-20), by George F. Stanley; "Aboriginal Rights in 1885: A Study of the St. Catherine's Milling or Indian Title Case," (pp. 21-44), by Donald Smith; "The Archaeology of the Buffalo Lake Métis Settlement, Approximately 1872 to 1874," (pp. 45-55), by Maurice F.V. Doll; "A Distinctive Variant: 1885 in Canadian Drama," (pp. 91-108) by Rota Herzberg Lister, "Hayter Reed and Indian Administration in the West," (pp. 109-148), by E. Brian Tilley and "Métis Agriculture in Red River During the Transition from Peasant Society to Industrial Capitalism: The Example of St. François Xavier, 1835 to 1870," (pp. 239-262), by Gerhard Ens.

_____. "Gabriel Dumont." *Dictionary of Canadian Biography*, Vol. XIII (1901-1910). Toronto: University of Toronto Press, 1994: 302-307.

Macpherson, Elizabeth. *The Sun Traveller: The Story of*

the Callihooos in Alberta. St. Albert Alberta: Musée Heritage Museum, 1998.

Madill, Dennis. *Select Annotated Bibliography on Métis History and Claims*. Ottawa: Treaties and Historical Research Centre, Research Branch, Corporate Policy, Indian and Northern Affairs, Canada, 1983.

_____. "Riel, Red River, and Beyond: New Developments in Métis History," In Colin G. Galloway (Editor): *New Directions in American Indian History*. Norman, Oklahoma: University of Oklahoma Press, 1987: 49-78.

Maeser-Lemieux, Angelika. "The Métis in the Fiction of Margaret Laurence: From Outcast to Consort." In Thomas King, Cheryl Calver and Helen Hoy (Editors): *The Native in Literature: Canadian and Comparative Perspectives*. Winnipeg: ECW Press, 1987: 115-132.

The author describes how the Métis, in the fiction of Margaret Laurence, "serve as a metaphor for the alienated and repressed parts of the individual and collective psyche in patriarchal culture." She uses a Jungian psychological approach along with a feminist liberation-theology analysis.

Magnet, Joseph Eliot. *Métis Land Rights in Canada*. Report prepared for the Royal Commission on Aboriginal Peoples. Ottawa: October 1993.

Magnet first examines the sources of Métis land rights through inherent Aboriginal rights; the *Royal Proclamation of 1763*; the *Rupert's Land and North-Western Territory Order*; the *Manitoba Act* of 1870; and the *Dominion Lands Act*. He then examines these unilateral actions of the Crown, and the Crown's fiduciary duties and obligations as well as the government's positive Constitutional obligations. He concludes that the land and scrip granting schemes implemented in Western Canada were theoretically capable of extinguishing Métis Aboriginal title but neither the North West Territory Order nor the *Dominion Lands Act* were capable of extinguishing the claims through "statutory taking." He interprets the *Manitoba Act* as working to extinguish Aboriginal title as a possible "statutory taking." However, when frauds and abuses are factored in he concludes that the federal government did not meet its fiduciary obligations and this nullifies extinguishment. He finishes with a review of possible remedies to this situation.

This overview, which relies on the work of Frank Tough, Leah Dorion and Douglas Sprague for detail on the historical context and administration of the Métis land grant schemes, gives an excellent synopsis of the Métis

case.

Mailhot, Louis. "François Bruneau." *Les Cloches de Saint-Boniface*, XLV, 1946: 69-72.

Mailhot, Philippe. "Ritchot's Resistance: Abbé Noel-Joseph Ritchot and the Creation and Transformation of Manitoba." Ph.D. Thesis, University of Manitoba, 1986.

Father Ritchot was Riel's confessor. He also negotiated Manitoba's entry into Confederation on behalf of the Métis. He was also an active speculator in Métis lands, although the money earned was for Church purposes. Thomas Flanagan (1991) describes this thesis as the best account of the Métis negotiations with the Canadian government in Manitoba.

Mailhot, P. and Sprague, D. "Persistent Settlers: The Dispersal and Resettlement of the Red River Métis, 1870-1885." *Canadian Ethnic Studies*, 17, (2) (1985): 1-30.

Makahonuk, Glen. "Wage Labour in the Northwest Fur Trade Economy, 1760-1849." *Saskatchewan History*, 41 (1), 1988: 1-17.

Makela, Kathleen. "The Context For Métis Justice Issues." In Richard Gosse, James Youngblood Henderson and Roger Carter (Compilers), *Continuing Poundmaker and Riel's Quest. Presentations Made at a Conference on Aboriginal Peoples and Justice*. Saskatoon: Purich Publishing, 1994: 63-68.

In this essay, Makela discusses the former Métis Society of Saskatchewan's drive to gain a land base for the province's Métis people. She further indicates that because the Métis did not extinguish their Aboriginal title to the land in Saskatchewan, they should have their own justice system.

Malone, Michael P., Richard Roeder and William Lang. *Montana: A History of Two Centuries*. Seattle: University of Washington Press, 1976.

Mamchur, Carolyn Marie. *In the Garden*. Winnipeg: Pemmican Publications Inc., 1993.

This book contains the story of an eleven-year-old Métis girl whose city life is disappointing until it dramatically changes due to her grandmother's dying gift of a knotted handkerchief containing seeds.

Mandell, Louise and E. Anne Gilmour. *Métis Land Rights in Canada*. Ottawa: Royal Commission on Aborigi-

nal Peoples, For Seven Generations: Research Reports, Libraxius CD-ROM, 1997.

Manitoba. "Statement by E.B. Wood on History of Half-Breed Infants' Claim," December 2, 1881, in Commission to Investigate the Administration of Justice in the Province of Manitoba. F. McKenzie and T.A. Bernier, Commissioners. *Sessional Papers of the Legislative Assembly*. P.A.M., R.G. 174, Box 12, File 3.

Manitoba. *The Honourable James McKay*. Winnipeg: Department of Cultural Affairs and Historic Resources, Historic Resources Branch, 1982.

James McKay, born at Fort Edmonton and the son of an immigrant fur trader and a Métis woman, spent most of his life in what is now Manitoba. McKay was an expert guide, woodsman and hunter. He opposed Louis Riel and the other Métis resisters in 1869-70. He went on to become the Speaker of the Upper Chamber of the Manitoba provincial legislature. and was involved in the negotiations of Treaties II to IV.

Manitoba. A.C. Hamilton and C.M. Sinclair. Commissioners. *Report of the Aboriginal Justice Inquiry of Manitoba: The Justice System and Aboriginal People*, Volume I. Manitoba, 1991.

Justice Hamilton (now retired) was chief electoral officer for the last two Manitoba Métis Federation elections. Associate Chief Judge, Murray Sinclair, is a former elected board member of the Manitoba Métis Federation.

Manitoba. "Native and Métis Genealogical Sources." Winnipeg: Public Archives of Manitoba, n.d.

Manitoba Aboriginal Youth Career Awareness Committee. *Manitoba Aboriginal Role Model Profile*. Winnipeg: Manitoba Northern Affairs, 1998.

This book profiles one hundred and eleven Metis and First Nations Manitobans with distinguished careers and accomplishments. They share their education and employment histories, goals and achievements and include inspirational messages. Most importantly, each of these role models has offered to serve as advisors and friends to youth whenever asked.

Manitoba, Department of Agriculture. *Me Ke Suk: Project Manual* (Beadwork, 4-H Pamphlet). Winnipeg: Manitoba, Department of Agriculture, 1974.

_____ *Me Ke Suk: Leader's Guide* (Beadwork, 4-H Pamphlet). Winnipeg: Manitoba, Department of Ag-

riculture, 1974.

Manitoba Education. *Native Peoples: Resources Pertaining to Indians, Inuit and Métis*. Winnipeg: Manitoba Education, Native Education Directorate and Instructional Resources Unit, 1995.

Manitoba Education and Training, Native Education. *Reaching for the Sun: A Guide to the Early History and the Cultural Traditions of Native People in Manitoba*. Winnipeg: Manitoba Education and Training, Native Education, 1993.

Manitoba Historic Resources Branch. *Reverend Henry Budd*. Winnipeg: Manitoba Historic Resources Branch, 1981.

A Métis from Norway House, Budd (actually, Sackewescam) was the first ordained Native minister in the Church of England in North America. This booklet is a brief biography of the Country-Born minister who served as a missionary among the Woodlands Cree people living on the Saskatchewan River system during the mid-1800s.

_____. *Major Charles Arkoll Boulton*. Winnipeg: Manitoba Historic Resources Branch, 1981.

This booklet is a brief biography of Major Boulton, an Ontario-born military officer who opposed both Métis resistances in 1869-70 and 1885. Ironically, he was the founder of Russell Manitoba, a community with a large Métis population.

_____. *The Honourable Joseph Dubuc, K.S.M.G.* Winnipeg: Manitoba Historic Resources Branch, 1981.

This biographical booklet discusses the political life of the French-Canadian politician, Joseph Dubuc, who was a friend of Louis Riel, Père Ritchot and Bishop Taché. To many Métis, this man and other French Canadians who emigrated to Manitoba following the 1869-70 Resistance were carpet baggers who made careers for themselves after most of the Métis leadership was forced out of the province. After founding the French-language paper *Le Métis*, with his law partner Joseph Royal, he turned away from his Métis benefactors and advocated for large-scale French-Canadian emigration to the province.

_____. *Peter Fidler*. Winnipeg: Historic Resources Branch, 1984.

This booklet describes the life led by the famous Hudson's Bay Company surveyor, who surveyed the Saskatchewan River System, the Athabasca River, Lake

Athabasca and the Slave River. While Fidler was an Englishman and not Métis, this biography should be useful to Métis researchers because Fidler is an ancestor of many Métis people living in Western Canada. As well, Fidler's role in the 1816 skirmish at Seven Oaks is discussed.

_____. *Pascal Breland*. Winnipeg: Manitoba Historic Resources Branch, 1984.

This biography contains pictures of Breland and his wife Marie Grant, the members of the 1870 Legislative Assembly and the North-West Council (1884) when he was a member.

_____. *Thomas Douglas, Fifth Earl of Selkirk*. Winnipeg: Manitoba Historic Resources Branch, 1984.

This booklet discusses the controversial legacy of Thomas Douglas, Fifth Earl of Selkirk, who unwittingly became the antagonist of both the Red River Métis and the North-West Company. In this narrative, Selkirk and his over-eager but incompetent officials are given blame for the misery endured by the Selkirk Settlers and for the tragedy at Seven Oaks.

_____. *Pierre Falcon*. Winnipeg: Manitoba Historic Resources Branch, 1984.

Born in 1793 at Swan River, this Métis poet and author of numerous Red River songs, was educated in Lower Canada and entered the service of the North West Company in 1808. From 1821-25 he worked for the Hudson's Bay Company, then retired to farm at Grantown. He was married to Cuthbert Grant's sister, Marie.

_____. *The Honourable James McKay*. Winnipeg: Manitoba Historic Resources Branch, 1984.

This booklet is a short biography of James McKay, fur trade employee, politician and translator for Treaties. Nothing startling or controversial emerges from this text. Indeed, there is no mention of McKay's opposition to Louis Riel and the Métis Provisional Government in 1869-70. However, much is said of McKay's accommodation with the Canadian state. Was he coopted? For a similar, albeit error-riddled, account of McKay's life consult Agnes Grant, *James McKay, A Métis Builder of Canada*. (Winnipeg: Pemmican Publications, 1994).

_____. *Georges-Antoine Belcourt*. Winnipeg: Manitoba Historic Resources Branch, 1984.

Père Georges-Antoine Belcourt was the most revered priest among the Red River Métis from the 1830s

until the 1850s. This rugged French-Canadian priest lived among the Métis, and administered the gospel. He founded his mission at Baie St. Paul and later travelled on a circuit to many Indian and Métis communities. He also accompanied the Métis on their buffalo hunts and acted as both surgeon and chaplain. Politically he sided with the Métis and took up their cause against the Hudson's Bay Company's trading monopoly. Among other things, he struggled to ensure that the Hudson's Bay Company respected the human rights of his Métis parishioners. He also wrote the first French-Saulteaux dictionary. This booklet, a mere twelve pages, offers a straight forward account of this missionary's life and missionary work.

_____ *Joseph Royal*. Winnipeg: Manitoba Historic Resources Branch, 1985.

This is a brief biography of this lawyer from Québec who became speaker of the Manitoba Legislature. He is best known for starting the newspaper *Le Métis* and his constant editorials criticizing both the federal and provincial governments for being slow to promote and protect Métis rights. He also defended Métis rights in the legislature and often represented Métis people in the courts for no remuneration.

_____ *The Fur Trade in the Swan River Region*. Winnipeg: Manitoba Historic Resources Branch, 1985.

_____ *The Anson Northup*. Winnipeg: Manitoba Historic Resources Branch, 1985.

_____ *Cuthbert Grant*. Winnipeg: Manitoba Historic Resources Branch, 1985.

_____ *The Fur Trade in the Scratching River Region*. Winnipeg: Manitoba Historic Resources Branch, 1985.

_____ *The Legend of the White Horse Plain*. Winnipeg: Manitoba Historic Resources Branch, 1985.

This is a brief accounting of this Plains legend along with a note on the settlement founded at White Horse Plain by Cuthbert Grant.

_____ *Ambroise-Didyme Lépine*. Winnipeg: Manitoba Historic Resources Branch, 1985.

This is a booklet biography of Ambroise-Didyme Lépine, born in 1840 at St. Boniface. He was the son of Jean-Baptiste Lepiné and Julie Honoré. He was a leading Métis in the events of 1869-70, and helped to repel the US-based Fenian invasion of 1871. In 1873 he was ar-

rested for the execution of Thomas Scott, sentenced to hang, a sentence which was later commuted. After his release in 1876, he played no further role in Metis politics.

_____ *Manitoba's Boundaries*. Winnipeg: Manitoba Historic Resources Branch, 1986.

_____ *The Pas Moraine and the Mossy Portages*. Winnipeg: Manitoba Historic Resources Branch, 1986.

_____ *Captain William Kennedy*. Winnipeg: Manitoba Historic Resources Branch, 1994.

This booklet is a brief biography with text in French and English. Kennedy was born at Cumberland House in 1814, son of Chief Factor Alexander Kennedy and Mary Bear, a Swampy Cree. This most interesting individual went on to be an arctic explorer, missionary, entrepreneur, political activist and Canadian patriot. He was educated in the Orkneys then worked for the Hudson's Bay Company, but resigned in protest over its liquor trade. In 1851 he led the thirteenth search for lost explorer, Sir John Franklin and mapped much of the Arctic.

_____ *St. Norbert*. Winnipeg: Manitoba Historic Resources Branch, 1996.

St. Norbert is a community situated on the historic Pembina Trail, near the junction of the Red and La Salle rivers in Manitoba. This booklet gives an overview of early Indian settlement, the fur trade period 1750-1821, the 1869-1870 period when St. Norbert was the centre of Métis resistance, and then covers the transformation it underwent from 1870-1905.

Manitoba Human Rights Commission. *Report of the Investigation into the Complaints of Discrimination Alleged by Camperville Students, Parents and Former Students of Winnipegosis Collegiate Against Duck Mountain School Division, its Employees and Residents of Winnipegosis*. Winnipeg: Manitoba Human Rights Commission, 1973.

Manitoba Metis Education Conference Planning Committee. "Towards Self-Determination in Métis Education." Winnipeg: Manitoba Metis Federation, 1987.

Manitoba Métis Land Commission. *Riverlots and Scrip: Elements of Métis Aboriginal Rights*. Winnipeg: Manitoba Metis Federation Press, 1978.

This monograph is a brief introduction to traditional Metis land-holding tenure. While now dated, there is some useful information relating to how the Metis people

in Manitoba were systematically deprived of their right to the land through fraudulent land transactions and the ever changing scrip process. The government scrip implementation methods are presented as the main reason for subsequent Metis poverty.

Manitoba Metis Federation. *Reflections: Yesterday and Today*. Winnipeg: Manitoba Metis Federation Press, 1979.

This book contains thirty-six short biographies of a cross-section of Metis Manitobans. The school students who interviewed and wrote this material were sponsored by a Secretary of State project.

_____ "Position Paper on Child Care and Family Services." Winnipeg: Manitoba Metis Federation, 1982.

_____ *Metis Anouch: Manitoba Metis Rights: Constitutional Consultations: Final Report*. Winnipeg: Manitoba Metis Federation, Constitution and Land Claims Secretariat, 1983.

This document constitutes the community feedback received during the constitutional consultations held by the Manitoba Metis Federation. Five half-hour radio programs were broadcast into Metis communities via C.B.C. radio and the constituents were asked to phone in with their views.

_____ "MMF Inc. Position Paper on Child Care and Family Services (May 15, 1982)." *Native Studies Review*, Vol. 2 (1), 1986: 125-139.

_____ *Métis Land Claims Case, Vol. 1*. Winnipeg: Manitoba Metis Federation Inc., 1986.

_____ "Proposal for Research into "Métis Customary Law and Social Control." Winnipeg: Manitoba Metis Federation, 1990.

_____ English transcription of the "Petites Chronique de St. Laurent." NAC, MG 17, A17. Translated by Evelyn Légaré. Winnipeg: Manitoba Metis Federation, 1990.

_____ *Final Report and Recommendations of Pathways to Success*. Winnipeg: Manitoba Metis Federation, 1991.

_____ *Transcripts of the Métis Elders' Conference*. November 28 - December 1, 1991. Winnipeg: Manitoba Metis Federation, 1992.

_____ *Facilitators Reports from the Métis Elders' Conference*. November 28 - December 1, 1991. Winnipeg: Manitoba Metis Federation, 1992.

_____ "A Report on Metis Self-Governance in Urban Manitoba." Research study prepared for the Royal Commission on Aboriginal Peoples. Winnipeg: Manitoba Metis Federation 1995.

_____ *The Metis Charter of Rights and Freedoms*. Winnipeg: Manitoba Metis Federation Press, 1995.

_____ *Implications and Options: The Federal Transfer of Social Housing of the Rural and Native Housing Program to Manitoba*. Winnipeg: Manitoba Metis Federation, August 1998.

For many years, the Canada Mortgage and Housing Corporation (CMHC) had agreements with the Manitoba Metis Federation Inc. and its successor housing authority, Community Housing Managers of Manitoba, to operate some 1,700 units under the Rural and Native Housing Program. In spite of this agreement, the CMHC unilaterally decided to transfer their 75% of the program to the Manitoba government, Manitoba already held the other 25%. This paper constitutes the Metis analysis and constructive response to this precipitative action by CMHC.

Manitoba Metis Federation. *They Are Taking Our Children From Us: An Inside Look at How the Manitoba Child and Family Service System Deals with Metis Children and Families*. Winnipeg: Manitoba Metis Federation, 1999.

This ground-breaking document is the first published "inside look" at the workings of the Manitoba Child and Family Services system, from the perspective of Aboriginal individuals who see the real life results of the removal of Metis children from their homes and families. The document explains the flaws in the legislative scheme, in the policies and practices of agencies mandated to help these children and families, and the failures of successive governments to rectify long-standing, well-documented grievances. Illustrative examples are given from documented cases. Suggestions for reform are outlined with specific recommendations and reference to international law. Since this documentation was produced the Manitoba Metis Federation signed a Memorandum of Understanding (MOU) with the Manitoba Department of Family Services on February 22, 2000. This MOU calls for the development of a mandated Metis child and family service system. This is the first Metis agreement of its kind in Canada.

Manitoba Metis Federation. *Economic Development*

Planning Study. Winnipeg: Manitoba Metis Federation, August 1999.

This comprehensive study gives recommendations for the development of Metis business and employment in three specific economic sectors: Information Technology (Technological Communications), Ground Transportation (specifically freight haul trucking), and Tourism. Over 1,000 Metis businesses, organizations and individuals were surveyed using a full participatory community research approach.

Manitoba Metis Federation, Paul Chartrand, Audreen Hourie, Yvonne Dumont, and Louise Chippeway. *The Michif Languages Project: Committee Report*. Winnipeg: Manitoba Metis Federation Inc., 1985.

The activities of the committee over the term of the project are documented, as is the agenda and presentation at the final conference in Winnipeg.

Manitoba Metis Rights Assembly. *The Manitoba Metis Rights Position Paper: Metis Anouch*. Winnipeg: Manitoba Metis Federation Inc., 1983.

Manitoba Northern Affairs. *Developing an Indian and Métis Urban Strategy for Manitoba*. Winnipeg: Manitoba Northern Affairs, 1989.

This discussion paper reviews the challenges and issues that have to be included in any strategy and plan to assist Native and Métis people as they make the transition to urban centres from rural areas. The needs of those who have already relocated are also examined.

_____. *Workshop for the Development of an Indian and Métis Urban Strategy for Manitoba*. Winnipeg: Manitoba Northern Affairs, 1989.

Manore, Jean. *Research Report: Moose Factory Métis Land Claim*. Toronto: Ontario Native Affairs Directorate, Government of Ontario, 1988.

Maracle, *I Am Woman*. North Vancouver, British Columbia: Write-on Press, 1988.

Lee Maracle, born on the west coast of British Columbia, is of Salish/Métis heritage. She is the author of novels, non-fiction works, poetry, and short stories. She has published in over a dozen anthologies, numerous journals and magazines.

_____. "Moving Over." *Trivia: A Journal of Ideas*, No. 14, 1989: 9-12.

_____. *Sojourner's Truth & Other Stories*. Vancouver:

Press Gang Publishers, 1990.

_____. *Bobbi Lee: Indian Rebel*. Toronto: Women's Press, 1990.

This book is an autobiographical account of the author growing up as a Métis woman near the mud flats of the Second Narrows Bridge in Vancouver, to a sojourn with Mexican grape-pickers in California, later living in the 1970s in Toronto, to the Oka Peace Camp in late 1990. This is the story of her personal decolonization struggle and development of socialist sensitivities.

_____. *Oratory: Coming to Theory*. North Vancouver, British Columbia: Gallerie Publications, 1990.

_____. "Just Get in Front of a Typewriter and Bleed." In Lee Maracle, Daphne Marlatt, Betsy Warland and Sky Lee. *Telling It: Women and Language Across Cultures*. Vancouver: Press Gang Publishers, 1990: 37-41.

_____. "Ramparts Hanging in the Air." In Lee Maracle, Daphne Marlatt, Betsy Warland and Sky Lee. *Telling It: Women and Language Across Cultures*. Vancouver: Press Gang Publishers, 1990: 161-175.

_____. "Yin Chin." In W.H. New (Editor): *Native Writers and Canadian Writing*. Vancouver: University of British Columbia Press, 1990: 156-161.

_____. *Sundogs*. Penticton, British Columbia: Theytus Books, 1992.

_____. *Ravensong: A Novel*. Vancouver: Press Gang Publishers, 1993.

This novel is set along the northwest Pacific coast of the early 1950s. Stacey, a seventeen year old, balances her families traditional ways against white society's intrusive new values as an urban Native community is devastated by a flu epidemic.

_____. "For Paula Gunn Allen ..." and "The Laundry Basket." In Connie Fife (Editor): *The Colour of Resistance: A Contemporary Collection of Writing by Aboriginal Women*. Toronto: Sister Vision Press, 1993: 86-87 and 145-1157.

_____. (Editor). *We Get Our Living Like Milk from the Land*. Penticton, British Columbia: Theytus Books, 1994.

_____. *I Am Woman: A Native Perspective on Sociology and Feminism*. Vancouver: Press Gang Pub-

- lishers, 1996.
- _____. "Who's Political Here?" In Joy Harjo and Gloria Bird (Editors): *Reinventing the Enemy's Language: Contemporary Native Women's Writings of North America*. New York: W.W. Norton & Company, 1997: 186-187: 246-258.
- _____. "Yin Chin," and "Sojourner's Truth." In Daniel D. Moses and Terry Goldie (Editors) *An Anthology of Canadian Native Literature in English*, Second Edition. Edon Mills, Ontario: Oxford University Press, 1998: 290-302.
- _____. *Sojourners and Sundogs: First Nations Fiction*. Vancouver: Press Gang Publishers, 1999.
- _____. *Bent Box*. Penticton, British Columbia: Theytus Books, 2000.
- Maracle, Lee and Sandra Laronde (Editors). *My Home as I Remember*. Toronto: Natural Heritage/ Natural History, 1999.
- Maracle, Lee, Daphne Marlatt, Betsy Warland and Sky Lee. *Telling It: Women and Language Across Cultures*. Vancouver: Press Gang Publishers, 1990.
- Maracle, Richard R. *Wildlife Sectoral Study*. Report prepared for the Royal Commission on Aboriginal People, January 1995.
- Marchessault, Gail D.M. "Urban Aboriginal Mother's and Daughter's Expressed Concerns About Weight: An Interview Study." In *Theory, Reality, Hope: Proceedings of the Third International Conference on Diabetes and Indigenous People*. Winnipeg: 1996: 106-111.
- Marcotte, Giselle. "Métis, C'est Ma Nation. 'Your Own People,' Comme On Dit: Life Histories From Eva, Evelyn, Priscilla and Jennifer Richard." Paper prepared for the Royal Commission on Aboriginal People. St. Louis and Saskatoon, Saskatchewan: April 1995.
- Margolian, Howard. *Conduct Unbecoming: The Story of the Murder of Canadian Prisoners of War in Normandy*. Toronto: University of Toronto Press, 1998.
- Maristuen-Rodakowski, Julie. "The Turtle Mountain Reservation in North Dakota: Its History as Depicted in Louise Erdrich's 'Love Medicine' and 'Beet Queen'." *American Indian Culture and Research Journal*, Vol. 12 (3), 1988: 33-48.
- The author discusses the French heritage of Turtle Mountain Reservation families; development of the Métis Michif language (a mixture of Cree and French), the effects of land allotment and Bureau of Indian Affairs schooling. She relates this to Louise Erdrich's fictional depiction of the assimilation of reserve families over four generations. The two novels reviewed are part of Erdrich's Dakota Quartet.
- Marshall, Yvonne and Alexandra Maas, "Dashing Dishes." *World-Archaeology*, Vol. 28, 1997: 275-90.
- This paper explores the way European pottery was adopted by non-agricultural groups. It reports two case studies from the Northwest Coast of Canada: Bella Bella and Nootka Sound, then compares them with two further examples: the Southwestern Alaska Inuit and the Canadian Métis. In all four cases, European pottery was first adopted to enhance the display of food consumed during ritual and ceremonial social gatherings. Three main conclusions are reached. First, that the Contact Period in the New World has enormous untapped potential for enriching our understanding of how material culture participates in processes of cultural change. Second, it argues that adoption of pottery in general may have been spurred as much by its potential for use in social mediation as by its practical functions as a container. Third, the paper suggests that in some circumstance ceremonial contexts may be more open to change than everyday practice.
- Marston, Sharyn. *Chinook*. Winnipeg: Pemmican Publications, 1994.
- During winter, when the warm winds blow, the people who live at the foot of the mountains know that it is the sighs of Chinook searching the mountains for her husband. This legend explains why Chinook comes every winter in this children's story.
- Martel, Gilles. "Les Indiens dans la pensée messianique de Louis Riel." In A.S. Lussier (Editor): *Riel and the Métis: Riel Mini-Conference Papers*. Winnipeg: Manitoba Métis Federation Press, 1979: 36-38.
- _____. *Le Messianisme de Louis Riel*. Waterloo, Ontario: Wilfrid Laurier University Press, 1984.
- _____. (Editor): *The Collected Writings of Louis Riel, Vol. 2 (1875-1884)*. Edmonton: University of Alberta Press, 1985.

- _____ *Le Gibet de Régina: Par un Homme Bien Renseign.* Saint-Boniface, Manitoba: Les éditions du blé, 1985.
- Martel, known largely for his monograph on Louis Riel's messianic tendencies, compiled the reactions of the French-Canadian, English-Canadian, American, British and French public and press to Riel's execution in 1885. This compilation is a great source of primary documentation from an age when writing a letter to the editor was considered a great civic duty.
- _____ "L'Ideologie Messianique de Louis Riel et ses Determinants Sociaux." *Transactions of the Royal Society of Canada*, Series 5, Vol. 1, 1986: 229-238.
- _____ "Le nationalisme de Louis Riel." Dans Gilles Lesage (Editeur), *Riel et les Métis canadiens*. Saint-Boniface, Manitoba: La Société historique de Saint-Boniface, 1990: 35-44.
- Martel, Gilles, Glen Campbell and Thomas Flanagan. *Louis Riel: Poésies de jeunesse*. Saint-Boniface, Manitoba: Les Éditions du Blé, 1977.
- Martin, Archer. *Manitoba Half-Breed Allotment Lists, 1877-78*. Ottawa: Department of the Interior, Dominion Lands Office, 1877-1888.
- _____ "Of Indian Title and Half-Breed Claims." In his *The Hudson's Bay Company's Land Tenures and the Occupation of Assiniboia by Lord Selkirk's Settlers*. London: William Clowes and Sons, Ltd., 1898: 94-106.
- Martin, Chester. "Dominion Lands Policy." *Canadian Frontiers of Settlement*, Series #2. Toronto: Mac-Millan, 1938.
- Martin, F. "Federal and Provincial Responsibility in the Métis Settlements of Alberta." In D. Hawkes (Editor): *Aboriginal Peoples and Government Responsibility: Exploring Federal and Provincial Roles*. Ottawa: Carleton University Press, 1989: 278-279.
- Martin, Joe. "Bloodshed at Seven Oaks." *The Beaver*, Outfit 297, 1966: 36-40.
- This is, in many respects, a surprising article. It is surprising in that it put the blame for the events of June 19, 1816 with both the Métis and the Hudson's Bay Company. Martin argues that the bloodletting at Seven Oaks was not premeditated by either side; it was an event which "just happened." Until then, most historians and chroniclers of this event felt that the "Skirmish" at Seven Oaks was a premeditated act of Métis savagery.
- _____ "Conflict at Red River: Collision at Seven Oaks." In Robert Coutts and Richard Stuart (Editors): *The Forks and the Battle of Seven Oaks in Manitoba History*. Winnipeg: Manitoba Historical Society, 1994: 58-64.
- Martin, Shirley, and Glen Makohonuk (Editors). "Louis Riel and the Rebellions in the Northwest: An Annotated Bibliography of Material in Special Collections." Saskatoon: University of Saskatchewan Library, 1985.
- Mason, Tona and Lee Maracle (Editors). *Sweetgrass Banners for Kyliah*. North Vancouver, British Columbia: Write-On Press, 1988.
- Mattes, Catherine L. "Whose Hero? Images of Louis Riel in Contemporary Art and Métis Nationhood." Montréal: M.A. Thesis, Concordia University, Art History, 1998.
- May, David (Editor). *Mud Roads and Strong Backs: The History of the Métis Settlement of Gift Lake*. Edmonton: Alberta Federation of Métis Settlements, 1984.
- McCallum, John. "Métis Economic Development." Paper presented at the *Métis Enterprise – A Call to Action Symposium*. Winnipeg: Métis National Council and the Royal Bank of Canada, 1998.
- McCardle, Bennett. *Sources for Métis History in the Public Archives of Canada*. Edmonton: Treaty and Aboriginal Rights Research of the Indian Association of Alberta, 1981.
- McCarthy, Martha. *Pine Bluff: A History*. Pine Bluff, Manitoba: Pine Bluff Residents Association and Manitoba Hydro, 1992.
- McCarthy, Martha. *From the Great River to the Ends of the Earth*. Edmonton: University of Alberta Press, 1995:
- McCloy, T.R. "John Richards McKay." *Dictionary of Canadian Biography*, Vol. X (1871-1880). Toronto: University of Toronto Press, 1972: 475.
- McCook, James. "Frontiersmen of Fort Ellice." *The Beaver*, Autumn 1968: 34-40.
- McCormack, Patricia Alice. *How the (North) West Was Won: Development and Underdevelopment in the*

- Fort Chipewyan Region*. Edmonton: Ph.D. Thesis, University of Alberta, 1984.
- _____ "The Grey Nuns and the Children of Holy Angels: Fort Chipewyan and the Northern Expansion of the Canadian State, 1874-1924." *The Uncovered Past: Roots of Northern Alberta Societies*. Edmonton: Canadian Circumpolar Institute, University of Alberta, 1993.
- This article examines the educational role played by the Sisters of Charity of Montreal, the Grey Nuns, who staffed the Holy Angels Indian residential school in Fort Chipewyan, Alberta. This school consisted of mainly Métis children. This article identifies the curriculum taught at the school, the role of the Grey Nuns in education, religious issues, acceptance of orphans and language issues. The author claims that the residential school was compatible with the preferences of a majority of the Métis and Indian people who were Roman Catholic in faith and French and Indian in language.
- McCormack, Patricia and Geoffrey R. Ironside. *The Uncovered Past: Roots of Northern Alberta Societies*. Edmonton: Canadian Circumpolar Institute, University of Alberta, 1993.
- McCourt, Edward. *Revolt in the West: The Story of the Riel Rebellion*. Toronto: Macmillan, 1958.
- McCullough, Edward J. and Michael Maccagno. *Lac La Biche and the Early Fur Traders*. Occasional Publication Number 29. Edmonton: University of Alberta Press, 1991.
- McCully, Al and Hugh Seaton. *East Prairie Metis Settlement*. Edmonton: Alberta Department of Municipal affairs, 1982.
- McDonald, A.A. "H.B.C. Inland Transport: I. Building the York Boat." *The Beaver*, October 1923: 19-21.
- _____ "H.B.C. Inland Transport: II. Details of the H.B.C. Transport." *The Beaver*, November 1923: 52-53.
- _____ "H.B.C. Inland Transport: III. Voyage in a York Boat." *The Beaver*, December 1923: 92-93.
- McDougall, John. *In the Days of the Red River Rebellion*. Toronto: W. Briggs, 1903.
- McDougall, T. "Adventures in the Fur Trade." *Canadian Heritage*, Vol. 10 (2), 1984.
- McDowell, John E. "Madame La Framboise." *Michigan History*, Vol. 55 (4), Winter 1992: 271-286.
- This article chronicles the life of a Métis matriarch of early nineteenth century Mackinac, Michigan. Madeline La Framboise was a businesswoman, who managed several brigades of Métis, Canadian, and Indian voyageurs. She was so affluent that she owned slaves.
- McEachern, William and Paulette Moeller. "Indian/Métis Language Programs and French Immersion: First Cousins or Distant Relations?" *The Journal of Indigenous Studies*, Vol. 1, No. 1, 1989: 21-26.
- McFee, Janice, and Roger Sabot (Editors). *The Metis Land Question: a Provincial Survey*. Winnipeg: Manitoba Metis Federation Press, 1977.
- McFee, Janice, and Bruce Sealey (Editors). *Famous Manitoba Métis*. Manitoba Metis Federation Press, 1974.
- In this booklet, there are twenty-four biographical sketches of some of the famous Métis people from Manitoba, who have contributed to their culture and to the province's history since the 1880s. It is written for junior high school students.
- McGee, R. Jon and Richard L. Warms. *Anthropological Theory: An Introductory History*. London: Mayfield Publishing Company, 1996.
- McHugh, Tom. *The Time of the Buffalo*. Lincoln, Nebraska: University of Nebraska Press, 1972.
- McKay, Dave. *The Non-People*. Saskatoon: Indian and Northern College of Education, University of Saskatchewan, 1972.
- McKay, Raoul. "A History of Indian Treaty Number Four and Government Policies in its Implementation." Winnipeg: M.A. Thesis, University of Manitoba, 1973.
- _____ "A History of the McKay Family of St. Eustache, Manitoba: 1846 to the Present." Paper prepared for the Royal Commission on Aboriginal Peoples. Winnipeg: February 15, 1994.
- McKee, Sandra Lynn. *Gabriel Dumont Indian Fighter*. Aldergrove, British Columbia: Frontier Publishing Ltd., 1973.
- _____ (Editor). *Gabriel Dumont, Jerry Potts: Canadian Plainsmen*. Surrey, British Columbia:

Frontier Books, 1973. Reprinted by Heritage House Publishing, 1982.

This is a sixty-two page popular history of two famous Métis plainsmen. Although it presents a somewhat romanticized view, the historical facts of their lives are correct.

McKenney, Thomas L. *Sketches of a Tour to the Lakes, of the Character of the Chippeway Indians, and of Incidents Connected with the Treaty of Fond du Lac*. Barre Massachusetts: Imperial Society, 1972.

This book is a reprint of McKenney's "tour" of the Great Lakes region in 1826. It is an extremely useful primary document because the chronicler conducted an ethnographical survey of the region's Ojibwa population. Of course, reading this book says a great deal more of the author's prejudices than the character of the Native people whom he encountered. There are many references to Métis people in this journal; however, they are most often called "Indian French" or even "Canada French." This passage about the local fishing technique at Sault Ste. Marie is interesting:

It is not possible to look at these fisherman Indians, and Canada French, and even boys and girls, flying about over these rapids, and reaching out this pole with a nail to it, without a sensation of terror. Yet it has scarcely ever happened that any of them are lost; and I believe never, unless when they have been drunk. (p. 159)

McKenzie, Wayne. "Métis Self-Government in Saskatchewan." In F. Laurie Barron and James B. Waldram (Editors): *1885 and After: Native Society in Transition*. Regina: University of Regina, Canadian Plains Research Center, 1986: 297-306.

McKinnon, A. *Dress in the Red River Settlement, 1815-1835*. M.A. Thesis, Edmonton: University of Alberta, 1992.

Dress can be a form of communication that reveals much about its wearers. This analysis of the Red River Settlement population's dress and textile purchases reveals differences among demographic groups and provides insight into the structure of the community. Cultural affiliations were evident from style of dress, for example, if the sash was worn under the capote the wearer was Métis, if worn over the coat the wearer was French-Canadian. Although all segments of the population wore the blue capote, this colour was most popular with the Catholic Métis whereas the white capote was only purchased by the Protestant Métis. Overall, this thesis pro-

vides interesting insights to the material culture of the Métis.

McLachlan, Morag (Editor): with essay by Wayne Suttles. *The Fort Langley Journals, 1827-30*. Vancouver: University of British Columbia, 1998.

While this book is limited to extensive excerpts from a three year time period of the fur trade, it is extremely useful for researchers interested in knowing more about life in isolated fur trade posts. Wayne Suttles, a Native Studies professor, provides readers with an excellent contextual essay. Without reading this essay, researchers will have a more difficult time understanding the journal and the names contained within it.

McLean, Don. *The Métis Home*. Unpublished manuscript in possession of the Gabriel Dumont Institute of Native Studies and Applied Research. Regina, Saskatchewan: 1981.

_____. "The Métis in Western Canada: A Study of Structured Unemployment." M.A. Thesis, Regina: University of Regina, 1982.

_____. "The Métis Struggle for Independence in the West." *New Breed*, Vol. 16, July-August 1985.

_____. *1885: Métis Rebellion or Government Conspiracy?* Winnipeg: Pemmican Publishers Inc., 1985.

Of the three books which sociologist Don McLean wrote for the Gabriel Dumont Institute, this book is considered his personal *pièce de résistance*. It is, by far, his most highly referenced work. However, historians are troubled by its many speculations and *a priori* assumptions. (See J. M. Miller "From Riel to Métis," pp. 9-10, *Canadian Historical Review* Vol. LXIX, No. 1, 1988, pp. 1-20). The author attempts to demonstrate that the so-called rebellion solved two major problems for the federal government. It erased public sympathy for Métis unrest over land titles, and it also justified another taxpayer-financed bailout of the Canadian Pacific Railway (CPR) syndicate.

McLean argues that agents provocateurs – specifically with the Prince Albert Colonization Company, along with the Hudson's Bay Company's Lawrence Clark – engineered a Métis uprising with the complicity of the federal government and the CPR – in order to remove Métis people from their land-base along the Saskatchewan River system. McLean wrote this of his phantom conspiracy:

It is not difficult to show that a plot existed and was executed by the 'important' people of Prince Albert.

But it is difficult to find direct evidence linking the federal government to this plot. We must therefore rely upon inference and a *priori* constructions to build the case against the government. Scattered throughout archives across Canada are documents that infer government complicity in bringing about the 1885 rebellion. As isolated statements they make little sense. But, in the context of the analysis, these documents do implicate Sir John A. Macdonald and other government officials in the conspiracy to bring about the Métis rebellion (p.121).

Historical hyperbole is also an important aspect of McLean's analysis:

The 1885 conflict had clearly saved the CPR from financial ruin. It also saved the Conservative government's National Policy, and consequently the government, from certain disaster. The rebellion in fact preserved the young Canadian nation from eventual takeover by the United States. Having saved the National Policy and the CPR, the rebellion laid the foundations for present-day Canada. (p. 123)

While it is true that the 1885 Resistance led to the eventual completion of the CPR, it almost tore the country asunder since it created two visceral and hostile forms of English and French-Canadian nationalism. Moreover, the first National Policy (1879-1929) did not really work until the Laurier regime took power (1896-1911). As for the United States taking over the Dominion, this is mere speculation. American expansionism in the late Victorian and early Edwardian ages had most of its impetus under successive Republican regimes in the late 1890s and early 1900s – sometime after 1885.

“1885: Métis Rebellion or Government Conspiracy?” In F. Laurie Barron and James B. Waldram (Editors): *1885 and After: Native Society in Transition*. Regina: University of Regina, Canadian Plains Research Center, 1986: 79-104.

This article is an excerpt from McLean's 1985 book of the same title.

Home From the Hill: A History of the Métis in Western Canada. Regina: Gabriel Dumont Institute, 1987.

Don McLean's first edition of *Home From the Hill: A History of Métis in Western Canada* was the Gabriel Dumont Institute's first general survey on the history of

the Métis people of Western Canada written for an adult audience. McLean certainly knew his topic. The book is extremely well researched, even if few primary sources were used. When McLean employed primary sources he relied almost exclusively on the holdings of the Hudson's Bay Archives, and the National Archives of Canada.

The book itself is a political history, with a superficial veneer of socioeconomic considerations. The reason(s) for this almost certainly had to do with the lack of social and economic history relating to Métis history at the time. Indeed, only chapters two and three discuss the socioeconomic position of the Prairie Métis to any great extent. No one who reads this book would doubt that McLean has a strong affinity for the rise and fall of Métis people in the nineteenth century. The author goes to great length to demonstrate the distinct nature of the first Métis Nation. For instance, see his detailed analysis of the Laws of St. Laurent (pp. 119-34). In this section, McLean analyzes the little known “1875 Resistance” in which the self-governing Métis council of St. Laurent lost its ability to police the buffalo hunt.

McLean is at his strongest when discussing the rise and fall of the Métis self-governance in the Saskatchewan Country. Unfortunately, he is at his weakest when he includes a section on the development of Native languages and when he engages in conspiracy theories. For instance, chapter one of the book deals with “scientific” explanations for the peopling of the New World.

Home From the Hill: A History of the Métis in Western Canada. Second edition. Regina: Gabriel Dumont Institute, 1988.

This second edition, while containing a more handsome cover than its predecessor, is essentially the same volume: the text is the same, as are the maps and photographs. The only real difference between the two is the inclusion of an eight-page index in the latter edition. It is indeed lamentable that there were no editorial changes to McLean's tome. The great strength of this edition, as well as the first, is the inclusion of a great many primary documents and photographs.

Fifty Historical Vignettes: Views of the Common People. Regina: Gabriel Dumont Institute, 1989.

This is a collection of fifty short stories relating to the Métis experience in Western Canada. Unfortunately, only six of these essays deal with the Post-Resistance Period (1885-1945). When writing this book, McLean was obviously plagued by a lack of secondary sources relating to the Métis experience in the 20th century. This book, however, is a useful introduction to Métis history for novice readers. Of course, more schooled students of

Métis history will find this book less fulfilling. Nonetheless, McLean should be commended for elucidating little-known aspects of Métis history for a general audience, such as the story of the Red River Jig (pp. 44-46), and the Green Lake Experimental Farm (pp. 193-97). McLean's most passionate essay is his brief biography of Gabriel Dumont (pp. 153-57), whom he considers one of Canada's greatest heroes.

McLean, Don and M. Schulman. "Lawrence Clarke: Architect of Revolt." *Canadian Journal of Native Studies*, 3, 1983: 57-68.

McLean, Wallace. "Old Custom Trapping Laws." In Tim Borlase, *The Labrador Settlers, Métis and Kablunângajuit*. Happy Valley – Goose Bay, Labrador: Labrador East Integrated School Board, 1994: 110.

Wallace McLean from North West River, Labrador, relates ten of the customary Métis trapping laws in Labrador.

McLellan, Joseph. *The Birth of Nanabosho*. Winnipeg: Pemmican Publications, 1989.

_____. *Nanabosho Steals Fire*. Winnipeg: Pemmican Publications, 1990.

_____. *Nanabosho Dances*. Winnipeg: Pemmican Publications, 1991.

_____. *Nanabosho, Soaring Eagle and the Great Sturgeon*. Winnipeg: Pemmican Publications, 1993.

_____. *Nanabosho, How the Turtle Got its Shell*. Winnipeg: Pemmican Publications, 1994.

_____. *Nanabosho, and the Woodpecker*. Winnipeg: Pemmican Publications, 1995.

McLellan, Joseph and Matrine McLellan. *Nanabosho & Kitchie Odjig*. Winnipeg: Pemmican Publications, 1997.

_____. *Nanabosho and the Cranberries*. Winnipeg: Pemmican Publications, 1998.

_____. *Nanabosho Grants a Wish*. Winnipeg: Pemmican Publications, 2000.

Metis educator and story teller, Joe McLellan is of Nez Percè ancestry. In 1992, Joe was awarded the Hilroy Fellowship Award by the Canadian Teacher's Federation for his excellence in teaching. Matrine Therriault McLellan (Ojibway-Cree) was born in Northern Ontario and spent

her early years on the trapline with her maternal grandmother Charlotte Catkins. The last three titles above were illustrated by First Nations artist Lloyd Swampy from Sagkeeng First Nation.

McLeod, David. *Land Below the Forks*. Winnipeg: Manitoba Historic Resources Branch, 1987.

McLeod, K. David. *Archaeological Investigations at the Delorme House, DkLg-18*. Final Report No. 13. Winnipeg: Department of Cultural Affairs and Historical Resources, 1982.

McLeod, K. David. (Editor) *The Garden Site, DkLg-16: An Historical and Archaeological Study of a Nineteenth Century Métis Farmsite*. Winnipeg: Department of Cultural Affairs and Historical Resources, 1983.

McCloy, T.R. "John Richards McKay." *Dictionary of Canadian Biography*, Vol. VIII (1851-1860). Toronto: University of Toronto Press, 1985: 475.

McMahon, Don and Fred Martin. "The Métis and 91(24): Is Inclusion the Issue?" Research paper prepared for the Royal Commission on Aboriginal Peoples, November 1993.

McMaster, Gerald. *Edward Poitras: Canada XLVI Biennale di Venezia*. Ottawa: Canadian Museum of Civilization, 1995.

The Venice Project brought the installation art of Métis artist Edward Poitras to national and international attention. In this project, an installation was created that explores the themes of identity and the interplay of self and other in the context of a constantly evolving experience. Poitras is from Regina, Saskatchewan, he worked as a graphic artist for *New Breed* magazine (1980, 1984-1985). McMaster provides a listing of all of his solo, group exhibitions and other works.

McMicken, Gilbert. "The Abortive Fenian Raid on Manitoba: An Account of One Who Knew Its Secret History." *The Historical and Scientific Society of Manitoba*, Series 3, (4), 1947/48: 37-47.

McMillan, Alan D. "The Metis." Chapter 11. In Alan McMillan, *Native Peoples and Cultures of Canada*. Vancouver: Douglas and McIntyre Ltd., 1995: 293-308.

McNab, Clare E. "The Porcupine Quill Saga", "Discrimination and Prejudice", and "Granny Comes to Visit." In Jeanne Perrault and Sylvia Vance (Editors). *Writing the Circle: Native Women of Western*

Canada. Norman Oklahoma: University of Oklahoma Press, 1993: 188-195.

McNab, David T. "Metis Participation in the Treaty-Making Process in Ontario: A Reconnaissance." *Native Studies Review*, Vol. 1, No. 2, 1985: 57-79.

In this article, McNab demonstrates that Upper Canada/Ontario's Métis people actively participated, not as "Indians" but as "Halfbreeds," in the Treaty process prior to 1885. With the 1885 Resistance this changed and only "Indians" were allowed to enter treaties. This was even more problematic since Métis were originally considered to be Indians under older versions of the Indian Act. No racial paradigms insisted that only "pure" Indians should take Treaty. Despite this, many Indian chiefs, especially Ojibwas, tried to have their Métis kinfolk put on the Treaty rolls, but with limited success. When the later Indian treaties were signed in Ontario, (Treaty 9, 1905 and 1929) few Métis took Treaty.

"Hearty Co-operation and Efficient Aid, The Métis and Treaty #3." *Canadian Journal of Native Studies*, Vol. 3, No. 1, 1983: 131-149.

Alexander Morris, Commissioner for Treaty No. 3, stated in 1873 that the Métis had been integral to the negotiations in that they had helped to persuade the Indians to sign the Treaty. In this critical review of the evidence, McNab suggests that the Métis role was limited to that of facilitation and that they were mainly reporters, interpreters and witnesses during the Treaty process.

"The Colonial Office and the Prairies in the Mid-Nineteenth Century." *Prairie Forum*, Vol. 3, No. 1, 1978: 21-38.

"Nicolas Chatelain." *Dictionary of Canadian Biography*, Vol. XII (1891-1900). Toronto: University of Toronto Press, 1990: 187-188.

"Free and Full Possession of Their Lands: The Métis and the Treaty-Making Process in Ontario." In David T. McNab (Editor): *Circles of Time: Aboriginal Land Rights and Resistance in Ontario*. Waterloo, Ontario: Wilfrid Laurier University Press, 1999: 21-34, and 214-220.

McNab, M.A. "Persistence and Change in a Northern Saskatchewan Trapping Community." Saskatoon: M.A. Thesis, University of Saskatchewan, 1992.

McNab, Miriam. "From Bush to the Village to the City: Pinehouse Lake Aboriginal Women Adapt to Change." In David DeBrou and Aileen Moffatt

(Editors): *Other Voices: Historical Essays on Saskatchewan Women*. Regina: Canadian Plains Research Center, University of Regina, 1995: 131-144.

McNalley, Vincent J. *The Lord's Distant Vineyard: A History of the Oblates and the Catholic Community in British Columbia*. Edmonton: University of Alberta Press, 2000.

McNamee, James. *Them Dammed Canadians Hanged Louis Riel!* Toronto: MacMillan, 1971.

This humorous novel follows Joe and his twelve-year-old nephew through numerous adventures, including the 1885 Resistance.

McNeil, Kent. "Native Claims in Rupert's Land and the North-Western Territory: Canada's Constitutional Obligations." *Studies in Aboriginal Rights No.5*. Saskatoon: University of Saskatchewan Law Centre, 1982.

McSorley, James. "Alberta's Métis and Educational Reform: The Politics of Empowering Minority Students Through Mainstream Education." M.A. Thesis, Ottawa: Carleton University, 1995.

Melnyk, George (Editor). *Riel to Reform: A History of Protest in Western Canada*. Saskatoon: Fifth House Publishers, 1992.

Melting Tallow, Robin. "The Patchwork Quilt." In Jeanne Perrault and Sylvia Vance (Editors). *Writing the Circle: Native Women of Western Canada*. Norman, Oklahoma: University of Oklahoma Press, 1993: 196-197.

Menchaca, Martha. "Chicano Indianism: A Historian Account of Racial Repression in the United States." *American Ethnologist*, Vol. 20 (3), 1993: 583-603.

In this interesting article, the author demonstrates how the American state has systemically suppressed the rights of Mexican Indians and Mestizos living in the United States. Numerous court cases are delineated to show how certain American states tried to deny citizenship to these Aboriginal people, even if they were born in the United States.

Mercier, Sr. Pauline. "Reminiscences of Father Bousquet." In Pauline Mercier, *Renseignements sur Saint-Laurent, Manitoba*. Elie, Manitoba: Division Scolaire de la Prairie du Cheval Blanc, 1974.

Renseignements sur Saint-Laurent, Manitoba. Elie, Manitoba: Division Scolaire de la Prairie

du Cheval Blanc, 1974.

Mercredi, Duncan. *The Spirit of the Wolf: Raise Your Voice*. Winnipeg: Pemmican Publications, 1991.

Mercredi's poetry is a celebration of life and portrays his people's strong sense of attachment to the land. He also shows us the results of detachment and displacement in poems of despair and loss of hope. Throughout, he repeats that the land is still there, and there are people who have retained the circle of life and an understanding of the land.

Métis poet and writer Duncan Mercredi was born in Misipawistic (Grand Rapids), Manitoba. His stories and poetry have been published in a number of anthologies.

_____. *Dreams of the Wolf in the City*. Winnipeg: Pemmican Publications, 1992.

In this second book, Mercredi captures both the despair and anger of Native people living in a non-Native world, as well as the joy and pride that come from empowerment and self-realization.

_____. *Wolf and Shadows*. Winnipeg: Pemmican Publications, 1995.

This volume of poetry continues to reflect on the author's experience of becoming "citified." The poems deal with both the loss and the preservation of traditional ways in an urban environment.

_____. *The duke of windsor: wolf sings the blues* (sic). Winnipeg: Pemmican Publications, 1997.

Everything that Indigenous people are can be found in the stories of this land. Northern roads and back trails as well as the back alleys of the city provide the experiences which Mercredi shares through his words.

Mercredi, Morningstar. *Fort Chipewyan Homecoming: A Journey to Native Canada*. Minneapolis: Lerner Publications, 1997.

Twelve year old Matthew Dunn learns about the traditional ways of his Chipewyan, Cree and Métis ancestors on a trip to Fort Chipewyan, Alberta. This social and cultural history of the Alberta Métis is suitable for primary and secondary students.

Mercredi, Ovide and Clem Chartier. "The Status of Child Welfare Services for the Indigenous Peoples of Canada: The Problem, the Law and the Solution." Paper presented at the *Indian Child Welfare Rights Conference*. Regina: March 1981.

Merk, Frederick. *Fur Trade and Empire – George Simpson's Journal*. London: 1931.

Merriman, R.O. "The Bison and the Fur Trade." *Queen's Quarterly*, Vol. 34 (1), 1926: 78-96.

Métis and Non-Status Indian Constitutional Review Commission (Harry W. Daniels, Commissioner). *Native People and the Constitution of Canada: The Report of the Métis and Non-Status Indian Constitutional Review Commission*, 1981.

Métis Association of Alberta. *The White Man's Laws*. Edmonton: Canindis Foundation, 1970.

This book interprets Canada's legal system and the implications of this system for Métis and First Nations people.

_____. *Origins of the Alberta Métis: Land Claims Research Project 1979-80*. Edmonton: Métis Association of Alberta, 1978.

Métis Betterment Act. Chapter 233 of the Alberta Provincial Act of 1940.

This Act outlines the rights of the Métis in Alberta. After defining Métis people it has four main sections: settlement associations, improvement districts, administration for the benefit of members, and the establishment of game preserves. Similar to the Indian Act it deals with hunting regulations, farming, reserved land and timber and penalties for failure to comply with the act.

Métis Economic Development Training Program. *Currents of Change: Métis Economic Development*. Winnipeg: Pemmican Publications, 1986.

This booklet describes the operation of the Métis Economic Development Training Program. This program was the first professional training program (for Economic Development Officers) established entirely by a Native organization. The challenges and accomplishments of the program and its participants are described.

Métis Family and Community Justice Services Inc. *Perceptions of Justice: Regional Justice Survey*. Saskatoon: Métis Nation of Saskatchewan, Métis Family and Community Justice Services Inc., 1997.

Métis Heritage Association of the Northwest Territories. *The Fiddle and the Sash: A History of the Métis of the Northwest Territories*. Yellowknife, Northwest Territories: Métis Heritage Association, 1992.

_____. *Three Year Michif Project Proposal*. Yellowknife, Northwest Territories: Métis Heritage Association, January 1994.

This project proposal briefly describes the Michif-French language used in the Northwest Territories. In addition, a three-year workplan is outlined with plans for developing an appreciation for the language; language preservation and language documentation are also elucidated.

_____. *Picking Up the Threads: Métis History in the Mackenzie Basin*. Yellowknife, Northwest Territories: Métis Heritage Association and Parks Canada - Canadian Heritage, 1998.

The goal of this book is to document and communicate the contributions of the Métis of the Mackenzie Basin to Canada's North and to Canada as a whole.

Métis Land Claims Commission. *Our Land*. Winnipeg: Manitoba Métis Federation, 1977.

Métis & Non-Status Indian Crime and Justice Commission. *Commission Report*. Ottawa: Minister of Supply and Services, 1977.

Métis Nation of Alberta. *First National Métis Child Welfare Conference: October 5-7, 1987*. Edmonton: Métis Nation of Alberta, 1987.

_____. *Submission to the Task Force on the Criminal Justice System and Its Impact on the Indian and Métis People of Alberta*. Edmonton: Métis Nation of Alberta, 1990.

_____. "Determining our Destiny: Métis Education Conference." Edmonton: Métis Nation of Alberta, 1990.

_____. "Submission to the Royal Commission on Aboriginal Peoples." Edmonton: Métis Nation of Alberta, 1993.

Métis Nation of Ontario. *Information Package*. Ottawa: Métis Nation of Ontario, 1998.

Métis Nation of the Northwest Territories. *Canada's Pride: On the Trampoline - Canadian Trappers At A Crossroads*. Yellowknife: Métis Nation of the Northwest Territories, 1996.

_____. *Celebrating 25 Years: Cookbook*. Yellowknife, NWT, July 1997.

This cookbook published by the Métis Nation of the Northwest Territories, shares excellent information about the nutrition of traditional foods in the North and contains a diversity of traditional and non-traditional Métis recipes. It also provides information about the Northern Contaminants Program and information about The Centre for Indigenous Peoples' Nutrition and Environment (CINE).

Métis National Council. *Summary on Métis Rights in the Constitution*. Working Group Three. Document No. 840-293/004. January 1984.

_____. "Exercising Authority and Control over Métis Child Welfare Matters." *First National Métis Child Welfare Conference: Proceedings Report*. Calgary: Métis National Council, 1987.

_____. *Canada and the Métis: A Proposal for Remedies and Reparations*. Saskatoon: Métis National Council, 1989.

_____. *The Métis Nation on the Move: Report on the Métis Nation's Constitutional Parallel Process*. Ottawa: Métis National Council, 1992.

_____. *Towards a Métis Database: A Dialogue Between the Métis People and Statistics Canada, March 4-6, 1992*. Ottawa: Métis National Council, 1992.

_____. "The State of Research and Opinion on the Métis Nation of Canada." Intervener Participation Program brief submitted to the Royal Commission on Aboriginal Peoples, 1993.

_____. "Michif Language." In *The State of Research and Opinion of the Métis Nation of Canada*. Intervener Participation Program brief submitted a report presented to the Royal Commission on Aboriginal Peoples. December 1993: 221-224.

_____. "Literacy for Métis and Non-Status Indian Peoples: A National Strategy." Regina: Métis National Council and the Gabriel Dumont Institute, 1993.

_____. "Background Paper: National Métis Forum on Literacy." Ottawa: Métis National Council, 1995.

_____. "Métis Kah Ki Yuw Ouyasouwaywin: Michif Peekiskwayin Musinahikum Kiskay-Itamouwin" (Métis National Council Michif Language Study). Ottawa: Métis National Council, 1994.

This paper, prepared by the Métis National Council,

reviews: the Michif historical perspective, Aboriginal language use data, existing Michif programs and activities, strategies for language retention and promotion and future directions for the Michif language.

_____. "Michif." *Métis National Council's General Assembly Reports*. Richmond, British Columbia: August 27-29, 1998: Chapter 14.

Métis National Council, Task Force on Enumeration and Registration. *Towards a National Definition of the Members of the Métis Nation*. Ottawa: Métis National Council, August 1998.

Métis National Council. *Consultation Process for a Métis Nation Agenda: Interim Report to the Interlocutor for Métis*. Ottawa: Métis National Council, February 1999.

_____. "Summary of the Winnipeg Métis Rights Conference, April 3-4, 1998." Ottawa: Métis National Council, 1999.

Métis National Council of Women. *Moving Forward: Métis Women in Action*. Ottawa: Métis National Council of Women, 1997.

_____. *Métis Women Stronger Together: HIV/AIDS Workshop*. Calgary, Alberta: Métis National Council of Women, October 1997.

Métis National Youth Advisory Council. *Urban Multi-Purpose Aboriginal Youth Centres: Métis Youth Final Consultation Report*. Ottawa: Métis National Youth Advisory Council, 1999.

Métis Resource Centre. "Ambroise-Didyme Lepine (1840-1923)." *Buffalo Trails and Tales*, Vol. VIII, June 1996: 8.

_____. "Urbain Delorme: The Rich Man of the Prairies." *Buffalo Trails and Tales*, Vol. IX, October 1996: 8.

_____. "Angélique and Marguerite Nolin: 'Misses Nolin' of Red River." *Buffalo Trails and Tales*, Vol. X, December 1996: 8.

_____. "Pascal Breland: The King of the Traders." *Buffalo Trails and Tales*, Vol. XI, February 1997: 8.

_____. "Manie-Tobie (Marie Therese Courchaine nee Goulet)." *Buffalo Trails and Tales*, Vol. XI, April 1997: 8.

_____. "Elsie Bear." *Buffalo Trails and Tales*, Vol. XV, December 1997: 8.

_____. "Joseph 'Edward' Beupre: The Métis Giant." *Buffalo Trails and Tales*, Vol. XVI, February 1998: 8.

_____. "Marie Rose Delorme-Smith." *Buffalo Trails and Tales*, Vol. XVII, April 1998: 7- 8.

_____. "Cuthbert Grant (1793-1854), Wapeston: White Ermine." *Buffalo Trails and Tales*, Vol. XVII, June 1998: 8.

_____. *Métis Roots Genealogical Project: Data Base*. (Federal Census Data, Scrip Applications and Indexes, Church and Parish Records, Hudson's Bay Company Archives). Winnipeg: Métis Resource Centre, 1998.

_____. *Red River Métis*. Winnipeg: Métis Resource Centre, 1999.

This ten page resource booklet produced by the staff of the Resource Centre has brief contributions on traditional Métis music and dance, the Red River Cart, the Métis sash, the Métis infinity flag, the Métis list of rights and the buffalo hunt.

_____. "Indentured Labor: Voyageur Contract with the Northwest Company." *Buffalo Trails and Tales*, Vol. XXIII, February 2000: 4.

This is a translation of the 1882 contract of Louis Fleurie, for three years service in return for payment of £700.

Métis Settlements General Council. "Aboriginal Governance Project." Research study prepared for the Royal Commission on Aboriginal Peoples, 1993.

_____. "Métis Settlements Governance Legislation: Community Perspectives." Brief submitted to the Royal Commission on Aboriginal Peoples, 1993.

Métis Women of Manitoba. *The Métis Woman's Perspective on National Unity and Constitutional Reform*. Winnipeg: Métis Women of Manitoba, 1992.

Meyer, J.R. "The Red Deer River Grave: An Historic Burial." *Napao: A Sakatchewan Anthropology Journal*, Vol. 4 (1), 1973: 1-28.

Meyer, Melissa. *The White Earth Tragedy*. Lincoln: University of Nebraska Press, 1994:

Mika, Nick and Helma Mika. *The Riel Rebellions 1885*. Belleville, Ontario: Mika Screening Ltd., 1972.

This is a collection of newspaper articles beginning Friday, March 20, 1885 and ending in November 1885. The articles display the range of editorial and other opinion in English-Canadian papers regarding the Northwest Resistance.

Miller, Bill (Editor). *Our Home: A History of the Kikino Settlement*. Edmonton: Alberta Federation of Métis Settlements, 1984, reprinted 1988.

Miller, Carmen. "Lord Meglund and the Northwest Campaign of 1885." *Saskatchewan History*, 22, 1969: 81-108.

Miller, Gloria. *The Slapshot Star*. Winnipeg: Pemmican Publications, 2001.

Metis writer and illustrator Gloria Miller presents a children's story of a young boy's encounter with the teachings of his Kookum and Mushom.

Miller, J. R. "From Riel to the Métis." *Canadian Historical Review*, LXIX, 1988:1-20.

This article has been reprinted in the Douglas Francis and Howard Palmer (Editors): *The Prairie West: Historical Readings*. (Edmonton: University of Alberta Press, 1992: 185-203). J. R. Miller, a University of Saskatchewan historian, has written widely about Aboriginal topics and this is his first Métis specific work. His essay starts with this serious quotation:

Perhaps because of traditional historiographical emphases, a limited methodological sophistication or simply as a consequence of racist inhibitions on the part of Euro-Canadian historians who dominated the field until recently, the history of the Métis has not received much concerted and systematic attention from academic historians (p. 1).

The rest of this article demonstrates how past racism and its adjunct fascination with Louis Riel has irrevocably changed Métis history. In the past, scholars concentrated on Louis Riel and the two resistances, which he led from a political perspective, and in the process, ignored all aspects of Métis history. Miller argues that Métis Studies has become a multifaceted discipline. The essay is therefore a chronological historiographical essay starting with the discredited works of Marcel Giraud and George F. G. Stanley to the "New Peoples" phenomenon which reinvigorated the discipline in the early 1980s with its empha-

sis on diverse Métis communities. Miller also argues that the discipline still perpetuates the "Great Man Thesis," promoted primarily by the controversial political scientist and former Reform party strategist, Thomas Flanagan. Miller further feels that Indian and Métis scholarship should converge and obliterate their boundaries in order to create a "comparative, international framework" (p. 17) and that efforts should be made to better understand the development of mixed-heritage population elsewhere. Such context would only make the discipline stronger.

_____. *Sweet Promises: A Reader on Indian-White Relations in Canada*. Toronto: University of Toronto Press, 1991.

_____. "Native History." In Doug Owsram (Editor): *Canadian History: A Reader's Guide. Volume 2: Confederation to the Present*. Toronto: University of Toronto Press, 1993: 179-201.

Historian Jim Miller provides readers with a thorough historiographical essay relating to Aboriginal history. Within this article, there is a review of some material relating to Métis history (pp. 192-95).

_____. "The Historical Context." In Richard Gosse, James Youngblood Henderson and Roger Carter (Compilers), *Continuing Poundmaker and Riel's Quest. Presentations Made at a Conference on Aboriginal Peoples and Justice*. Saskatoon: Purich Publishing, 1994: 41-52.

Miller discusses the context of Aboriginal Self-Government in Canada by beginning his analysis with the Northwest Mounted Police's sacking of Métis Self-Government in Saint Laurent, Saskatchewan District, in 1873. Hereafter, Métis concerns fail to enter his narrative.

_____. *Skyscrapers Hide the Heavens: A History of on Indian-White Relations in Canada*. Toronto: University of Toronto Press, 1996.

_____. *Shingwauk's Vision: A History of Native Residential Schools*. Toronto: University of Toronto Press, 1997.

See also, Janet E. Chutes 1998 biography of Shingwauk (or Shingwaukonse).

_____. *Canada and the Aboriginal Peoples, 1867-1927*. Canadian Historical Association Booklet No. 57. Ottawa: 1998.

In this booklet, Miller condenses a great deal of material that could easily fit into a much larger volume by over-viewing Canada's Aboriginal Policy during the first

sixty years of Confederation. These were tumultuous times for Canada's Aboriginal people since the Indian Act was refined, most of the treaties were conducted, Indigenous spiritual and secular ceremonies were banned, the 1869-70 and 1885 Resistances occurred, residential schools were being opened, and Aboriginal people became marginalized within a larger society which desired their rapid assimilation.

Miller, Jay (Editor). *Mourning Dove: A Salishan Autobiography*. Lincoln, Nebraska, University of Nebraska Press, 1990.

Métis writer Mourning Dove is credited as North America's first Native writer to be published. After her death her papers including her autobiography were left with her academic mentors. Miller has reassembled the scattered pages of manuscript and provides an introduction.

Milloy, John S. *A National Crime: The Canadian Government and the Residential School System, 1879 to 1986*. Winnipeg: University of Manitoba Press, 1999.

No book, movie or documentary could truly describe the residential school experience. It was clearly one of the most immoral acts perpetrated on Canada's Aboriginal people, and mere prose can not adequately describe the misery engendered by the thousands of young people who suffered cruel treatment at the hands of clerical and secular educators. Nonetheless, this book will likely become the most useful monograph. Its arguments are not based on the Aboriginal oral tradition, but rather on the correspondence of church and lay educators, officials from the Indian Department and the Northern Affairs Department. These people were overtly critical of the residential school experience from the beginning: from the 1870s until the 1960s. These officials castigated the Church and state officials for their carelessness, neglect and brutality towards their wards.

Many within the residential school system had complained about the often-nefarious impact of these institutions upon young Aboriginal people. However, these complaints were met with silence in the corridors of power. Sadly, for almost a century, children were raped, beaten, dressed in shabby clothing, ill fed, and many died from disease, suicide or from exposure, while trying to escape. It was not until the 1960s, when this system began to unwind, that the schools were put under Aboriginal control. Only one chapter (eleven) discusses the Northern Department's role in educating Inuit, Dene, Métis and non-Aboriginal children in Territorial Canada. Most of the book focuses on Indian residential schools.

For students of Métis history, this book elucidates the Métis experience to a lesser extent. One incident in 1914 was particularly telling. In that year Reverend Louis Laronde, a Métis clerical educator, was to be put in charge of a school; however, one bureaucrat objected because "(s)o far as educational attainments go Mr. Laronde is fully qualified, but" asked whether or not it would be wise to "intrust (sic) the success of a new school to a half-breed.... I think our past experience goes to show that we would be taking great risks in putting a school of this class in charge of a half-breed" (p.177).

Milloy implicitly argues that the Department of Indian and Northern Affairs admitted its culpability when it began closing these schools. It argued, when closing these schools, that Aboriginal children should attend day schools and be allowed to be nurtured by their parents. In 1998, these feelings of guilt eventually lead to Indian Affairs Minister Jane Stewart's statement in *Gathering Strength: Canada's Aboriginal Action Plan*. This document is about healing, and remembering something that Milloy thinks is important. Each generation of Canadians has to understand and repudiate these wrongs in order to demonstrate as a nation; such policies will never again be implemented.

Of course, remembering past injustices is one thing, compensating victims is another priority. The \$350 million healing fund offered to Aboriginal people likely will not compensate everybody. Unfortunately, many lawyers are attempting to cash-in on the misery suffered by Aboriginal people. (See the *Globe and Mail*, July 10, 1999 "Lawyers Swoop to Cash in on Native Claims.")

Mills, Melinda. "A Comparative Socio-Economic Analysis of the Métis Settlements of Alberta." M.A. Thesis, Edmonton: University of Alberta, 1996.

Mills, P. Dawn. "The Myth of Swan: The Case of Regina v. Taylor." *Canadian Journal of Native Studies*, Vol. 18 (2), 1998: 255-270.

This essay uses the Dene myth of Swan to discuss and illustrate the principles of issuing sanctions through sentencing circles in Dene and Métis communities.

Milne, Brad. "The Historiography of Métis Land Dispersal, 1870-1890." *Manitoba History*, No. 30, 1995: 30-41.

The Manitoba Act of 1870 provided for 1.4 million acres of land for the children of Métis families and was to ensure that current Métis landholdings were retained. By the end of the 1870s, little land or Scrip remained in Métis possession. One hundred years later, the Association of Métis and Non-Status Indians of Saskatchewan and the Manitoba Métis Federation commissioned re-

search to document support for renewal of Métis land claims. Douglas Sprague asserted that there was a government conspiracy, led by Sir John A. Macdonald, to undermine Métis claims and drive them off the land. His findings were supported by the work of Gerhard Ens, Nicole St.-Onge and Don McLean. Conversely, Thomas Flanagan produced research which supports his assertion that the Métis were willing sellers who received fair value for their Scrip and land and who endeavoured to retain their clan-based society by moving to the hinterlands.

Ministsoos, Charles. "Phone Call at Mom's," and "Riel's People, Second Debut." In Heather Hodgson, (Editor and Compiler): *Seventh Generation Contemporary Native Writing*. Penticton, British Columbia: Theytus Books Ltd., 1989: 34-35, 36.

Charles Ministsoos is a Métis writer from the Prairies, his work has also been published in *Prairie Fire Literary Magazine*.

Missouri Historical Society. "St. Louis Missouri Fur Co. St. Louis Record Book 1809-1812." From the Chouteau Family Collection. *Papers of the St. Louis Fur Trade Part 2 Reel 17 Volume 1*.

Miskenack, Loretta. "Valley of Mist." In Jeanne Perrault and Sylvia Vance (Editors): *Writing the Circle: Native Women of Western Canada*. Norman, Oklahoma: University of Oklahoma Press, 1993: 205.

Mitchell, Elaine Allan. *Fort Timiskaming and the Fur Trade*. Toronto: University of Toronto Press, 1972.

Mitchell, Ken. *The Plainsman*. Regina: Couteau Books, 1992.

Mitchell, Ross. "Doctor John Bunn." *The Beaver*, December 1938: 50-52.

Mitchell, W.O. "The Riddle of Louis Riel." *Macleans*. Part 1, Feb. 1, 1952: 7-45, Part 2, Feb. 15, 1952: 12-43.

Mitchener, E.A. "The North Saskatchewan River Settlement Claims, 1883-1884." In Lewis H. Thomas (Editor): *Essays in Western History in Honour of Lewis Gwynne Thomas*. Edmonton: University of Alberta Press, 1976: 127-143.

Moine, Louise. *Remembering Will Have to Do*. Saskatoon: Saskatchewan Indian Cultural College, 1979.

Louise Moine (née Trottier) writes beautifully about Métis family life after the turn of the century in rural

Saskatchewan (at Val Marie near Lac Pelletier). The book has many pen and ink drawings. It has parallel text in English and in Cree syllabics.

Moine's autobiography confirms the presence of Michif language speakers at Val Marie, Saskatchewan where she grew up. "As a descendant of Indian, French and Scots ancestry, my life was more or less guided by a mixture of these three nationalities. Since my parents were both Métis, it was only natural that my Indian blood predominated. Our first language was a mixture of Cree and French" (unpaged).

Molden, Edna (Editor). *Footsteps in Time*. Meota, Manitoba: Meota History Book Committee, 1980.

Monette, Gregoire. "Hunted Buffalo Here Fifty Years Ago." *The Courier-Democrat*, Langdon, North Dakota, April 14, 1917.

Monkman, A. *Loon Straits: Looking Back*. Loon Straits, Manitoba, author, 1999.

This memoir of the history of Loon Straits and the genealogy of the Monkman family is based on the memoirs of the author's mother, Kathleen Monkman who died 15 years prior to this publication. See also "The Monkman's of Loon Straits" by Catherine Mitchell, *Winnipeg Free Press*, Sept. 7, 2000: A10.

Monkman, Leslie. *A Native Heritage: Images of the Indian in English Canadian Literature*. Toronto: University of Toronto Press, 1981.

Moodie, D.W. "The St. Albert Settlement: A Study in Historical Geography." M.A. Thesis, Edmonton: University of Alberta, 1965.

This thesis looks at the history of the St. Albert Métis Settlement, its agriculture, buffalo hunting, and the roles played by Father Lacombe and the Hudson's Bay Company in Métis society.

Moore, Kermot A. *Kipawa: Portrait of a People*. Cobalt Ontario: Highway Book Shop, 1982.

Morantz, Toby and Daniel Francis. *Partners in Furs: A History of the Fur Trade in Eastern James Bay, 1600-1870*. Montréal and Kingston: McGill-Queen's University Press, 1983.

Morice, Adrien Gabriel. *Dictionnaire historique des Canadiens et de Métis français de l'Ouest*. Québec: J.P. Garneau, 1908.

_____ "Pierre St. Germain." In A.G. Morice, *Dictionnaire historique des Canadiens et de Métis*

français de l'Ouest. Québec: J.P. Garneau, 1908: 271.

_____. "La Bataille des Métis avec les Sioux en 1851." *Les Cloches de Saint-Boniface*, XIV, 1915: 376-378.

_____. *A Critical History of the Red River Insurrection after Official Documents and Non-Catholic Sources*. Winnipeg: Canadian Publishers, 1935.

Morice corrects the (Protestant-Upper Canada historical) record regarding Riel's actions and the oppression of the Métis. This manuscript was itself suppressed and published some six years after it was written. This book is an essential read to understand the opposing biases of the Protestant-English and French Catholic historians as they rewrote and interpreted the history of the first Riel Resistance.

_____. *La race Métisse. Étude Critique. En marge d'un livie recent*. Winnipeg: Chez l'Auter, 1938. Avait aussi été publié dans la *Revue de l'Université d'Ottawa*, VII, 1937: 160-183; 264-379; 475-495; VIII, 1938: 79-107.

Morier, J. "Métis Decorative Art and Its Inspiration." *Dawson and Hind*, Vol. 8 (1), 1979: 28-32.

Morin, Gail. *The Manitoba Scrip*. Pawtucket, Rhode Island: Quinton Publications, 1996.

_____. *Turtle Mountain Band of the Chippewa Indians: The Protest of the Ten Cent Treaty*. Pawtucket, Rhode Island: Quinton Publications, 1996.

_____. *Métis Families: A Genealogical Compendium*, 2 volumes. Pawtucket, R.I.: Quinton Publications, 1996.

Morin, Gerald. "Métis Identity." Saskatoon: College of Law, University of Saskatchewan, 1985.

Gerald Morin is the current president of the Métis National Council. Originally from Green Lake Saskatchewan, he served as secretary of the Métis Nation of Saskatchewan and was its president from 1992-1995.

_____. "Métis Perspective on Justice and Aboriginal Peoples." In Richard Gosse, James Youngblood Henderson, and Roger Carter (Editors): *Continuing Poundmaker and Riel's Quest: Presentation Made at a Conference on Aboriginal Peoples and Justice*. Saskatoon: Purich Publishing, 1994: 37-40.

Morin argues that the Métis Nation Accord would be the first step towards self-government once the federal government decides it is time to negotiate with the Métis Nation.

_____. "The Métis: Taking Part in Today's Economy." Paper presented at the *Métis Enterprise – A Call to Action Symposium*. Winnipeg: Métis National Council and the Royal Bank of Canada, 1998.

Morin, SkyBlue Mary. "I Dream of Buffalo Days," "Sweetgrass," "The Sundance," "Plans for the Buffalo," "Running ... To Catch Up to Someone Walking," "A Healing Time," and "The Woman's Sweat-lodge." In Heather Hodgson, (Editor and Compiler). *Seventh Generation Contemporary Native Writing*. Penticton, British Columbia: Theytus Books Ltd., 1989: 18-28.

_____. "The Woman's Drum," "Bonding with Mother Earth," "A Sioux Sweat," "Spiritual Singer," "Hear the Drum Speak," "Ahow Holy Woman," and "Sacred Falls." In Jeanne Perrault and Sylvia Vance (Editors): *Writing the Circle: Native Women of Western Canada*. Norman, Oklahoma: University of Oklahoma Press, 1993: 206-215.

Morisset, Jean. "Les Dénés du Mackenzie et la légitimité politique du Canada." In A.S. Lussier and D. Bruce Sealey (Editors): *The Other Natives: The/Les Métis*. Volume Three – Tome Toisième. Winnipeg: Manitoba Métis Federation Press, 1980: 128-144.

_____. "The Dénés of the Mackenzie and the Political Legitimacy of Canada." In A.S. Lussier and D. Bruce Sealey (Editors): *The Other Natives: The/Les Métis*. Volume Three – Tome Toisième. Winnipeg: Manitoba Métis Federation Press, 1980: 145-161.

In these French and English articles, Morisset, a professor in the Department of Geography of the University of Québec, assesses the Dene challenge to the political structure of Canada and speculates as to whether their political aspirations can be realized or whether they will meet the same fate as Louis Riel and Poundmaker.

_____. "Les Métis et l'idée du Canada." *Canadian Journal of Native Studies*, Vol. III, No. 1, 1983: 197-213.

_____. "La Conquête du Nord-Ouest, 1885-1985: The Imperial Quest of British North America." In A.L. Getty and A.S. Lussier (Editors): *As Long As The Sun Shines and Water Flows: A Reader in Ca-*

- nadian Native Studies*. Vancouver: University of British Columbia Press, 1983: 280-287.
- Morisset attacks the conventional founding myths upon which British North America was built. He views Native people as the victims of the state building policies and provides an analysis of Native-government relations from 1885 to 1985.
- Morisset, Jean and Rose-Marie Pelletier (Editors). *Ted Trindell: Métis Witness to the North*. Vancouver: Tillacum Library, 1986.
- Trindell reminisces about his life in the north, as a trapper in the Laird River area of the Northwest Territories.
- Morris, Patrick, and Robert Van Gunten. *A History of the Chief Little Shell Tribe of Montana*. Great Falls, Montana: Little Shell Tribe of Montana, 1985.
- Morris, R. "One Indian's as Good as Another, Native People and the Canadian Justice System." *Canadian Dimension*, Vol. 19 (5), 1985: 7-8.
- Morrissey, Kim. *Batoche*. Régina: La Nouvelle Plume, 1997.
- Morrison, N.E., O. Receveur, H. V. Kuhnlein, D.M. Apavoo and R. Soueida. "Contemporary Sahtu Dene Métis Use of Traditional and Market Food." *Ecology of Food and Nutrition*, Vol. 34 (3), 1995: 197-210.
- Morrison, Shiela, Jones. *Rotten to the Core: The Politics of the Manitoba Métis Federation*. Winnipeg: J. Gordon Shillingford Publishing Incorporated, 1995.
- A gossip account of alleged mismanagement at the Manitoba Métis Federation (MMF). Most of her sources are unattributed and most MMF members have heard all these allegations and more, already. A one-sided account seemingly written for political revenge.
- Morrison, W. R. "More Than a Matter of Blood: The Federal Government, the Churches and the Mixed Blood Populations of the Yukon and the Mackenzie River Valley." In F. Laurie Barron and James B. Waldram (Editors): *1885 and After: Native Society in Transition*. Regina: University of Regina, Canadian Plains Research Center, 1986: 253-277.
- Morrissey, Kim. *Batoche*. Regina: Coteau Books, 1989.
- Morse, Bradford W. *Native Indian and Métis Children in Canada: Victims of the Child Welfare System*. London England and Canberra, Australia: Croom Helm, 1983.
- _____. "Native Indian and Métis Children in Canada: Victims of the Child Welfare System." In G.K. Verma and Christopher Bagley (Editors): *Race Relations and Cultural Differences: Educational and Interpersonal Perspectives*. New York: St. Martens Press, 1984.
- Morse, Bradford W. (Editor). *Aboriginal Peoples and the Law: Indian, Métis and Inuit Rights in Canada* (revised ed.). Ottawa: Carleton University Press, 1989.
- This book is intended for law and Native Studies students at the undergraduate level. It provides a useful reference for staff of Aboriginal organizations and government departments concerned with Aboriginal issues. Given the number of recent Supreme Court and appeal court decisions since 1989, this book is now quite dated.
- Morse, Bradford W. and John Giokas. "Do the Métis Fall Within Sec. 91(24) of the Constitution Act, 1867, and If So, What are the Ramifications in 1993?" Report prepared for the Royal Commission on Aboriginal Peoples. Ottawa: September 1993.
- Morse, Bradford W. and R.K. Groves. "Canada's Forgotten Peoples: The Aboriginal Rights of Métis and Non-Status Indians." *Law and Anthropology*, 2, 1987: 139-167.
- Morse, Bradford W. and Linda Lock. *Native Offenders' Perceptions of the Justice System*. Ottawa: Department of Justice: 1988.
- _____. "Indian and Inuit Family Law and the Canadian Legal System." *American Indian Law Review*, Vol. 8 (2) (1980): 199-258.
- _____. *Indian Tribal Courts in the United States: A Model for Canada?* Saskatoon, Saskatchewan: 1980.
- Morton, Arthur S. *History of Prairie Settlement*. Canadian Frontiers of Settlement Series, #2. Toronto: 1938.
- _____. "The New Nation, The Métis." *Proceedings and Transactions of the Royal Society of Canada*, Series 3, Section 2, 33, 1939: 137-145.
- _____. *The Métis: Canada's Forgotten People*. Winnipeg: Manitoba Métis Federation Press, 1975.

_____. "The New Nation, the Métis." In Antoine S. Lussier and D. Bruce Sealey (Editors): *The Other Natives: The/Les Métis*. Volume One - Tome Premier, 1700-1885. Winnipeg: Manitoba Métis Federation Press, 1978.

Morton, Desmond. *The Last War Drum*. Toronto: Canadian War Museum, Historical Publications Number 5, 1972.

_____. (General Editor). *The Queen Versus Louis Riel. Canada's Greatest State Trial*. Introduction by Desmond Morton Toronto: University of Toronto Press, Social History of Canada Series No. 19, 1974.

Yet another book which contributed to the Louis Riel "industry" by English-Canadian academics. However, this is a very useful resource since it contains the transcripts of Louis Riel's Trial for High Treason. Undoubtedly, only diligent researchers could follow the convoluted language of Victorian jurists. Nonetheless, it is a needed resource, which contains a dated, but useful, introduction by the Canadian military historian, Desmond Morton.

_____. *The Canadian General: Sir William Otter*. Toronto: Hakkert, 1974.

Morton, W.L. "The Red River Parish: Its Place in the Development of Manitoba." In R.C. Lodge (Editor): *Manitoba Essays*. Toronto: Macmillan Company, 1937.

_____. "Agriculture in the Red River Colony." *Canadian Historical Review*, Vol. 30, 1949: 305-321.

_____. "The Canadian Métis: An Appreciation of Marcel Giraud's Magnificent Study of the Western Half-Breeds, 'Le Métis Canadien'." *The Beaver*, Outfit 281 September 1950: 3-7.

_____. "Introduction." *London Correspondence Inward, Eden Colville, 1849-1852*. London: Hudson's Bay Record Society, 1956.

_____. (Editor). *Alexander Begg's Red River Journal and Other Papers Relative to the Red River Resistance of 1869-1870*. Toronto: The Champlain Society, 1956.

W. L. Morton has provided a 148-page introduction to Begg's Journal; however, the most fascinating part of this 636-page tome is the 250 pages of attached documents. Métis researchers will want to read Section VIII, "Louis

Riel's Notes of the Session of the November Convention of English and French, November 16 to December 1, 1869," Section XXIII, "The Third List of Rights, as Drawn by the Executive of the Provisional Government," Section XXVI, "Protest of the Peoples of the North-West: A Proclamation Issued by Riel, May 14, 1870," and Section XXVII, "Memoir by Louis Riel on the Course and Purpose of the Red River Resistance, written 1874".

_____. *Manitoba: A History*. University of Toronto Press, 1957. (Republished 1976).

W. L. Morton was one of Canada's great 'conservative' historians, the other being Donald Creighton. Morton believed in the importance of regions to the overall development of Canada. This book, a general history of his home province of Manitoba, fits into this theme of a region (Manitoba) contributing to Canada's development. In this masterful, but dated synthesis, Morton devoted 150 pages to the Métis and First Nation's lifeways and to Manitoba's Aboriginal resistances. Morton argued that the Métis were not the static primitives of Giraud's narrative, they merely formed a different socioeconomic society than the incoming Canadians, whom soon overwhelmed the region with a new way of life. "The old order by which they had lived was disintegrating before the inflow of Ontario settlers and the rise of a new society founded on agriculture, the railway and the complex commerce of the nineteenth century." (p. 150).

This book was therefore a first in Prairie historiography in that an historian attempted to include a thorough overview of Aboriginal history within the larger history of the province. Another innovation was in terminology. Morton was the first English-Canadian historian to call the Red River Resistance, a "resistance" rather than the more usual "rebellion." Morton also argued that the incident at Seven Oaks in 1816 was not a "massacre" of helpless Selkirk Settlers, but rather was rather "a sudden and deadly burst of passion," which was not "premeditated by other side". (pp. 54-55). In contrast to Giraud and other Eurocentric commentators who maintained that the Métis were indolent farmers, Morton argued that many rural francophone Métis, particularly in the parish of St. François-Xavier were skilful and methodical farmers (p. 84).

_____. "The Battle of the Grand Coteau, July 13 and 14, 1851." *Papers of the Historical and Scientific Society of Manitoba*, XVI, 1960: 37-50.

_____. "The Battle at the Grand Coteau, July 13 and 14, 1851." In Donald Swainson (Editor): *Historical Essays on the Prairie Provinces*. Toronto: McClelland and Stewart Ltd., 1970: 45-59.

The late Manitoba historian, W. L. Morton originally gave this essay as a lecture in 1961, which means that it is more descriptive than analytical. This essay remains the best account of this seminal battle in the history of the Métis Nation, in which a small group of Métis buffalo hunters, including a young Gabriel Dumont, badly mauled a much larger Dakota (Sioux) war party. Morton believed that this battle was the greatest achievement of the Métis Nation since it made them the most powerful and best-organized Aboriginal people on the Plains until the 1880s. Perhaps Morton engaged in an historical hyperbole when he argued that this Métis victory helped to create the border between Canada and the United States!

Morton, W. L. "The Bias of Prairie Politics." In Donald Swainson (Editor): *Historical Essays on the Prairie Provinces*, Toronto: McClelland and Stewart, 1970: 289-300.

_____. "Two Young Men, 1869: Charles Mair and Louis Riel." *Historical and Scientific Society of Manitoba Transactions Series III*, 30, 1973-74: 33-43.

_____. "Thomas Bunn." In *Dictionary of Canadian Biography*, Vol. X (1871-1880). Toronto: University of Toronto Press, 1972: 111.

_____. "Louis Riel Sr." *Dictionary of Canadian Biography*, Vol. IX (1861-1870). Toronto: University of Toronto Press, 1976: 663.

Louis Riel Sr. was the son of Jean-Baptiste Riel, a North West Company voyageur, and a French-Canadian Chipewyan Métisse, Marguerite Boucher. He was born at Ile-à-la-Crosse in 1817. In 1842 he left the Oblate noviciate in Lower Canada and took a property in Red River on the banks of the Seine River. His neighbours were the Lagimodières, Jean-Baptiste and Marie-Anne, whose daughter, Julie, he married.

In 1846, Riel's name was included on a petition to the British government that opposed the Hudson's Bay Company trading monopoly at Red River. In 1848, he led a group of Métis and French Canadians who took action to free Père Georges Belcourt who had been charged with trafficking in furs. In 1849, with Belcourt's assistance Riel Sr. formed a committee of Métis and French Canadians who appeared at Guillaume Sayer's trial for illegal trading and declared that the Hudson's Bay Company Charter was invalid. As a result, Sayer was convicted, but no sentence was passed and he was released.

_____. "The Battle of Grand Coteau." In A.S. Lussier and D. Bruce Sealey (Editors): *The Other*

Natives: The/Les Métis. Volume One – Tome Premier (1700-1885). Winnipeg: Manitoba Métis Federation Press, 1980: 47-62.

_____. *Henry Youle Hind, 1823-1908*. Toronto: University of Toronto Press, 1980.

_____. "Pierre-Guillaume Sayer." *Dictionary of Canadian Biography*, Vol. VII (1836-1850). Toronto: University of Toronto Press, 1988: 776-777.

Sayer, as was usual in "country marriages," was left with his mother's people and was assimilated into the Métis when his father moved to Lower Canada. He settled at Grantown and married Josette, the elder daughter of Alexander Frobisher. He is famous for his trial in May of 1849, for illegally trading in furs. The jury found him guilty but recommended mercy on the grounds that he genuinely believed that the Métis were permitted to trade freely. Subsequently, the Hudson's Bay Company abandoned its efforts to maintain its monopoly.

Moses, Daniel David and Terry Goldie. (Editors) *An Anthology of Canadian Native Literature in English*. Second edition. Toronto: Oxford University Press, 1998.

This book contains traditional songs, prose and writings by such famous Aboriginal figures as Joseph Brant, John Brant Sero, George Copway, and Pauline Johnson. It also contains short stories, plays and poems by more contemporary Native writers. This chronological approach gives the reader an appreciation of how the subject matter and form of Indian, Métis and Inuit writers has evolved over the nineteenth and twentieth century.

Mosionier, Beatrice. *Christopher's Folly*. Winnipeg: Pemmican Publications Inc., 1996.

In this story, young Christopher gets a birthday present and deserts his pet dog to play with it. That night, in a dream vision he learns that he has to respect both animals and the land. Mosionier, formerly Beatrice Culleton, is best known for her novel, *In Search of April Raintree*.

Moss, Wendy L. "A Summary of Halfbreed Commissions 1885-1906." Edmonton: Alberta Métis Association, 1978.

_____. *Métis Adhesion to Treaty No. 3*. Ottawa: Native Council of Canada, 1979.

Moss, Wendy and Steve de Grosbois. *The Alienation of Métis Lands Through Federal Policy and Speculation*. Ottawa: Native Council of Canada, 1979.

Mossmann, Manfred. "The Charismatic Pattern: Canada's Riel Rebellion Of 1885 as a Millenarian Protest Movement." *Prairie Forum*, Vol. 10 (2), 1985: 307-325.

Motut, Roger. "La langue écrite de Louis Riel et quelques aspects de la langue parlée de Métis." In G.F.G. Stanley (Editor): *The Collected Writings of Louis Riel Vol. 5 Reference*. Edmonton: University of Alberta Press, 1985: 47-60.

Mourning Dove. *Co-Ge-We-A, the Half-Blood: A Depiction of the Great Montana Cattle Range*. Boston: Four Seas, 1927.

The American Métis author Mourning Dove (Christine Quintasket) wrote the original draft of this autobiographical book in 1912. She is recognized as the first Native American woman to publish a novel. This is the story of a half-blood girl caught between the worlds of Anglo ranchers and full-blood reservation Indians; between the craven easterner Alfred Densmore and James LaGrinder, a half-blood cowboy; between book learning and the folk wisdom of her full-blood grandmother. Readers should also consult Margaret A. Lukens, "Mourning Dove and Mixed Blood: Cultural and Historical Pressures on Aesthetic Choice and Authorial Identity." *The American Indian Quarterly*, Vol. 21 (3), 1997: 409-422.

_____. *Coyote Stories*. Edited and illustrated by Heister Dean Guie, with notes by L.V. McWhorter (Old Wolf) and a forward by Standing Bear. Caldwell, Idaho: Caton Printers, 1933.

_____. *Tales of the Okanogans*. Edited with a forward by Donald M. Hines. Fairfield, Washington: Ye Galleon Press, 1981.

_____. *Cogewea*. Introduction by Dexter Fisher. Lincoln, Nebraska: University of Nebraska Press, 1981.

_____. *Coyote Stories*, with three stories told by Charles Quintasket. Introduction and notes by Jay Miller. Lincoln, Nebraska: University of Nebraska Press, Bison books, 1990.

_____. (Edited by Jay Miller). *Mourning Dove: A Salishan Autobiography*. Lincoln, Nebraska: University of Nebraska Press, 1990.

For interesting background information readers

should consult the book review of this title by Dell Hymes of the University of Virginia which appeared in the *Canadian Journal of Native Studies*, Vol. X (1), 1990: 163-165.

Mueller, Lyle. "Scrip and Scrip Speculation." *New Breed*, 11, 1980: 14-15 and 12, 1981: 28-29.

Mulroy, Kevin. "Ethnogenesis and Ethnohistory of the Seminole Maroons." *Journal of World History*, Vol. 4 (2), 1993: 287-305.

Mulvaney, Charles P. *The History of the North-West Rebellion of 1885*. Toronto: A.H. Hovey and Co. (1885). Reprinted by Coles Publishing Co. of Toronto, 1971.

Mummery, Bob. *Tanner's Crossing: The Early History of Minnedosa to 1885*. Minnedosa Manitoba: Minnedosa Tribune, 1998.

Munnick, Harriet D. "Pierre Dorion." In LeRoy R. Hafén (Editor): *Fur Trappers and Traders of the Far Southwest*, 10 vols. Glendale: Arthur H. Clark, 1965: Vol. 8, 107-112.

Murphy, Lucy Eldersveld. "Pioneers, Metis People, and Public Mothering in the 19th-Century Midwest." *Proceedings of the Annual Meeting of the American Society for Ethnohistory*. Mashantucket, Connecticut: October 20-23, 1999.

Murray, Bonnie. *Li Minoush*. Winnipeg: Pemmican Publications, 2001.

Metis author Bonnie Murray has produced Pemmican's first children's book which has translation into the Michif language.

Murray, Jeffrey S. "Métis Scrip Records: Foundation for a New Beginning." *The Archivist*, Vol. 20 (1), 1993: 12-14.

Murray, Stanley N. "The Turtle Mountain Chippewa, 1882-1905." *North Dakota History*, Vol. 51, No. 1, 1984: 14-37.

Musée héritage, Saint Albert. *A History of the Street Names in St. Albert*. St. Albert, Alberta: Musée héritage, Saint Albert, 1994.

Meyers, J.A. "Jacques Raphael Finlay." *Washington Historical Quarterly*, Vol. 10, July 1919: 163-167.

Myers, Thomas P. "The Cook Collection: A Turn-of-the-

Century Collection from the Nebraska Frontier.” *American Indian Art Magazine*, Vol. 19 (1), 1993: 60-67.

The Cook Collection contains articles depicting the material culture of the Teton, Western Métis and Cheyenne groups.

Narins, Bringham. “Louise Erdrich.” In Janet Witalec (Editor): *Smoke Rising: The Native North American Literary Companion*. Detroit: Visible Ink Press, 1995: 153-156.

This essay on Erdrich is followed by a twenty-page excerpt from her book, *Love Medicine*.

“Narrative of the Reverend George Flett.” *Manitoba Free Press*, 12 March 1887.

Nash, Gary B. “The Hidden History of Mestizo America.” *The American Journal of History*, 1995: 941-962.

In this article, American historian, Gary Nash argues that Anglo-American historians have tried to downplay race-mixing in the history of the United States. Nash argues that such attitudes led to a skewed national history, which deprived Americans of a more realistic past. “The frontier as it involved white settlers and native peoples, is indelibly etched in our national consciousness as a battleground, but it was also a cultural merging ground and a marrying ground. Nobody left the frontier unchanged” (p. 947).

National Archives of Canada. MG17, A17. “S. Louis sur Saskatchewan de Langevin.” *Father Vegrevilles Letters*. Order of Mary Immaculate (OMI), Edmonton Archives, na. nd.

_____. *Petite Chronique de St. Laurent*, pour les années, 1871 - 1881. OMI, Edmonton Archives.

_____. “Report on Industrial Schools for Indians and Half-Breeds” [The Davin Report] Ottawa: MG26A, Sir John A. Macdonald Papers, Vol. 91, March 14, 1879: 35428-45.

Native Clan Organization Inc. *Natives and Justice, Correctional Trends Today*. Winnipeg: Native Clan Organization Inc, 1986.

Native Council of Canada. With commentary by Harry Daniels. *A Declaration of Metis and Indian Rights*. Ottawa: Indian and Native Association of Canada, 1979.

Each of the ten rights in this declaration is followed by explanatory comments from Harry Daniels. The booklet also contains the 1845 Métis petition for special status, the 1870 Métis list of rights, the Métis National Anthem (The Song of Pierre Falcon), and twenty-five historic photographic images.

_____. *A Statement of Claim Based on Aboriginal Title of Métis and Non-Status Indians*. Ottawa: Indian and Native Association of Canada, 1980.

_____. *The First Peoples Urban Circle: Choices for Self-Determination: A Report of the Native Council of Canada*. Ottawa: Native Council of Canada, 1993.

Nault, Fred. “Fred Nault: Montana Métis as Told by Himself.” In *Rocky Boy’s Reservation: Chippewa-Cree Research*. Rocky Boy Reservation, Montana: Rocky Boy School, 1977: 1-17.

Nayneecassum, Florence. “Kisêmanitow Ka-pê-kiyokawât/ God Comes to Visit.” *The Métis*, May 1999: 18.

Neatby, Leslie H. “François Beaulieu.” *Dictionary of Canadian Biography*, Vol. X (1871-1880). Toronto: University of Toronto Press, 1972: 38.

Needler, G.H. *Louis Riel: The Rebellion of 1885*. Toronto: Burns and MacEachern, 1957.

Needler was a corporal in the University Company of the Queen’s Own Rifles and served with Colonel Otter’s Column during the 1885 Resistance. He confines his narrative to military events. Needler has all the common prejudices of his day; he admires the British officers and derides the French-Canadian gunners as ‘miserable skulking spirits’ who ‘funked’ decidedly. His description of the one major battle he participated in, Cutknife Hill, is short on description, since he was behind the lines and never fired a shot in anger. He tried to salvage some pride by first describing Colonel Otter and Colonel Herchmer as ‘simpletons’ for allowing the troops to be routed in defeat, and then he describes Otter’s retreat as a tactically brilliant manoeuvre, which put the Colonel foremost among the commanders of the whole campaign!

Neering, Rosemary. *Louis Riel*. Don Mills, Ontario: Fitzhenry and Whiteside, 1977.

This book covers the development of the Métis people in Manitoba, along with biographical information about Louis Riel.

Neuenfeldt, Karl. "First Nations and Métis Songs as Identity Narratives." *International Journal of Canadian Studies*, Vol. 12, 1995: 169-181.

Songs are significant transmission devices for Native cultures. They are affirming and create culturally useful meaning and cultural criticism. "Ethno-pop" songs authenticate identity, deal with pressing concerns and can serve to entertain, empower and educate.

Neufeld, Peter L. "How the Saulteaux-Cree Were Driven Out of Riding Mountain Park." *Indian Record*, Part I-V, Vol. 44, No. 3, 1981: 16-17, Vol. 44, No. 4: 21-23, Vol. 45, No. 1: 20-23.

This five part series gives the history of the Saulteaux-Cree-Métis of the Clear Lake-Riding Mountain area of Manitoba. Neufeld extensively covers the story of John 'Falcon' Tanner (the white Indian) and Michael (Okenase) Cardinal, the Métis from Bow River, and their association with this group.

John Tanner's most famous son was Picheito, Manitoba's last great war chief. Picheito's son Gambler Tanner was negotiator of Treaty Four and took a reserve at Silver Creek Manitoba.

Michael Cardinal was the son of the Saulteaux woman, Sarah (Salley) and Jacques Cardinal, a French Canadian. Of Michael Cardinal's many well-known son's at least three – Mekis, Keeseekoowenin and Baptiste Bone – signed treaties for Manitoba land and several others took reserves in Saskatchewan. With his Orkney mixed-blood wife (née Burns) Cardinal had three sons: Keeseekoowenin (Moses Burns), Yellowhead and Baptiste Bone. With his Assiniboine wife they had Louis O'Soup, St. Paul and Meekis, and with his French mixed-blood wife, he had sons George, John, William and Antoine Bone.

_____ "Manitoba Indian Chiefs and Missionaries: Brothers and Cousins." Winnipeg: Unpublished, no date, author's copy.

This essay tells the story of the Reverend James Tanner and Reverend George Flett. Tanner and Flett were no ordinary Métis — both were closely related to some of the Prairies most powerful chieftains. James Tanner was half-brother to war chief Picheito Tanner, one of the most militant leaders of an equally militant Saulteaux-Cree band roaming the Red and Assiniboine plains of the Pembina-Winnipeg-Portage la Prairie region. George Flett was first cousin to prominent Saulteaux-Cree chiefs and treaty signatories like Mekis, Keeseekoowenin and Baptiste Bone of the southwestern slopes of the Riding Mountains (p. 1).

_____ "John Tanner – The Falcon." *The Minnedosa Tribune*, April 28, 1983.

This article is the beginning of a series of thirty, which appeared in the *Minnedosa Tribune* in 1983. Minnedosa developed as a town near what was originally known as Tanner's Crossing. See also the editor and owner of the *Minnedosa Tribune*, Bob Mummery's book, *Tanner's Crossing: The Early History of Minnedosa to 1885*. (Minnedosa, Manitoba: *Minnedosa Tribune*, 1998.) The articles document the life of John 'Falcon' Tanner and his Métis sons and grandsons.

_____ "John Falcon Tanner's Explorations of the Assiniboine Valley and Clear Lake." *The Minnedosa Tribune*, May 5, 1983.

_____ "Religion and John Falcon Tanner." *The Minnedosa Tribune*, May 12, 1983.

_____ "A Saulteaux Tanner and a British Lord." *The Minnedosa Tribune*, May 19, 1983.

_____ "John Falcon Tanner's Love Life and Children." *The Minnedosa Tribune*, May 26, 1983.

_____ "Young and Wild: James and Picheito." *The Minnedosa Tribune*, June 30, 1983.

_____ "The Conversion of James Tanner." *The Minnedosa Tribune*, July 14, 1983.

_____ "Picheito Tanner's Relationship with Christianity." *The Minnedosa Tribune*, July 21, 1983.

_____ "Sioux Fighter, Chief Picheito Tanner of Portage." *The Minnedosa Tribune*, August 18, 1983.

_____ "The John Tanner Wedding." *The Minnedosa Tribune*, September 1, 1983.

_____ "The Red River Rebellion and the Tanners." *The Minnedosa Tribune*, September 8, 1983.

_____ "Chief Tanner's #1 Son, The Gambler." *The Minnedosa Tribune*, September 29, 1983.

_____ "Chief Gambler Tanner's Brothers." *The Minnedosa Tribune*, October 13, 1983.

_____ "The Tanners of Minnedosa." *The Minnedosa Tribune*, October 13, 1983.

_____ "Problems in the Valley." *The Minnedosa Tribune*, November 3, 1983.

_____ "The Tanners Leave Minnedosa." *The Minnedosa Tribune*, November 17, 1983.

_____ "The Tanners at Prince Albert." *The Minnedosa Tribune*, November 24, 1983.

_____ "The Tanners at Kinosota." *The Minnedosa Tribune*, December 1, 1983.

_____ "The Death of John Tanner and an Era." *The Minnedosa Tribune*, December 15, 1983.

_____ "Picheito, Manitoba's Last Saulteaux-Cree War Chief." *Indian Record*, Vol. 48, No. 2, 1985.

This essay begins a series of articles in the *Indian Record* which are elaborations of the essays cited above printed in the *Minnedosa Tribune*.

_____ "The Gambler: Adjusting to a New Lifestyle." *Indian Record*, Vol. 48, No. 3, 1985.

_____ "South Quill: Feuding with the White Man." *Indian Record*, Vol. 48, No. 4, 1985.

_____ "The Notable Michael Cardinal Family." *Indian Record*, Vol. 49, No. 1, 1986.

_____ "Rev. J. Tanner, Manitoba Pioneer." *Indian Record*, Vol. 49, No. 2, 1986.

_____ "Rev. J. Tanner: A Zealous Missionary." *Indian Record*, Vol. 49, No. 3, 1986.

_____ "Rev. J. Tanner – Zealous Missionary." *Indian Record*, Vol. 49, No. 4, 1986.

New Breed. "Prudent Lapointe's Memoirs." *New Breed*, Spring 1995: 12-15.

Prudent Lapointe, a French Canadian, served as land agent at Willow Bunch, Saskatchewan. His signature is on many Métis homestead (scrip) documents. In his memoirs he recounts his travels with the Métis on buffalo hunts, and the exodus of Métis from the Batoche area after 1885 as they passed through Willow Bunch (Talles des Saules) on their way to sanctuary in Montana.

New Brunswick Association of Metis and Non-Status Indians. *Our People, Our Association and Our Progress to Date*. 1975.

This article is a briefing of the New Association of Métis and Non-Status Indians; it discusses the group's

origins, and why the lobby group was necessary. Unfortunately, this organization perhaps should have taken Métis out of their title since their concerns were those of Non-Status Indians. For instance, the organization lamented that they were forced out of the Mi'kmaq and Malacite Nations.

New, W.H. (Editor). *Native Writers and Canadian Writing*. Vancouver: University of British Columbia Press, 1992.

Newman, Marketta. *Biographical Dictionary of Saskatchewan Artists, Men Artists*. Saskatoon: Fifth House Publishers, 1994.

Newman, Peter C. *Company of Adventurers*. Markham: Penguin Books, 1985.

_____ *Caesars of the Wilderness*. Markham: Penguin Books, 1987.

_____ *Merchant Princes*. Toronto: Penguin Books Limited, 1991.

Nichol, Andrew James. "Self Concept and Perceptions of Skilled Occupations of Selected Adult Métis in Rural Northern Alberta." Ph.D. Thesis, Oregon State University, 1979.

Nichols, John D. "Bibliography of Language in Métis Communities." In Paul L.A.H. Chartrand, Audreen Hourie and W. Yvon Dumont. *The Michif Languages Project: Committee Report*. Winnipeg: Manitoba Métis Federation, 1985: 11-15.

Nicholson, B.A. and Mary Malainey. "Pits, Pots and Pieces of China: Results of the Archaeological Testing of Two Shallow Depressions Near Melita, Manitoba." *Manitoba Archaeological Journal* Vol. 4 (2), 1994: 128-167.

This Middle-Late Woodland campsite dates from the mid 1800s and was probably created by *hivernant* Métis wintering in this valley along Gainsborough Creek.

Nicks, Trudy. "Origins of the Alberta Métis: Land Claims Research Project 1978-1979." Workpaper for the Métis Association of Alberta. Edmonton: Métis Association of Alberta, 1979.

_____ *The Creative Tradition: Indian Handicrafts and Tourist Art*. Edmonton: Provincial Museum of Alberta, 1982.

_____ "Mary Anne's Dilemma: The Ethnohistory

of an Ambivalent Identity." *Canadian Ethnic Studies*, Vol. 17 (2), 1985: 103-114.

_____. "Métis: A Glenbow Museum Exhibition." *Muse*, Vol. III (4), 1986: 52-58.

_____. "Louis Callihoo (Calehue, Kalliou)." *Dictionary of Canadian Biography*, Vol. VII (1836-1850). Toronto: University of Toronto Press, 1988: 137.

Callihoo was an Iroquois fur trader, trapper and hunter in the Lesser Slave Lake area of what is now northwestern Alberta. He apparently married two Métis sisters from the Smoky River families of Freeman. His first wife was Josephite Patenaude and his second was Marie Patenaude; he had two and seven children with them. Among his descendants are Michel Callihoo, a signatory to the adhesion to Treaty Six in 1878, Felix Callihoo, a founder of the Métis Association of Alberta (1932), and John Callihoo, a founder of the Indian Association of Alberta (1939).

Nicks, Trudy and Kenneth Morgan. "Grande Cache: The Indigenous Development of an Alberta Métis Population." In Jacqueline Peterson and Jennifer S.H. Brown (Editors): *The New Peoples: Being and Becoming Métis in North America*. Winnipeg: University of Manitoba Press, 1985: 163-181.

The authors outline the origins, lifestyle and marital alliances of this unique Métis community in the Smoky River region of Alberta. This group was largely ignored and their population numbers underestimated due to their relative isolation. Twentieth century changes such as the development of coal mining, the creation of Jasper National Park and railway development put new pressures on these "landless" people and led to a 1970s political association with the Métis Association of Alberta.

Nihiforuk, Andrew. "A People in Search of Salvation." *Maclean's*, May 20, 1985: 15-16.

Noël, Michel. *Les Métis Amoureux*. Québec: Éditions Le Loup de Gouttière, 1993.

Normand, Josée. *A Profile of the Métis*. Ottawa: Statistics Canada, 1996.

_____. "Language and Culture of the Métis People." *Canadian Social Trends*, No. 43, Winter 1996: 22-26.

Norris, Mary Jane. "Canada's Aboriginal Languages." *Canadian Social Trends*, Winter 1998: 8-16.

As of 1996, all but three of Canada's fifty Aboriginal languages (Cree, Ojibwa and Inuk) faced extinction. The factors that bear upon language retention are discussed in this article. Again the Métis are ignored: thirty-three languages or groups are listed in the statistical table but the Michif language does not appear.

North Dakota State University, Institute for Regional Studies. "Finding Aid for the Vrooman Archive of Turtle Mountain Chippewa Folklife." Fargo, North Dakota: Institute for Regional Studies, North Dakota State University Libraries, 1999.

This collection consists primarily of Vrooman's recorded interviews on cassette tapes and accompanying transcripts with members of the Turtle Mountain Indian Reservation in North Dakota. The interviews deal mainly with Michif music, but other topics such as baskets, dance, woodcarving, storytelling, medicine and the history of the Métis in the upper midwest and Canada are also discussed.

North Slave Métis Alliance. *Can't Live Without Work*. Yellowknife, NWT: North Slave Métis Alliance, 2000.

Northern Justice Society Resource Centre. *A Selected Bibliography of Materials By and About Métis People*. Burnaby, British Columbia: Northern Justice Society, Simon Fraser University, 1981.

Northwest Territories Canadian and French Heritage Centre. *Canadian-American Journal of History and Genealogy for Canadian, French and Métis Study*. St. Paul, Minnesota: Northwest Territories Canadian and French Heritage Centre, 1995.

Norton, Ruth and Mark Fettes. *Taking Back the Talk*. A specialized review on Aboriginal languages and literacy prepared for the Royal Commission on Aboriginal Peoples, July 1993 revised November 1994.

Oakes, Jill and Wanda Wuttunee. "Northern Aboriginal Women in Business." In Jill Oakes and Rick Riewe (Editors): *Issues in the North, Volume II*. Occasional Publication # 41. Calgary: Canadian Circumpolar Institute and the Department of Native Studies, University of Manitoba, 1997: 119-134.

Oberholtzer, Cath. " "Together We Survive": East Cree Material Culture." Ph.D. Thesis, McMaster University, 1994.

_____. "Cree Leggings as a Form of Com-

- munication.” In William Cowan (Editor): *Actes du Vingt-Cinquieme congres des Algonquinistes*. Ottawa: Carleton University, 1994.
- Olesky, Ronald J. “Riel: Patriot of Traitor?” *Canadian Lawyer*, April 1991: 20-21, 24-25.
- _____. “Louis Riel and the Crown Letters.” *Canadian Lawyer*, February 1998: 12-15.
- Olesky, a Winnipeg lawyer, argues that the Manitoba Judge (Wallbridge) who presided over Riel’s treason appeal was in a conflict of interest since he was advising the Canadian Minister of Justice about the Riel case. Furthermore, Olesky demonstrates that Riel’s trial was politically motivated since it was predetermined that Riel would be executed at all costs.
- Oliver, E.H. (Editor) *The Canadian Northwest: Its Early Development and Legislative Records*. 2 Volumes. Ottawa: Secretary of State, Archivist, Government Printing Bureau, 1914.
- Olsen, Karen. “Native Women and the Fur Trade Industry.” *Canadian Woman Studies Journal*, Vol. 10 (2-3), Summer/Fall, 1989.
- Olson, J. and Hugh Kerr. *Peavine-Big Prairie Metis Colony Report*. Edmonton: Alberta Environment, 1975.
- Ontario Métis and Non-Status Indian Association. *Education Proposal by the Ontario Métis and Non-Status Indian Association*. Toronto: Ontario Métis and Non-Status Indian Association, 1985.
- Ontario Métis and Aboriginal Association. *Native Child Care and Its Cultural Components*. Sault Ste. Marie, Ontario: Ontario Métis and Aboriginal Association, 1990.
- Oppen, William. *The Riel Rebellions: A Cartographic History*. Toronto: University of Toronto Press, 1979.
- Orser, Lori L. *Michif: A Problem in Classification*. M.A. Thesis, University of Kansas, 1984.
- Orvis, Brian N. “Joseph Angus Spence 1919-1985: Obituary.” *Indian Record*, Vol. 48 (4), 1985: 6.
- Angus Spence was a founder of the Manitoba Métis Federation in 1968; he was elected as its second president in 1970. He was instrumental in the formation of the Native Council of Canada and was its first secretary-treasurer. Born and raised in Eddystone Manitoba, he married Antoinette Zastre. They had three daughters and four sons. He retired from the vice-presidency of Manitoba Métis Federation’s Winnipeg Region shortly before his death.
- Osgood, C. “The Ethnography of the Great Bear Lake Indians.” *Bulletin of the Canadian Department of Mines*, No. 70. Ottawa: National Museum of Canada, 1931.
- Osgood notes that there was considerable production of art work by the Métis population of the Mackenzie River district. Their unique style of silkwork was found on moccasins, mittens, gloves coats, and other articles of dress.
- Osler, E. B. *The Man Who Had to Hang: Louis Riel*. Toronto: Longmans Green & Company, 1961.
- Osler produced a sympathetic and very readable biography of Riel in this book. He creates dialogue to carry the story. Osler provides references and an index.
- O’Toole, Thomas. “The Grinqua of South Africa and the Métis of Canada and the United States: A Comparative Study of Frontier Peoples of Indigenous and European Ancestry.” In William J. Furdell (Editor): *Proceedings of the University of Great Falls International Conference on the Métis People of Canada and the United States*. Great Falls, Montana: University of Great Falls, 1996: 177-199.
- O’Toole stresses the interconnectedness and practical ubiquity of social and ethnic mixing.
- Ouimet, Adolphe. *La Vérité sur la question métisse au Nord-Ouest. Biographie et récit de Gabriel Dumont*. Montréal: B.A. De Montigny, 1889.
- This text contains the best known account of Gabriel Dumont’s printed memoirs of the 1885 Resistance.
- Ouvrard, Jacques. “Les Métis de l’ouest vivent dans les ghettos.” *Le Magazine Maclean*, May 1961.
- Overvold, Joanne. (Editor) *A Portrayal of Our Métis Heritage*. Yellowknife, Northwest Territories: Métis Association of the Northwest Territories, 1976.
- This book is a product of the Métis Archive Project of the Northwest Territories (NWT). The aim is to make Métis people aware of their rich heritage through a review of the history of the Métis of the NWT and details about individual personalities.

Owens, Brian M. and Alan D. Ridge. (Editors) *The Diaries of Bishop Vital Grandin, 1857-1887: Volume I*. Edmonton: The Historical Society of Alberta, 1989.

Owram, Doug. "Conspiracy and Treason: The Red River from an Expansionist Perspective." *Prairie Forum*, 3 (2), 1978: 157-174.

_____. *Promise of Eden: The Canadian Expansionist Movement and the Idea of the West, 1856-1900*. Toronto: University of Toronto Press, 1980.

This is an important book because it is an intellectual and political history of English-Canadian expansionism, whose advocates desired to incorporate the vast hinterlands of what are now Prairie Canada, British Columbia and the Territorial North into the Province and later the Dominion of Canada. For students of Métis Studies, this book explains the mentality of Upper-Canadian expansionism at this important period in Canada's development. Of course, many Métis people in 1869-70 and 1885 resisted the notions underlaid in this monograph, as did French Canadians and First Peoples. It is important to realize that the events of Red River in 1869-70 did not occur in a vacuum. They occurred because of the proselytizing of Ontario nationalists whom desired the formation of a nation sea to sea – based upon the Upper-Canadian model.

_____. "The Myth of Louis Riel." *Canadian Historical Review*, Vol. 63 (3), 1982: 315-336.

This article is an historiographical essay on those writing about Riel. Louis Riel is the most controversial figure in Canadian history, this much is true. Moreover, he means many different things to different people. For all Métis people he has become a martyr even though he never had the full support of all Métis people while he was alive. French Canadians and their descendants see Riel as a symbol of English Canada's failure to honour the existence of the French-Canadian fact in Western Canada. Others see Riel as an Indigenous prophet, despite his Ultramontanism. Thomas Flanagan and Gilles Martel argue that Riel was a New World prophet. He has also become a symbol of Western-Canadian alienation. Finally, others see him as a visionary who advocated the creation of a just and multicultural Canada. Owram argues that Riel has become all of these things, partially because of historians' interpretations.

_____. "The Myth of Louis Riel." In R. Douglas Francis and Howard Palmer (Editors): *The Prairie West: Historical Readings*. Edmonton: Pica Press, 1985: 163-181.

_____. "The Riel Project History, Myth, and Money." *Transactions of the Royal Society of Canada*, Series 5, Vol. 1, 1986: 207-218.

_____. "Disillusionment: Regional Discontent in the 1880's." In George Melnyk (Editor): *Riel to Reform: A History of Protest in Western Canada*. Saskatoon: Fifth House, 1992: 86-105.

This article is a reprint of a chapter from Owram's monograph *Promise of Eden*. In this excerpt, Owram argues that the Métis narrowly built a successful coalition with non-Aboriginal farmers and the First Nations prior to the 1885 Resistance. Owram maintains that this potential coalition unraveled despite the legitimate grievances which agrarians, Métis and Indians had with the federal government's lackluster administration of the Prairie West.

_____. "Conspiracy and Treason: The Red River Resistance from an Expansionist Perspective." In R. Douglas Francis and Howard Palmer (Editors): *The Prairie West: Historical Readings. 2nd Edition*. Edmonton: University of Alberta Press, 1992: 167-184.

In this essay, Owram looks at the Red River Resistance from the point of view of Ontarian expansionists. He quite correctly indicates that the Red River Resistance was a complicated event and creating a "good" Métis and "bad" Canadian Party paradigm does not allow for a better understanding of this event. For instance, Dr. John Schultz, long believed to be hostile to all Métis people, told his supporters in Ontario that not all Métis had "rebelled" – many remained "loyal." Interestingly, during the early days of the resistance both English and French Canadians felt that the Métis insurgents had little, if any ties to French Canada. It was only after Ontario and Québec saw the Métis cause as an effort to preserve a small element of the French fact in the Prairie West that the resistance became another English-French struggle.

Pacific Métis Federation. "Report to the Royal Commission on Aboriginal Peoples." Brief submitted to the Royal Commission on Aboriginal Peoples." 1993.

Paquette-Lorin, Marie-Claude. *L'Indentité métisse*. These Maîtrise dans le programme des Etudes Supérieures en Droit, Faculté Droit, L'Université d'Ottawa, 1996.

Page, Robert. "Louis Riel and the C.P.R.: An Historical Example of Extinguishment." In *Dene Rights – Supporting Research and Documents*, Vol. 7, Comparative Experience, n.d.

Paget, Amelia M. *The People of the Plains*. Edited by Duncan Campbell Scott. Toronto: William Briggs, 1909.

Painchaud, Robert. "Les Rapports entre les Métis et les Canadiens Français au Manitoba, 1870-1884." In Antoine S. Lussier, and Bruce Sealey (Editors): *The Other Natives: The/Les Métis*. Volume Two – Tome Deux. Winnipeg: Manitoba Métis Federation Press, 1978:53-74.

Palliser, J. *Solitary Rambles and Adventures of a Hunter in the Prairies*. London: J. Murray, 1853.

Palmer, Gwen. "Camperville and Duck Bay Part 1." *Manitoba Pageant*, Vol. 18, (2), 1973: 11-17.

_____. "Camperville and Duck Bay Part 2." *Manitoba Pageant*, Vol. 18 (3), 1973: 6-10.

Palud-Pelletier, Nöelie. *Louis, Fils des Prairies*. Winnipeg: Les Éditions des Plains, 1984.

_____. *Louis: Son of the Prairie*. Winnipeg: Pemmican Publications, 1990.

The Manitoba Métis Federation library has an original copy of the manuscript of this translation of the 1984 book in French. This is a children's storybook of Riel's early years up to the age of fourteen, and it includes Riel's sister Sara and friends. Daily routines of Métis life, buffalo hunting and games are detailed. The Métis are portrayed in a very positive light. Nöelie was honoured with the title "Captain of the Buffalo Hunt" by MMF in 1980. This book contains two maps and eleven illustrations.

Pannabecker, Rachel. "Ribbonwork of the Great Lakes Indians: the Material of Acculturation." Ph. D. Thesis, Ohio State University, 1986.

_____. "Linking Anthropology and History in Textiles and Clothing Research: The Ethnohistorical Method." *Clothing and Textiles Research Journal*, Vol. 8. No. 3, 1990: 14-18.

Pannekoek, Frits. "The Rev. Griffith Owen Corbett and the Red River Civil War of 1869-1870." *Canadian Historical Review*, 57 (2), 1976: 133-149.

_____. "A Probe into the Demographic Structure of Nineteenth Century Red River." In L.H. Thomas (Editor): *Essays on Western History*. Edmonton: University of Alberta Press, 1976.

_____. "Some Comments on the Social Origins of the Riel Protest of 1869." *Historical and Scientific*

Society of Manitoba, Series 3, 34, 1977/78:39-48.

_____. "Alexander Ross." *Dictionary of Canadian Biography*, Vol. VIII (1851-1860). Toronto: University of Toronto Press, 1985: 765-766.

_____. "The Anglican Church and the Disintegration of Red River Society, 1818-1870." In R. Douglas Francis and Howard Palmer (Editors): *The Prairie West: Historical Readings*. Edmonton: Pica Press, 1985: 100-114.

Pannekoek argues that itinerant preachers such as the Reverend William Cockran helped form irreconcilable sectarian divisions among the English and French-speaking Métis in Red River society.

_____. "The Anglican Church and the Disintegration of Red River Society, 1818-1870." In Carl Berger and Ramsay Cook (Editors): *The West and the Nation: Essays in Honour of W.L. Morton*. Toronto: McClelland and Stewart, 1976.

_____. *The Fur Trade and Western Canadian Society, 1670-1870*. Ottawa: Canadian Historical Association, Booklet No. 43, 1987.

Pannekoek, a Manitoba social historian, provides researchers with a useful overview of the 200-year-old fur trade in Western Canada, which abruptly ended in 1870, just as Canada began to take control of the Prairie West and the Territorial North. Much of Pannekoek's analysis centres on an overview of the European or Euro-Canadian proprietors of the fur trade, although the role of Aboriginal participants is mentioned. Pannekoek's thesis is not complex, new or controversial: He argues that the vagaries of the fur trade led to the development of a multiethnic fur trading society, which continues to affect the political, social and economic development of the region's development as a resource hinterland.

_____. "Some Comments on the Social Origins of the Riel Protest of 1869." In Antoine S. Lussier (Editor): *Louis Riel and the Métis: Riel Mini-Conference Papers*. Winnipeg: Pemmican Publications, 1988: 65-75.

The pro-annexation English-speaking faction in Red River splintered off a group that favoured crown colony status for the Métis of the parishes of St. Vital, St. Boniface and St. Norbert were heavily involved in farming and trading with Americans. The majority of the Métis however, were squatters along the Red and Assiniboine Rivers. This group hunted, worked for the Hudson's Bay Company as boatmen and engaged in subsistence agriculture. Wages had declined, mutinies were frequent and the

paramilitary control of the company was on the wane. These boatmen and buffalo hunters provided the muscle for the Métis' resistance to the Canadian take-over. Pannekoek analyses all these factors, plus the Catholic-Protestant split into the mix of his discussion. For a more complete discussion see his book, *A Snug Little Flock*.

_____ "Factions & Feuds at Red River: The Flock Divided." *The Beaver*, Vol. 70 (6), 1991: 29-37.

This article is precursor to Pannekoek's book, *A Snug Little Flock: The Social Origins of the Riel Resistance, 1869-70*. In this article, Pannekoek argues that Protestant ministers such as the Anglican minister the Reverend William Cockran encouraged the English-speaking Métis to identify with the Protestant and English-speaking community rather than the Roman Catholic French-speaking Métis. These sectarian divisions festered for several decades prior to the Red River Resistance of 1869-70, with the end result being a poor response by the English Métis to the French-Métis led Provisional Government.

_____ *A Snug Little Flock: The Social Origins of the Riel Resistance, 1869-1870*. Winnipeg: Watson & Dwyer Pub., 1991.

Pannekoek offers students of Métis Studies a controversial revisionist history. Some scholars such as Gerhard Ens (1996) and the late Irene Spry ("The Métis and Mixed Bloods of Rupert's Land" in *The New Peoples*. Winnipeg: University of Manitoba Press, 1985) argue that Pannekoek's arguments are contrived. In this book and many preceding articles, Pannekoek staunchly maintains that Red River society's faultlines during the 1869-70 Resistance had their roots in the sectarian divisions within the Métis community. Since some Métis were English-speaking and Protestant and the other half were francophone Roman Catholics, and since these linguistic and religious differences roughly corresponded with those who did and did not support the Provisional Government, Pannekoek explains that this irreconcilable division was based on successive sectarian preaching and factionalism, which was endemic to Red River society since missionaries began to arrive in the region in the 1830s and 1840s.

Of course, with all grand theories, there are some factors which render this thesis unworkable. While no scholar would doubt that most English-Métis did not support the Riel-led Provisional Government, most would argue that Riel and his group faced significant opposition from much of the Métis bourgeoisie and from certain francophone Métis families. Interestingly, Pannekoek admits that this significant opposition confounded Riel. (pp.189-204) The late Irene Spry also argued that the development of these two irreconcilable cliques, based on

language and religion, ignored the extensive family ties between the French and English Métis. In addition, many scholars sympathetic to ethnohistorical considerations would be extremely reluctant to use such Eurocentric documentation as missionary letters and journals to represent public opinion within the Red River Métis community. Parishioners, even if they are non-literate, have minds of their own, and likely would have different opinions than their European clerical elites.

Nonetheless, this is an interesting and well-written book. Pannekoek provides readers with a useful elucidation of English-Métis society and the significant pressures, which forced them to assimilate into British-North American society. As well, researchers should be make good use of his extensive historiographical reviews located in the book's introduction and conclusion.

Papen, Robert A. "Un parler français méconnu de l'Ouest canadien: le métis. 'Quand même qu' on parle français, ça veut pas dire qu' on est des Canayens!'" In Pierre-Yves Mocquais, André Lalonde and Bernard Wilhelm (Editeurs): *La langue, la culture et la société des francophones de l'Ouest*. Regina: Institut de recherche du Centre d'Études Bilingues, 1984: 121-136.

_____ "Quelques remarques sur un parler français méconnu de l'Ouest canadien: les Métis." *Revue québécoise de linguistique*, Vol. 14, 1984: 113-139.

_____ "On the Possibility of Linguistic Symbiosis: The Case of Michif." Paper read at *Linguistics at UCSD: The First Twenty Years Colloquium*. San Diego: University of California, 1986.

_____ "Linguistic Variation in the French Component of Métis Grammar." In William Cowan (Editor): *Papers of the Eighteenth Algonquian Conference*. Ottawa: Carleton University, 1987: 247-259.

Papen discusses the high degree of linguistic variation among Michif speakers. He argues that the Michif language should be seen as a continuum with French and Cree at opposite poles. With this paradigm, he would ideally place speakers at various points on this continuum depending on the relative frequency and use of Cree or French grammatical structure. He provides examples of gender assignment, positional rules, conjunctions, and mixed complex sentence structures among disparate Michif dialects.

_____ "Can Two Distinct Grammars Coexist in a Single Language? The Case of Métif." In A.M. Kinloch (Editor): *Papers from the 10th Annual Meeting of the Atlantic Provinces Linguistics Asso-*

- ciation. Fredericton, New Brunswick: University of New Brunswick, 1987.
- _____. "Le Métif: le nec plus ultra des grammaires en contact." *Revue Québécoise de Linguistique Théorique et Appliquées*, Vol. 6, No. 2, 1987: 57-70.
- _____. "Sur quelques processus phonologiques, morphologiques et lexicaux du Métif." In R.M. Babitch et al. *Papers from the 11th Annual Meeting of the Atlantic Provinces Linguistics Association*. Shippagan, Nouveau Brunswick: Université de Moncton, 1988: 107-115.
- _____. "La variation dialectale dans le parler français des Métis del'Ouest canadien." *Francophonies d'Amerique*, Vol. 3, 1993: 25-38.
- Paquette, Jerry. *Aboriginal Self-Government and Education in Canada*. Background Paper Number 10. Kingston, Ontario: Institute of Intergovernmental Relations, Queen's University, 1986.
- Parenteau, Diane. "Battles, Friendships from War Remembered by Métis Vet." *Windspeaker*, 7 (36), November 10, 1989.
- Parker, James. *Emporium of the North: Fort Chipewyan and the Fur Trade to 1835*. Regina: Alberta Culture and Multiculturalism and the Canadian Plains Center, 1987.
- This is very well referenced history of a North West Company, and later Hudson's Bay Company, fur trading post. This is an essential book to better understand how the fur trade actively sought to establish a viable post in this northern hinterland, the area with the largest concentration of fur-bearing animals in North America. Parker also provides researchers with numerous maps, photographs, images and fur-trade pay charts.
- Parkman, Francis. *The Oregon Trail: Sketches of Prairie and Rocky-Mountain Life*. Toronto: George N. Morang & Company, 1900.
- Paterson, Edith. "It Happened Here." Winnipeg: *Winnipeg Free Press*, April 16 1974.
- _____. "Tales of Early Manitoba from the Winnipeg Free Press." Winnipeg: *Winnipeg Free Press*, 1970.
- Patterson, E. Palmer. *The Canadian Indian: A History Since 1500*. Toronto: Collier Macmillan Canada Limited, 1972.
- Patterson, T.W. *Canadian Battles and Massacres*. Langley, British Columbia: Stagecoach Publishing Company Limited, 1977.
- Paul-Martin, Michael J. *She Said Sometimes I Hear Things*. Toronto: 7th Generation Books, 1996
- Pawawlik, T. and H. Grant (Editors). *Oasis of the North*. Lac La Biche Alberta: Golden Jubilee Historical Committee of Lac La Biche, 1975.
- Payment, Diane. *Structural and Settlement History of Batoche Village*. Manuscript Report Number 248. Ottawa: Parks Canada and Department of Indian and Northern Affairs, 1977.
- _____. "Monsieur Batoche." *Saskatchewan History*, Vol. 22, No. 3, 1979: 81-103.
- _____. *Riel Family: Home and Lifestyle at St. Vital, 1860-1910*. Ottawa: Parks Canada, Historical Research Division, 1980.
- _____. *Batoche 1870-1910*. St. Boniface, Manitoba: Les Éditions du Blé, 1983.
- _____. *Batoche, Saskatchewan 1870-1930: Histoire d'une communauté métisse/History of a Métis Community*. Ottawa: Parks Canada Manuscript, 1984.
- _____. "Louis Guiboche (Minissis, Little Pigeon)." *Dictionary of Canadian Biography*, Vol. VIII (1851-1860). Toronto: University of Toronto Press, 1985: 349.
- _____. "The Métis Homeland: Batoche in 1885." *NeWest Review*, Vol. 10 (9), May 1985.
- _____. "Native Society and Economy in Transition at the Forks, 1850-1900." *Canadian Parks Service Microfiche Report No. 383, Part II*. Ottawa: Parks Canada, 1987.
- _____. "Batoche After 1885, A Society in Transition." In F. Laurie Barron and James B. Waldram (Editors): *1885 and After: Native Society in Transition*. Regina: University of Regina, Canadian Plains Research Center, 1986: 173-187.
- In this essay, Payment notes that there was not a large-scale dispersal of the Métis from the Batoche area after 1885. An analysis of 253 homestead declarations from 1885-1925 reveals that the Métis did want their lands. The sons of many who had settled there took up vacant land. Since the Métis river lots were almost always

larger than the 160-acre homestead allotment, they purchased the extra acreage. She also found that during this time period, 63% of the Métis were farming, in spite of the unsuitability of some of the homesteaded land.

_____*The Free People – Otipemisiwak.* Ottawa: National Historic Parks and Sites, Environment Canada, 1990.

Diane Payment is primarily a social historian. However, in this book, she transcends this paradigm by weaving social, economic, and political history together – with the end result being a thorough history of Batoche, Saskatchewan. Payment’s title “The Free People – Otipemisiwak” explicitly implies the book’s theme. Contrary to popular belief, the Métis in this community did not give up their struggle to be independent after 1885. They maintained control of their social, political and economic system, within the larger Canadian framework, for as long as possible. They still resisted the State and the Church, although less militantly or vocally. For instance, they governed their own communities and continued to practice their syncretist religion despite the hostility of the French-Canadian, French and Walloon (French-Belgian) clergy. Moreover, they continued to pursue their land claims with the federal government, (which were mostly unsuccessful). The implicit question, which one asks oneself after reading this book is, was the 1885 Resistance necessary? Payment does not speculate on that question.

Payment should also be consulted in order to understand how the Scrip system failed to provide a land base for the Batoche Métis. Relations between local First Nations bands, the clergy and French Canadians are also explored. However, one can not help but feel that Payment has fused too many French-Canadian cultural attributes on the Batoche Métis. Anybody reading chapter one, “Society and Way of Life” would think that they are reading about Habitant Canadiens in Québec rather than Prairie Métis. Nonetheless, many distinctly Métis adaptations of French-Canadian culture are outlined.

_____*“Maxime Lépine.” Dictionary of Canadian Biography,* Vol. XII (1891-1900). Toronto: University of Toronto Press, 1990: 554-555.

Maxime was the brother of Ambroise-Dydime Lépine, and a brother-in-law of Louis Riel. Both he and his brother were members of Riel’s 1869 Provisional Government. He later moved to St. Louis on the South Saskatchewan River and fought at Batoche. He was sentenced to a seven-year jail term for his part in the Resistance but was released after one year.

_____*“Batoche depuis 1885 – Cent ans d’histoire*

en images.” Dans Gilles Lesage (Editeur): *Riel et les Métis canadiens.* Saint-Boniface, Manitoba: La Société historique de Saint-Boniface, 1990: 3-14.

_____*“Charles Nolin.” Dictionary of Canadian Biography,* Vol. XIII (1901-1910). Toronto: University of Toronto Press, 1994: 770-772.

Charles Nolin (1823-1907) was born at Cavanagh in what is now North Dakota and came to Red River with his family in 1825. He was educated by Bishop Provencher and worked as a fur trader and merchant. He was a member of the Convention of Forty under Riel and elected to the Provincial Legislature as member from Ste. Anne des Chênes. In 1874, he took part in the agitation, which preceded the 1885 Resistance, but parted from Riel and Dumont when it came to the use of arms. Although he was Louis Riel’s cousin, he testified against Riel. The Métis at Batoche viewed him as a “vendus” or sell-out.

_____*“François-Xavier Letendre, dit Batoche.” Dictionary of Canadian Biography,* Vol. XIII (1901-1910). Toronto: University of Toronto Press, 1994: 595-596.

_____*“Her Story: Christine Dumas Pilon.” Buffalo Trails and Tales,* Vol. VII, April 1996: 8.

_____*“‘La vie en rose’? Métis Women at Batoche, 1870 to 1920.” In Christine Miller and Patricia Chuchryk (Editors): Women of the First Nations: Power, Wisdom and Strength.* Winnipeg: University of Manitoba Press, 1996, reprinted 1997: 19-37.

_____*“Sir Joseph Dubuc.” Dictionary of Canadian Biography,* Vol. XIV (1911-1920). Toronto: University of Toronto Press, 1998: 313-314.

_____*“Marie Fisher Gaudet (1841-1914): ‘The Providence of Fort Good Hope’.” Proceedings of the Rupert’s Land Colloquium 2000.* Vancouver, Washington, May 25, 2000.

Peach, A. Kate. “Ethnicity and Ethnic Markers: A Fur Trade Example.” *Manitoba Archaeological Journal,* Vol. 3, 1993: 97-124.

Pearce, W. *Detailed Report upon the Claims to Land and Right to Participate in the North-West Half-Breed Grant by Settlers along the South Saskatchewan and Vicinity West of Range 26, West of 2nd Meridian Being the Settlements Company Known as St. Louis de Langevin, St. Laurent, or Batoche and Duck Lake.* Ottawa: 1886.

Pearce, William. "Causes of the Red River Rebellion, A Personal View." *Alberta Historical Review*, Vol. 16 (4), 1968: 19-26.

Pearl, Stanley. *Louis Riel: A Volatile Legacy*. Toronto: MacLean-Hunter Learning Materials, 1972.

Peel, Bruce. "Pierre Falcon." In *Dictionary of Canadian Biography*, Vol. X (1871-1880). Toronto: University of Toronto Press, 1972: 276-277.

_____. *Early Printing in the Red River Settlement, 1859-1870; and Its Effect on the Riel Rebellion*. Winnipeg: Peguis Publishers, 1974.

"The tempestuous history of *The Nor'Wester* (newspaper) ended with the melting down of the type into lead bullets for Métis guns." Printing and publishing played a major role in the history of the Red River Settlement. Dr. Schultz, who was editor of *The Nor'Wester*, the first newspaper at Red River, was an advocate for Canada's take-over of the territory. During the civil unrest and apprehensions of the populace in 1869-70 printers were oftentimes required to print proclamations with which they disagreed.

Pelletier, Darrell W. *The Alfred Reading Series: Alfred's First Day at School*. Regina: Gabriel Dumont Institute, 1991.

The Alfred Reading Series are children's books that are culturally affirming. They are in English, French, Cree and Michif, and have an audio read-along component, entitled "Come and Read With Us." This book is the first installment in the *Alfred Reading Series* and it deals with an apprehensive Alfred and his first day at school. Like many children, both Aboriginal and non-Aboriginal, Alfred feared going to school. Once Alfred met his teacher, his classmates and discovered his school's toys, goldfish and further learning, he welcomed the opportunity to return to school.

_____. *The Alfred Reading Series: Alfred's Summer*. Regina: Gabriel Dumont Institute, 1991.

A charming little book, which tells how Alfred spent one summer with his grand parents – his *moshom* and *kokum*. In these carefree days of childhood, Alfred would listen to his grandfather tell stories, catch frogs in a nearby creek, and sleep in tent. The author was obviously reminiscing about time spent with his grandparents when he was a child.

_____. *The Alfred Reading Series: The Big Storm*. Regina: Gabriel Dumont Institute, 1991.

In this book, Alfred is frightened by a big storm. Eventually, his father comes in and burns sweet grass, which shows respect to the Creator. Pelletier demonstrates how spiritualism plays a role in the every day life of Aboriginal people. The sweet grass soothes Alfred and he is eventually able to go back to sleep.

_____. *The Alfred Reading Series: Lisa and Sam*. Regina: Gabriel Dumont Institute, 1991.

In this book, Alfred's sister Lisa, a nature lover, collects a small snake, which she calls "Sam". The problem is that Sam does not adapt well to his new environment – a large glass jar. Eventually, Lisa and Alfred's mother convinces the girl to return the snake to nature – where it belongs. This happens at the end of the book. The message for young readers is that we should not harvest wild animals for pets.

_____. *The Alfred Reading Series: The Pow Wow*. Regina: Gabriel Dumont Institute, 1991.

In this edition, Alfred and his cousin Leroy attend a pow wow. Alfred enjoys his time at the pow wow. By reading this book, young readers are given an inside view to Plains First Nations' culture.

Pelletier, Darrell. Michif translation by Chris Blondeau-Perry. *Ah Mischi Mahchikeeshikow: The Big Storm*. Regina: Gabriel Dumont Institute, 1992.

_____. *Ah Neemihchik: The Pow-Wow*. Regina: Gabriel Dumont Institute, 1992.

_____. *Ahlfred Soh Premiere Jour Ta Ye Khol: Alfred's first Day at School*. Regina: Gabriel Dumont Institute, 1992.

_____. *Leesa Aqua Sam: Lisa and Sam*. Regina: Gabriel Dumont Institute, 1992.

_____. *Ahlfred Soh Ahnee: Alfred's Summer*. Regina: Gabriel Dumont Institute, 1992.

The Alfred Reading Series is designed to help improve literacy among pre-school and primary-aged children. This illustrated five book series has accompanying audiotapes and a compact disc in French, English, Michif-Cree and Cree. These are the only children's books in the Michif language. The books tell the story of Alfred, a five-year-old Aboriginal boy, and his sister Lisa. Through their lives the readers gain an understanding of contemporary Métis and Indian culture.

Pelletier, Émile. *Exploitation of Métis Lands*, 2nd Edition.

Winnipeg: Manitoba Métis Federation Press, 1979.

First published in 1975, this book provides an analysis of the land granted to Métis children born prior to July 15, 1870. *The Manitoba Act* provided for 240 acres for each Métis child. An extensive research program is the basis of this analysis. This book will be of special interest to people tracing original owners of certain sections of land surrounding the City of Winnipeg.

_____ *Le Vécu des Métis*. Winnipeg: éditions Bois-Brûlés, 1980.

For anybody interested in the social and economic history of the Red River Métis, this book is a must. Pelletier delineates the traditional economy of the Red River Métis in a simple prose. Highlights from the Métis fur trade, bison hunt, the fishery, maple sugary and wild rice and seneca root are outlined. This book has an English version entitled *A Social History of the Manitoba Métis*. (Winnipeg: Pemmican Publications, revised 1977)

_____ *A Social History of the Manitoba Métis*. Winnipeg: Manitoba Metis Federation Press, 1977.

First published in 1974 and revised in 1977, this book shows how the Métis are entitled to the same rights as other Aboriginal people, having participated in the Native culture by integration into the Aboriginal groups of the Northwest. Métis rights to the land and resource use are explained, including reference to Métis hunting, trapping, fishing, collecting wild rice, seneca root, maple sugar, lime, and salt and minerals.

_____ "The Art of Finger Weaving." *Pemmican Journal*, summer 1982: 28-30.

Pelletier, Joanne. *The Buffalo Hunt*. Regina: Gabriel Dumont Institute, 1985.

This little book contains numerous reproductions of the Upper-Canadian artist Paul Kane's paintings of Métis buffalo hunters, illustrated after his journey to the "Great Nor' West." In addition, Pelletier provides young readers with an overview of the organization of the hunt, and a reproduction of the famous "Law of the Prairie." Other items and persons integral to the Métis buffalo hunt are mentioned, including the burgeoning pemmican trade, and the most famous Métis buffalo hunter of them all, Gabriel Dumont.

_____ *The Skirmish at Seven Oaks*. Regina: Gabriel Dumont Institute, 1985.

This book was one of the first attempts to analyze this integral, but misunderstood, event in Canadian his-

tory from a Métis perspective. It has much in common with D. Bruce Sealey's *Cuthbert Grant and the Métis* (Agincourt: The Book Society of Canada, 1976) – another curriculum resource focusing on the same events. Unfortunately, because this event happened so long ago, the author only used secondary sources as the basis of her research.

_____ *Gabriel Dumont*. Regina: Gabriel Dumont Institute, 1985.

Gabriel Dumont – the general of the Métis forces during the 1885 Resistance – has not been a subject of scholarly study to the same extent as Louis Riel. While the body of literature and other resources on Dumont are scant compared to Riel, there is, however, a fairly significant body of work relating to Dumont. Included in this brief little biography, is virtually every known photograph of Dumont.

_____ *The Northwest Resistance of 1885*. Regina: Gabriel Dumont Institute, 1985.

This book, the largest in Pelletier's series, is perhaps the most thorough overview of the 1885 Resistance available for young readers. It is well organized and addresses all the major developments. Perhaps a bit more could have been said of the impact of the 1885 Resistance upon Métis identity. In the conclusion of this book, which is really the conclusion to this series, Pelletier engaged in one editorial comment. "It has often been said that when Riel died on the gallows, the Métis Nation died with him. However, such is not the case. Recently, new leaders have emerged and the people are once again speaking out demanding their inherent rights as one of the founding peoples of Canada. Although the Métis lost the resistance battles of 1885, the cause was not lost" (p.36). Obviously, with the solemnity and even excitement of 1985 Centenary of Riel's execution, Pelletier could not resist linking Riel to the then current struggle of the Métis leadership for self-government.

_____ *Red River Insurgence 1869-1870*. Regina: Gabriel Dumont Institute, 1985.

This is one of the first books on the subject not to include "Rebellion" in the title. While most history books traditionally portrayed the Red River Resistance as a Métis' "victory", Pelletier actually describes it more as a defeat because of the Wolseley Expedition and the terror and repression that followed in its wake led to the first Métis Diaspora. It was also a tragic event because some Métis, including Norbert Parisien and Elzéar Goulet, were murdered; however, in Canada's national conscious-

ness only Thomas Scott's execution has resonated in the historical memory.

_____. *Louis Riel*. Regina: Gabriel Dumont Institute, 1985.

One of numerous accounts relating to martyred Métis leader Louis Riel; this book is a thorough but brief overview of this controversial man's life. This book also contains a myriad of photographs of Riel, his family and his contemporaries. Pelletier presents the facts of Riel's life and avoids editorializing – something which is difficult considering Riel's controversial legacy. On page 17 she briefly discusses Riel's messianism without indicating why she felt he chose 'David' as a new name.

_____. "Factors Contributing to Graduation Rates of Indian and Métis High School Students." Saskatoon: M.Ed. Thesis, University of Saskatchewan, 1993.

Penney, D.W. "Floral Decoration and Culture Change: An Historical Interpretation of Motivation." *American Indian Culture and Research Journal*, Vol. 15 (1), 1991: 53-77.

Pennier, Henry George, Herbert L. McDonald (Editor). *Chiefly Indian: The Warm and Witty Story of a British Columbia Half Breed Logger*. Vancouver: Graydonald Graphics, 1972.

Pentland, David H. "French Loanwords in Cree." *Kansas Working Papers in Linguistics*, Vol. 7, 1982: 105-117.

Pentland examines the history of loanwords (partially and completely assimilated) in the Cree language, and also provides an analysis of the Michif use of two phonological systems (French and Cree). Interestingly, these phonological systems have little interaction. He concludes that not all loanwords derive from the same dialect of French, he distinguishes three varieties that appear to be chronologically different and correlates these with three types of Cree dialects.

_____. "Métchif and Bungee: Languages of the Fur Trade." Paper presented in the series *Voices of Rupert's Land: Public Lectures on Language and Culture in Early Manitoba*. Winnipeg: March 9, 1985.

Perrault, Jeanne. "In Search of Cheryl Raintree, and Her Mother." In Beatrice Culleton Mosioner (Edited by Cheryl Suzack), *In Search of April Raintree: Critical Edition*. Winnipeg: Portage and Main Press,

1999: 261-272.

Perrault, Jeanne and Sylvia Vance (Editors). *Writing the Circle: Native Women of Western Canada*. Norman, Oklahoma: University of Oklahoma Press, 1993.

Perron, Marie-Louise. "L'Origins des Canards Gris: Conte Folklorique Métis Et/Ou Étude en Sociologie Populaire." *Saskatchewan History*, 40 (3), 1987: 99-108.

Perron provides an analysis of the Métis folktale "The Origin of the Grey Ducks." She demonstrates how both Indian and French-Canadian oral and literary traditions contributed to this Métis legend.

Peske, Mary. *The French of the French-Cree (Michif) Language*. M.A. Thesis, Grand Forks, North Dakota: University of North Dakota, 1981.

This thesis focuses on the French portion of the Michif French-Cree language and its historical origins. To determine origins, semantic and phonological features that distinguish French Cree French from standard French were presented and compared with modern French of France and of Canada, archaic French dialects of the 16th to 18th centuries, and a few other North American French dialects. The author concludes that Michif-Cree French originated in the 16th and 17th century popular French speech of northwest and central France. Although it does not resemble any particular dialect of those times the *Ile de France* dialect appears to have influenced it more than the other archaic dialects. Last, Michif Cree French has some unique features that can be attributed to Canadian French and to Cree and English influences operating on the language as it evolved.

Petch, Virginia. *The Lagimodière Homestead Site D1 Lg-2a: Archaeological Investigation, Final Report*. Winnipeg: Northern Light Heritage Services, 1999.

Peters, Evelyn J. *Aboriginal Self-Government in Canada: A Bibliography 1986*. Kingston, Ontario: Institute of Intergovernmental Relations, Queen's University, 1986.

_____. *Aboriginal Self Government in Canada: A Bibliography 1987-1990*. Kingston, Ontario: Institute of Intergovernmental Relations, Queen's University, 1991.

_____. "Self-Government for Aboriginal People in Urban Areas: A Literature Review and Suggestions for Research." *Canadian Journal of Native Studies*, XII, (1), 1992: 51-74.

_____. (Editor). *Aboriginal Self-Government in Urban Areas: Proceedings of a Workshop May 25 and 26, 1994*. Kingston, Ontario: Institute of Intergovernmental Relations, Queen's University, 1994.

This book is a welcome addition to an under-studied and debated topic. The first part of the book examines urban Native demography, organizations and models of self-government. The last half of the book contains short political and philosophical presentations on the issue of urban self-government from a variety of government officials, academics and Aboriginal leaders.

Peters, Evelyn, Mark Rosenberg and Greg Halseth. *The Ontario Métis: Characteristics and Identity*. Winnipeg: Institute of Urban Studies, University of Winnipeg, 1991.

_____. "The Ontario Métis: Some Aspects of a Métis Identity." *Canadian Ethnic Studies*, 23 (1), 1991: 71-84.

This study is based on data gathered from a questionnaire survey of the Métis people in Ontario. It reviews socio-economic characteristics, identity and attitudes toward their cultural heritage, Canadian society and government policies.

Peterson, Jacqueline. "Prelude to Red River: A Social Portrait of the Great Lakes Métis." *Ethnohistory* 25, 1978: 41-67.

_____. *The People In Between: Indian-White Marriage and the Genesis of a Métis Society and Culture in the Great Lakes Region, 1680-1830*. Ph.D. Thesis, Chicago: University of Chicago, 1980.

_____. "Ethnogenesis: Settlement and Growth of a New People in the Great Lakes Region, 1702-1815." Paper presented to *Conference on the Métis in North America*. Chicago: 1981.

_____. "Honouring Our Mothers: Intergenerational Female Métis Networks and the Transmission of Métis Culture in the Great Lakes Region." Paper presented at the *Conference on the History of Women*. St. Paul, Minnesota: College of St. Catherine, 1981.

_____. "Ethnogenesis: The Settlement and Growth of a 'New People' in the Great Lakes Region, 1702-1815." *American Indian Culture and Research Journal*, Vol. 6 (2), 1982: 23-64.

_____. "The Founders of Green Bay: A Marriage of Indian and White." *Voyageur*, Vol. 1 Spring 1984: 19-26.

_____. "Many Roads to Red River: Métis Genesis in the Great Lakes Region, 1680-1815." In J. Peterson and J.S.H. Brown. (Editors): *The New Peoples: Being and Becoming Métis in North America*. Winnipeg, Manitoba, 1985: 37-71.

Peterson demonstrates that the founders of the communities of Detroit, Michilimackinac, Chicago and Green Bay were bi-racial traders, voyageurs, small business operators and cultural brokers. This social cohesion existed around the Great Lakes long before the events at Red River during the Pemmican Wars and North West Company - Hudson's Bay Company competition, and thus predates prairie-based Métis nationalism and political consciousness.

_____. "Women Dreaming: The Religiopsychology of Indian White Marriages and the Rise of a Métis Culture." In Lillian Schlissel, Vicki L. Ruiz and Janice Monk (Editors): *Western Women; Their Land, Their Lives*. Albuquerque: University of New Mexico Press, 1988: 49-68.

_____. "Gathering at the River: The Métis Peopling of the Northern Plains." In Virginia L. Heindenreich (Editor): *The Fur Trade in North Dakota*. Bismarck, North Dakota: State Historical Society of North Dakota, 1990: 50-53.

Peterson, Jacqueline, and Jennifer S.H. Brown (Editors). *The New Peoples: Being and Becoming Métis in North America*. Winnipeg: University of Manitoba Press, 1985.

The co-editors were also the co-organizers of the first international conference on the Métis in North America held September 1991 at the Newberry Library, Chicago. The conference was sponsored by the Newberry Library Center for the History of the American Indian and the National Endowment for the Humanities. Nuances to this ethnic formulation at Red River as well as other regions of North America such as the Mackenzie Valley, the Great Lakes, Montana and North Dakota are "rediscovered" in this most useful volume.

This book really started interest in the "other" Métis. For far too long, scholars had exclusively analyzed the emergence of the Red River Métis at the expense of other mixed-heritage groups strewn throughout the continent (or hemisphere). In 1981, this disparate group of scholars and the Métis communities, which they studied, had an epiphany: the Métis phenomenon was not just limited to

Rupert's Land. And, while there was not an immediate corpus of works delineating the experiences of "other" Métis groups following the conclusion of the New Peoples Forum, the influence for the long-term is obvious. Indeed, pick up any book or article about some little-known Métis group and *The New Peoples* will be in the notes.

All told, this monograph contains twelve essays, an introduction, a forward and an afterward, and it is structured in four parts. Part I contains essays relating to Métis Origins, Part II discusses the diverse nature of Métis communities, Part III centres around questions of identity and various Diaspora's and Part IV highlights Métis cultural life. Some of the more useful essays in this volume include: Olive Dickason's "'One Nation' in the Northeast to 'New Nation' in the Northwest: A look at the Emergence of the Métis," pp. 19-36; Jacqueline Peterson's "Many Roads to Red River: Métis Genesis in the Great Lakes Region, 1680-1815," pp. 37-72; Irene Spry's "The Métis and Mixed Bloods of Rupert's Land before 1870," pp. 95-118, that the Country Born and the Métis were essentially the same community, despite differences in religion and language; and Verne Dusenberry's "Waiting for a Day that Never Comes: The Dispossessed Métis of Montana," pp. 119-136. With recent advancements in scholarship in this field, a new New People's Forum will likely occur sometime in the near future.

Petrone, Penny. *Native Literature in Canada: From Oral Tradition to the Present*. Toronto: Oxford University Press, 1990.

Pettifer, Carolyn. "Métis Child and Family Services." In *The Path to Healing: Report of the National Round Table on Aboriginal Health and Social Issues*, Royal Commission on Aboriginal Peoples. Ottawa: Canadian Communications Group, 1993.

Pettipas, Katherine (Editor). *The Diary of the Reverend Henry Budd, 1870-1875*. Winnipeg: Manitoba Record Society, Vol. IV, 1974.

_____. *Severing the Ties That Bind: Government Repression of Indigenous Religious Ceremonies on the Prairies*. Winnipeg: University of Manitoba Press, 1994.

This is a very useful book for Native Studies and Canadian History students. In this monograph, Pettipas effortlessly analyses the attempt by the Canadian state to eradicate Aboriginal spiritualism after Confederation and up until the Second World War. The key transition period — "Independence to wardship," after the Prairie treaties were signed — inaugurated a period of cultural policies meant to undermine Aboriginal spiritualism and emphasize Christianity.

Pettipas, Leo. *Other Peoples' Heritage: A Cross-Cultural Approach to Museum Interpretation*. Winnipeg: Association of Manitoba Museums, 1994.

Métis' origins, Métis' lifeways and the buffalo hunt are specifically covered in this guide. The book also covers the history of the development of Manitoba, common misperceptions, historical stereotypes and biases. It is also a useful guide for the lay-volunteer and museum worker since it contains many suggestions regarding the communication of Aboriginal history based on museum-held artifacts.

Phillipot, Rev. Arstide, OMI. "Mission du Lac Ste. Anne, Première Mission du Nord-Ouest, 1847-1848." Parishes, Lac Ste. Anne, Box 1, Item 7. Oblates of Mary Immaculate Archives. Edmonton: Provincial Archives of Alberta.

Phillips, Ruth B. "Shades of Difference: The Art of Bob Boyer." In *Constructing Cultural Identity*. Edmonton: Edmonton Art Gallery, 1991.

_____. "The Art of Bob Boyer: An Essay." In *Constructing Cultural Identity: Jin-me Yoon, Bob Boyer, Liz Magor*. Edmonton: Edmonton Art Gallery, 1991.

_____. *Trading Identities: The Souvenir in Native North American Art from the Northeast, 1700-1900*. Montreal and Kingston: McGill-Queen's University Press, 1998.

While this lavishly illustrated book does not discuss Métis material culture, it is useful for Métis researchers because it discusses the rise of the Aboriginal souvenir production in the broad sweep of history. The origins of the bright floral beadwork designs, indicative of Métis and other Aboriginal beadwork, are discussed at great length. Also, the author describes the creators of these artifacts — Aboriginal artisans producing for non-Aboriginal customers. Phillips argues that Aboriginal artisans were very shrewd when choosing motifs popular with Euro-North Americans.

Pinay, Donna. "Danial Pelletier: A Veteran of the Two World Wars." *New Breed*, June 1978: 2-3.

Pitsula, Jim. "The Thatcher Government in Saskatchewan and Treaty Indians, 1964-1971: The Quiet Revolution." *Saskatchewan History*, Vol. 48 (1), Spring 1996: 3-17.

Pitsula is a University of Regina social historian, who has recently developed an interest in Saskatchewan's Indian and Métis people. Pitsula chose an interesting phrase to include in his title "The Quiet Revolution." Of course, in Québec, Liberal and Union Nationale governments were plunging that province in a new nation-building exercise whereby the Québécois would end their colonization and economic backwardness and become "maîtres chez eux." Pitsula's title would almost seem to suggest that the Ross Thatcher's government was undergoing a far-reaching policy towards making the province's Indian and Métis people "Masters in their own houses." In Québec, the Quiet Revolution was about using the Québec government to empower French Canadians; it was an act of self-government. As Pitsula himself argues, Thatcher's Indian and Métis policy was integrationist, even if he tried to ensure that the province's Aboriginal population would be economically self-sufficient. Thatcher never supported the idea that the province's Indian and Métis community should both preserve their identities and control their economic and social destiny – things which the Quiet Revolution did for French Québécois.

"The Thatcher Government in Saskatchewan and the Revival of Métis Nationalism, 1964-71." *Great Plains Quarterly*, Vol. 17 (3-4) 1997: 213-236.

Pitsula, provides many insights into Métis politics and the founding of the modern political association. This article is a very simple read. However, he could have done better to inform readers as to why there were two Métis political organizations in Saskatchewan at this time. Also, Pitsula did not stir up anything controversial in this essay. For instance, Premier Ross Thatcher's paternalism towards Aboriginal people is almost praised. "Ross" never understood Native people, but he found them jobs et cetera. In the end, he did little to alleviate the poverty and social displacement of the Métis people.

Plaice, Evelyn. "Leemos! Perceptions of Ethnic Identity among Settlers in North West River, Labrador." *Ethnic and Racial Studies*, Vol. 12 (1), 1989: 115-137.

P.M. Associates, for the Manitoba Métis Federation. *Development of a Métis Economic Development Institution*. Winnipeg: Manitoba Métis Federation, 1991.

Pocklington, Thomas C. *The Government and Politics of the Alberta Métis Settlements*. Regina: Canadian Plains Research Center, University of Regina, 1991.

The eight Métis Settlements in Alberta, with a collective land base of 1.25 million acres, represent the only collective Métis land base in Canada. This monograph focuses on settlement governance and politics. The study is based on data derived from interviews with Métis politicians, their constituents as well as government officials. This book should be read in conjunction with Catherine Bell's *Alberta's Métis Settlements Legislation* (1994).

Podeworney, Carol. "Bob Boyer." In Roger Matuz (Editor): *Native North American Artists*. Toronto: St. James Press, 1998: 89-91.

Podeworney gives a brief biography and overview of the work of Bob Boyer, a Métis painter and installation artist from Saskatoon.

"Edward Poitras." In Roger Matuz (Editor): *Native North American Artists*. Toronto: St. James Press, 1998: 459-460.

Podeworney provides a biography and listing of the works of Métis sculptor and installation artist Edward Poitras.

Poelzer, Irene A. "Métis Women and the Economy of Northern Saskatchewan." *Socialist Studies*, Vol. 5, 196-216.

In this article, Poelzer presents a method of examining the effects of the wage economy on the lives of Métis women in northern Saskatchewan. She interviewed Métis women in seven northern communities to gather information about their life situations. Women who were engaged in wage employment, those doing volunteer work and those who were unemployed and on welfare were interviewed. Even volunteer work was shown to be connected to capitalist structures and those who were unemployed became part of a powerless surplus population. She concludes that the women lack knowledge about the effects and purported neutrality of corporate capitalism but are also unaware of their own structural position within the economy. In her view they must internalize a perspective. They cannot change their lives, despite becoming conscious of intolerable inequities, and trying to find solutions to their inequitable situation from within.

Poelzer, Dolores T. and Irene A. Poelzer. "Resident Métis Women's Perceptions of Their Local Social Reality in Seven Northern Saskatchewan Communities." Saskatoon: College of Education, University of Saskatchewan, 1982.

A descriptive report submitted to the Saskatchewan Native Women's Association and to the women who were

interviewed in the original field research.

_____. *In Our Own Words: Northern Saskatchewan Métis Women Speak Out*. Saskatoon: One Sky, 1986.

Point, Leona. *Métis People of Quesnel: People of Mixed Heritage Living in the North Cariboo of British Columbia*. Quesnel, British Columbia: Quesnel Tillicum Society, 1994.

This book was produced and written by the Métis Curriculum Committee of the Quesnel Tillicum Society for use in its local schools. It begins with a discussion of history and identity then continues with chapters on seasonal themes. It is illustrated with pen and ink drawings.

Poirier, Jeanne (Editor). *Survival Through Cultural Understanding: From Conversations With the Elders of the Cree, Algonkian and Métis Nations of North Western Quebec and Temiskaming*. Val d'Or, Québec: Laurentian Alliance of Métis and Non-Status Indians, 1978.

Poirier, Thelma. *The Bead Pot*. Winnipeg: Pemmican Publications, 1993

Métis children's writer, Thelma Poirier, tells the story of young Toniya Wakanwin who spends her days watching her great grandmother take beads from her pot and stitch them onto moccasins. When her great grandmother dies she inherits both the Bead Pot and the old woman's role. Métis illustrator, Nona Foster, provides the pictures for this book and has done additional cover art for Pemmican Publications.

_____. *Rock Creek*. Regina: Coteau Books, 1998.

_____. (Editor): *Wood Mountain Uplands: From the Big Muddy to the Frenchman River*. Wood Mountain, Saskatchewan: The Wood Mountain Historical Society, 2000:

Poitras, Jane Ash and Rick Rivet. *Osopkaikawak*. Paris: Services culturels de l'Ambassade du Canada, 1999.

This book discusses an exhibition by Cree-Métis artist Jane Ash Poitras and Dené Métis artist Rick Rivet in Paris. Themes of colonization, dispossession and resistance are common in the works of both artists.

Poitras, Lisa Michelle. "Coming Full Circle: A History of Twentieth Century Métis Political Organizations in Saskatchewan." B.A. (Honours) paper, Regina: University of Regina, 1992.

Poitras-Young, Laverne. "Métis Urban Entrepreneur." In Royal Commission on Aboriginal Peoples, *Sharing the Harvest: The Road to Self-Reliance. Report of the National Roundtable on Aboriginal Economic Development and Resources*. 1993.

Polanchic, Darlene. "Trading on the Assiniboine." *Folklore: Saskatchewan's Yesterdays Personified*, Spring 1995: 5-7.

This article is a brief history of the North West Company fur trade posts in and around the Assiniboine River in present-day southeastern Saskatchewan.

Pollard, Juliet. "A Most Remarkable Phenomenon – Growing Up Métis: Fur Traders' Children in the Pacific Northwest." In J. Donald Wilson Editor, *An Imperfect Past: Education and Society in Canadian History*. Vancouver: Centre for the Study of Curriculum and Instruction, 1984.

_____. "Fur Trade Children: The Making of Métis in the Pacific Northwest." Ph.D. Thesis, Vancouver: University of British Columbia, 1990.

Pomedli, Michael M. "Métis and Surveying: Tensions Regarding Place." In William Cowan (Editor): *Papers of the Twenty-Fifth Algonquian Conference*. Ottawa: Carleton University, 1994: 373-382.

Pomerleau, Jeanne. *Les coureurs des bois. La traite des fourrures avec les Amérindiens*. Sainte-Foy, Québec: Éditions J.-C. Dupont, 1996.

Pompana, Yvonne. *Urban Perspectives, Cultural Identity Project, Cultural Identity Case Study: A Métis Woman*. Winnipeg: Royal Commission on Aboriginal Peoples, Research Division, August 31, 1993.

_____. *Urban Perspectives, Cultural Identity Project, Cultural Identity Case Study: A Métis Man*. Winnipeg: Royal Commission on Aboriginal Peoples, Research Division, August 31, 1993.

Posey, Darrell A. "Origin, Development and Maintenance of a Louisiana Mixed-Blood Community: The Ethnohistory of the Freejacks of the First Ward Settlement." *Ethnohistory*, Vol. 26 (2), Spring 1979: 177-192.

In the Louisiana bayou, there was a historic mixed-heritage community consisting of Native-Americans, Afro-Americans, Cajuns and other whites. Known as "Freejacks," this mixed heritage group has had great

difficulty in maintaining an identity.

Potter, S.J. and S. Clubb. "The Happy Inhabitants of Batoche." *The Western Producer*. June 18, 1962: 19-22.

Potyondi, Barry. "The Paramilitary Role of Fort Ellice." Winnipeg: Manitoba Historic Resources Branch, 1975.

_____. *In Palliser's Triangle: Living in the Grasslands, 1850-1930*. Saskatoon: Purich Publishing, 1995.

Préfontaine, Darren R. "Review Article: Loyal till Death: Indians and the North-West Rebellion." (B. Stonechild and B. Waiser). *Prairie Forum*, Vol. 23 (2), 1998: 275-278.

Darren R. Préfontaine is a Researcher and Curriculum Developer for the Gabriel Dumont Institute. He has taught Native Studies for the University of Regina/Saskatchewan Indian Federated College.

_____. "Book Reviews: The Red River Rebellion" (J.M. Bumstead). *Prairie Forum*, Vol. 23 (2), 198: 279-281.

_____. "The Métis and the Study of Canadian History." *New Breed Magazine*, June 1999: 37-38.

In this brief historiographical essay, Préfontaine discusses the concept of "what is history" and how Canadian historians have viewed Métis history.

_____. "Book Review: Fur Trade Wars: The Founding of Western Canada" (J.M. Bumstead). *New Breed Magazine*, August/September 1999: 24-25.

_____. "Debate Reopens Over Riel's Place in History." *Eagle Feather News*, Vol. 2 (9), 1999: 8.

Préfontaine, René. "Le parler Métis." Dans Antoine S. Lussier, and Bruce Sealey (Editors): *The Other Natives: The/Les Métis*. Vol. III. – Tome Troisième. Winnipeg: Manitoba Métis Federation Press, 1980: 162-166, 190-192.

Premier's Council in Support of Alberta Families. "Forum on Indian and Métis Families." Edmonton: Government of Alberta, November 4, 1991.

At this forum, fifty-seven delegates from Indian and Métis communities across Alberta gathered to participate in a collaborative exercise to identify issues of concern to

families. Issues such as recognition of Indian and Métis values and traditions, and emphasis on preventive services are major topics.

Pritchard, Barbara E. "Case Study: Bob Boyer The Artist, Métis Painting, Photography, Drawing, Printmaking." Winnipeg: M.A. Thesis, University of Manitoba, 1998.

Pritchard explores the artistic imagery and personal history of Bob Boyer from 1971 to the present. Her research examines his visual artistic connection of contemporary and traditional cultural imagery. She recommends further exploration of Native People's symbols used beyond their traditional heritage.

Pritchett, John Perry. *The Red River Valley. 1811-1849: A Regional Study*. Toronto: Ryerson Press, 1942.

Procyk, C. R. (Editor). *1885 & After: Prairie Fire*. Special edition *Prairie Fire: A Magazine of Canadian Writing*, Vol. VI (4), 1985.

Métis writer, C.R. Procyk edited this special edition which commemorates the Centennial of the 1885 Métis Resistance and the death of Louis Riel. The volume contains six essays, a series of poems and excerpts from three plays, all dealing with events and persons who fought at Batoche. Eight paintings of Batoche by Armand Paquette appear in this volume, full colour reproductions of "The Métis Rifle Pits" and "Middleton's Feint" are on the front and back covers. These works are from the more than two dozen paintings by Paquette that are on display at the Parks Canada Batoche Historic Site.

Proulx-Turner, Sharron. "What the Auntys Say." In Greg Young-Ing (Editor): *En'owkin Journal of First North American Peoples: Gatherings, Beyond Victimization: Forging a Path to Celebration*, Vol. IX, 1999: 43.

Pruden, Hal. *The Prudens of Pehonanik: A Fur Trade Family*. Winnipeg: Harold John Pruden and The Bicentennial Pruden Family Reunion Committee, 1990.

John Peter Pruden arrived at York Factory in 1791 as a thirteen-year-old Hudson's Bay Company apprentice. He and his Cree wife, Nancy had William, their first child in 1804. This book traces the history of their Métis family up to the early 1900s

Prud'homme, L.A. "Jean-Louis Légaré." *Le Manitoba*, le 27 octobre et le 17 novembre 1881.

_____ “Jean-Baptiste Charbonneau.” *Le Manitoba*, le 29 décembre 1881; le 5 janvier et le 2 février 1882.

_____ “Jean-Baptiste Bruce: Voyage dans les régions polaires à la recherche de Sir Franklin.” *Le Manitoba*, le 21 février 1884.

_____ “Souvenir militaires.” *Revue canadienne*, XXIII, 1887: 136-145.

_____ “Urbain Delorme, chef des prairies.” *Revue canadienne*, XXIII, 1887: 270-279.

_____ “Certificat compromettant.” *Revue canadienne*, XXXI, 1895: 211-212.

_____ “L’élément français au nord-ouest, voyageurs canadiens-français et métis, 1763-1870.” *Revue canadienne*, XLVII, 1904: 115-141; 312-319; 380-402.

_____ “Le Bison.” *Revue canadienne*, LI, 1906: 229-259.

_____ “Deux oubliés de l’histoire: Jean-Baptiste Bruce et Jean-Louis Légaré.” *Mémoires de la Société royale du Canada*, VIII, 1914: 357-380.

_____ “Notes sur le Conseil d’Assiniboia et les Terres de Rupert.” *Mémoires de la Société royale du Canada*, XI, 3^e sér., 1^{ère}, 1917: 137-145.

_____ “L’engagement des Sept-Chênes.” *Mémoires de la Société royale du Canada*, XII, 3^e sér., 1^{ère}, 1918: 165-188.

_____ “André Nault.” *Mémoires de la Société Royale du Canada*, Vol. 22, 1928: 99-111.

_____ “François Beaulieu, patriarche des Métis français.” *Mémoires de la Société royale du Canada*, XXVIII, 3^e sér., 1^{ère}, 1934: 45-52.

_____ “La Famille Goulet.” *Mémoires de la Société royale du Canada*, XXIX, 3^e sér., 1935: 23-41.

_____ “Notes historiques sur les Métis du nord-Ouest.” In A.S. Lussier and D. Bruce Sealey (Editors): *The Other Natives: The/Les Métis*. Volume One – Tome Premier (1700-1885). Winnipeg: Manitoba Métis Federation Press, 1980: 87-114.

Publié par L’Union Nationale Métisse St-Joseph en 1921 dans *Riel et la Naissance du Manitoba*, pp. 29-51.

Puchniak, Stanley A. “Riel’s Red River Government: A Legitimate Government 1869-70.” Ottawa: M. A. Thesis, University of Ottawa, 1931.

Purich, Donald. *Our Land: Native Rights in Canada*. Toronto: James Lorimer & Co., 1986.

_____ *The Métis*. Toronto: James Lorimer & Co., 1988.

Donald Purich is a Saskatchewan-based scholar and publisher with an interest in legal and Aboriginal issues. His precursor to this book was *Our Land: Native Rights in Canada*. (Toronto: James Lorimer and Company Publishers, 1986).

This book is a useful introduction to the history of Western Canada’s Métis people. It has been assigned to introductory Native Studies courses because of its straightforward and uncomplicated narrative. Purich also builds a new paradigm for how he feels Métis self-government could be achieved by 2005. Unfortunately, his optimistic scenarios for a possible future self-governing system for Saskatchewan’s Métis people have yet to be fulfilled. Moreover, Purich projected a little bit of the present into the past by arguing that the Métis have always constituted a “distinct” society, and therefore deserve to have their desire for self-government and a land base entrenched in the Constitution. While this is undoubtedly true, the use of Meech Lake semantics dooms any specified form of special status for any minority nation in Canada for failure, given English-speaking Canada’s embrace of an individual rights bearing discourse.

Despite these minor problems, the book remains of great value in that it does not deviate from the narrative of the history of the Métis Nation: the birth of the Métis Nation, its early battles, the creation of Manitoba, the 1885 Uprising, the failure of the government to honour its promises to the Métis people, the creation of the Alberta Métis Settlements, and the revival of Métis political and cultural life during and after the 1960s, and current efforts towards achieving Métis self-government.

Putt, Neal. *A Preliminary Analysis of Historic Settlement Patterns at Batoche National Historic Park, Saskatchewan*. Manuscript Report No. 394. Ottawa: Parks Canada, 1977.

R.M. of Ellice Centennial Book Committee. *Ellice 1883-1983: R.M. of Ellice – Mitatatomitano Askiy Thokan*. St. Lazare, Manitoba: R.M. of Ellice Centennial Book Committee, 1983.

RPM Planning Associates. *HIV/AIDS Preventive Care and*

Support Services for Métis People in Alberta. Edmonton: Alberta Health, 1995.

Racette, Calvin. *Métis Development and the Canadian West*, 2nd edition. *Book 1: Contrasting Worlds*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1985.

Calvin attended the Saskatchewan Urban and Northern Teacher Education Program in the early 1980s. He has worked in the Gabriel Dumont Institutes (GDI) Curriculum Department, was vice-principal at Bert Fox High School in Fort Qu'Appelle, Saskatchewan and returned to GDI as Assistant Director in 1998, in 2000 he was made Executive Director.

This book is the first edition of the *Métis Development in the Canadian West Series*. It highlights the rise of the Métis people in the early fur trade until their 1870s dispersal from the Red River district to all points beyond. The great strength of this series is its generous inclusion of illustrations, maps, photographs and primary documents. Young readers are effortlessly transformed to the past because of the inclusion of this supporting material.

_____. *Métis Development and the Canadian West*, 2nd edition. *Book 2: Changing Times*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1985.

This brief volume discusses the various governing structures which were in place in what is now the Prairie West from the 1821 amalgamation of the Hudson's Bay Company and the North West Company until 1875, and the end of self-governance for the Métis living along the Saskatchewan River Valley. In particular, Racette provides the reader with an overview of the Council of Assiniboia, the Métis-led Free Trade movement, the famous "Laws of the Prairie," the extinguishment of the Métis' Indigenous claims through the Scrip system, the North-West Council and the Laws of St. Laurent. Racette argues that prior to the arrival of the North West Mounted Police to the Prairies in 1873, the Métis people of the Plains had a legal system in place which was undermined because Euro-Canadian law was needed for the ever increasing number of non-Aboriginal settlers.

_____. *Métis Development and the Canadian West*, 2nd edition. *Book 3: Petitioning for Rights*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1985.

This is perhaps the most important edition of this series because it contains numerous petitions sent out by the Métis to the federal government or to the Governor General. These numerous petitions – there were about sev-

enty-seven in all – demonstrated that the Métis people tried to settle their many grievances with the Canadian State through peaceful means. Only after it became apparent that the federal government was not interested in a peaceful solution, did some Métis see no recourse but to take up arms in 1885.

_____. *Métis Development and the Canadian West*, 2nd edition. *Book 4: Conflicting Plans*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1985.

In this booklet, Racette analyses how the Métis people and the federal government had different strategies for "nation-building". During the 1880s, the Métis wanted to maintain their independence and self-governing systems, and the federal government wanted to see the fruition of its fledgling National Policy.

_____. *Métis Development and the Canadian West*, 2nd edition. *Book 5: Ending an Era*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1985.

The final installment in this series delineates the cataclysmic events of 1885 and the Resistance's immediate aftermath upon the Métis people. An alternate title for this tome could have been "Defeat and Dispersal" for this was what occurred. In this volume, Racette weaves the events of the First Nations and Métis resistances together.

_____. *Flags of the Métis*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1987.

This is a useful monograph because it is the only known analysis of Métis flags. Heraldry usually has not been of interest to North America's Aboriginal peoples; however, the Métis have been a rare exception. Racette amply demonstrates – through recorded historical documents and oral tradition – that the Métis have had a long tradition of making patriotic banners. This book has numerous illustrations of flags – which are very beneficial. If any thing, these illustrations demonstrate that the Métis have always been quite eclectic. For instance, Métis flags have contained Roman Catholic iconography, crucifixes, fleur de lys, Irish shamrocks and harps, Union Jacks, buffaloes, calls to liberty, buffalo hunters and the famous infinity symbol. Interestingly, no identifiable symbol of First Nation's heritage appears on any of the Métis people's traditional flags.

Racette, Sherry Farrell. *The Flower Beadwork People: People, Places and Stories of the Métis*. Regina: Gabriel Dumont Institute of Native Studies and Ap-

plied Research, 1991.

This is a wonderful introduction to Métis history for primary readers. It is a social history containing twenty-eight vibrantly illustrated images. This book allows children to easily comprehend how Métis people lived in the 1800s. Like other books printed about Aboriginal people until recently, this book mentions "Indians" and not the more contemporary and politically correct "First Nations" in its text. Any future editions will likely make these semantic changes.

More recently, Sherry has provided illustrations for the children's book, *Wisahkecahk Flies to the Moon* (written by Freda Ahenakew, Winnipeg: Pemmican Publishers, 1999).

"The Continuing Problematic of Métis Inclusion in Museum Representation." *Proceedings of the Annual Meeting of the American Society for Ethnohistory*. Mashantucket, Connecticut: October 20-23, 1999.

"The Problemization of Métis Identity: Theoretical/Historical Questions and Personal Reflections." *Proceedings of the Rupert's Land Colloquium 2000*. Vancouver, Washington, May 25, 2000.

Racette, Sherry Farrell, Calvin Racette and Joanne Pelletier. *The Metis: Two Worlds Meet*. Teachers Guide. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1986.

This booklet is a teachers' guide for the thirty-six study prints of *The Métis: Two Worlds Meet Series*, portray various aspects of Metis' lifestyle. The activities in this guide are most useful for grade nine students.

Rae, George Ramsay. "The Settlement of the Great Slave Lake Frontier, Northwest Territories, Canada: From the Eighteenth to the Twentieth Century." Ph.D. Thesis, Ann Arbor, Michigan: University of Michigan, Ann Arbor, 1963.

Racine, Darrell G. "The Lord Strathcona Collection: An Analysis of a Collection at the British Museum." Thesis submitted for Master of Philosophy in Social Anthropology, Faculty of Archaeology and Anthropology, University of Cambridge, 1996.

Métis educator and playwright Darrell Racine teaches in the Native Studies Department at Brandon University. His plays have been performed at the Winnipeg Fringe Festival.

Lord Strathcona (Donald A. Smith) was Chief

Commissioner of the Hudson's Bay Company at the time Manitoba entered Confederation. He later rose to be Governor of the Company. This collection of artifacts are the remnants of purchases Lord Strathcona ordered through his Hudson's Bay contacts, for sale at the Imperial Coronation Bazaar in London in 1902. Of Métis interest is the discussion of Athapaskan-Métis and Cree-Métis items found in the collection.

Rambout, Thomas D. "The Hudson Bay Half-Breeds and Louis Riel's Rebellions." *Political Science Quarterly*, Vol. 2, 1887: 135-167.

Ramsey, Jarold. "Ti-Jean and the Seven Headed Dragon: Instances of Native American Assimilation of European Folklore." In T. King, C. Calver and H. Hoy (Editors): *The Native in Literature: Canadian and Contemporary Perspectives*. Oakville, Ontario: ECW Press, 1987: 206-224.

Randall, Walter H. "Genthon the Fiddler." *The Beaver*, Outfit 275, 1945: 11-13.

Rawson Academy of Aquatic Science and Indian and Northern Affairs Canada. "Patterns and Trends in the Domestic Fishery in and Near the Mackenzie River Watershed: A Synthesis of a Survey of Fish Users in Dene and Métis Communities." Ottawa: Indian and Northern Affairs Canada, Northern Affairs Program, 1990.

Ray, Arthur J. "Reflections on Fur Trade Social History and Métis History in Canada." *American Indian Culture and Research Journal*, Vol. 6, 1982: 91-107.

Indians in the Fur Trade: Their Role as Hunters, Trappers and Middlemen in the Lands Southwest of Hudson Bay, 1660-1870. Toronto: University of Toronto Press, 1991.

(Editor). "Native Images: Aboriginal British Columbia in the Late 19th Century." *Native Studies Review*, 11, (1), 1996: 131-137.

Rea, J.E. "The Hudson's Bay Company and the Northwest Rebellion." *The Beaver*. Vol. 313, no. 1, 1982: 43-57.

Read Saskatoon. *Stories from Khokom: Sharing Our Values-Teaching Our Young*. Read Saskatoon and Saskatoon Community Clinic, 1995.

In early 1994, READ Saskatoon and the Saskatoon Community Clinic formed a partnership for the publication of these autobiographical stories. First Nation and

Métis grandmothers talk about the value they give to reading, education, recording history, teaching traditions, and caring for others. Their stories are written in English, Cree and Cree Syllabics.

Reade, John. "The Half-Breed." *Transactions of the Royal Society of Canada*, Section 2, 1885.

Ready, W.B. "Early Red River Schools." *The Beaver*, Dec. 1947: 34-37.

Reardon, Michael James. *George Anthony Belcourt, Pioneer Catholic Missionary of the Northwest, 1803-1874*. St. Paul, Minnesota: North Central Publishing Co., 1955.

Redbird, Duke. *We are Metis: A Metis Perspective on the Evolution of an Indigenous People*. M.A. Thesis. Toronto: York University, 1978.

_____. *We are Métis: A Métis View of the Development of a Native Canadian People*. Willowdale, Ontario: Ontario Métis and Non-Status Indian Association, 1980.

Métis artist, filmmaker, poet and political activist, Duke Redbird is a former Vice-President of the Native Council of Canada and a former President of the Ontario Métis Association. For a biographical update see Joe Fisher (1999). Martin F. Dunn wrote a biography of Redbird in 1971.

This book traces, from a Métis point of view, the early genesis of the Métis people in Canada to the development of a modern Métis consciousness. Redbird points out that Métis people have been misrepresented in history due to a Eurocentric perception of history. Redbird examines the Métis peoples' role in the development of Métis identity, culture and lifestyle, the nature of the 1869-70 and 1885 Resistances, the speculation in Métis lands, the roots of Métis rights and the implications of modern Métis political organizations. Redbird states that there were many factors that gave the Métis their sense of identity. Louis Riel's leadership was another factor which further developed Métis national consciousness. Today he credits modern Native organizations as creating a sense of cohesion for Métis people. He presents a call for Métis people to claim back their identity and challenges other people in modern society to recognize the Métis as a distinct group.

_____. *Loveshine and Redwine*. Cutler, Ontario: Woodland Studios Publishing, 1981.

_____. "My Moccasins Have Not Walked." In Freda Ahenakew, Brenda Gardipy, and Barbara Lafond

(Editors): *Native Voices*. Toronto: McGraw-Hill Ryerson Ltd., 1993: 81.

_____. "I Am a Canadian," and excerpt from "We Are Métis." In Daniel D. Moses and Terry Goldie (Editors): *An Anthology of Canadian Native Literature in English*, Second Edition. Edon Mills, Ontario: Oxford University Press, 1998: 120-128.

Rees, Ronald. *Land of Earth and Sky: Landscape Painting of Western Canada*. Saskatoon: Western Producer Prairie Books, 1984.

Landscape painting in Western Canada has been a popular area of study for generations. In this monograph, Ronald Rees analyses the development of this motif from Paul Kane, Peter Rindisbacher and Henri Julien – all of whom painted the interaction of Aboriginal peoples with the Prairie landscape prior to the homestead era – until the art of William Kurelek and Alan Sapp and others in the early 1980s. For Métis researchers the first three chapters, "Art Before the Settlement" are most useful. In addition, an appendix contains many of these paintings in full colour.

Remis, Leonard. "James Ross 1835-71: The Life and Times of an English-Speaking Halfbreed in the Old Red River Settlement." M.A. Thesis, Winnipeg: University of Manitoba, 1964.

Alexander Ross (1783-1856), upon retirement from the fur trade brought his Indian wife and children to Red River just after the amalgamation of the North West Company and the Hudson's Bay Company. He was an historian and administrative functionary in the settlement. His son James (1835-1871) took over many of his roles. This family, prominent in the settlement for over fifty years, can be considered to be representative of the English-Protestant mixed-blood elite of Red River.

James Ross was a graduate of the University of Toronto, was publisher of the first western newspaper, *The Nor'Wester* and also worked for two Upper-Canadian papers, the *Globe* and the *Hamilton Spectator*. Ross was a supporter of Riel's Provisional government, but declined the nomination to be delegate from St. John's Parish. He did accept appointment as the Chief Justice of Assiniboia.

This thesis covers Ross's newspaper and political career, his relationship with Riel and the fact that his allegiance was torn between the Old Settlers of Red River and his sympathies which lay with the Indians and Half-Breeds. He died of tuberculosis on September 20, 1871. His death and the exile of Riel deprived Red River of its two most dynamic political leaders.

Remple, David. C. and Laurence Anderson. *Annette's People: The Métis*. Edmonton: Plains Publishing Inc., 1987.

In this book the fictional character – Annette, discovers her Métis heritage. Henceforth, she begins to research Métis history and culture in Alberta. The book contains numerous photos and drawings. It is written for elementary school students.

Renaud, Father André. "Indian and Métis and Possible Development as Ethnic Groups." *Third Annual Short Course on Northern Community Development*. Saskatoon: University of Saskatchewan, 1961.

"Report of William H. Coombs on Half-Breed Kansa Lands." *Senate Executive Document 58*, 37th Congress, 2d Session, Letter to Secretary of the Interior.

Rhéaume, Gilles. "Louis Riel et la solidarité française et Amérique." Dans Gilles Lesage (Editeur), *Riel et les Métis canadiens*. Saint-Boniface, Manitoba: La Société historique de Saint-Boniface, 1990: 57-58.

Rhodes, Richard. "French Cree: A Case of Borrowing." In William Cowan (Editor): *Actes du Huitième Congrès des Algonquinistes*. Ottawa: Carleton University, 1977: 6-25.

This paper, based on a mainly syntactic and morpho-syntactic sketch of Michif, argues that Michif is a dialect of Plains Cree, which happens to borrow heavily from Cree. The reader should note that Rhodes retracts this view in his 1985 paper. Rhodes notes that Michif-Cree is spoken alongside the *joual* dialect of Canadian French. He examines the internal structure of verbs, the animacy agreement of verb stems and demonstratives, conjunct verbs, equative clauses, postpositions, possessives, adjectives, and quantifiers.

_____ "Métchif – A Second Look." In William Cowan (Editor): *Actes du Dix-Septième Congrès des Algonquinistes*. Ottawa: Carleton University, 1985: 287-296.

The author revisits his 1977 claim that Michif is a dialect of Cree. He presents phonological evidence, and argues that Michif is in fact not simply a dialect of Cree, but rather that it is a mixed language, with Cree as a substrate, and French as the superstrate. The author then discusses the origins of Michif and provides an overview of the thoughts of some of the scholars working in the field, except a most important omission – Peter Bakker.

_____ "Les conte Métif - Métif Myths." In William Cowan (Editor): *Papers of the Eighteenth Algonquian Conference*. Ottawa: Carleton University, 1987.

Rich, E. E. "The Fur Traders: Their Diet and Drugs." *The Beaver*, summer 1976: 43-53.

Richard, Mary (Chair). *Native Women and Economic Development: Task Force Report*. Ottawa: Government of Canada, Native Economic Advisory Board, January 1985.

Mary Richard, a well-known Métis leader from Camperville Manitoba, is the past-president of the Aboriginal Council of Winnipeg.

Richard, Ron, David Chartrand and Denise Thomas. "MMF Justice Committee Presentation to the Aboriginal Justice Inquiry." In S.W. Corrigan and L.J. Barkwell (Editors): *The Struggle for Recognition: Canadian Justice and the Métis Nation*. Winnipeg: Pemmican Publishers Inc., 1991: 151-181.

Ron Richard is a former mayor of Camperville, Manitoba and was Senior Vice-President of MMF. He chaired the Justice Committee at the time of MMF's presentation to the Aboriginal Justice Inquiry. He later served as Executive Director of MMF.

_____ "MMF Justice Committee Recommendations to the Aboriginal Justice Inquiry." In S.W. Corrigan and L.J. Barkwell (Editors): *The Struggle for Recognition: Canadian Justice and the Métis Nation*. Winnipeg: Pemmican Publishers Inc., 1991: 183-194.

Richards, David. *The Lady at Batoche*. Saskatoon: Thisledown Press, 1999.

This book uses the historical events of the Métis resistance at Batoche in 1885 as the backdrop for the story of three young people caught in the conflict.

Richardson, Dawn. *Smoke*. Moonbeam, Ontario: Penumbra Press, 1985.

The story of a Métis boy and his family who coexist in the wilderness with a wolf.

Richtik, J.M. "Historical Geography of the Interlake Area of Manitoba from 1871-1921." M.A. Thesis, Winnipeg: University of Manitoba, 1974.

Riel, Louis. *l'Amnestie: Mémoire sur les causes des troubles du Nord-Ouest et sur les négociations qui*

ont amené leur règlement amiable. Montréal: Imprimerie du Nouveau Monde, 1874.

_____. *Poésies: religieuses et politiques*. Montréal: Imprimerie de L'etendard, 1886.

_____. "Dernier mémoire de Louis Riel." Dans A. Ouimet and B.A.T. de Montigny, *Riel: la vérité sur la question métisse*. Montréal: Deschez, 1889.

_____. *Poésies: religieuses et politiques*. Saint-Boniface, Manitoba: Les Éditions des Plaines, 1979.

Écrits de Riel, fondateur du Manitoba, datant de son exil au Montana, en 1879. Riel dénonce ceux qu'il tient responsable du soulèvement des Métis à la Rivière-Rouge.

_____. "Riel à M. Pierre Lavallée, Summer, 1883, "Le Manitoba," 18 June, 1885." *Native Studies Review*, Vol. 1 (1), 1984: 89-91.

_____. *The Collected Writings/Les Écrits complets*. Edited by G.F.G. Stanley, Thomas Flanagan and Claude Rocan. 5 volumes. Edmonton: University of Alberta Press, 1985.

_____. *Selected Poetry of Louis Riel*. Paul Savoie (Editor). Toronto: Exile Editions Limited, 1993.

For those researchers with a limited knowledge of French, this is a useful volume. Savoie provides readers with a bilingual version of Riel's poetry. While this volume is not as complete as *Volume 4: The Collected Writings of Louis Riel* (Glen Campbell [Editor], Edmonton: University of Alberta Press, 1985), it is still a useful tome. Some of the more interesting poems in this collection include: "Je suis Métisse/ Métis Girl" (pp.42-45); "O Québec" (pp. 46-49); "Le peuple Métis-Canadien-Français/The French-Canadian Métis" (pp. 110-123). Upon reading these poems, few would doubt Louis Riel's dual Métis/French-Canadian heritage.

Rivard, Ron. "The Métis and the Social Sciences." *Native Studies Review*, Vol. 3, No. 2, 1987: 1-6.

Rinaldo, Peter M. *Marrying the Natives: Love and Interracial Marriage*. Briancraft Manor, New York: Dorpete Press, 1996.

Chapter Two of this book provides Métis researchers with useful information about the extent of Native-American intermarriage with black and white Americans.

Ritchot, Mgr. Noël-Joseph. Texte transcrit par Alfred Fortier. "Les événements de 1869 à la Rivière-Rouge." *Bulletin de la Société historique de Saint-Boniface*, Automne 1998: 3-8.

This is a brief summation of Mgr. Ritchot's interpretation of the formation of the 1869 Red River Provisional Government. Parts of the text are missing and the transcriber obviously had a difficult job reading the priest's handwriting.

Roach, Tom. "Fort Timiskaming." *The Beaver*, Spring 1981: 50-58.

This article discusses the activities of one of the largest fur trade posts in Canada. Today Timiskaming is one of the largest Métis communities in Québec.

Roberts, A.C. "The Surveys in the Red River Settlement in 1869." *The Canadian Surveyor*, 24, 1970: 238-248.

Roberts, Kathryn. "Maggie Hodgson." *Native Woman Digest*, Section 2, 1995: 1-2.

Robertson, Heather. "On the Road to Nowhere." *Saturday Night*, 85 (8), 1970: 17-22.

_____. "The Forks Manitoba: Shaking the Spirit of Louis Riel." *Equinox*, 62, March/April, 1992: 83-102.

Robertson, Paul M. "The Power of the Land: Identity, Ethnicity, and Class Among the Oglala Lakota." Ph. D. Thesis. The Graduate School of the Union Institute, 1995.

Robinson, Elizabeth. "Suppressed," "Rodeo Man," and "A Wink for Celia." In Jeanne Perrault and Sylvia Vance (Editors): *Writing the Circle: Native Women of Western Canada*. Norman, Oklahoma: University of Oklahoma Press, 1993: 237-262.

Robinson, H.M. *The Great Fur Land: Sketches of Life in the Hudson's Bay Territory*. New York: G.P. Putnam's Sons, 1879.

Of particular Métis interest is Robinson's sketch of a fall Metis buffalo hunt in Chapter VII, pp.135-167.

Robitaille, Marie-Paule. "La mise en valeur de l'objet dans l'exposition (L'objet Riel)." Dans Gilles Lesage (Editeur), *Riel et les Métis canadiens*. Saint-Boniface, Manitoba: La Société historique de Saint-

- Boniface, 1990: 15-34.
- Robles, Alexandra. "In a Class of Their Own: A Study of Treaty Ten Metis Scrip Speculators, Northern Saskatchewan, 1906-1912." Edmonton: University of Alberta, School of Native Studies, 2000.
- Rocan, Claude. "The Louis Riel Project." *Canadian Journal of Native Education*, 10, 1982: 25-28.
- _____. "Changing Canadian Perceptions of Louis Riel's Significance." Ph.D. Thesis, Toronto: York University, 1984.
- Rock, Robert Lawrence. *The Missing Bell of Batoche*. Prince Albert, Saskatchewan: Bob Rock Productions, 1994.
- _____. *Buffalo-Hump and Tea: The Métis of Petite Ville Circa 1870*. Prince Albert, Saskatchewan: Bob Rock Productions, 1995.
- Rodney, William. *Kootenai Brown: His Life and Times, 1839-1916*. Sydney, British Columbia: Gray's Publishing, 1969.
- This book is a brief biography of Kootenai Brown, an Irish-born fur-trader and whisky salesman, who intermarried into Canada's First Nations' populations.
- Rodriguez, Richard. "Mixed Blood. Columbus's Legacy: A World Made Mestizo." *Harpers Magazine* No. 283, November 1991: 47-56.
- In this essay, the Mexican-American writer, Richard Rodriguez comes to terms with his Mestizo heritage, an inner struggle which is not unlike the so-called "Half-breed Dilemma" – a popular motif in Métis writing. Rodriguez argues that Mexicans pay a much stronger homage to their Indian heritage than to their Castilian, and that Mexico is subconsciously a mixed nation. The article includes three paintings which celebrate miscegenation by the 18th-century Mexican Mestizo painter, Miguel Cabrera.
- Rodwell, Lloyd W. "Land Claims in the Prince Albert Settlement." *Saskatchewan History*, Vol. 19, No. 1, 1969: 1-33.
- Roe, Frank Gilbert. "The Extermination of the Buffalo in Western Canada." *Canadian Historical Review*, XV, 1934: 1-23.
- _____. "The Red River Hunt." *Transactions of the Royal Society of Canada*. Third Series, Vol. 29, Sec II, 1935: 171-218.
- Roe identifies two reasons for this annual event: what he terms a legitimate need for food and clothing; and what he considers the systematic destruction of the buffalo for the sale of robes and hides.
- _____. *The North American Buffalo: A Critical Study of the Species in Its Wild State*. Toronto: University of Toronto Press (reprint), 1972.
- This is the most exhaustive and well-researched work done on the bison of North America: a fascinating piece of work.
- Rogers, J.A. "Lac du Brochet." *The Beaver*, Outfit 275, 1945: 11-13.
- Rogers, K. "Historic Cemetery Site In Dispute." Bismark, North Dakota: *Bismark Tribune*, 1997.
- Roman, Trish Fox. *Voices Under One Sky: Contemporary Native Literature*. Scarborough, Ontario: Nelson Canada, 1994.
- This anthology of stories, poems and memoirs contains contributions from Métis writers, Maria Campbell, Jordan Wheeler and Lee Maracle.
- Ronaghan, N.E. Allen. "The Archibald Administration of Manitoba." Ph.D. Thesis, Winnipeg: University of Manitoba, 1986.
- _____. "The Confrontation at Rivière Aux Ilets de Bois." *Prairie Forum*, 14 (1), 1-7.
- _____. "John Bruce." *Dictionary of Canadian Biography*, Vol. XII (1891-1900). Toronto: University of Toronto Press, 1990: 131-133.
- John Bruce, a Métis carpenter, was president of the Provisional Government of Red River in 1869. Born in 1837, his parents were Pierre Bruce and Marguerite Desrosiers. He was appointed a judge and magistrate by Archibald the first Lieutenant Governor. After appearing as a witness against Ambroise Lépine in his trial for the murder of Thomas Scott he and his family moved to Leroy, in what is now North Dakota.
- Ronda, James P. *Lewis and Clark Among the Indians*. Lincoln: University of Nebraska Press, 1984.
- _____. *Astoria and Empire*. Lincoln: University of Nebraska Press, 1990.

- _____ "The Education of an Empire Builder, John Jacob Astor and the World of the Columbia." *Columbia, The Magazine of Northwest History*, Fall, 1997.
- Rondeau, Rev. Clovis and Rev. Adrien Chabot. *History of Willow Bunch, Saskatchewan 1870-1970*. Two volumes. Translated by Sr. Simone LeGal, Mrs. Albert Saas, Mrs. Marcel Durand, Ms. Yvette Boutin, Henri O'Reilly, Philippe Mondor Jr. and Soeur Gabrielle-Madeleine. Winnipeg: Canadian Publishers Ltd, 1970.
- This community profile is extremely racist and Eurocentric. The Métis are derided throughout the book. The town of Willow Bunch has recently produced a two-volume history of Willow Bunch in which the Métis people themselves have written their own family histories. This entry can be found under Willow Bunch Historical Society.
- Rose, Wendy. "The Great Pretenders: Further Reflections on White Shamanism." In M. Annette Jaimes (Editor): *The State of Native America: Genocide, Colonization and Resistance*. Boston: South End Press, 1992: 403-421.
- Rosen, Nicole. "Non-Stratification in Michif." Toronto: University of Toronto, Department of Linguistics, 2000.
- Rosen argues that when we look at the Michif language synchronically, lexical patterns which were thought to pattern differently with respect to source language, are actually found to be merging to look more and more alike. This paper significantly advances our understanding of Michif, particularly as to its modern day usage. Michif is actually more unique than as previously described.
- Rosenstock, J. and Dennis Adair. *Riel*. Markham, Ontario: Paperjacks, 1979.
- Ross, Alexander. *The Red River Settlement: Its Rise, Progress, and Present State*. London: Smith Elder & Co., 1856. Reprinted, Minneapolis: Ross and Haines Inc., 1957. Reprinted, Edmonton: Hurtig, 1972.
- _____ "Hudson Bay Company versus Sayer." In Donald Swainson (Editor): *Historical Essays on the Prairie Provinces*. Toronto: McClelland and Stewart Limited, 1970: 18-27.
- Alexander Ross, a nineteenth century English Métis, was a newspaperman and a shrewd observer of Red River society. This excerpt from his 1856 history of the Red River community – *The Red River Settlement: Its Rise, Progress and Present State* – is a very useful primary document because Ross provides readers with his interpretation of the famous Guillaume Sayer trial in 1849, which resulted in a victory for the Métis and French-Canadian free traders. Ross asserts that the French Canadians were the first to shout "*Le commerce est libre...Vive la liberte!*" once it was clear that no penalty was to be imposed by the court after the-guilty verdict was delivered (p. 21). In addition, Ross provides readers with the first written reference to the Michif language: "...that the French Canadians and half-breeds form the majority of the population, and, to a man, speak nothing but a jargon of French and Indian" (Ibid.).
- Ross, Harold. "A Glimpse of 1885." *Saskatchewan History*, 20, 1964: 24-29.
- Ross, Ian. *FareWel*. Winnipeg: Scirocco Drama, 1997.
- This book won the Governor General's Award. Métis playwright, Ian Ross, has written several Fringe Festival Plays and *Heart of a Distant Tribe*, which was played at the Aboriginal Centre in Winnipeg (1997). Ross was raised in the Manitoba communities of Kinostota and Fairford before his family moved to Winnipeg.
- _____ *Joe from Winnipeg*. Winnipeg: Shillingford Publishing, 1998.
- This book originally appeared as a radio play on CBC Winnipeg, then ran on CBC Television.
- Rossignol, M. "The Religion of the Saskatchewan and Western Manitoba Cree." *Primitive Man*, Vol. 11, 1939: 67-71.
- In 1911, Father Marius Rossignol arrived at Ile-à-la-Crosse Saskatchewan to be pastor for the local mission.
- Rossignol School. *Cree-Michif Dictionary*. Ile-à-la-Crosse Saskatchewan: Rossignol School, Ile-à-la-Crosse School Division #112, 1995.
- Roux, Jean-Louis. *Bois-brûlés. Reportage épique sur Louis Riel*. Montréal: Éditions du Jour, 1968.
- Rowand, Evelyn. "The Rebellion at Lac la Biche." *Alberta Historical Review*, Vol. 21 (3), 1973: 102-111.
- The events of the 1885 Resistance at Lac la Biche are described with a portrayal of two of the community's prominent Métis residents, Harrison Young and Peter Erasmus.

Roy, R.H. "Rifleman Forin in the Riel Rebellion." *Saskatchewan History*, 21, 1968: 100-111.

Roy, Wendy. "Métis Songs." *Western People*. (Supplement to the Western Producer), Issue No. 285, April 1985: 3.

Royal Commission on Aboriginal People. "Canada's Fiduciary Obligation to Aboriginal Peoples in the Context of Accession to Sovereignty by Québec." In the Report of the Royal Commission on Aboriginal Peoples, *Vol., I: International Dimensions*. Ottawa: Royal Commission of Aboriginal Peoples, 1995.

For Métis researchers, the definitions of such terms as "Self-determination," "Cultural Integrity," "Lands and Resources," "Social Welfare and Development" and "Self-government" are useful. (pp. 31-40).

_____. "Métis Perspectives." In *Royal Commission on Aboriginal Peoples Report, Volume 4: Perspectives and Realities*. Ottawa: Canada Communication Group Publishing, 1996: 199-386.

_____. "Arts and Heritage – Language." In the Report of the Royal Commission on Aboriginal Peoples, *Vol., 3, Gathering Strength*. Ottawa: Ministry of Supply and Services, 1996: 602-615.

_____. *Bridging the Cultural Divide: A Report on Aboriginal People and Criminal Justice in Canada*. Ottawa: Ministry of Supply and Services, 1996

Roy-Sole, Monique. "Keeping the Métis Faith Alive: St. Laurent, Manitoba, is a Focus of Métis History and Pride." *Canadian Geographic*. March/April 1995: 36-48.

Rubinstein, Ruth. *Dress Codes: Meanings and Messages in American Culture*. Boulder: Westview Press, 1995.

Rubinstein, Sarah, P. "A Day in the Life of Adele Guerin." *The Quarterly of the Minnesota Historical Society*. Vol. 56, No. 4, Winter 1998-99: 198-99.

This essay is a brief biography of a Métis or a French-Canadian woman, who lived between the 1820s and 1914.

Ruest, Agnes M. *A Pictorial History of the Metis and Non-Status Indians of Saskatchewan*. Prince Albert Saskatchewan: Saskatchewan Human Rights Commission; Association of Métis and Non-Status Indians of Saskatchewan, 1976.

Ruiz, Debbie (Editor). *Reflections, Yesterday and Today*. Winnipeg: Manitoba Metis Federation Press, 1978.

This book contains a set of interviews conducted by Violet Boulanger, Anne Graham, Christine Ross and Dale Whitford during the summer of 1978. It provides the personal views and experiences of a cross-section of Métis and other Natives.

Rumily, Robert. *La Compagnie du Nord Ouest: Un épopée Montréalaise*. tomes I et II. Montréal:Fides, 1980.

This monograph is a romantic history of a grand Montréal enterprise, the North West Company (NWC). While the Scots "beaver aristocracy" and the Métis and First Nations fur-trade employees are mentioned in Rumily's narrative, the true heroes of his story are the French-Canadian voyageurs, the largest component of the NWC. Despite his over-emphasis of the French-Canadian component of the NWC, this monograph is still the most comprehensive history of the long-gone fur trade giant.

Rumily himself is an interesting character worthy of study. A French exile and friend of Québec's most controversial prime minister, Maurice Duplessis, he was an active apologist for the collaborationist Vichy regime in France and was protected and nurtured by Québec's conservative intelligentsia after the conclusion of the Second World War. He wrote many popular histories on French-Canadian history.

Runnells, Rory. "Three Plays on Dumont." *Prairie Fire*, Vol. VI, No. 4, 1985: 39-70.

Ryerson, S. "Riel Versus Anglo-Canadian Imperialism." *Canadian Dimension*. Vol. 7 (1 & 2), 1971: 7-8.

Sager, David. "The Rose Collection of Moccasins in the Canadian Museum of Civilization: Transitional Woodlands/Grassland Footwear." *Canadian Journal of Native Studies*, Vol. 14 (2), 1994: 273-304.

The attribution of material culture artifacts to particular Native groups has always been problematic. Sager provides extensive analysis of the provenance of this moccasin collection. He concludes that "this footwear was made by one or more Saulteaux or Saulteaux/Métis craftworkers from the Gordon or Muscowekan Reserves (in Saskatchewan) ... I suggest they represent one example of a marginal groups reaction to the increasing popularity of Plains style garments which was then underway, and that a local interpretation of the old Manitoba slipper was utilized for this purpose, even if only for the purposes of sale." (pg. 360) For comparison, Sager reviews sepa-

rate-sole moccasins from the Bata Shoe Museum in Toronto. Several have the asymmetrical floral beadwork design similar to the popular silk embroidery theme encountered on Métis and Cree slippers from northern Lake Winnipeg (1890). Of particular Métis interest is a photograph (pg. 291) of moccasins which were family heirlooms of Ambroise Lépins descendants.

Sahtu Dene and Métis Comprehensive Land Claim Agreement Implementation Committee. *Annual Report of the Sahtu Dene and Métis Comprehensive Land Claim Agreement Implementation Committee*. Ottawa: Indian and Native Affairs Canada, 1996.

Said, Edward. "Secular Interpretations, the Geographical Element and the Methodology of Imperialism." In Gyan Prakash (Editor): *After Colonialism: Imperial Histories and Postcolonial Displacements*. Princeton: Princeton University Press, 1995.

Saint Aubin, Bernard. *Louis Riel: un destin tragique*. Montréal: Les éditions la presse limitée, 1985.

This book was written in 1985, and employs the martyred people thesis. However, Saint Aubin is less praiseworthy of the Métis resisters because he argued à la Morton that Riel blundered greatly when he allowed Thomas Scott to be executed, and this event lead eventually to his own execution, and the downfall of the Métis Nation. Curiously, the author relied almost exclusively on English-Canadian secondary sources for his research which, suggests that the Québec historical community has lost its interest in the Prairie Métis people. In his introduction, Saint-Aubin indicated how difficult it was to write about Louis Riel: *Il n'est pas facile d'écrire sur Louis Riel, même si la documentation est abondante. Malgré la richesse des informations, la tâche de l'historien se complique quand la passion s'en mêle!* (p. 5)

Sainte-Marie, Buffy. "Universal Soldier", "My Country 'Tis of Thy People You're Dying", and "Now That the Buffalo's Gone." In Daniel D. Moses and Terry Goldie (Editors): *An Anthology of Canadian Native Literature in English*, Second Edition. Edon Mills, Ontario: Oxford University Press, 1998: 175-178.

Sanders, Douglas. "A Legal Analysis of the Ewing Commission and the Métis Colony System in Alberta." Edmonton: Alberta Métis Association, 1978.

_____. "Métis Rights in the Prairie Provinces and the Northwest Territories: A Legal Interpretation." Harry W. Daniels (Editor): *The Forgotten People: Métis and Non-Status Indian Land Claims*. Ottawa: Native Council of Canada, 1979: 5-22.

_____. *Aboriginal Treaty Rights in Manitoba*. Winnipeg: Research paper prepared for the Aboriginal Justice Inquiry of Manitoba, 1989.

Sanders, Gilda. "The Anglican Diocese of Athabaska." Edmonton: Métis Society of Alberta, n.d.

Sanderson, Esther. *Two Pairs of Shoes*. Winnipeg: Pemican Publications, 1990.

In this children's story, young Maggie receives one pair of shoes from her mother for her birthday and a special gift of beaded moccasins from her grandmother. Now she must learn when and where to wear each pair.

Sanderson, V. "The Fiddle: A Gift to le' Métis." *New Breed*, Vol. 13, (7), 1982: 9-10.

_____. "Red River Jig." *New Breed*, Vol. 13, (7), 1982: 20-21.

_____. "Women in Battle." *New Breed*, Vol. 13, (7), 1982: 24-27.

Saskatchewan, Department of Culture and Youth. *Poems in Their Own Voices: Going to War, World War One, World War Two: Métis Series*. Regina: Saskatchewan Department of Culture and Youth, 1975.

Saskatchewan Archives Board. "Saskatchewan Métis: Brief on Investigation into the Legal, Equitable and Moral Claims [sic] of the Métis People of Saskatchewan in Relation to the Extinguishment of Indian Title." Regina: Premier's Office, R-191, Box 1, P-M2. July 28, 1943.

Saskatchewan Education. *The Flower Beadwork People: People, Places and Stories of the Métis, Teacher's Manual*. Regina: Indian and Métis Curriculum Development Team, Community Education Branch, n.d.

_____. *Indian and Métis Education Policy from Kindergarten to Grade 12*. Regina: Department of Education, 1989.

_____. Indian and Métis Education Advisory Committee. *Partners in Action: Action Plan of the Indian and Métis Education Advisory Committee*. Regina: Saskatchewan Education, Indian and Métis Education Advisory Committee, 1991.

_____. *Indian and Métis Resource List for K-12*. Regina: Saskatchewan Department of Education, 1994.

_____. *Indian and Métis Education Staff Development Program: Evaluation Report*. Regina: Saskatchewan Education, Training and Employment, 1994.

_____. *Diverse Voices: Selecting Equitable Resources for Indian and Métis Education*. Regina: Saskatchewan Department of Education, 1995.

_____. *Building Communities of Hope: Best Practices for Meeting the Learning Needs of At-Risk and Indian and Métis Students*. Regina: Saskatchewan Education, Planning and Evaluation Branch, 1996.

Saskatchewan Human Rights Commission and Agnes M. Ruist. *A Pictorial History of the Métis and Non-status Indian in Saskatchewan*. Prince Albert: Saskatchewan Human Rights Commission, 1976.

Saskatchewan Indian Cultural College. *The Tipi*. Saskatoon: Saskatchewan Indian Cultural College, Curriculum Studies and Research, 1981.

Saskatchewan Indian Veterans Association. *We Were There*. Saskatchewan: Federation of Saskatchewan Indian Nations, 1989.

Saskatchewan Music Educators Association, the Gabriel Dumont Institute and Lynn Whidden. *Métis Songs: Visiting Was the Métis Way*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1993.

Métis folklore has considerable historical significance, even if it has not been documented as thoroughly as First Nations or Euro-Canadian traditions. This book documents many of the folk songs traditionally sung by the Prairie Métis. While most of these songs are in French, some are in Cree and in Michif. This book includes both lyrics and music notes. In addition, music notes for jigs and reels are included, as are a few legends in French. Perhaps the most poignant song is Louis Riel's "Sur le champ de bataille" or "Over the Battle Field" (p. 36). Riel apparently wrote this song while he was awaiting his execution. Elder Joe Venne in Zelig and Zelig (1987: 203) provides an English translation of this same song. Mr. Venne also provided the French version in the Métis songbook.

Saskatoon Native Women's Association. *Oral History Project*. Saskatoon: Batoche Centenary Corporation and Saskatoon Native Women's Association, 1984.

Saunders, Larry. "How Many Northern Residents Were

Cheated in 1906?" *Next Year Country*, Vol. 3, No. 1, 1975.

Saunders, T. A *Proud Heritage*. Winnipeg: Peguis Publishers, 1982.

Savage, Robert. "The Saga of the Rocky Boy Indians." *Real West*, 1978: 26-31.

Sawchuk, Joe. *The Métis of Manitoba: Reformulation of an Ethnic Identity*. Toronto: P. Martin Associates, 1978.

This book outlines how contemporary organizations such as the Manitoba Métis Federation have helped to maintain group cohesiveness, provide social and economic support, revive Métis consciousness and strengthened Métis identity in Manitoba. Sawchuk provides an overview of the challenges of defining who Métis people are, especially given their diversity. Sawchuk overviews the historical grievances of the Métis and addresses how the Manitoba Métis Federation has influenced the contemporary social and economic conditions. By focussing on Métis poverty, obtaining a land base, forming training programs, unemployment, low standard of living, and low education levels. Sawchuk concludes by stating that Métis group cohesiveness is stronger when there is a 'common threat' stemming from an external source and that cooperative behaviours will help reduce or eliminate the threat. His book shows that modern Métis are achieving many things by a renewed group consciousness and strong political organizations.

_____. "Development or Domination: The Métis and Government Funding." In A.S. Lussier and D. Bruce Sealey (Editors): *The Other Natives: The/Les Métis*. Volume Three – Tome Troisième. Winnipeg: Manitoba Métis Federation Press, 1980: 73-94.

_____. "Some Early Influences on Métis Political Organizations." *Culture*, 2 (3), 1982: 85-91.

_____. *Métis Politics and Métis Politicians: A New Political Arena in Canada*. Ph.D. Thesis, Toronto: University of Toronto, 1983.

_____. "Scrip Benefited Speculators, Not Metis." *Pemmican Journal*, Winter, 1983: 30-31.

_____. "The Métis, Non-Status Indians and the New Aboriginality: Government Influence on Native Political Alliances and Identity." *Canadian Ethnic Studies* 17 (2), 1985: 135-146.

This article examines how the Canadian government

imposed identities on Canada's Métis and Non-Status Indians through legal definitions, which have politically and ethnically divided them into two separate groups. He raises questions such as why do Aboriginal people hold on to these imposed identities and do Métis people need a legal definition to determine who they are? Sawchuk effectively reveals the impact of the 1982 *Constitution Act* on Métis political organizations and ethnicity.

“The Métis: A Bibliography of Historic and Contemporary Issues.” In S.W. Corrigan and L.J. Barkwell (Editors) *The Struggle for Recognition: Canadian Justice and the Métis Nation*. Winnipeg: Pemmican Publications, 1991: 207-216.

“The Métis, Non-Status Indians and the New Aboriginality: Government Influence on Native Political Alliances and Identity.” (revised) In Joe Sawchuk (Editor) *Readings in Aboriginal Studies* Volume 2. Brandon, Manitoba: Bearpaw Publishing, 1992: 70-86.

Readings in Aboriginal Studies, Volume 2: Identities and State Structures. Brandon, Manitoba: Bearpaw Publishing, 1992.

“Anthropology and Canadian Native Political Organizations: Past and Future Trends.” In N. Dyck and J. B. Waldram (Editors): *Anthropology, Public Policy and Native Peoples in Canada*. Montreal and Kingston: McGill-Queen's Press, 1993.

“Fragmentation and Realignment: The Continuing Cycle of Métis and Non-Status Indian Political Organizations in Canada.” *Native Studies Review*, Vol. 10 (2), 1995: 77-95.

This is a very interesting article, which serves to demonstrate that Métis politics and political structures are never static. Sawchuk quite correctly argues that these structures continually change and reformulate. For Métis researchers, this is a most informative article since it is a brief history of Métis and Non-Status Indian political structures from the 1920s until quite recently. While particular attention is focused on the internal dynamics of these organizations, their external relations are also highlighted.

Many social and political changes have impacted Canada's Aboriginal people and their political organizations between 1967 and 1993. Aboriginal political structures have evolved with the advent of constitutional repatriation, Bill C-31, Métis tripartite self-government negotiations, land claims, and the devolution of the Department of Indian Affairs. The biggest impact has been on the organizations serving Métis and Non-Status Indians.

Originally these groups were thrown together because they were not constitutionally recognized as Aboriginal peoples. Now a new Métis nationalism has emerged, and the two groups have split, which has resulted in several new political organizations claiming to represent off-reserve Aboriginal people. This essay examines these changes and the forces that are inherent within government-subsidized pressure groups. The questions of Aboriginal identities and the perceived effectiveness of these Aboriginal organizations are also examined.

The Dynamics of Native Politics: The Alberta Métis Experience. Saskatoon: Purich Publishing, 1998.

This book is a welcome addition to his previous work on Métis political organizations. Sawchuk raises interesting points about the classification of Nativeness in Canada and what he calls the “process of Ethno-Aboriginality.” Sawchuk gives a detailed history of the Métis Association of Alberta and the subsequent Métis political organizations in Alberta. He also addresses some very sensitive issues such as internal politicking in Métis organizations, funding issues, power structures, and rivalry. He also examines Métis organizations and their relations with both the federal and provincial governments.

Sawchuk, Joe, Patricia Sawchuk, and Theresa Ferguson. *Métis Land Rights in Alberta: A Political History*. Edmonton: Métis Association of Alberta, 1981.

Sawchuk, Patricia. “The Historic Interchangeability of Status Métis and Indians: An Alberta Example.” In S.W. Corrigan and Joe Sawchuk (Editors): *The Recognition of Aboriginal Rights*. Brandon, Manitoba: Bearpaw Publishing, 1996: 57-70.

Sayre, Gordon. *Les Sauvages Américains: Representations of Native Americans in French and English Colonial Literature*. Chapel Hill, North Carolina: University of North Carolina Press, 1997.

In this book, the author, a literature professor, discusses the differences between early French and English colonial literature regarding Aboriginal Americans. Sayre feels that the French ethnographers never used the captivity narrative in their writings as the colonial English had, instead they supported the martyred (Jesuit) thesis. Moreover, the French were never worried about being captured by Amerindians because they sent their children to live among them. This book is fine complement to Olive Dickason's excellent monograph *The Myth of the Savage* (Edmonton: University of Alberta Press, 1997).

Scanlan, W.J. *Rebellion*. Toronto: Stoddart, 1989.

In this novel, Jack Rawlins, the fifteen year old son of English settlers lives at Fort Carlton in the Saskatchewan District when the 1885 Resistance begins. Jack became a prisoner of Gabriel Dumont's forces but soon decided to join Dumont in the Metis resistance.

Scheick, William J. *The Half-Blood: A Cultural Symbol in 19th Century American Fiction*. Lexington, Kentucky: The University Press of Kentucky, 1979.

Schenck, Theresa. "The Cadots: The First Family of Sault Ste. Marie." *Michigan History*, Vol. 72, March/April 1988: 16-43.

Schilling, Rita. *Gabriel's Children*. North Battleford, Saskatchewan: Turner-Warwick Printers, 1983.

Schindler, Jenny. *Introduction, The Turtle Mountain Michif*. Belcourt, North Dakota: Author, n.d.

Schmautz, Peter S. *The Ojibwa of Southern Ontario*. Toronto: University of Toronto Press, 1981.

While this book deals specifically with the Ojibwa of southern Ontario, there is significant Métis content in this book. The Métis and Anishinaabe of the region often intermarried and had some of the same leaders such as Charles-Michel Mouet de Langlade, Shinguaconse, Assiginack, Peter Jones and William McGregor, all of whom were Métis chiefs or were of Métis descent. The author argues that the Ojibwa of Southern Ontario were heavily acculturated by non-Aboriginal culture and their reserves contain mixed-blood residents.

Schneider, Mary Jane. "An Adaptive Strategy and Ethnic Persistence of the Michif of North Dakota." Ph.D. Thesis, University of Missouri, 1974.

This very brief anthropology thesis is largely based on secondary sources. For Métis historical background she relies heavily on Alexander Ross (1856), Marcel Giraud (1945) and accounts from the fur trade journals and previously published articles from the North Dakota Historical Society. Schneider argues that the Michif people persisted as an identifiable ethnic group because of their adaptive strategy of exploiting natural resource niches, which others were not using. Furthermore, due to their organizational abilities, they prevailed in their confrontations with others up until 1871.

Schofield, F.H. *The Story of Manitoba*. Vol. I. Winnipeg: S.J. Clarke Publishing, 1913.

Five of the fifteen chapters in this volume discuss the Métis people's involvement and contributions to Manitoba. Commercial, social and political history is particularly outlined.

Schreiber, June and Lena L'Hirondelle. *Alberta's Métis: People of the Western Prairie*. Edmonton: Reidmore Books, 1988.

Métis lifestyle, occupations, settlement, and change are discussed from the perspective of Métis Elder Lena L'Hirondelle. The book focuses on the Red River Métis and the Métis of St. Albert Alberta. This volume contains activities, questions, and detailed illustrations by Métis artist Brian Clark. There is corresponding teachers' guide.

Schulman, Martin and Don McLean. "Lawrence Clarke: Architect of Revolt." *Canadian Journal of Native Studies*, Vol. III, No. 1, 1983: 57-68.

This essay is a study of Lawrence Clarke the Hudson's Bay Company's Chief Factor at Fort Carleton, and his role in the Métis Resistance of 1885. During that time Clarke appeared to be an ally of the Métis, as a participant at the founding of St. Laurent and as a campaigner and petitioner for their land rights. Unbeknownst to the Métis, he had long viewed them as a source of cheap labour and was acting as a government informer and instigator of armed conflict.

Scofield, Gregory A. *The Gathering: Stones for the Medicine Wheel*. Vancouver: Polestar Press, 1993.

This is Scofield's first book of poetry. It traces his biographical journey towards spiritual renewal and acceptance. This book won the Dorothy Livesay Poetry Prize. Greg Scofield, Métis poet, dramatist and non-fiction writer is a graduate of the Gabriel Dumont Institute Native Human Justice Program. He has had two radio dramas produced by the CBC, "The Storyteller" and "Follow the Buffalo Home." Scofield can trace his Métis ancestry back to the Red River Settlement.

_____. *Native Canadiana: Songs for the Urban Rez*. Vancouver: Polestar Book Publishers, 1996.

Scofield writes of street-life, his family, Métis dis-possession and the effects of Bill C31 in this collection. Michif Cree words are incorporated into his poems and he captures the cadence and rhythm of Michif speakers in several poems. The book has a glossary of Michif Cree terms. This book won the Canadian Author's Association Most Promising Young Writer Award.

- _____. *Love Medicine and One Song: Sâkihtowin-mashihkiy êkwa pâyak-nikamowin*. Victoria, British Columbia: Polestar Book Publishers, 1997.
- _____. "Nothing Sacred," "Ayahkwew's Lodge," "Promises," Cycle (of the black lizard)," "How Many People Noticed," and "Warrior Mask." In Daniel D. Moses and Terry Goldie (Editors): *An Anthology of Canadian Native Literature in English*, Second Edition. Edon Mills, Ontario: Oxford University Press, 1998: 462-468.
- _____. *I Knew Two Métis Women*. Victoria, British Columbia: Polestar Book Publishers, 1999.
- This book of poetry by Métis author Gregory Scofield is a tribute to his mother Dorothy Scofield and his "aunt" Georgina Houle Young. He weaves legendary country and western music into the laughter, pain and strength of his mother and aunt. Tall tales, humour and love helped them deal with the vicissitudes of life. It is frankly autobiographical and a rich, multi-voiced tribute to a generation of Aboriginal people.
- _____. *Thunder Through My Veins: Memories of a Métis Childhood*. Toronto: Harper Flamingo Canada, 1999.
- Scofield, in this often-disturbing autobiography, relates the journey to rediscover his racial identity. Constant loss, poverty and violence marked his childhood. He draws on the wisdom of his relations to find release from the past. Michif Cree speakers will appreciate the inclusion of Michif Cree language descriptive phrases. This book should be required reading for all those who wish to do social work with Native children.
- Scollon, Ronald and Suzanne B.K. Scollon. *Linguistic Convergence: An Ethnography of Speaking at Fort Chipewyan, Alberta*. New York: Academic Press, 1979.
- Scott, Jack. "The Northwest Rebellion." In Jack Scott, *Sweat and Struggle: Working Class Struggles in Canada. Vol. I: 1789-1899*. Vancouver: New Star Books, 1974: Chapter 5, 119-133.
- Scott, S. Osborne, and D.A. Mulligan. "The Red River Dialect." *The Beaver*, December 1951: 42-45.
- _____. "The Red River Dialect." In J.K. Chambers (Editor): *Canadian English: Origins and Structures*. Toronto: Methuen, 1951: 61-63.
- Sealey, D. Bruce. "A Study of the Effects of Oral English Language on School Achievement of Indian and Métis High School Students." M.Ed. Thesis, Winnipeg: University of Manitoba, 1972.
- Métis educator Bruce Sealey was a founding board member of Manitoba Métis Federation Press, now Pemican Publications. Now retired, he was a professor at the faculty of Education, University of Manitoba, where he worked on the preparation of teachers going into Indian and Métis communities. He is a former school-teacher, principal and consultant to both the Manitoba Department of Education and the Manitoba Métis Federation.
- _____. (Editor). *Questions and Answers Concerning the Métis*. Winnipeg: Manitoba Métis Federation Press, 1973.
- This forty-page booklet outlines who the Métis people are, how they are different from Indians, Métis contributions to Canada, and Métis heroes other than Louis Riel.
- _____. (Editor). *Stories of the Métis*. Winnipeg: Manitoba Métis Federation Press, 1973.
- This book, reprinted and revised in 1975, is a sequential series of stories in fact and fiction that tell the history of the Métis people from their beginning to the present day. Readers gain an insight into the history, culture and more recent problems of the Métis. This book will best benefit secondary students.
- _____. "The Settlement of the Americas." In D. Bruce Sealey and Verna J. Kirkness (Editors): *Indians Without Tipis: A Resource Book by Indians and Métis*. Agincourt, Ontario: Book Society of Canada, 1974: 1-7.
- _____. "Indians of Canada: An Historical Sketch." In D. Bruce Sealey and Verna J. Kirkness (Editors): *Indians Without Tipis: A Resource Book by Indians and Métis*. Agincourt, Ontario: Book Society of Canada, 1974: 9-37.
- _____. "Algonkian Linguistics." In D. Bruce Sealey and Verna J. Kirkness (Editors): *Indians Without Tipis: A Resource Book by Indians and Métis*. Agincourt, Ontario: Book Society of Canada, 1974: 73-96.
- _____. "Fish Lake: A Case Study." In D. Bruce Sealey and Verna J. Kirkness (Editors): *Indians Without Tipis: A Resource Book by Indians and Métis*. Agincourt, Ontario: Book Society of Canada,

1974: 251-261.

_____ *A Study of the Statutory and Aboriginal Rights of the Métis People in Manitoba. Volume 1: Statutory Land Rights of the Manitoba Métis.* Winnipeg: Manitoba Métis Federation Press, 1975.

This book documents and analyzes land holding patterns in the West prior to 1870, the lands granted to the Métis after 1870, and the impact of the new settlers on the Métis people.

_____ *A Study of the Statutory and Aboriginal Rights of the Métis People in Manitoba: Volume 2; Aboriginal Rights.* Winnipeg: Manitoba Métis Federation Press, 1975.

_____ *A Study of the Statutory and Aboriginal Rights of the Métis People in Manitoba. Volume 3; The Exploitation of Métis Lands.* Winnipeg: Manitoba Métis Federation Press, 1975.

_____ *The Education of Native Peoples in Manitoba. Monographs in Education #3.* Winnipeg: University of Manitoba, 1976.

_____ *Cuthbert Grant and the Métis.* Agincourt, Ontario: The Book Society of Canada Ltd., 1976.

There are very few biographies of the first known Métis leader and nationalist. Sealey tactfully addresses how Grant was eventually coopted by the Hudson's Bay Company and how the Métis community gradually lost respect for the "Warden of the Plains" during the free trade wars in the 1830s and 1840s. This contrasts with the respect which Grant engendered from the Métis community for his leadership before the 1821 amalgamation of the Hudson's Bay Company and the North West Company.

Early Métis social and economic history is also recreated for young readers. Sealey discusses what life was like in Grantown, an early Métis/Canadian (French-Canadian) settlement in the Red River district. Of particular interest, is the rich cultural life of this community. Sealey provides the reader with descriptions of how people danced and jigged and what they sang. In addition, the use of primary documents and contemporary illustrations make it easier for children to be transported to this lost world.

_____ "The Métis: Schools, Identity and Conflict." In Alf Chaiton and Neil McDonald, (Editors): *Canadian Schools and Canadian Identity.* Toronto: Gage Educational Publishing, 1977: 150-164.

This essay is a detailed case study of Métis education in Camperville Manitoba. There is a discussion of events leading to a 1973 revolt of Métis students against what they viewed as an irrelevant school system. Their list of grievances included, inadequate bussing, discrimination, lack of Métis content in the curriculum and a lack of encouragement to complete their education. A subsequent investigation by the Human Rights Commission indicated that many of the grievances were well founded. The dropout rate was 96% and there was prejudice against Native students. The results however, were disappointing, there were token gestures for change, a somewhat more positive attitude and one principal with Native knowledge was hired for the elementary school.

_____ *Education of the Manitoba Métis – An Historical Sketch.* Winnipeg: Manitoba Department of Education, Native Education Branch, 1978.

Sealey begins this dissertation with an outline of Manitoba history prior to European contact. He then describes the different technologies and more complex social order to which Native people were forced to adapt through a non-Native education system. He outlines the maze of religious requirements for Métis training noting that Indian and Métis education must be viewed separately after federal involvement post-1870. The federal government at first took responsibility for the education of both groups, but gradually diminished their role as the territories gained provincial status. He views education as key for the Métis if they are to move into mainstream society and be treated as equals.

_____ "The Métis: A Unique Canadian Ethnic Group." *Multiculturalism*, Vol. 1 (2), 1977: 8-10.

_____ "One Plus One Equals One." In A. Lussier and D.B. Sealey (Editors): *The Other Natives: The/Les Métis, Tome Premier, 1700-1885.* Winnipeg, Manitoba Métis Federation Press, 1978: 1-14.

_____ "Statutory Land Rights of the Manitoba Métis." In A.S. Lussier and D. Bruce Sealey (Editors): *The Other Natives: The/Les Métis, Volume 2.* Winnipeg: Manitoba Métis Federation Press, 1978: 1-30.

_____ "Ethnicity and the Concept of Métisness." In A.S. Lussier and D. Bruce Sealey (Editors): *The Other Natives: The/Les Métis, Volume 3.* Winnipeg: Manitoba Métis Federation Press, 1980: 95-117.

_____ "Education of the Manitoba Métis." In A.S. Lussier and D. Bruce Sealey (Editors): *The Other Natives: The/Les Métis, Volume 3.* Winnipeg: Mani-

toba Métis Federation Press, 1980: 1-37.

_____. "Ethnicity and the Concept of Métisness." In A.S. Lussier and D. Bruce Sealey (Editors): *The Other Natives: The/Les Métis*. Volume Three – Tome Toisième. Winnipeg: Manitoba Métis Federation Press, 1980: 95-117.

_____. *Jerry Potts*. Don Mills, Ontario: Fitzhenry and Whiteside, 1980.

_____. *The Mounties and Law Enforcement*. The Book Society of Canada Limited, 1980.

_____. *The Métis: Canada's Forgotten People*. Winnipeg: Pemmican Publications, 1983.

_____. *Riel Rebellions: Louis Goulet, Métis Trader*. Toronto: Grolier, 1989.

_____. "Jerry Potts (Ky-yo-kosi)." Vol. XII (1891-1900). *Dictionary of Canadian Biography*. Toronto: University of Toronto Press, 1990: 858-859.

Sealey, D. Bruce, and Verna J. Kirkness (Editors). *Indians Without Tipis: A Resource Book by Indians and Métis*. Agincourt Ontario: Book Society of Canada, 1974.

This book was written for Project Canada West as a resource book designed to present material which would enhance the reader's knowledge and appreciation of Aboriginal people.

Sealey, D. Bruce, and Antoine S. Lussier. *The Métis: Canada's Forgotten People*. Winnipeg: Pemmican Publications, 1975.

This book is now in its ninth printing (1997). The Métis appeared early in Canada's history and played a pivotal role in the western expansion of the nation. This book traces their origin and slow evolution to nationhood; it also examines the Métis Golden Age; describes the battles won and lost with Canada, relates the persecution and discrimination they underwent, and their resurgence. The book presents an exposé of the racism, discrimination and prejudice aimed at the Métis of Canada, by both mainstream society and some Métis as well.

_____. (Editors). "Ethnicity and the Concept of Métisness." Papers presented at the Pelletier-Lathlin Memorial Lecture Series. Brandon, Manitoba: Brandon University, 1979-80.

Sealey, Margaret (Editor). *Six Métis Communities*.

Winnipeg: Manitoba Métis Federation Press, 1973.

During the summer of 1973, Opportunities for Youth funded six university students to conduct a study of six Métis communities. With the co-operation of the Manitoba Métis Federation, the students were able to describe the communities of Matheson Island, St. Laurent, Traverse Bay, Berens River, Camperville and St. Lazare, including their beginnings, history, social services, educational facilities, economy and present problems.

Sears & Russell Consultants. *Master Plan for a National Museum of the Métis*. Ottawa: Métis National Council, February 1995.

Séguin, Chantel dit Laderoute. "Fiddlehead and Cattail Salad." Native American Technology and Art website, www.nativetech.org, 1999.

Settee, Priscilla. "Phoebe's Trip to Mexico." In Maria Campbell (Editor): *Achimoona*. Saskatoon: Fifth House, 1985: 52-57.

Shackleton, Phil. "Rehabilitation Experiment." *The Canadian Forum*, Vol. 27, 1947.

Shand, Rene. *Search for Place*. (CAJE Exhibition brochure) Winnipeg: Manitoba Métis Federation and the Rene Shand Gallery, n.d.

Shanks, Edward. "The Rebel of the North-West." *John O'London's Weekly*, 1 August 1936.

Shanks, Noble. "Métis Perspective On the Split in Jurisdiction." In Richard Gosse, James Youngblood Henderson and Roger Carter (Compilers), *Continuing Poundmaker and Riel's Quest. Presentations Made at a Conference on Aboriginal Peoples and Justice*. Saskatoon: Purich Publishing, 1994: 141-144.

Shanks, a Métis lawyer, argues that jurisdictional problems have handcuffed the Métis people's attempt to govern themselves and to administer their own justice system.

Shapiro, H.L. "Mixed-Blood Indian." In Oliver LaFarge (Editor): *The Changing Indian*. Norman, Oklahoma: University of Oklahoma Press, 1942: 19-28.

Sharpe, Natalie. "The Edmonton Bulletin's Views on Half-Breed Scrip (1881-1906)." Edmonton: Alberta Métis Association, 1978.

Sharpe, Sydney and Natalie Sharpe. "Subsistence Versus

Survival: A Study of the Socio-Economic Framework of the National Policy and the Basis of Land Tenure as it Exists Today for Métis Farmers in Western Canada." Paper presented at the *Canadian Sociology and Anthropology Association Annual Conference*. Fredericton, New Brunswick, June 1977.

Shaw, Edward C. "Captain William Kennedy – An Extraordinary Canadian." *Historical and Scientific Society of Manitoba Transactions Series III*, No. 6, 1951.

"Red River House." *Heritage Canada* Vol. 1 (2), 1974.

"William Kennedy." In *Dictionary of Canadian Biography*, Vol. XI (1881-1890). Toronto: University of Toronto Press, 1982: 470-471.

Sheffield, R. Scott. "Of Pure European Descent and of the White Race: Recruitment Policy and Aboriginal Canadians, 1939-45." *Canadian Military History*, Vol. 5 (1), 1996: 8-15.

Shilliday, Gregg (Editor). *Manitoba 125 - A History, Volume One, Rupert's Land to Riel*. Winnipeg: Great Plains Publications, 1993.

This three volume series presents a popularized, "snapshot" approach to presenting history through vignettes of the lives of individuals. There were numerous contributors to the writing of this volume (pre-1870), which is not much more sympathetic to the Métis than earlier accounts. The group approach produces some inconsistencies. One author refers to the Battle of Seven Oaks whereas another refers to the "massacre". George Simpson, Governor-in-Chief of Rupert's Land, is described as taking a seventeen year old bride in one section, whereas in another she is listed as an eighteen year old. The archival photographs, drawings and artwork complement and aid in providing context. There are no references or footnotes employed.

Shirley, Gayle C. *More than Petticoats: Remarkable Oregon Women*. Helena, Montana: Falcon Publishing, 1995.

Shmon, Karon L. *La Mishow Wayayshhaywuk: The Big Ripoff: Loss of a Land Base: Métis Land Disentitlement: A Teachers Resource Guide*. Regina: Gabriel Dumont Institute, 1993.

This clever resource book contains a classroom exercise for elementary students which recreates the situa-

tion the Métis found themselves in when the Canadian government came to survey their land and issued scrip. In the simulation students will experience the application of unexplained rules, bureaucratic procedures and being given instructions in a language they do not understand. Resource documents and background aids are provided for teachers.

Shoemaker, Nancy, "An Alliance Between Men: Gender Metaphors or Eighteenth-Century American Indian Diplomacy East of the Mississippi." *Ethnohistory*, Vol. 46, No.2 Spring 1999: 239-263.

This is an interesting essay on how European and Native American men used Native women for diplomatic purposes. The author argues that in this part of the continent, female kinship patterns mattered for very little during negotiations between Native nations and Anglo-Americans. Unfortunately there is no reference in this essay as to the role which mixed-heritage people played in the shifting alliance system east of the Mississippi.

Shore, Fred J. "The Canadians and the Métis: The Re-creation of Manitoba, 1858-1872." Ph.D. Thesis, Winnipeg: University of Manitoba: 1991.

This thesis analyses how the Wolesley Expedition was sent to Manitoba to forcibly reclaim the province from the Métis.

Shore delineates a great deal of Prairie history in this timely thesis. The modern history of the Canadian West began prior to 1860 when local people created a political, economic and social framework for themselves within the old Hudson's Bay Company territory. The early 1870s, however, saw the re-creation of the North West into a "new" Ontario.

The arriving Canadians viewed this territory as an extension of Ontario; the problem for them was that the Métis had previously laid claim to this territory as their national homeland. The actions of the first arrivals from Ontario in the 1860s politicized the Métis bourgeoisie who then organized their own local government. The Métis then forced the negotiation of the *Manitoba Act* containing terms favourable to themselves and the other mixed-descent peoples living around the forks of the Red and Assiniboine Rivers. This Métis success caused the newcomers to resort to violent methods to regain Ontario's hegemony over the area. The execution of Thomas Scott provided the motivation for such actions.

The Red River Expeditionary Force (RREF) of 1870, the Canadian Party's answer to being outmanoeuvred by the Métis, was nothing less than armed settlers invading what they perceived to be "their" colony, to wrest control over land and politics from the Métis. The actions of the RREF represented a will for violence that

had not been seen in the Canadian West since the time of the fur trade wars. The ensuing history of Winnipeg in the early 1870s demonstrates how these early Canadian immigrants and their armed force, the RREF, won the West for Ontario. It also demonstrates how Métis unity was destroyed. Intimidation of the Métis in Red River by Ontario volunteers allowed the Upper Canadians to establish an empire in Rupert's Land.

Métis historian Fred Shore is an Assistant Professor of Native Studies at the University of Manitoba; he is its representative on the board of the Louis Riel Institute. Fred was born and raised in Montréal, he moved to Manitoba in 1977. He was a Housing Officer, board member, and later an Employment Consultant for the Manitoba Métis Federation, Southwest Region.

“The Origins of Métis Nationalism and the Pemmanic Wars.” In Robert Coutts and Richard Stuart (Editors): *The Forks and the Battle of Seven Oaks in Manitoba History*. Winnipeg: Manitoba Historical Society, 1994: 78-81.

“Who Are the Métis?” In Jill Oakes and Rick Riewe (Editors): *Issues in the North, Volume I*. Occasional Publication # 40. Calgary: Canadian Circumpolar Institute, 1996: 125-127.

Shore outlines the complexities of reaching an acceptable definition of Métis identity, a debate that flows from the ongoing Métis self-government negotiations. Outsiders have intruded into this debate, however, “the final definition must remain with the Métis, since anything else would be a travesty of self-determination” (p. 127).

“Pierre Delorme.” *Dictionary of Canadian Biography*, Vol. XIV (1911-1920). Toronto: University of Toronto Press, 1998: 280-281.

Shore, Fred and Lawrence Barkwell (Editors). *Past Reflects the Present: The Métis Elders Conference*. Winnipeg: Manitoba Métis Federation, 1997.

This book outlines the discussions and observations gleaned from a national meeting of Métis Elders in 1991. The Elders describe the historical development of Métis customary law and social control mechanisms in small Métis communities throughout the West. The Laws of the Métis Nation are described as well as the methods by which they were formulated. The Elders describe Métis customary law as it pertains to families, conservation, commerce, child welfare, and crime. This conference was an illuminating and important gathering for the Métis people.

Shorten, Lynda. *Without Reserve: Stories from Urban Natives*. Edmonton: NeWest Press, 1991.

All the storytellers interviewed by Shorten are Métis or First Nation's people from the Edmonton area. Violence, degradation and rejection are common themes in the lives of these people. However, there are hints of an optimistic future for many, through the strengths found in family, personal gifts emerging through struggles with adversity, and through spirituality rooted in an ancient culture.

Shortt, Adam. *The North West Council and Half-Breed Complaints, Journals of the Council of the North-West Territories (1884)*. Toronto: Oxford University Press, 1975.

Siggins, M. *Riel, A Life of Revolution*. Toronto: Harper-Collins Publishers Limited, 1994.

This is currently the most widely known popular biography about Louis Riel. It is interesting to note that only popular writers such as Sandra Gwyn, Stevie Cameron and the historian-broadcaster Laurier LaPierre provide reviews of Siggins's magnum opus on the book's dust cover. No history or Native Studies professor would be so flattering. Nonetheless, despite what appears to be near systematic plagiarizing and a simplistic portrayal of a most complex individual, there is much that is good with this book. For instance, Siggins is a good storyteller. It is certainly easy to forget the numerous factual errors and other problems and get lost in her narrative. As well, her sympathetic portrayal of Riel and her empathy for the Métis cause have touched many. The book also contains photographs of some of the key individuals who shared Riel's life. Perhaps most important, she made us realize that Riel was a man who loved his family, his God, his nation, and was a man who loved to write poetry and showed his concern for the world's oppressed.

Silver, Alfred. *Red River Story*. New York: Ballantine Books, 1988.

This historical novel is set during the time of the Pemmanic Wars at Red River. Notables such as Cuthbert Grant, Bostonais Pangman, Peguis, and John 'Falcon' Tanner are featured characters. The book takes a Métis perspective into account.

Lord of the Plains. New York: Ballantine Books, 1990.

A historical novel set in the 1885 time period in the Northwest. The Prairie Métis are being swindled out of their land by a corrupt government. The book traces the

resistance of Gabriel and Madeleine Dumont.

_____. *Where the Ghost Horse Runs*. New York: Ballantine Books, 1991.

As the influx of eastern settlers threatens the old ways of the Métis people, Cuthbert Grant, "Warden of the Plains", dreams of creating an Eden for the Métis.

Silver, Arthur I. "French Quebec and the Métis Question, 1869-1885." In Carl Berger and Ramsay Cook (Editors): *The West and the Nation: Essays in Honour of W.L. Morton*. Toronto: McClelland and Stewart Ltd., 1976: 91-113.

_____. "The French-Canadian Press and 1885." *Native Studies Review*, Vol. 1, 1984: 2-15.

_____. "Ontario's Alleged Fanaticism in the Riel Affair." *Canadian Historical Review*, Vol. 69 (1), 1988: 21-50.

In this article, University of Toronto historian, A. I. Silver argues that Ontario was not monolithic in its response to Riel's capture, trial and eventual execution. Many Ontarians, in fact, wanted Riel spared the hangman's noose – a perception few Métis or French Canadians knew about. His arguments are based on editorials, letters to the editor, and newspaper stories, which argued that Riel's life should be spared in the best interests of the Dominion. However, in the absence of public opinion polls, do these articles fully represent Ontario public opinion at the time of Riel's execution?

_____. "The Impact on Eastern Canada of Events in Saskatchewan in 1885." In F. Laurie Barron and James B. Waldram (Editors): *1885 and After: Native Society in Transition*. Regina: University of Regina, Canadian Plains Research Center, 1986: 39-51.

_____. *The French-Canadian Idea of Confederation*. Toronto: University of Toronto Press, 1998. (First printed in 1982.)

This is a very important book because it demonstrates that French Canadians began to see themselves as citizens of a broader country rather than just Québécois during the two Métis Resistances of 1869-70 and 1885. The execution of Louis Riel was, to Québec's French-Canadian population, a grave assault on the French and Catholic fact in Canada. The Métis Aboriginal heritage, however, was never mentioned in the development of this visceral French-Canadian nationalism.

Silver, A.I. and Marie-France Valleur. *The North-West Rebellion*. Toronto: Copp Clark Publishing Co., 1967.

Although over 30 years old, this booklet contains a myriad of study questions and primary documents – newspapers and intergovernmental letters – which provide numerous contemporary interpretations of the 1885 Resistance. The only thing missing is a contemporary Métis point of view of this integral event in Canada's history. This booklet is most useful for secondary students.

Silverman, R.A., Nielsen, Marianne O. (Editors). *Aboriginal Peoples and Canadian Criminal Justice*. Toronto: Butterworths, 1992.

Simon, Steve. "Healing Waters." *Equinox*, No. 90, 1996: 46-53.

The yearly pilgrimage of Aboriginal people to Lac Ste. Anne, Alberta's sacred lake, is described in this photo essay.

Simpkins, Maureen. "The Sniper in the Shadows." *The Beaver*, August and September 1998: 17-21.

Sinclair, Lorraine and Alice Bolduc. *Aboriginal Head Start: Cultural Curriculum Framework and Resource Planning Guide*. Ottawa: Alberta Head Start and Health Canada, 1996.

Sinclair, Murray. "The Child Welfare Act of Manitoba and the Role of the Extended Family." Discussion paper prepared for the *Indian Child Welfare Rights Conference*, Regina: March 1981.

_____. "Aboriginal Peoples, Justice and the Law." In Richard Gosse, James Younblood Henderson, and Roger Carter (Editors): *Continuing Poundmaker and Riel's Quest: Presentation Made at a Conference on Aboriginal Peoples and Justice*. Saskatoon: Purich Publishing, 1994: 173-184.

Manitoba Associate Chief Judge Murray Sinclair, is a Métis from the Interlake area of Manitoba. He is a former board member of the Manitoba Métis Federation and was a commissioner of Manitoba's Aboriginal Justice Inquiry.

Sinclair, Murray, Donna Phillips and Nicholas Bala. "Aboriginal Child Welfare in Canada." In Nicholas Bala, Joseph Hornick and Robin Vogel (Editors): *Canadian Child Welfare Law*. Toronto: Thompson Educational Publishing, 1991: 171-194.

Sinclair, Warren. "The Surnames of the Aboriginal Wives of the Métis and Their Sense of Identity." *Proceedings of the Rupert's Land Colloquium 2000*. Vancouver, Washington, May 25, 2000.

Skarsten, M.O. "George Drouillard." In LeRoy R. Hafen (Editor): *Fur Trappers and Traders of the Far Southwest*, 10 vols. Glendale: Arthur H. Clark, 1965: Vol. 4, 69-82.

Slobodin, Richard. "The Subarctic Métis as Products and Agents of Culture Contact." *Arctic Anthropology*, Vol. 2 (2), 1964: 50-55.

_____. *Métis of the McKenzie District*. Ottawa: Canadian Research Centre for Anthropology, 1966.

Slobodin gives an in-depth view of Métis regional distinctions, identity, families, occupations and education, based on his personal relationships with people of the Mackenzie region.

_____. "Métis of the Far North." In Jean Leonard Elliot (Editor): *Native Peoples*. Scarborough, Ontario: Prentice Hall, 1971: 150-169.

Slobodin discusses the Métis of the Mackenzie District of the Northwest Territories, their identity, their marginalized position and differences between them and the Red River Métis. Essentially, Slobodin is of the opinion that the status of the Métis in the far north is higher than in the provinces because the frontier Métis are respected for their skill in coping with a harsh environment. As acculturation proceeds in the North, many new Métis will be created. In his view the Prairie Métis are barred from participating in White society while deriving none of the protection and benefits available to Indians. As a consequence, Métis communities in the south tend to be socially disorganized and behaviourally deviant from the norms of mainstream society. The sociological analysis provided in this essay is very elementary.

_____. "The Métis of Northern Canada." In Noel Gist and Anthony Dworkin (Editors): *The Blending of Races: Marginality and Identity in World Perspectives*. New York: John Wiley & Sons, Inc., 1972: 143-166.

_____. "Subarctic Métis." In June Helm Editor, *Subarctic*. (Handbook of North American Indians, Vol. 6). Washington: Smithsonian Institution, 1981: 361-371.

Slotkin, James. *The Menomoni Powwow: A Study in*

Cultural Decay. Publications in Anthropology, No. 4. Milwaukee: Public Museum of Milwaukee, 1957.

Smandych, R., and A. McGillvary. *Images of Aboriginal Childhood: Contested Governance in the Canadian West to 1850*.

Smith, David M. "Fort Resolution People: An Historical Study of Ecological Change." Ph.D. Thesis, St. Paul Minnesota: University of Minnesota, 1975.

_____. *Moose-Deer Island House People: A History of the Native People of Fort Resolution*. National Museum of Man Mercury Series, Canadian Ethnology Service Paper No. 81. Ottawa: National Museums of Canada, 1982.

Smith, Derek. *Natives and Outsiders: Pluralism in the McKenzie River Delta, Northwest Territories*. (MORP 12) Ottawa: Department of Indian Affairs and Northern Development, Northern Research Division, 1975.

Smith, Donald B. "Eliza and the Reverend Peter Jones." *The Beaver*, Outfit 308 (2), 1977: 40-46.

This is an essay on the life of Peter Jones (Kahkewaquonaby), a mixed-heritage Methodist missionary and his English bride, Eliza Field.

_____. "William Henry Jackson: Riel's Disciple." In A.S. Lussier (Editor): *Pelletier-Lathin Memorial Lecture Series, Brandon University, 1979-1980*. Brandon, Manitoba: Department of Native Studies, 1980: 47-81

_____. "William Henry Jackson: Riel's Secretary." *The Beaver*, 311 (4), 1981:10-19.

Toronto born, Jackson (1861-1952) became Louis Riel's link with the English speaking settlers during the North West Resistance. Jackson converted to Catholicism and took the name Joseph during this time. He accepted Riel as "the new prophet." He was arrested after the Resistance, but was sent to a mental institution from which he soon escaped and made his way to the United States.

_____. "Honoré Joseph Jaxon: A Man Who Lived for Others." *Saskatchewan History*, 38 (2), 1985: 41-52.

This well-documented article takes us back from Jackson's final days in New York in the 1950s in a review of his astonishing earlier activities as a labour organizer, activist, and public speaker to his time as Louis Riel's

secretary. William Henry Jackson had changed his name to Honoré Joseph Jaxon and in later years had presented himself as a Métis although he was born in Toronto, of English parents in 1861.

“Rip Van Jaxon: The Return of Riel’s Secretary in 1884-1885 to the Canadian West, 1907-1909.” In F. Laurie Barron and James B. Waldram (Editors): *1885 and After: Native Society in Transition*. Regina: University of Regina, Canadian Plains Research Center, 1986: 211-223.

Sacred Feathers: The Reverend Peter Jones (Kahkewaquonaby) and the Mississauga Indians. Toronto: University of Toronto Press, 1987.

This book is a biography of a famous Odawa missionary who laboured to convert his nation to Christianity in the early nineteenth century. Of interest to Métis researchers is the fact that Peter Jones was of mixed Indian-European heritage. In Upper Canada, many Indian spiritual and political leaders were biologically Métis.

Smith, Erica. “Something More Than Mere Ornament.” Winnipeg, M.A. Thesis, University of Manitoba, 1991.

Smith, Fred. *Prairie Rose*. Winnipeg: Pemmican Publications Inc. 1993.

In the fall of 1868, Luke Reiner, a young American fur trader, left his trapline on the Nelson River to join his Métis friend, Jean Paul, in a buffalo hunt. Luke met and had a daughter with Jean Paul’s sister, Marie. When Marie dies giving birth to their daughter Luke leaves the baby with a Métis couple on the Winnipeg River and returns to St. Paul. Almost twenty years later he gathered the courage to search for the daughter he left behind. (Youth fiction).

Smith, Marie Rose. “80 Years on the Plains.” *Canadian Cattleman*, Vol. 11 (1-4), and Vol. 12 (1-5), 1949.

Smith, Marilyn. “Fort Ellice: A History of its Role in the Northwest 1831-1890.” Winnipeg: Historical Resources Branch, n.d.

Smith, Michael. “Profile: Yvon Dumont, Aboriginal Rights Activist Enjoying Gig as Queen’s Representative.” *Neechee Culture*, Vol. 1 (2), 1994: 19-20.

Smith, Shirlee Anne. “Richard Charles Hardisty.” In *Dictionary of Canadian Biography*, Vol. XI (1871-1880). Toronto: University of Toronto Press, 1982:

383-384.

Hardisty was the son Chief Factor (also Richard) of the Hudson’s Bay Company (HBC) and Margaret Sutherland (a Métis). After nine years at the Red River Academy he joined the HBC and later assumed charge of Cumberland House then in turn became Factor in charge of the Edmonton District in 1873. Hardisty’s daughter Isabella married Donald Smith who rose to become Governor of the HBC. He ran in the first general election for the District of Alberta but lost. Part of his election platform was upholding the rights of the Métis. On February 23, 1888 he was appointed to the Senate of Canada as the first senator from the District of Alberta.

Smith, Susan Sleeper. “Silent Tongues, Black Robes: Potawatomi, Europeans, and Settlers in the Southern Great Lakes, 1640-1850.” Ph.D. Thesis, University of Michigan, 1994.

Smith, W.D. “Curtis James Bird.” In *Dictionary of Canadian Biography*, Vol. X (1871-1880). Toronto: University of Toronto Press, 1972: 67-68.

“James Ross.” In *Dictionary of Canadian Biography*, Vol. X (1871-1880). Toronto: University of Toronto Press, 1972: 629-631.

Ross (1835-1871) was the Half-Breed son of historian Alexander Ross. He was educated at the University of Toronto, returned to Red River and was appointed sheriff, postmaster and governor of the gaol. He was also editor and proprietor of the *Nor’Wester*. He took an active part in the Resistance of 1869-70.

Smits, David D. “Squaw Men, Half-Breeds and Amalgamators: Late Nineteenth-Century Anglo-American Attitudes Toward Indian-White Race Mixing.” *American Indian Culture and Research Journal*, Vol. 15, No. 3, 1991: 29-61.

In this article, Smits provides readers with a thorough overview of American attitudes towards European-Native American race mixing. The article uses particularly strong language including terms such as ‘Squaw Men’, and ‘Halfbloods’. In addition, he introduces novice readers to 19th century race theory, and the savage-civilization paradigm.

Smolkowski, Will, “Ancient Legends of Spring!” *New Breed Magazine*, Spring 1999: 7.

The author retells a First Nation’s legend, which an Elder had told him.

_____ "Cyprien Morin! Meadow Lake's First Entrepreneur!" *New Breed Magazine*. Spring 1999: 11.

This essay gives a brief history of a Métis businessman, who lived in Northwestern Saskatchewan in the late 1800s and early 1900s.

Smyth, David. "James Bird (Jimmy Jock)." Vol. XII (1891-1900). *Dictionary of Canadian Biography*. Toronto: University of Toronto Press, 1990: 110-111.

_____ "James Isbister." *Dictionary of Canadian Biography*, Vol. XIV (1911-1920). Toronto: University of Toronto Press, 1998: 523-524.

James, the son of John Isbister and Francis Sinclair, was born at Oxford House in 1833. He was a leader of the English-Country-Born in Manitoba and a noted linguist, fluent in English, Gaelic, Cree, Chipewyan and Michif.

Snell, James G. "American Neutrality and the Red River Resistance, 1869-1870." *Prairie Forum*, 4 (2), 1979: 183-196.

Snider, Elizabeth. "Admission of Half-Breeds Into Treaty." Ottawa: Treaty and Aboriginal Research Centre, 1976.

Snow, C.O. "History of the Half-Breed Tract." *Nebraska History Magazine*, 16 Jan.-March 1935: 36-48.

Sobel, Ken. "The Lagimodière Legacy: A Family Tree Intertwined with Canadian History." *Canadian Geographic*, Vol. 114, 1994: 72-81.

This genealogy article discusses the interest of the present day Lagimodière family, descendants of Marie-Anne and Jean-Baptiste, in their past. It profiles several family members, including Louis Riel.

Southesk, James Carnegie, (Earl of Southesk). *Saskatchewan and the Rocky Mountains: A Diary and Narrative of Travel, Sport, and Adventure, During a Journey Through the Hudson's Bay Companies Territories, in 1859 and 1860*. First published Edinburgh: Edmonston and Douglas, 1875. New edition with introduction by L.G. Thomas. Edmonton: M.G. Hurtig Ltd., 1969.

Southesk, a Scottish peer, made this journey partly for health reasons but mostly for sport and adventure. Many Métis who worked for him as guides, translators and provisioners appear in the narrative: names such as James and John McKay, Antoine Blandoine, George

Klyne, Piskan Munroe, Pierre Nummé, Napesskes, and James Short. What is of particular interest are his descriptions of Métis material culture; the clothing they wore, the implements and weapons they used, the methods of hunting and coping with environmental obstacles. He provides his own sketches of Métis fire bags, skin canoe frames, cart-wheel scows and a Spanish half-breed saddle.

Spaulding, Kenneth A. (Editor). *Alexander Ross: The Fur Hunters of the Far West*. London, 1855. Reprint, Norman, Oklahoma: University of Oklahoma Press, 1956.

Spaulding, Philip Taft. "The Social Integration of a Northern Community: White Mythology and Métis Reality." In A.K. Davis (Editor): *A Northern Dilemma: Reference Papers*. Bellingham, Washington: Washington State College, 1967.

_____ "The Métis of Ile à la Crosse." Ph.D. Thesis, University of Washington, Department of Anthropology, 1970.

Spaulding initially worked for the Saskatchewan Department of Co-operatives in this northern Métis community during 1957-58. His anthropological observations and research were done during 1961, 1962, 1965, 1967-68 and 1970. This is a very descriptive study of the community as it existed with numerous tables indicating amount and source of income, age distributions, birth and mortality rates. Observations are made on the apparent caste system in the community and various social customs. This study is more interesting as a historical account than as an anthropological one.

Speck, Gordon. *Breeds and Half-Breeds*. New York: Clarkson & Potter, 1969.

Speers, Breck. *Discourse Analysis of a Michif Narrative*. M.A. Thesis. Grand Forks, North Dakota: University of North Dakota, 1983.

This thesis provides a transcription and translation of a Michif language narrative. The text of the "Whiskey Jack," a hunting narrative, was elicited and recorded on tape by Professor John Crawford in the spring of 1979, from Justin La Rocque of San Clara, Manitoba. Mr. La Rocque, age 80, was born near Walhalla, North Dakota but moved to the San Clara area as a child and lived most of his life in the Duck Mountain area where San Clara is located.

The concept of a script, a stereotypic chain of events, which are culturally defined, is explained. A sketch of the narrative is provided, which shows how scripts connect to larger discourse structures. A proposal

of how scripts affect the introduction of new information in a Michif text is discussed briefly. The author concludes that scripts allow new information to be introduced as if not totally new because of contextual familiarity and further aid the text by providing structure, connectivity, and coherence.

This thesis represents one of the first efforts to provide a written version of a Michif language narrative with an accompanying translation.

Spence Lake History Book Committee. *Spence Lake History: A History of the Original Families of Spence Lake*. Spence Lake, Manitoba: History Book Committee, 1994.

Spindler, Louise. "Menomoni Women and Cultural Change." *American Anthropologist*, Vol. 64, No. 1, 1962.

Spleight, Anne (Editor). *Prairie Echoes: Precious Memories of the Former Hillcrest Municipality: Metiskow, Cadogan, Cairns*. Cadogan, Alberta: Hillcrest Heritage Society, 1976.

Sprague, Douglas N. "The Manitoba Land Question 1870-1881." *Journal of Canadian Studies*, 15 (3), 1980: 74-84.

Douglas Sprague examines how the federal government failed to effectively deal with Métis land claims in Manitoba from 1870-1881. This article discusses the barriers and obstacles which prevented Métis people from obtaining their lands in Manitoba. Sprague claims that Canada did not uphold the original constitutional agreement under the *Manitoba Act*, which helped facilitate the loss of Métis lands in Manitoba. Sprague believes that the Canadian government's strategy was to avoid dealing effectively with Métis land claims in order to disperse the Métis and open their lands up for incoming settlers. He condemns the federal government for controlling all aspects of the Métis land allotment scheme. Federal control over the Métis populations was evident in their refusal to allow the Lieutenant Governor of Manitoba to implement section 31 and 32 of the *Manitoba Act* soon after the act was passed in 1870. This article provides important background information about Métis dispossession and dispersal from Manitoba.

_____ "Government Lawlessness in the Administration of Manitoba Land Claims, 1870-1887." *Manitoba Law Journal*, 10, (4), 1980: 415-441.

_____ "Métis Land Claims." *Native People and the Constitution of Canada: Report of the Métis and Non-Status Indian Constitutional Review Commis-*

sion. Ottawa: Mutual Press, 1981: 51-68.

_____ "Deliberation and Accident in the Events of 1885." Book reviews in *Prairie Fire*, Vol. VI, No. 4, 1985: 100-107.

_____ *Canada and the Métis, 1869-1885*. Waterloo Ontario: Wilfrid Laurier University Press, 1988.

Historian D.N. Sprague asserts that the federal government systematically deprived the Manitoba Métis of their land base following the creation of the new province of Manitoba and that the Métis had little choice but to disperse to the Saskatchewan Country. He therefore argues that the federal government did not honour the promises made to the Métis people in the *Manitoba Act*. For the uninitiated, Sprague has also provided a useful historiographical essay, which discusses all the classical monographs on the 1869-70 and 1885 Resistances. Such succinct summaries are also useful for professional students of Métis Studies who may not have the fortitude to read several hundred pages of dated and often lurid prose by such scholars as Giraud or Stanley. For an opposing view, consult Thomas Flanagan's controversial *Riel and the Rebellion: 1885 Reconsidered* (1983), and its re-edition (1999).

_____ "Interprétation des droits des Métis: les points de vue historiques et juridiques." Dans Gilles Lesage (Editeur): *Riel et les Métis canadiens*. Saint-Boniface, Manitoba: La Société historique de Saint-Boniface, 1990: 59-62.

_____ "Dispossession vs. Accommodation in Plaintiff vs. Defendant Accounts of Métis Dispersal from Manitoba, 1870-1881." *Prairie Forum*, Vol. 16 (2), 1991: 137-155.

Sprague uses research on Métis land claims and Métis migration during 1870-1881 to counter the work of Gerhard Ens and Thomas Flanagan, whom argue in their journal articles that the Manitoba Métis were not disenfranchised of their land base by the Canadian government.

_____ "Métis Land Claims." In K. Coates (Editor): *Aboriginal Land Claims in Canada: A Regional Perspective*. Mississauga, Ontario: Copp Clark Pitman Ltd., 1992: 195-213.

_____ "The New Math of the New Indian Act: 6(2) + 6(2) = 6(1)." *Native Studies Review*, 10 (1), 1995: 47-60.

Sprague, Douglas N. and R.P. Frye. *The Genealogy of the*

First Métis Nation: The Development and Dispersal of the Red River Settlement, 1820-1900. Winnipeg: Pemmican Publications Inc., 1983.

Genealogy has long had a fascination for the general public. Certainly, Métis people are not immune to this desire to want to better understand their ancestors' past or to know where they came from. This was the first book to provide early census information and fur trade employment lists for the Red River Métis. Others such as Gail Morin have taken up this quest. Nonetheless, this is perhaps the most useful and accurate book.

Sprague and Frye have alphabetically arranged the names of Métis and some non-Métis individuals in five tables. Looking through these tables provides an opportunity to see how certain families were particularly prominent in the fur trade or the locale of their land holdings.

This book also introduces the history and development of the original Métis people who settled in the Red River district and deals with their subsequent dispersal to points further west. It contains a compilation of families with names, identification and employment records; a record of lands which were held in the district; and what happened to those lands once the Red River district became part of Canada. This is a useful source for those searching their genealogy or as a guide to Métis land claims.

Sprenger, Herman. "An Analysis of Selected Aspects of Métis Society, 1810-1870." Winnipeg: M.A. Thesis, University of Manitoba, 1972.

_____. "The Métis Nation: Buffalo Hunting vs. Agriculture at Red River Settlement (Circa 1810-1870)." In A.S. Lussier and D. Bruce Sealey (Editors): *The Other Natives: The/Les Métis*. Volume One – Tome Premier (1700-1885). Winnipeg: Manitoba Métis Federation Press, 1980: 115-130.

_____. "The Metis Nation: Buffalo Hunting versus Agriculture in the Red River Settlement, 1810-1870." In Bruce A. Cox (Editor): *Native People, Native Lands*. Ottawa: Carleton University Press, 120-135, 1988.

This essay describes the indispensable role that the Métis buffalo hunters played in the history of the fur trade and the life of the Red River Settlement. There is also a comparative discussion of the relative importance of agriculture and animal husbandry.

Spring, Joel. *The Cultural Transformation of a Native American Family and Its Tribe, 1763-1995: A Basket of Apples*. Mahwah, New Jersey: Lawrence Erlbaum Associates, Publishers, 1996.

Spring has written an interesting and passionate history of his Native-American family and of the Choctaw Nation. He argues that prior to the American Progressive Age of mass-production and mass-consumption (1890-1900), Choctaw society was multi-racial, multi-lingual and had class divisions based on blood quantum. A high proportion of the Choctaw bourgeoisie were in fact of mixed-heritage. In this society, mixed-blood Choctaws actively participated in the decision-making process of their nation, until they were forced out of their leadership roles by more radical "full-bloods" and Anglo-Americans.

Spry, Irene M. "The Transition from a Nomadic to a Settled Economy in Western Canada, 1856-96." *Transactions of the Royal Society of Canada*, Series 4, Vol. 4, Section 2, 1968.

_____. *The Papers of the Palliser Expedition: 1857-1860*. Toronto: The Champlain Society, 1968.

James McKay, one of the most famous Métis plainsmen of the Northwest, was operating the Hudson's Bay Company post at Fort Ellice when Palliser arrived there. Palliser soon arranged for McKay to obtain leave from his employer in order to become the new guide for the expedition.

_____. "The Tragedy of the Loss of the Commons in Western Canada." In A.L. Getty and A.S. Lussier (Editors): *As Long As The Sun Shines and Water Flows: A Reader in Canadian Native Studies*. Vancouver: University of British Columbia Press, 1983: 203-228.

This paper is an account of the transition from common property resources, to open access resources, and finally to private property in Western Canada. Through this process, the Métis lost control of their natural resources. To this was added the indignity of watching newcomers build wealth on the basis of these newly created property rights – based on the rising value of the lands and unregulated use of the resource stocks such as timber – and not upon sustainable productivity from the land.

_____. "The 'Private' Adventurers of Rupert's Land." In John E. Foster (Editor): *The Developing West: Essays on Canadian History in Honour of Lewis H. Thomas*. Edmonton: University of Alberta Press, 1983: 49-70.

_____. "The Métis and Mixed Bloods of Rupert's Land Before 1870." In J. Peterson and J.S.H.

Brown. (Editors): *The New Peoples: Being and Becoming Métis in North America*. Winnipeg, Manitoba, 1985: 95-118.

The late Irene Spry argues that the Red River mixed-bloods were actually a more homogeneous group than they are usually depicted. The reasons for this were: shared businesses and occupations, linguistic and cultural similarities, friendships and intermarriages, a communal spirit and common grievances that began with the petitioning for economic rights.

_____ "The Ethnic Voice: The 'Memories' of George William Sanderson, 1846-1936." *Canadian Ethnic Studies*, 17 (2), 1985: 115-134.

_____ "James Sinclair." *Dictionary of Canadian Biography (1851-1860)*, Vol. VIII. Toronto: University of Toronto Press, 1985: 819-820.

James Sinclair, was the Métis son of Chief Factor-William Sinclair. In 1841, at age 35, he led an emigration party to the Columbia River area where they settled on the Cowlitz River. HBC Governor George Simpson promoted this migration in the hope that it would help to maintain the land north of the Columbia River as HBC and British territory.

St. Ann's Centennial Committee. *St. Ann's Centennial 1885-1985*. Belcourt, North Dakota: St. Ann's Centennial Committee, 1985.

This book is a fascinating collection of church history from St. Ann's Parish in North Dakota, Turtle Mountain Chippewa and Michif history, and extensive family histories and photographic records. Métis researchers will be most interested in the chapters on "Turtle Mountain Chippewa History" (pp. 89-130) and "Turtle Mountain Tribal Government" (pp. 130-145). The former chapter contains the 1863 and 1864 treaties, the 1892 "McCumber Agreement" and the 1904 treaty. Of interest is the fact that the signatories to the 1904 treaty were 316 people listed as "Mixed Bloods living on the reservation and 53 members listed as Chippewa Indians.

St. Louis Local History Committee. *I Remember: A History of St. Louis and Surrounding Areas*. St. Louis, Saskatchewan: St. Louis Local History Committee, 1980.

St. Onge, Nicole. "Métis and Merchant Capital in Red River: The Decline of Pointe-à-Grouette, 1860-1885." M.A. Thesis, Winnipeg: University of Manitoba, 1983.

_____ "Saint-Laurent Manitoba: Oral History of a Métis Community." *Canadian Oral History Association Journal*, 7, 1984: 1-4.

_____ *Métis Oral History Project*. Winnipeg: Provincial Archives of Manitoba, C366-385, 1985.

St. Onge interviewed many Michif-French speaking Elders for this project. All the tapes are at the Provincial Archives of Manitoba, some, however, have restricted access.

_____ "Race, Class and Marginality in a Manitoba Interlake Settlement, 1850-1950." In In J. Vorst et al. (Editors) *Race, Class, Gender: Bonds and Barriers*. Toronto: Between the Lines and The Society for Socialist Studies, 1989.

St. Onge examines how racial and class differences worked to marginalize the Métis people in Western Canada by using the Manitoba community of St. Laurent (up to 1945) as a case example. She concludes that an impoverished underclass was created and subsequently reproduced between 1850 and 1945. She does not think that racist attitudes were the most significant variable. The major factors were access to land, the lack of capital, and lack of clerical support, which marginalized the Métis populace and led them into a cycle of debt-peonage to the merchant representatives of the national and international economies.

_____ *Race, Class and Marginality: A Metis Settlement in the Manitoba Interlake, 1850-1914*. Winnipeg: Ph. D. Thesis, University of Manitoba, 1990.

_____ "La dissolution d'une communauté métisse Pointe-à-Grouette 1860-1885." Dans Gilles Lesage (Editeur): *Riel et les Métis canadiens*. Saint-Boniface, Manitoba: La Société historique de Saint-Boniface, 1990: 45-56.

_____ "Variations in Red River: The Traders and Freeman Métis of Saint-Laurent, Manitoba." *Canadian Ethnic Studies*, Vol. XXIV, No. 2, 1992: 2-21.

St. Onge examines a 19th Century Métis community that has traditionally been incorporated into the sphere of the Red River Colony. Basing her article on archival material and oral traditions, she argues life was more diverse, "Métis" self-identification more nebulous, and class-based structures and relations more complex within Red River than has been previously argued. Neither the trading families nor, especially, the lakeshore Freeman Métis fit into the traditional definition of the Red River

Métis as bison-hunting French-Catholics. Their livelihood came from a mixture of subsistence activities that resembled those of the Saulteaux population, with which they were closely allied, and the commercial production of dried or frozen fish, pelts and salt. The paper concludes that great caution will have to be used in any future research attempting to define the social, economic and ethnic parameters of "Métisness." St. Onge competently analyzes diversity, dual identity, and the historical formation of the community of St. Laurent.

Stanford Research Institute. *Considerations in a Program for Expanding Economic Opportunities of the Indians and Métis of Manitoba*. Prepared for the Manitoba Department of Industry and Commerce. San Francisco, California: Stanford Research Institute, 1967.

Stanley, Della M. M. "Pierre-Guillaume Sayer." *Dictionary of Canadian Biography*, Vol. VII (1836-1850). Toronto: University of Toronto Press, 1988: 776-777.

Sayer, a Métis free trader of St. Françoise Xavier, was arrested for trading outside the HBC. monopoly in 1849. His trial, conviction and release without sentence broke the HBC monopoly.

Stanley, George F.G. *The Birth of Western Canada: A History of the Riel Rebellions*. Toronto: University of Toronto Press, reprint 1961. London: Longmans Green and Co., 1936.

_____ "The Half-Breed Rising of 1875." *Canadian Historical Review*, Vol. 17 (4), 1936: 399-412.

Stanley describes the events of 1875 at St. Laurent on the South Saskatchewan when the Métis inhabitants set up a governing council.

_____ "Riel's Petition to the President of the U.S." *Canadian Historical Review*, Vol. XX (1), 1939: 421-428.

_____ "The Métis and the Conflict of Cultures in Western Canada." *Canadian Historical Review*, 28, (4), 1947: 428-433.

_____ "Gabriel Dumont's Account of the Northwest Rebellion, 1885." *Canadian Historical Review*, Vol. 30 (3), 1949: 249-269.

This account is a translation of Gabriel Dumont's 1888 oral account of the events of the Northwest Resistance.

_____ "The Campaign of 1885: A Contemporary Account." *Saskatchewan History*, 13, (3), 1960: 100-107.

_____ *Louis Riel*. Toronto: McGraw-Hill Ryerson Press, 1963.

_____ *Louis Riel, Patriot or Rebel?* Toronto: Canadian Historical Association, Historical Booklet No. 2, 1970. (Eighth printing).

In this historical booklet, George F. Stanley asked whether Louis Riel was a hero or a rebel? Unfortunately, despite an academic career spent analyzing Louis Riel and the Métis resistances of 1869-70 and 1885, Stanley's interpretations were always Eurocentric. To him, Louis Riel was not a great man, but a pathetic figure who "led his followers in a suicidal crusade and whose brief rests upon a distortion of history." (p. 24) Moreover, the events of 1869-70 and 1885 were "... the typical, even inevitable results of the advance of the frontier, the last organized attempts on the part of Canada's primitive peoples to withstand ... progress, and to preserve their culture and their identity against the encroachments of civilization." (Ibid.)

_____ *Manitoba 1870: Une Réalisation Métisse – Manitoba 1870: A Metis Achievement*. Winnipeg: University of Winnipeg Press, 1972.

The Métis, under the leadership of Louis Riel, were instrumental in ensuring that Manitoba entered Confederation as a province rather than a territory. Stanley provides a brief outline of the events leading to this political achievement. This monograph is written in both French and English.

_____ "Indian Raid at Lac la Biche." *Alberta History*, Vol. 24 (3), 1976: 25-27.

_____ *Alberta's Half-Breed Reserve: Saint Paul des Métis 1896-1909*. Winnipeg: Department of Education, Native Education Branch, 1977.

_____ "Riel Project." In A.S. Lussier (Editor): *Louis Riel and the Métis: Riel Mini-Conference*. Manitoba Métis Federation Press, 1979: 10-21.

_____ "Confederation 1870—A Métis Achievement." In A.S. Lussier and D. Bruce Sealey (Editors): *The Other Natives: The/Les Métis*. Volume One – Tome Premier (1700-1885). Winnipeg: Manitoba Métis Federation Press, 1980: 63-86.

_____ "New Brunswick and Nova Scotia and the

Northwest Rebellion, 1885.” In John F. Foster (Editor): *The Developing West: Essays on Canadian History in Honour of Lewis H. Thomas*. Edmonton: University of Alberta Press, 1983: 71-100.

_____. (General Editor). Thomas Flanagan, (deputy editor); and Claude Rocan (project co-ordinator). *The Collected Writings of Louis Riel / Les Écrits Complètes de Louis Riel*. 5 Volumes. Edmonton: University of Alberta Press, 1985.

_____. *The Collected Writings of Louis Riel / Les Écrits Complètes de Louis Riel. Volume 5, References*. Edmonton: University of Alberta Press, 1985.

This final volume of Riel’s collected writings contains an essay by Roger Motut on Métis language (pp. 47-61), a Riel genealogy (pp. 61-62), a collection of Riel family photographs (pp. 63-74), a chronology of events in Riel’s life (pp. 75-117), a map section depicting the areas where Riel lived (pp. 119-130), a bibliography of works on Riel (pp. 131-206), and finally, a most useful bibliographical index of all persons referenced throughout the four volumes of Riel’s writings (pp. 207-360).

_____. *Louis Riel*. Toronto and Montreal: McGraw-Hill Ryerson Ltd., 1985.

This book was written more than thirty years after Stanley’s ground breaking *Birth of Western Canada*. In the preface to the 1985 edition, Stanley asks a plethora of questions, which can only be described as the Riel enigma. For instance, was Riel a patriot or rebel; a martyr or mad man; or a prophet? In reality, by asking all these questions, Riel means all things to different groups of Canadians. This is a political biography, which was quite typical of historical scholarship in the 1960s. Unfortunately, Stanley only had a scant 34 pages to discuss Riel and his family history prior to his return to the Red River colony in 1868. These twenty-four years in the young Riel’s life were very formative: his family’s Métis and French-Canadian heritage and its austere Roman Catholicism and his time studying in Québec with the province’s francophone elite, had a great impact on his life.

_____. “The Last Word on Louis Riel – The Man of Several Faces.” In F. Laurie Barron and James B. Waldram (Editors): *1885 and After: Native Society in Transition*. Regina: University of Regina, Canadian Plains Research Center, 1986: 3-22.

_____. “Un dernier mot sur Louis Riel: l’homme à plusieurs visages.” Dans Gilles Lesage (Editeur), *Riel et les Métis canadiens*. Saint-Boniface, Mani-

toba: La Société historique de Saint-Boniface, 1990: 79-89.

_____. *The Birth of Western Canada: A History of the Riel Rebellions. Reprints in Canadian History*. Introduction by Thomas Flanagan Toronto: University of Toronto Press, 1992.

Up until recently, Stanley’s monograph remained the dominant interpretation of Louis Riel’s role in fostering resistance in the Canadian North West. Originally published in 1936, this book and this scholar still influence the way Canadians view Riel and the Métis people. Stanley spent his entire academic life writing about Louis Riel and the Métis, a subject that fascinated him as a child in Calgary in the early 1900s. (See George F.G. Stanley, “The Making of an Historian: An Autobiographical Essay.” In R.C. Macleod (Editor): *Swords and Ploughshares: War and Agriculture in Western Canada*. Edmonton: University of Alberta Press, 1993: 3-19.)

The central thesis of Stanley’s drama is that the Métis people resisted adapting to a changing society. The coming of Euro-Canadian settlement ensured their marginalization and assimilation into a more “civilized” society. While sympathetic to the Métis cause, Stanley does not blame the government for the 1885 tragedy. It was quite fitting that Thomas Flanagan wrote the introduction to this revised edition – after all, he also absolves the federal government of blame for the 1885 Resistance. Flanagan also includes historiographical information on Métis sources in his introduction.

_____. “The Making of an Historian: An Autobiographical Essay.” In R.C. Macleod (Editor): *Swords and Ploughshares: War and Agriculture in Western Canada*. Edmonton: University of Alberta Press, 1993: 3-19.

George F. G. Stanley was a military historian, who specialized in the Métis resistances and in French-Canadian history. This essay is autobiographical and describes Stanley’s life-long process in becoming an historian. Stanley believed that he brought a new thesis to the forefront of Canadian history: “I saw the Riel-led western movement as the reaction of men, whose livelihood had been based upon the fur trade, to the threat imposed by a new economic order based on private ownership, agriculture, and money.” (p. 13)

Stanley, Lawrence W. “A Conceptual Framework for the Development of a Sustainability Strategy by the Metis of Northern Saskatchewan.” Victoria: M. A. Thesis, Royal Roads University, 2000.

Stardom, Eleanor. "The Honourable Company, 1870-1884: Twilight of the Fur Trade." *The Beaver*, August-September 1991: 6-18.

This article is a brief history of the decline of the fur trade following the 1870 Manitoba Resistance. It was at this time that the Hudson's Bay Company concentrated most of its operations as a retail and wholesale company for the expected influx of agrarians to Prairie Canada.

_____. *A Stranger to the Fur Trade: Joseph Wrigley and the Transformation of the Hudson's Bay Company, 1884-1891*. Winnipeg: The Rupert's Land Research Centre, University of Winnipeg, 1995.

This essay is a revised version of the author's M.A. thesis. It is a fine analysis of the twilight of the fur trade – an era when the Hudson's Bay Company further consolidated its fur-trading enterprises in a declining fur market and sought to become a retailer for the expected influx of agrarians to the Prairies following the conclusion of the 1885 Resistance. For students of Métis history, Chapter 2, "Troops, Transport and Tinned Beef: The North-West Rebellion" (pp. 25-41), should be of great interest since the Hudson's Bay Company supplied the Canadian military during the 1885 campaign – an obvious opportunity to make a small fortune at the expense of the Métis and First Peoples. However, Joseph Wrigley, the subject of this paper, felt that the federal government's inept Aboriginal policy directly lead to this tragic conflict (p. 31).

State Historical Society of North Dakota. "Letter of Father Belcourt Describing a Buffalo Hunt (Nov. 25, 1845)." *Collection of the State Historical Society of North Dakota*, Vol. 5, 1923: 134-154.

Statistics Canada. *Profile of Canada's Aboriginal Population*. Ottawa: Statistics Canada, 1995.

_____. *A Profile of the Métis: Target Groups Project*. Ottawa: Statistics Canada, Housing, Family and Social Statistics Division, 1996.

Stebbins, Susan. "Métis Women Among the Iroquois." In William J. Furdell (Editor). *Proceedings of the University of Great Falls International Conference on the Métis People of Canada and the United States*. Great Falls, Montana: University of Great Falls, 1996: 163-176.

Stebbins argues that the matrilineal character of Iroquois society precluded the development of a specific Métis identity among the Iroquois mixed-bloods. The U.S. Native women among the Iroquois had considerable status and power, and when they married men of

European descent, and their children commonly retained their tribal affiliation and identity. Consequently, a Métis category was less necessary and less in evidence among the descendants of Iroquois women who chose European or Euro-American husbands.

Steer, Donald N. *The History and Archaeology of a North West Company Trading Post and a Hudson's Bay Company Transport Depot, Lac la Roche, Saskatchewan*. Manuscript Report No. 280. Ottawa: National Historic Parks and Sites Branch, Parks Canada, 1977.

Steiman, Laura (Editor). *Tapping the Gift: Manitoba's First People*. Winnipeg: Pemmican Publications Inc., 1992.

Stern, Theodore. *Chiefs and Chief Traders: Indian Relations at Fort Nez Percés, 1818-1855*. Corvallis, Oregon: Oregon State University, 1993.

"*Chiefs and Chief Traders* by Theodore Stern, is intended as the first in a series of volumes that will explore the post's impact on relations between Indians of the eastern Plateau region and Euro-American traders. In this volume, Stern reconstructs interaction patterns by charting their development within historical documentary texts such as the journal of Métis trader Simon McGillivray, a master of the fort during 1831-32." (Castle McLaughlin, reviewer: *Ethnohistory*, Vol. 42 Winter 1995: 187-189.)

Stevens, Isaac I. "The Red River Hunters." *Museum of the Fur Trade Quarterly*, Vol. 31(1), 1995: 4-7.

Stevenson, Marc and Clifford Hickey. *Empowering Northern and Native Communities for Social and Economic Control: An Annotated Bibliography*. Edmonton: Canadian Circumpolar Institute, 1995.

Stevenson, Marc et. al. *Environmental and Economic Issues in Fur Trapping: A Profile of Canada's Fur Trapping Industry and Variables Influencing its Sustainability: An Annotated Bibliography*. Edmonton: Canadian Circumpolar Institute, 1995.

Stevenson, Michael D. "The Mobilization of Native Canadians During the Second World War." *Journal of the Canadian Historical Association*, Vol. 7, 1996: 205-226.

Stevenson, Winona. "Indigenous Voices, Indigenous Histories Part I: The Othering of Indigenous History." *Saskatchewan History*. Fall 1998: 24-27.

Winona Stevenson is a Cree historian and the head

of the Native Studies Department of the Saskatchewan Indian Federated College. She is also a strong advocate for the use of Aboriginal oral tradition in the construction of Indigenous history. In this well-written and well-researched article, Stevenson discusses the apparently antithetical paradigms of the European-based "scientific" historian and the Indigenous scholars' reliance on oral tradition to seek a better understanding of the past. Stevenson argues that Indigenous history is just as valid as the "Rankean" paradigm, but because Aboriginal society and history has been orally based, it is labeled as inferior to the written histories of Europeans. This is why Aboriginal history has been "othered" within the non-Aboriginal academic community. Stevenson has a small role in the *Daughters of the Country* film *Mistress Madeleine*. She is the daughter of Bernelda Wheeler.

Stewart, Wallace (Editor). *Documents Relating to the North West Company*. Toronto: The Champlain Society, 1934.

Stobie, Margaret. "Background of the Dialect Called Bungi." *Historical and Scientific Society of Manitoba*, Series III, No. 24, 1967/68: 65-75.

_____. "The Dialect Called Bungi." *Canadian Antiques Collector*, 6(8), 1971: 20.

_____. *The Other Side of Rebellion: The Remarkable Story of Charles Bremner and his Furs*. NeWest Publishers Ltd., 1986.

Stonechild, A. Blair. "The Indian View of the 1885 Uprising." In F. L. Barron and James B. Waldram (Editors): *1885 and After: Native Society and Transition*. Regina: Canadian Plains Research Center, 1986: 155-170.

Anybody with a cursory knowledge of the 1885 Resistance realizes that those Indians and Métis who took part in this conflict fought in two separate and unrelated resistances. Stonechild argues that the Indian role in the resistance occurred as a result of coercion (by the Métis) and frustration (with Macdonald's miserable Indian policy). Stonechild further argues that the trials that followed, in which eight Indians were executed and Poundmaker and Big Bear went to prison, were farcical. He concludes that the repression, which followed on many Canadian reserves, was disgraceful and unjust.

Stonechild, Blair and Bill Waiser. *Loyal to Death: Indians and the North-West Rebellion*. Calgary: Fifth House Publishers, 1997.

Storm, Penny. *Functions of Dress: Tool of Culture and the*

Individual. Englewood Cliffs, New Jersey: Prentice Hall, 1987.

Strasbourg, Alvina. *Memories of a Métis Woman: Fort McMurray Yesterday and Today*. Fort McMurray, Alberta: Self-published, no date.

This autobiography tells the story of Métis Elder Alvina Strasbourg, who was born on June 10, 1921 in Owl River, Alberta. Her story discusses her growing up as a Métis person in northern Alberta. Alvina discusses moose hunting, raising a family in the bush, the Depression years, the importance of family, especially grandparents, surviving abuse and adjusting to changing times. Her story takes you from her life in the bush to her important work in the contemporary boardroom. Alvina provides insight about the dramatic changes of her people and events that helped to shape a dynamic segment of Alberta's Métis history. Alvina speaks with sincerity and honesty about the challenges that Métis families and communities have faced in modern society.

Alvina's achievements included being actively involved as a founder of the Native Women's Pre-employment Training Program, an employment recruiter at Syncrude, on the board of directors for the Métis Nation of Alberta (1987-1990), president of Athabasca Native Development Corporation, member of the board of governors at Keyano College, president of the Native Employment Association of Alberta, and a Commissioner of Services For Children and Families. Alvina has helped many Aboriginal women, children and families by her ongoing struggle to ensure that they have accessible programming and services. Alvina's story is an inspiration for all people who have struggled to help themselves and others.

Street, W.P.R. "Manuscript of Mr. Justice W.P.R. Street When he was Made Chairman of a Commission to Settle the Claims of the Half Breed Indians in the Northwest Territories." March 1885.

_____. "The Commission of 1885 to the Northwest Territories." *Canadian Historical Review*, Vol. 25, 1, 1944: 38-53.

Stubbs, Roy St. George. *Four Recorders of Rupert's Land: A Brief Survey of the Hudson's Bay Company Courts of Rupert's Land*. Winnipeg: Peguis Publishers, 1967.

This book covers the administrations of Adam Thom, Francis Johnson, Dr. John Bunn and John Black. Dr. Bunn was the only Métis to hold the position of Recorder. Bunn was the son of Hudson's Bay Company employee Thomas Bunn and his Métis wife Sarah

McNab. John Bunn's grandfather, John McNab, the company surgeon, took a great interest in John and ensured that he was enrolled for medical training at the University of Edinburgh.

Studen-Bower, Shannon. "Practical Results: The Riel Statue Controversy at the Manitoba Legislative Building, 1969-1996." Winnipeg: author, 1999.

Stupnikoff, Sam G. *Historical Saga of the Carlton Region, 1797-1920*. Saskatoon: Modern Press, 1985.

Stupp, Browning. "The Métis Struggle to Secure a Homeland in Montana from the 1880s through the 1920s." In William J. Furdell (Editor): *Proceedings of the University of Great Falls International Conference on the Métis People of Canada and the United States*. Great Falls, Montana: University of Great Falls, 1996: 1-16.

Summerby, Janice. *Native Soldiers: Foreign Battlefields*. Ottawa: Minister of Supply and Services Canada, 1993.

This government document is a good introduction to the story of Canada's Aboriginal soldiers. For those knowledgeable in this topic, this book will be disappointing. For Métis researchers, there is only a brief profile of the famous Métis cowboy and sharpshooter, Henry Nor'west (p. 11-13), who gave his life for his King and Country on the Western Front on August 18, 1917. The booklet includes a good bibliography.

Sun River Valley Historical Society. *A Pictorial History of the Sun River Valley*. Shelby, Montana: Promoter Publishers, 1989.

Supernault, Carol (Project Director). *East Prairie Métis 1939-1979: 40 Years of Determination*. Altona, Manitoba: Friesen Printers, 1979.

Surtees, R.J. *The Role of the Métis in Ontario to 1850*. Toronto: Ontario Métis and Non-Status Indian Association, 1979.

Swenson, Fern E. and Paul R. Picha. "Pembina Cemetery Investigations at Dumoulin Mission and Cemetery Site, Pembina County, North Dakota." Bismarck, North Dakota: Archaeology & Historic Preservation Division, State Historical Society of North Dakota, October 1998.

Dumoulin Mission is an early-nineteenth century Roman Catholic mission established to serve Métis peoples of the northern Red River valley near the modern-day United States-Canada border.

Swagerty, William. "Marriage and Settlement Patterns of the Rocky Mountain Trappers and Traders." *Western Historical Quarterly*, Vol. 11 (2), 1980: 159-181.

Swainson, Eleanor and Donald Swainson. *The Buffalo Hunt*. Toronto: Peter Martin Associates Ltd., 1980.

This juvenile fiction book tells the story of Pierre Bouchard and his family who lived in Grantown. It relates his participation in a buffalo hunt and the way in which buffalo were used for food and clothing, and how the hides were traded for necessities.

Swainson, Donald. *Historical Essays on the Prairie Provinces*. Toronto: McClelland and Stewart Ltd., 1970.

_____. "It's the Riel Thing." *Books in Canada*, Vol. 8, 1979: 14-15.

_____. "Rielana and the Structure of Canadian History." *Journal of Popular Culture*, Vol. 14, No. 2, 1980.

Swainson examines the contribution of popular writers and cultural producers to Riel's memory. He argues that "by the mid-twentieth century Riel had become the ultimate Canadian example of the useable in history: he could be looked at in a seemingly infinite number of ways."

_____. "Canada Annexes the West: Colonial Status Confirmed." In R. Douglas Francis and Howard Palmer (Editors): *The Prairie West: Historical Readings*. Edmonton: University of Alberta Press, 1985: 120-139.

Swainson argues that since Confederation, the Prairie West has been colonized by Central Canada. The Red River Resistance was an attempt to prevent this form of colonialism from entering the region. Prior to the events in 1869-70, the Métis, or at least significant portions of their leadership, such as Cuthbert Grant had been coopted by the Hudson's Bay Company elite. Therefore, among segments of the Métis population, colonialism and European authority predated 1869-70. Unfortunately, this article is plagued with significant typographical errors, particularly on page 127, which confuses dates from the 1900s with those from the 1800s. Nonetheless, this article is useful.

_____. "Canada Annexes the West: Colonial Status Confirmed." From, *Riel to Reform: a History of*

Protest in Western Canada, Saskatoon: Fifth House Publishers, 1992: 61-77.

Swan, Ruth Ellen. "Ethnicity and the Canadianization of Red River Politics." M.A. Thesis, Winnipeg: University of Manitoba, 1991.

Métis historian Ruth Swan examines the difficulties caused by ethnic hostilities after the implementation of the *Manitoba Act* of 1870 and how this was compounded by the fact that the federal government delayed the implementation of responsible government in Manitoba. This study also examines the reasons that the Métis lost their land in Manitoba. A study of the interrelationships of the ethnic groups in the Manitoba Legislature from 1873-78 helps in understanding how the Métis and French Canadians suffered from minority disadvantage. By analyzing the social hierarchy and power structure, it is obvious that the Métis had few options, but resisted the loss of their land mainly outside the legislature.

"The History of the Métis Cemetery at Pembina: Inter-Ethnic Perspectives on a Sacred Site." Paper presented at the *Plains Anthropology Conference*, Saskatoon, October 1993.

In 1818, Father S. Dumolin established a Roman Catholic mission at Pembina in order to provide educational support to Métis families and to convert the Chipewya Indians. In the 1890s, the Church moved into the village and a new cemetery was established. During the 1920s a local farmer began ploughing the abandoned cemetery over objections that it was a sacred site. This paper summarizes the attempts to protect the site over the years, the research done to establish grave locations and the inter-ethnic conflicts that have arisen over this matter.

"Reviews: James McKay: A Métis Builder of Canada, by Agnes Grant." *Manitoba History*, No. 33, 1997: 39-41.

The History of the Métis Cemetery at Pembina. Winnipeg: Author, 1996.

Swan, Ruth, and Edward A. Jerome. "The Collin Family at Thunder Bay: A Case Study of Métissage." In David H. Pentland (Editor): *Papers of the Twenty-Ninth Algonquian Conference*. Winnipeg: University of Manitoba, 1997.

"Unequal Justice: The Métis in O'Donoghue's Raid of 1871." *Manitoba History*, No. 39, 2000: 24-38.

Swan Valley Historical Society. "Camperville and Duck

Bay." In Swan Valley Historical Society, *Lasting Impressions: Historical Sketches of the Swan River Valley*. Swan River, Manitoba: Friesen Printers, 1984: 177-185.

Symington, D.F. "Métis Rehabilitation." *Canadian Geographical Journal*, 48 (4), 1953: 128-139.

In 1941, the government of Saskatchewan implemented a rehabilitation scheme which provided the Métis, many of whom were road allowance people from Lestock, with a community of their own at Green Lake. This community was to be free of competition and exploitation. The author describes day to day life in the settlement and its economic and social progress.

Szatz, Margaret Connell (Editor). *Between Indian and White Worlds: The Cultural Broker*. Norman, Oklahoma: University of Oklahoma Press, 1994:

Taiiaki, Alfred. *Peace, Power, Righteousness: An Indigenous Manifesto*. Toronto: Oxford University Press, 1999.

This is a highly powerful polemic, or, as the author calls it, "a call to arms." Essentially, the author a Kanien'kehaka (Mohawk) scholar and activist, wants to see the end of colonization of Aboriginal people (read Indians) at the hands of Euro-Canadian bureaucrats and other state officials. This can only be achieved through a return of traditional values among Canada's Aboriginal peoples, adapted for today's circumstances. The book's title alludes to how traditional Aboriginal societies were once constructed on the three principles of peace, power and righteousness. Alfred argues that First Nations societies can change for the better by creating a new intelligentsia rooted in both traditional and contemporary concerns. He provides the reader with four necessary conditions which must be met before First Nations communities can be the equals of non-Aboriginal society. These are: regeneration of Native languages, economic self-sufficiency, structural reform and nation-to-nation relations with the state. Métis political activists would argue much the same.

As for Métis content, Alfred does not mention Métis anywhere in this book, nor does he discuss the Inuit. However, he refers to "minimal-blood persons" with scorn.

This issue is particularly relevant in Canada, where tens of thousands of self-identifying individuals and minimal-blood persons who are excluded from membership in Indian communities are recognized as "Aboriginal" by Canadian governments, receiving benefits and legal entitlement to the resources of

Indigenous nations. It seems that white society feels some obligation to these people – probably because they are actually white, and therefore likely to cooperate with government efforts to eliminate indigenous nations as political forces. In any case, the problem can be resolved by recognizing that non-Indian ‘Aboriginals’ are a strictly state-defined community, with rights and obligations deriving only from their membership in that community, and having nothing to do with the treaty and political rights of members of indigenous nations (p.86).

Of course, most Métis people would take offence to such a blanket indictment of mixed-heritage people.

Tait, Heather. “Educational Achievements of Young Aboriginal Adults.” *Canadian Social Trends*, Spring 1999: 6-10.

Tanguay, Cyprien. *Dictionnaire généalogique des familles canadiennes depuis la fondation de la colonie jusqu’à nos jours*. Tome III. Montréal: Éditions Élyseé, 1975.

Tanguay, Nicole. “Ogokwe”, “Where Will the Children Play”, and “Half Breed”. In Connie Fife (Editor): *The Colour of Resistance: A Contemporary Collection of Writing by Aboriginal Women*. Toronto: Sister Vision Press, 1993: 58-61.

Tanner, John. *The Falcon: A Narrative of the Captivity and Adventures of John Tanner*. Introduction by Louise Erdrich. Reprint of the G. & C. & H. Carvill 1830 edition. New York: Penguin Books, 1994.

Tappage, Mary Augusta. Edited by Jean E. Speare. *The Big Tree and the Little Tree*. Winnipeg: Pemmican Publications Inc., 1973

Mary Tappage was born at Soda Creek, British Columbia in 1888. She was the daughter of a Shuswap chief and a Métis woman who left the Prairies following the Métis Resistance at Batoche. This children’s story is taken from her book of memories shared with Jean Speare in the book, *The Days of Augusta*. This is a children’s story she was once told, which teaches a lesson about having too much pride and conceit. The Little Tree faces ridicule from the Big Tree while growing up. Later, instead of recalling the older tree’s haughtiness, the younger tree comforts the older, dying evergreen by paying tribute to its past strengths.

Tasse, Alexandre A. “Les habitants du Nord-Ouest.” *Revue canadienne*, VII, 1870: 241-266.

Tasse, Joseph. “Les Canadiens de l’Ouest: Pierre Falcon.” *Revue canadienne*, IX, 1872: 175-183.

_____. “Les Canadiens de l’Ouest: Louis Riel, père.” *Revue canadienne*, X, 1873: 437-464.

Taylor, Allan R. “Indian Lingua Francas.” In Charles F. Ferguson and Shirley Brice Heath (Editors): *Language in the USA*. Cambridge, Massachusetts: Cambridge University Press, 1981: 175-195.

Taylor, John. “An Historical Introduction to Métis Claims in Canada.” *Canadian Journal of Native Studies*, 3(1), 1983: 151-181.

Taylor reviews the history of Métis claims in Canada, and government actions since 1870 to recognise Métis Aboriginal rights. He concludes that although the Métis are included in only two numbered Treaties, on the other hand their eligibility is an integral part of the recent James Bay and Northeastern Quebec Agreements.

Taylor, Rupert, Leslie. *The Native Link: Tracing One’s Roots to the Fur Trade*. Victoria, British Columbia: Pencil Publications, 1984.

This book is a quest by Reverend Rupert Leslie Taylor to better understand his Aboriginal heritage, and the fur trade era. The author pays homage to his Métis grandfather, “Honourable John,” Taylor. “Honourable John” was part of the Portage La Prairie clique who worked against Louis Riel and the Provisional Government during the Red River Resistance in 1869-70.

Taylor-Henry, Sharon, Ann Charter and Sid Frankel. “Winnipeg Aboriginal Seniors, Needs Assessment and Service Recommendations.” Winnipeg: University of Manitoba Social Work Research Group, 2000.

This report found that rates and severity of disease and disability that shorten life for Aboriginal people apply across the board to First Nations and Metis alike; this is an important point because there is little health data specifically on Metis. The report came to the conclusion that at 55, Aboriginal people appear to need the services that non-native people require at 65.

Teillet, Camille. “Court aperçu historique de l’Union nationale métisse Saint-Joseph du Manitoba.” *Les Cloches de Saint-Boniface*, LIII, 1954: 13-17.

Teillet, Jean. “Justice not Mercy: Why the Métis Don’t Want a Pardon for Louis Riel.” Paper prepared for the Métis National Council. Ottawa: Métis National

Council, March 26, 1999.

Métis lawyer Jean Teillet is the great grand-neice of Louis Riel. She is vice-president of the Indigenous Bar Association of Canada.

_____. "Summary of Métis Case Law." Ottawa: Métis National Council, 1999.

Teillet reviews the ongoing Métis legal battles with the government of Canada concerning Aboriginal land rights, harvesting rights, commercial harvesting, and self-government. References are given for exemplary cases.

Teitelbaum, Matthew. *Edward Poitras: Indian Territory*. Saskatoon: Mendel Art Gallery, 1988.

Thackery, Bill. "A Metis Manifesto." In Bill Thackery (Editor): *The Métis Centennial Celebration Publication 1879-1979*. Lewiston, Montana: 1979: 29-36.

_____. "The Centennial Celebration: Introduction to Keynote Speakers." In Bill Thackery (Editor): *The Métis Centennial Celebration Publication. 1879-1979*. Lewiston, Montana: 1979: 25-27.

_____. "The Red River Cart." In Bill Thackery (Editor): *The Métis Centennial Celebration Publication. 1879-1979*. Lewiston, Montana: 1979: 2.

_____. "The English Half-Breeds and the French Metis." In Bill Thackery (Editor): *The Métis Centennial Celebration Publication. 1879-1979*. Lewiston, Montana: 1979: 19-24.

_____. "Treaty With the Chippewa – Red Lake and Pembina Bands, 1863." In Bill Thackery (Editor): *The Métis Centennial Celebration Publication 1879-1979*. Lewiston, Montana: 1979: C1-4.

_____. "Agreement with the Turtle Mountain Chippewas and Ratification of the Same, October 2, 1892." In Bill Thackery (Editor): *The Métis Centennial Celebration Publication. 1879-1979*. Lewiston, Montana: 1979: C5-6.

_____. "Agreement with the Red Lake Chippewas, March 10, 1902." In Bill Thackery (Editor): *The Métis Centennial Celebration Publication 1879-1979*. Lewiston, Montana: 1979: C6-10.

Thayer, B.W. "Some Examples of 'Red River Half-Breed' Art." *Minnesota Archaeologist*, Vol. 8, (April) 1942: 46-55.

Thayer discusses Métis art in the Red River area in the 1800s. He provides illustrations of designs and Métis artifacts.

The Métis Past and Present. Special Issue of *Canadian Ethnic Studies*. Vol. 17 (2), 1985.

The Steering Committee of the Aboriginal Women in the Canadian Labour Force Project. *Aboriginal Women in the Canadian Labour Force Project (1993)*. Report prepared for the Royal Commission on Aboriginal Peoples. Winnipeg: 1993.

Therriault, Jacques, Jean-Roch Gagnon and Andre Boutin. *Hier, au pays de metissiens: histoire et culture d'une region du Québec, 1675-1960*. Mont-Joli, Québec: Ateliers Plein soleil, 1977.

Thistle, Paul C. "The Twatt Family, 1780-1840: Amerindian, Ethnic Category, or Ethnic Group Identity?" *Prairie Forum*, Vol. 22 (2), 1997: 193-212.

Thom, Jo-Ann. "The Effect of Readers' Responses on the Development of Aboriginal Literature in Canada: A Study of Maria Campbell's *Halfbreed*, Beatrice Culleton's *In Search of April Raintree*, and Richard Wagamese's *Keeper'n Me*." In Beatrice Culleton Mosioner (Edited by Cheryl Suzack), *In Search of April Raintree: Critical Edition*. Winnipeg: Portage and Main Press, 1999: 295-305.

Thom is a Métis woman born in Manitoba. She is dean of academics at the Saskatchewan Indian Federated College and was previously head of its English department.

Thomas, Dorine. *Rubaboo*. Winnipeg: Pemmican Publications, 1981.

This book deals with the domestic role of Métis women of the Red River area; it covers aspects of cooking, sewing, traditional Native medicine, spinning and the making of household utensils.

Thomas, Lewis Herbert. "Louis Riel's Petition of Rights, 1884." *Saskatchewan History*, Vol. XXIII, No. 1, 1970: 16-26.

On December 18, 1884, the Métis signed a Petition of Rights. When the federal government failed to respond to their demands, a Provisional Government was set up. This essay includes a file of correspondence from various individuals regarding the petition.

_____ "A Judicial Murder – The Trial of Louis Riel." In Howard Palmer (Editor): *The Settlement of the West*. Calgary: University of Calgary, 1977: 37-59.

Thomas delineates the federal governments repeated efforts to ensure Riel's execution.

_____ *The Struggle for Responsible Government in the North-West Territories*, second edition. Toronto: University of Toronto Press, 1978.

_____ "Louis Riel." In *Dictionary of Canadian Biography*. Vol. XI, 1881-1890. Toronto: University of Toronto Press, 1982: 736-752.

_____ "James Settee." In *Dictionary of Canadian Biography*. Vol. XIII, 1901-1910. Toronto: University of Toronto Press, 1994: 937-939.

Thomas, Robert K. "Afterword." In J. Peterson and J.S.H. Brown (Editors): *The New Peoples: Being and Becoming Métis in North America*. Winnipeg: University of Manitoba Press, 1985: 243-251.

Thomas relates his "discovery" of the Métis people shortly after 1944. He goes on to review the basic questions of "Métis personhood" that are brought to light in the book. He concludes that research done on the Métis should be placed in a broader comparative framework and juxtaposed with similar experiences in the Northern Hemisphere. To date we still await such a work!

Thomason, Sarah Grey and Terrance Kaufman. "Michif." Chapter 9.6 of *Language contact. Creolization and Genetic Linguistics*. Los Angeles: University of California Press, 1987.

Thompson, Judy. "Turn-of-the-Century Métis Decorative Art from the Frederick Bell Collection." *American Indian Art Magazine*, Vol. 8 (4), 1983: 36-45.

Thompson provides a description of twenty-eight items of handiwork typical of Métis culture, in what was then the Museum of Man in Ottawa.

_____ "No Little Variety of Ornament: Northern Athapaskan Artistic Tradition." In Glenbow Museum, *The Spirit Sings: Artistic Traditions of Canada's First Peoples*. Calgary: Glenbow Museum, 1988.

Thompson, Chuck. *Home Song: The Story of Gabriel Dumont*. Unpublished manuscript on file at the Manitoba Métis Federation Library, 1977.

Thompson, Harry, F. "Meriwether Lewis and His Son: The Claim of Joseph DeSomet Lewis and the Problem of History." *North Dakota History*, Vol. 61, No. 3, 2000: 24-37.

An analysis of a claim by a Metis who argued that Meriwether Lewis (of the Lewis and Clark Expedition) was his father. This essay speaks volumes about how Métissage was hidden by the Anglo-American elite in the early nineteenth century.

Thompson, John Herd. *Forging the Prairie West*. Toronto: Oxford University Press, 1998.

Thompson, Thomas. "Manitoba Hydro, Northern Power Development, and Land Claims Pertaining to Non-Status Aboriginals in Norway House and Cross Lake." Winnipeg: M.A. Thesis, University of Manitoba, 1994.

This thesis title is somewhat misleading in that the majority of the non-status Aboriginals referred to in the title are in fact Métis people. Thompson explores the potential legal obligations that flowed from the extensive flooding and project development of hydroelectric projects in northern Manitoba. He takes the position that the Métis could have protected their land rights in spite of delayed surveys, lack of understanding of their rights, gross misbehaviour of land speculators and lack of fair government dealing during the negotiations of the Northern Flood Agreement (in contrast to the First Nations, the Métis were virtually without funding for legal representation during these negotiations). He therefore concludes that there is no firm legal basis for a Métis claim upon any level of government, but "that this does not detract from Canada's obligations to address the economic and social plight of the people involved." For a more complete background on these issues the reader should refer to Waldram (1988), Tough (1975) and Tough and Dorion (1993).

Thomson, William D. "History of Fort Pembina: 1870-1895." *North Dakota History*, Vol. 36, 1969: 5-39.

Thorne, Tanis C. "People of the River: Mixed Blood Families on the Lower Missouri." Ph.D. Thesis, Los Angeles: UCLA, 1987.

_____ "Liquor Has Been Their Undoing: Liquor Trafficking and Alcohol Abuse in the Lower Missouri Fur Trade." *Gateway Heritage*, Vol. 13 (2), 1992: 4-23.

_____ *The Many Hands of My Relations: French*

and Indians on the Lower Missouri. St. Louis: University of Missouri Press, 1996.

In recent years a great deal of literature has documented the development of Métis settlements and societies in the Great Lakes region and in the northern United States. This book is a welcome addition to the literature about the “other” Métis from the Missouri River Valley. Thorne carefully traces French Creole, French Canadian and Indian relations in the Missouri fur trade, the development of the Halfbreed Land Tracts, and explores the life and times of prominent Métis families in the region.

Thorne argues that the cultural and biological hybridization along the lower Missouri River was an underappreciated aspect of the development of the region. She focuses much of her analysis on the French-Canadian/Indian mixed-bloods of the region. She examines their economic roles as intermediaries in the fur and the liquor trade, their attempts to form communities, and their political loyalties and cultural orientation. The study concludes with an assessment of how persons of mixed ancestry influenced tribal politics in the era of white settlement and Indian removal. This work dispels stereotypes regarding “half-breeds” and shows how kinship between culturally different groups served as a means of accommodation and coexistence in this multi-ethnic milieu.

Thornton, Steve. “Smokey Humperville – A Fighter Who Deserved to be Remembered.” *The Métis*, May 1999: 16.

Thorson, Bruce. “The Bay Connection.” *Canadian Geographic*, Nov./Dec., Vol. 120, No. 7, 98-102.

The Metis heritage of people in the Orkney Islands of Scotland is the focus of this article.

Thornton, John. “The National Policy, The Department of the Interior and Original Settlers: Land Claims of the Métis, Green Lake, Saskatchewan, 1909-1930.” M.A. Thesis, Saskatoon: University of Saskatchewan, 1997.

This thesis makes a great contribution to the literature about Métis lands, family and community development. Thornton overviews how the Department of Interior’s policies failed to provide the Metis of Green Lake with a secure land base. He states that, “like the Métis of Red River, the Métis of Green Lake faced restrictive criteria in the attempt to establish their claims. Unlike Red River, no second generation of settlers came to Green Lake to lay claim to the land. Green Lake remained a Métis settlement, though it did so without formal title.” Thornton does not take the reader through a compre-

sive analysis of Métis Aboriginal title; rather he studies the Métis land claims in Green Lake based on occupation and settlement. The following is a break down of the topics examined in this thesis: the origin and development of Metis settlement at Green Lake from 1670-1870, the National Policy and Green Lake, the National Policy turns North, Métis Settlement at Green Lake 1911-12, the decade of delay 1912-1922, and Disposition of Métis Land Claims 1923-1930. His work compliments the Métis community case studies conducted by Nicole St. Onge and other authors who reveal the historical development of Métis communities in Western Canada.

Thunderbird Consulting. *An Economic Strategy for the Manitoba Metis Federation*. Winnipeg: Manitoba Metis Federation, 1992.

Thwaites, Reuben Gold. *Early Western Travels 1748-1846. Bradury’s Travels in the Interior of America 1809-1811*. Cleveland, Ohio. The Arthur H. Clark Company, 1904.

_____. *Early Western Travels 1748-1846. Townsend’s Narrative of a Journey across the Rocky Mountains, 1834*. Cleveland, Ohio. The Arthur H. Clark Company, 1905.

_____. *Early Western Travels 1748-1846. Maximilian, Prince of Wied’s, Travels in the Interior of North America, 1832-1834*. Cleveland, Ohio. The Arthur H. Clark Company, 1906.

_____. *Early Western Travels 1748-1846. Vol. V. Bradbury’s Travels in the Interior of America 1809-1811*. Cleveland, Ohio. The Arthur H. Clark Company, 1906

Titley, Brian. “Unsteady Debut: J.A.N. Provencher and the Beginnings of Indian Administration in Manitoba.” *Prairie Forum*, Vol. 22 (1), 1997: 21-46.

This article highlights the beginnings of Indian administration in Manitoba, and the role which the corrupt French-Canadian administrator, J.N. Provencher played in its development in the 1870s.

Tobias, John L. “Canada’s Subjugation of the Plains Cree, 1879-1885.” *Canadian Historical Review*, 64, (4) (1983):

Tobias, Terry N. “Contribution of Informal Economic Production to the Whole Economy of the Northern Village of Pinehouse, Saskatchewan, and its Implications for Planning.” Waterloo, Ontario: M.A. Thesis, School of Urban and Regional Planning,

University of Waterloo, 1988.

Tobias, Terry N. and James J. McKay. "The Bush Harvest in Pinehouse Saskatchewan, Canada." *Arctic*, Vol. 47, No. 3, 1994: 207-221.

This research report is based on an April 1993 to March 1994 study, which measured bush resources: mammals, fish, birds, berries, fuel, and wood harvested for income and subsistence living by the residents of Pinehouse, Saskatchewan, a Cree-speaking Métis population. Virtually all of the 145 adult male residents were interviewed for this study. The bush harvest was substantial, three tonnes of berries, 84.5 tonnes of meat, 46,108 kg of fish, 2,482 waterfowl and 682 cords of firewood. These results indicated that one-third of the villages' income was from this bush harvest. Fishing and the hunting of game animals were necessary for the community's survival.

Todd, Loretta. "Notes on Appropriation." *Parallogramme*, Vol. 16 (1), 1990: 24-32.

Toews, Marlene. *The Métis of Ft. Ellice/St. Lazare*. Winnipeg: Manitoba Historic Resources Branch, 1975.

_____. *Some Kind of Hero: Ambroise Dydime Lépine 1840-1923*. Winnipeg: Manitoba Historic Resources Branch, 1977.

Tootoosis, Adam. "Story of the 1885 Rebellion as told by Adam Tootoosis." Copy of a manuscript in the possession of Fred Shore, provided by Freda Ahenakew, Native Studies Department, Winnipeg: University of Manitoba.

Tough, Frank. *Native People and the Regional Economy of Northern Manitoba: 1870-1930s*. Kingston, Ontario: Ph.D. Thesis, Queens University, 1975.

_____. "The Establishment of a Commercial Fishing Industry and the Demise of Native Fisheries in Northern Manitoba." *Canadian Journal of Native Studies*, IV (2), 1984: 303-319.

_____. "Economic Aspects of Aboriginal Title in Northern Manitoba: Treaty 5 Adhesions and Métis Scrip." *Manitoba History*, 15, 1988: 3-16.

For years the Department of Indian Affairs rejected the treaty process as a means to assist northern Manitoba Indians in dealing with the deprivation associated with a commercialized hunting economy. The timing of this treaty was based on government expediency and the needs of a railway company. When they did decide to

implement a treaty format they chose terms which were not favourable to the Indians. The Halfbreed land claims were not negotiated; land and money scrip were momentary compensation for Aboriginal title but the scrip issued by the Department of the Interior, did not meet the Crown's legal obligation for acknowledging Aboriginal title. The Métis were also victims of self-serving land speculators. Tough quotes the editorial reaction to this process by the Manitoba Free Press (October 26, 1910), "It will be to the lasting disgrace of Canada if she allows the 6,000 Indians and Halfbreeds between Lake Winnipeg and Hudson Bay to be demoralized and decimated as other Indian tribes have been ... They deserve a better fate."

_____. "Race, Personality and History: A Review of Marcel Giraud's 'The Metis in the Canadian West.'" *Native Studies Review*, 5(2), 1989: 55-93.

_____. "Aboriginal Rights Versus the Deed of Surrender: The Legal Rights of Native Peoples and Canada's Acquisition of the Hudson's Bay Territory." *Prairie Forum*, Vol. 17, No. 2, 1992: 225-250.

_____. *To Make a Profit Without Much Consideration for the Native: The Spatial Aspects of Hudson's Bay Company Profits in Northern Manitoba, 1891-1929*. Toronto: Department of Geography, York University, 1994.

_____. "Introduction to Documents, Indian Hunting Rights, Natural Resources Transfer Agreements and Legal Opinions from the Department of Justice." *Native Studies Review*. Vol. 10 (2), 1995.

_____. *As Their Natural Resources Fail: Native People and the Economic History of Northern Manitoba, 1870-1930*. Vancouver: University of British Columbia Press, 1996.

Frank Tough, head of the department of Native Studies at the University of Alberta, explores in detail, the manner in which the Aboriginal claim to Rupert's Land was treated as less important than the claims of the Hudson's Bay Company, in spite of the British and Canadian undertakings to deal honourably with the Indigenous inhabitants. Of particular Métis interest is Chapter 6, "Terms and conditions as May be Deemed Expedient: Métis Aboriginal Title" and Chapters eight through fourteen which contain an analysis of the economic context of Crown-Aboriginal and Company-Aboriginal relationships. Native labour conditions, the demise of the fisheries, transportation, lumbering, agriculture, mining and the import of industrial capital are dealt with at length. The

role of Indian and Métis people in the economy of northern Manitoba from 1870 to the Depression is covered in this panoramic and comprehensive treatise.

_____ "A People Without Capital or Land." Paper read by Yvon Dumont at the Métis National Council *Métis Rights Conference*. Winnipeg: April 3-4, 1998.

_____ " 'The Storehouse of the Good God:' Aboriginal Peoples and Freshwater Fisheries in Manitoba." *Manitoba History*, No. 39 (Spring/summer) 2000: 2-14.

Tough documents Métis use of freshwater fish during the 1800s to demonstrate that freshwater fish was integral to a Métis way of life. He also shows that from the commencement of a large-scale commercial fishing industry until today the Métis demonstrated substantial participation.

Tough, Frank and Leah Dorion. "A Study of Treaty Ten and Treaty Five Adhesion Scrip." Report prepared for the Royal Commission on Aboriginal Peoples. Saskatoon: 1993.

This paper reveals the untold story of how the Métis in northern Saskatchewan (Treaty Ten area) and northern Manitoba (Treaty Five area) were separated from their land entitlement. The unlawful activities of the land speculators and government complicity in these land transactions are detailed by tracing exemplary land transactions. Documentation from the archival records is provided.

Toussaint, Isème. *Louis Riel, Le Bison de cristal*. Montréal: Stanké, 2000.

Une biographie par une française qui admire le chef métis et sa grande lutte contre les Canadiens-Anglais pour les droits des Métis. "Bref, un ouvrage précieux qui, nous dit l'auteur dans son avant-propos, n'est ni un livre d'histoire ni une biographie exhaustive, mais un rappel des principaux événements de la vie et de l'oeuvre de Louis Riel..." Paul Emile Roy, (revue), *L'Action Nationale*, Vol. XC., numéro 10, 2000: 113-114.

Trachtenberg, Henry. *The Events of the Red River Resistance 1869-70*. Winnipeg: Manitoba Culture, Heritage and Citizenship, 1994.

Trask, Kerry A. "A Loose and Disorderly People: British Views of the French Canadians of the Upper Great Lakes, 1760-1844." *Voyageur Magazine, The Historical Review of Brown County and Northeast Wisconsin*, Vol. 5 (2), 1988/89.

_____ "Settlement in a Savage Land: Life and Loss in the Métis Community of La Baye." *Michigan Historical Review*, Vol. 15 (1), Spring 1989: 1-27.

The Métis trading town of La Baye Wisconsin, flourished on the banks of the Fox River, south of Green Bay in the late eighteenth century. This community was a Catholic, paternalistic, aristocratic society steeped in French-Canadian influence. Nevertheless, the Métis had adopted many of the customs of Indian life and often appeared indistinguishable from Indians to outsiders. As dominant players in the fur trade, the Métis flourished at this location until the War of 1812. Thereafter, La Baye disintegrated quickly under hostile American governance coupled with the decline of the Great Lakes fur trade.

Trask, Larry. *The Capote*. Manuscript in possession of Gabriel Dumont Institute of Native Studies and Applied Research. Saskatoon: 1985.

Travis, Ralph. "The Prairie General: Gabriel Dumont, Canada's Forgotten Hero." *Military History* (London), Vol. 12, No. 6, 1984: 241-248.

Trayte, David John. "The Role of Dress in Eastern Dakota and White Interaction, 1835-1862: A Symbol in Contending Cultures." St. Paul: Ph. D. Thesis. University of Minnesota, 1993.

Trémaudan, Auguste Henri de. *Riel et la naissance du Manitoba*. Winnipeg: L'Union nationale métisse Saint-Joseph, 1921.

_____ "Louis Riel and the Fenian Raid of 1871." *Canadian Historical Review*, Vol. IV (2), 1923.

_____ "Louis Riel's Account of the Capture of Fort Garry, 1870." *Canadian Historical Review*, 5, (2), June 1924: 146-159.

On August 24, 1870, Colonel Wolseley and the Red River Expeditionary Force arrived at Fort Garry. This narrative written by Riel indicates that he was aware of their impending arrival and made preparations to escape their clutches.

_____ "The Execution of Thomas Scott. Notes and Documents." *Canadian Historical Review*, 6, (3), September 1925: 222-236.

_____ "Letter of Louis Riel and Ambroise Lépine to Lieutenant-Governor Morris, January 3, 1873." *Canadian Historical Review*, 7, (2), June 1926: 137-160.

_____ *Histoire de la Nation Métisse dans L'Ouest Canadien*. Montréal: Albert Lévesque, 1936. Reprinted Éditions des Plaines, Saint-Boniface, Manitoba, 1978.

_____ Translated by E. Maguet. *Hold High Your Heads: A History of the Métis Nation in Western Canada*. Winnipeg: Pemmican Publications, 1982.

This book, translated by E. Maguet, was originally published as *Histoire de la Nation Métisse dans l'Ouest Canadien*. Originally written in 1936, the book was the first systematic history of the Métis people, and was written on behalf of the L'union nationale de la métisse de Saint Joseph, an early twentieth-century Manitoba Métis nationalist/cultural organization. Trémaudan believed that the Métis were a martyred people who suffered greatly at the hands of their English-Canadian tormentors – a clear extension of French-Canadian themes. Trémaudan also argued that the Métis should not be labeled as rebels because they were goaded into resisting Canada by the actions of such obnoxious Upper Canadians as Dr. Schultz and by the arrogance and indifference of the federal government. Moreover, the Métis had the right to question the transfer of Rupert's Land to Canada because they were the Indigenous inhabitants of the region.

Perhaps more interesting than Trémaudan's scholarship is Antoine S. Lussier's introduction which describes the context in which Trémaudan wrote his book. Apparently, Franco-Manitobans and the French-speaking Métis were having a row when the book was originally written. Interestingly, Trémaudan, a French man, sided with the Métis rather than the local French Canadians.

In addition, at the end of the book, there are a series of appendices, in which the author(s) (unknown) address the controversy surrounding the 1885 Resistance. For example, it is asked whether Riel's trial was fair, whether the Métis had no choice open to them other than resistance, whether or not the Métis profaned the Church at Batoche or whether or not Riel was as venial as some claimed. These appendices seem to have been written to refute some of Père A. G. Morice's (*La race Métisse: étude critique*. Winnipeg: Chez L'Auter, 1938) claims that Riel was a greedy apostate, or even Thomas Flanagan's (*Riel and the Rebellion: 1885 Reconsidered*. Saskatoon: Prairie Producer Books, 1983) similar assertions.

_____ "Une page de l'histoire de la nation métisse dans l'Ouest de Canada." *Le Canada français*, 1928: 7-16.

Tremayne, Alan. "The Letendre Family." *New Breed*, Spring 1994: 7-8.

The Letendre family settled at Batoche in 1872 and built one of the first ferries, at the point where the Carlton Trail crossed the Saskatchewan River.

Tremblay, Emil. *L'ombre de Riel*. Ituna, Saskatchewan: L'Imprimerie de l'Îcône, n.d.

Trigger, Bruce. *The Indians and the Heroic Age of New France*. Ottawa: The Canadian Historical Association Historical Booklet, No.30. Revised Edition, 1989.

Bruce Trigger is perhaps the preeminent ethnohistorian in North America. A specialist in the early Contact Period, this booklet continues this theme. It is a history of the relations between the Indians and French colonists in the early years of the French regime. The author debunks the longstanding myth in Canadian history of Jesuit martyrdom at the hands of Huron "savages." Much of the material in this booklet, notably the Jesuit missions to Huronia, is in his masterpiece, *The Children of Aataensic: A History of the Huron People to 1660*. (Montreal: McGill-Queen's University Press, 1976).

Trigger, Bruce G. and Wilcomb E. Washburn, (Editors). *The Cambridge History of the Native Peoples of the Americas. Volume I: North America, Part 1*. Cambridge: Cambridge University Press, 1996.

This hefty tome of over 560 pages provides students of Native North American history with a thorough overview of Indigenous and European historical thought, analysis of Pre-Contact farming activities and subsistence patterns, and Native-European relations in the Contact Period. This book is more or less an update on the useful but dated *Handbook on North American Indians* published by the Smithsonian Institution. Bruce Trigger, the internationally renowned anthropologist and ethnohistorian, contributes two essays to this project: "Native Peoples in Euro-American historiography" with Wilcomb E. Washburn (pp. 61-124) and "Entertaining Strangers: North America in the Sixteenth Century" with William R. Swagerty (pp. 325-398).

In fact, this book incorporates a great deal of recent archeological information to more thoroughly discern the growth of PaleoIndian populations, neolithic farming communities and the impact of European-sponsored epidemics and pandemics on the continent's Aboriginal population. While no chapter deals specifically with Métis issues, a diligent researcher will find a wealth of useful information about early Métissage and French-First Nations relations. The second edition of this series, with an essay by Arthur J. Ray "The Northern Interior, 1600 to Modern Times" (pp. 259-328) is probably more immediately useful to students of Métis Studies.

Tronrud, Thorold J. "Frontier Social Structure: The Canadian Lakehead, 1871 and 1881." *Ontario History*, Vol. 79 (2), 1987: 145-165.

Trudeau, Larrien. *Spirit Knows*. Victoria, British Columbia: Trafford, 1999.

Truss, Jan. *A Very Small Rebellion*. Edmonton: J.M. LeBel Enterprises Limited, 1977.

In this book, young Métis children (1950s) plan a play about Riel to draw attention to their concerns when surveyors begin cutting the bush behind their cabin to put in a logging road. They come to understand the role the Métis played in Saskatchewan history and the settlement of the Canadian West. Alternate sections contain historical background provided by Jack Chambers. This book contains some stereotypical language. It is intended for grades six to nine.

Turnbull, Kieth. "Revisiting Riel." *Queen's Quarterly*, Vol. 92 (4), 1985: 801-805.

Turner, R. Alta. *Finger Weaving: Indian Braiding*. Cherokee, North Carolina: Cherokee Publications, 1989.

Originally printed in 1979, this is a useful book for people interested in weaving their own Métis sash. It contains instructions about the numerous techniques, photographs and diagrams of the various sashes.

Turner, Allen R. "James McKay." *Dictionary of Canadian Biography*, Vol. X (1871-1880). Toronto: University of Toronto Press, 1972: 473-474.

James McKay, born at Fort Edmonton and the son of an immigrant fur trader and a Métis woman, spent most of his life in what is now Manitoba. McKay was an expert guide, woodsman and hunter. He opposed Louis Riel and the other Métis resisters in 1869-70. He went on to become the Speaker of the Upper Chamber of the Manitoba provincial legislature and was involved in the negotiations of Treaties I to IV.

Turtle Mountain Community College and North Dakota State Department of Public Instruction. *The History and Culture of the Turtle Mountain Band of Chippewa*. Bismark, North Dakota: North Dakota State Department of Public Instruction, 1997.

Turtle Mountain Indian Reservation. *St. Anns' Centennial: Turtle Mountain Treaty and Claims*. Belcourt, North Dakota: Turtle Mountain Reserve, 1985.

Tyman, James. *Inside Out: An Autobiography of a Native Canadian*. Saskatoon: Fifth House, 1989.

James Tyman rebels because he is at odds with society's stereotypes and expectations of Native people. He encounters many difficulties and ends up in jail. Only then does he develop self-acceptance and the coping skills he needs in order to survive. Métis writer James Tyman was born in Ile-à-la-Cross, Saskatchewan. At age four he and his siblings were apprehended by child and family services who placed him with a white foster family at Fort Qu'Appelle, at which point his name was changed to Tyman from Kenny Howard Martin.

Tyman, John Langton. "Patterns of Western Land Settlement." *Historical and Scientific Society of Manitoba Transactions*, Series III, No. 28, 1971/71:117-135.

Umpherville, Tina. *The Spring Celebration*. Winnipeg: Pemmican Publications Inc., 1995.

It is springtime in the northern community of Brochet when the community gathers for the annual spring feast. A young girl helps her family prepare. This book was an "Our Choice" selection of the Canadian Children's Book Centre. Métis author Tina Umpherville grew up in Brochet, Manitoba. She currently works for Frontier Collegiate Institute in Cranberry Portage, Manitoba.

_____. *Jack Pine Fish Camp*. Winnipeg: Pemmican Publications Inc., 1997.

Fishing is an important means for many families to make a living in the north. In spring, whole communities move out to fish camps. In this children's story Iskotew (Little Fire), a young girl, tells of the events and activities with her family and friends at one of these camps.

University of Manitoba Research Ltd. *Manitoba Métis Federation Survey of Members: Part I*. Winnipeg: Manitoba Métis Federation Inc., 1988.

As part of the Tripartite negotiations on self-government, the Manitoba Métis Federation contracted with the University of Manitoba Research Limited to undertake a needs assessment survey of its members. This survey concentrated in four broad areas: housing; child and family services; education, and economic needs. A total of 1,011 members responded to the survey.

_____. *Manitoba Métis Federation Survey of Members: Part II, Household Composition*. Winnipeg: Manitoba Métis Federation Inc., 1988.

Unrau, William E. *Mixed-Bloods and Tribal Dissolution. Charles Curtis and the Quest for Indian Identity*. Wichita: University of Kansas Press, 1989.

This is an interesting biography of the late nineteenth century Kansan mixed-blood politician, Charles Curtis. Curtis spent a lifetime trying to ensure that mixed-bloods of European and Indian heritage would retain their Indian status since he believed that being Indian was "more than a matter of blood." During his struggle, he tried to assuage American fears that race mixing between Indians and Euro-Americans would not lead to, as Washington Irving wrote, "the creation of a monstrous hybrid similar to the Asian Tartars" (p. 3). In fact, for much of the book, Unrau debunks nineteenth century pseudo-science which felt that race mixing was a genetic crime and a sin against God.

Vachon, V.H. "The Riel deal: A Parliamentary pardon for Canada's Che Guevera." *Windspeaker*, September 1999.

In this polemic the author argues that history should not be altered: Riel was not a Father of Confederation, but the troubled leader of a marginalized people. Vachon argues further that exonerating Riel and recognizing him as a founder of Canada does nothing to ease the plight of today's Métis population.

Valentine, V.F. "Some Problems of the Métis of Northern Saskatchewan." *Canadian Journal of Economics and Political Science*, 20 (1), 1954: 89-94.

Valentine reviews the various programs which were set up for the benefit of the Métis in Northern Saskatchewan and concludes with an analysis of the consequent benefits and problems

_____. *The Métis of Northern Saskatchewan*. Ottawa: Department of Natural Resources, 1955.

Van Camp, Richard. *A Man Called Raven*. San Francisco: Children's Book Press, 1997.

_____. *What's the Most Beautiful Thing You Know About Horses?* San Francisco: Children's Book Press, 1998.

On a cold winter's day in the Northwest Territories, a stranger to horses searches for answers to an important question.

_____. "the uranium leaking from port radium and rayrock mines is killing us" and "The Hope of Wolves." In Greg Young-Ing and Florence Belmore

(Editors): *Gatherings, Vol. X, Fall 1999: The En'owkin Journal of First North American Peoples*. Penticton, British Columbia: Theytus Books, 1999: 227-230.

Van Kirk, Sylvia. "Women and the Fur Trade." *The Beaver*, 1972: 4-21.

_____. "The Custom of the Country: An Examination of Fur Trade Marriage Practices." In L.H. Thomas (Editor): *Essays on Western History*. Edmonton: University of Alberta Press, 1976.

_____. "Women in Between: Indian Women in the Fur Trade Society in Western Canada." *Canadian Historical Association Papers*, 1977: 30-46. Also reprinted in Michael S. Cross and Gregory S. Kealey (Editors): *Readings in Canadian Social History. Volume 2: Preindustrial Canada, 1760-1849*. Toronto: McClelland and Stewart Inc., 1989: 191-211.

This essay was, for the time, groundbreaking. This work was a precursor of Van Kirk's 1980 monograph *Many Tender Ties: Women in Fur Trade Society, 1670-1870*. In this essay, Van Kirk argues that First Nations women had a great deal of agency in choosing European mates during the fur trade era. While, at times, bands coerced some of their young women into marrying the Newcomers, it was more often a personal decision to choose non-Aboriginal mates. In either case, the marriage usually led to better relations with the local fur-trading concern, even if the tribe initially disapproved or approved of it reluctantly. Eventually, this autonomy in choosing marriage partners resulted in the creation of a large population of Métis children. Métis women, for a variety of social reasons, soon became the preferred partners of European fur traders. Indian women were ironically pushed aside by their own Métis kin.

This autonomy of *mariage à la façon du pays* cut both ways; the aboriginal women could leave their husbands if it were necessary, and European men could abandon or "turn-off" their Native wives and children. Furthermore, Van Kirk argues that First Nation's women took up with European men to ease their burdens. This thesis is dated in that most Native women who married European fur trade workers led very busy lives, and most were not idle. Only those women who married into the fur trade aristocracy could expect relatively easier lives, free from the drudgery of domestic life.

_____. *'Many Tender Ties': Women in Fur Trade Society, 1670-1870*. Winnipeg: Watson & Dwyer Publishing Ltd., 1980.

Van Kirk reconstructs the role which Native women played in the fur trade, particularly following an era of the rapid social change in the Red River district in the mid-1800s.

“Alexander Kennedy Isbister.” *Dictionary of Canadian Biography*, Vol. XI (1881-1890). Toronto: University of Toronto Press, 1982: 445-446.

Isbister was born at Cumberland House in 1822. His father was an Orcadian clerk at that post; his mother Agathas was a Cree. Isbister was educating in the Orkney Islands, the Red River Academy, the University of Edinburgh (M.A.) and University of London (LL.B.). He was an educator, lawyer and writer (editor of the *Education Times*, for 20 years). He was an active champion of Métis rights and presented many petitions on their behalf to the British government

“Sarah McLeod (Ballenden).” *Dictionary of Canadian Biography*, Vol. VIII (1851-1860). Toronto: University of Toronto Press, 1985: 573-574.

“Fur Trade Social History: Some Recent Trends.” In R. Douglas Francis and Howard Palmer (Editors): *The Prairie West: Historical Readings*. Edmonton: University of Alberta Press, 1985: 71-82.

Van Kirk is perhaps one of the most widely known historians working in fur trade history. Therefore, her analysis is still useful, even if it was written more than 20 years ago.

“‘What if Mama is an Indian?’: The Cultural Ambivalence of the Alexander Ross Family.” In J. Peterson and J.S.H. Brown. (Editors): *The New Peoples: Being and Becoming Métis in North America*. Winnipeg: University of Manitoba Press, 1985: 207-217.

Van Kirk relates the story of one bi-racial Red River family, that of Sally and Alexander Ross and their twelve children. According to Van Kirk they experienced cultural ambivalence and, although highly educated and married into the upper levels of North American society, they were insecure about their social standing.

“Tracing the Fortunes of Five Founding Families of Victoria.” *BC Studies*, Autumn-Winter 1997-98: 149-179.

Van Kirk once again analyses the ambivalent relationship which Hudson's Bay Company factors had for their Aboriginal wives and children, and how these matri-

archs and their children fit into colonial society. The Aboriginal women, most of whom were métisse, had a much less difficult time adapting to Aboriginal society than the men. All the female children of such high-ranking fur-trade societies easily blended into colonial society's upper crust. This article should be read in conjunction with Van Kirk's fascinating essay “What if Mama is an Indian?: The cultural ambivalence of the Alexander Ross family” (Peterson and Brown, Editors, *The New Peoples: Being and Becoming Métis in North America*, pp. 206-117) and her pioneering book, *‘Many Tender Ties’: Women in Fur Trade Society, 1670-1870*.

“The Charles Ross Family and its Transborder Experience.” *Proceedings of the Rupert's Land Colloquium 2000*. Vancouver, Washington, May 25, 2000.

Van de Vyvere, Peter. “Grass Roots.” In A.S. Lussier and D. Bruce Sealey (Editors): *The Other Natives: The/Les Métis*. Volume Three – Tome Troisième. Winnipeg: Manitoba Métis Federation Press, 1980: 118127.

Van Schendel, Nicolas. “L'Indentité Métisse ou l'Histoire Oubliée de la Canadianité. Dans Jocelyn Létourneau (éditeur): *La Question Identitaire au Canada Francophone*. Sainte-Foy, Québec: Les Presses de l'Université Laval, 1994.

Vangen, Kate. “Making Faces: Defiance and Humour in Campbell's *Halfbreed* and Welsh's *Winter in the Blood*.” In T. King, C. Calver and H. Hoy (Editors): *The Native in Literature: Canadian and Comparative Perspectives*. Oakville, Ontario: ECW Press, 1987: 188-205.

In this essay, Vangen shows how Campbell and Welsh counter stereotypes of the stoic and humourless Native person and also create new versions of Natives placing them in contemporary mainstream settings.

Vazulik, Johannes W. “Peter Rindsbacher's Red River Watercolors at the West Point Museum.” *North Dakota History: Journal of the Northern Plains*. Vol. 64, No. 3, Summer 1997: 20-29.

This is an art history essay which analyses the Swiss artist, Peter Rindsbacher's representations of people in the Red River in the 1820s, including some Métis.

Verbicky, Eleanor. *Life and Times of the Métis: A History of the Caslan Métis Settlement*. Edmonton: Alberta Federation of Métis Settlement Associations, 1984.

Vermette, Auguste (Édités et annotés par Marcien Ferland). *Au temps de Prairie: l'histoire des metis de l'ouest canadien*. St. Boniface, Manitoba: Éditions du Blé, 1999.

Vickers, Chris. "Aboriginal Backgrounds in Southern Manitoba." *Historical and Scientific Society of Manitoba*, Series III, no. 5, 3-9, 1946.

Villeneuve-Ezell, Yvette. "Worth One-and-a-Half Wives: Métis Women of Manitoba: Kokum's Granddaughters." *Proceedings of the Rupert's Land Colloquium 2000*. Vancouver, Washington, May 25, 2000.

Vizenor, Gerald. *Earthdivers: Tribal Narratives on Mixed Descent*. Minneapolis: University of Minnesota Press, 1981.

_____. *Crossbloods*. Minneapolis: University of Minnesota Press, 1990.

Vogel, M.L. Vanessa. "Panel and Bandolier Bags." *Heritage: The Magazine of the New York State Historical Association*, Vol. 11 (4), 1995: 28-33.

The author provides photographs and descriptions of seven bandolier and panel bags made by Woodlands Ojibway, Red River Ojibway, Métis and Potawatomi women in the nineteenth century. The bags are all part of the Eugene and Clare Thaw Collection at the New York State Historical Association Cooperstown Museum. These bags were used to hold articles of daily use such as steel and flints, pipes and tobacco. In later years they were almost exclusively used to hold ceremonial objects and were also sold in trade.

Vrooman, Nicholas Curchin Peterson (Editor). *Turtle Mountain Music*. National Endowment for the Arts, North Dakota Council on the Arts, and Folkway Records, 1984.

This booklet which accompanies the music recording gives a brief introduction to Turtle Mountain Michif music, the history of the Turtle Mountain Band and the Village of Belcourt. In a chapter entitled "Views from the Turtle Mountains" (pp. 5-10) Vrooman includes interviews with Michif Elders Francis Cree, "King" Davis, Alvina Davis, Delia La Floe, Fred Parisien, Fred Allery, Mildred Allery, Norbert Lenoir, Ray Houle, Mike Page and Dorothy Azure Page. The final chapter of the booklet gives descriptions of the songs, their cultural significance as well as the lyrics.

Nicholas Vrooman was the Director of the Institute for Métis Studies at the College of Great Falls Montana. He is the former state folklorist for both North Dakota

and Montana. He produced the Smithsonian-Folkways recording *Plains Chippewa/Métis Music from Turtle Mountain* and was the primary folklorist/consultant for Michael Loukinen's award winning documentary film, *Medicine Fiddle*. He wrote the new introduction for the reprint edition of Joseph Kinsey Howard's book *Strange Empire* (1994).

_____. "Buffalo Voices." With Fred Allery, Alvina Davis, King Davis, Francis Davis, Raymond Houle, Delia La Floe, Mike Page, Frank Poitra, Matilda Poitra and Louise Gourneau." *North Dakota Quarterly*, Vol. 59 (4), Fall 1991: 113-121.

A group of Métis Elders from Turtle Mountain North Dakota reminisce about traditional buffalo hunting, as told to them by their parents. The discussion concludes with a poem by Turtle Mountain writer Louise Gourneau Erdrich.

_____. "The Celtic Indians." *19th Annual Washington Irish Folk Festival*, Wolf Trap, Vienna, Virginia: May 28, 1995: 9-12.

In this article, Vrooman makes an interesting argument that the Celtic people(s) visited and interacted with North America's Indigenous peoples long before the 1492. He further argues that it was no accident that the European ancestor populations of the Métis were Celtic: Scots-Irish, Breton and Norman French. He notes that the Celtic clan system, which was endemic to the Celtic world since time immemorial, made the match with Amerindians easier. Celtic folk culture such as fiddling and jigging were intertwined with First Nations' culture to produce a synthesis, that of the Métis.

While this thesis is interesting, it is a bit contrived. For instance, less than one thousand immigrants from Brittany came to New France, and many of these may not have been Celtic Bretons. (Source: Hubert Charbonneau and Normand Robert, "The French Origins of the Canadian Population, 1608-1759." In R. Cole Harris (Editor): and Geoffrey J. Matthews, Cartographic Designer, *The Historical Atlas of Canada. Volume I: From the Begging to 1800*. Toronto: University of Toronto Press, 1987, plate number 45.) In addition, while the historic root of all French people is Celtic; it should be remembered that centuries of intermarriage with Romans and Germanic tribes altered France's population to the point that neither its Celtic, Latin nor Germanic heritage predominated in the 17th and 18th centuries. Also, regarding early Celtic wanderings in the New World during the Middle Ages, much of the evidence is speculation and relies on European sources. Conjecture does seem to indicate that European Celts (Irish, Welsh, Bretons and Scots), and Basques along with the Vikings visited the New World in

the Middle Ages. However, conclusive proof does not yet exist. We can only speculate that early Mediaeval Norse Rune etchings were found on rocks in Ontario ("Europeans explored Ont. in 800 B.C.: scientist," *Saskatoon Star Phoenix*, August 9, 1999) or that there is a strong correlation between Old Norse and eastern Algonquian languages. (See Valerie Vaughan "Evidence of Vikings in North America: Norse-Algonquian language Connections," *Ancient American: Archaeology of the Americas Before Columbus*, Vol. 4, No. 28, pp. 24-27).

"The Fiddler Lad." *19th Annual Washington Irish Folk Festival*, Wolf Trap, Vienna, Virginia: May 28, 1995: 13.

Music of the Earth: Fieldworkers Sound Collection, Vol. 70. Booklet accompanying the Plains Chippewa/Métis Music from Turtle Mountain CD-ROM. Washington: Smithsonian/Folkways Recordings, Center for Folklife Programs and Cultural Studies, 1992.

This booklet discusses the Native drumming, fiddles, *chansons* and Rock and Roll music which is presented on the album. There is also a Japanese language edition of this booklet.

"Métis Fiddle and Dance." *The 15th Cowboy Poetry Gathering*. Elko, Nevada: Western Folklife Center, January 1999: 8-10.

This gathering featured Metchif fiddlers Jimmie LaRocque from Turtle Mountain North Dakota, Gerry McIvor from Dinorwic Ontario, four time Métis Red River Jig Champion Brent Potskin-Donald from Edmonton Alberta, and Métis singer songwriter Ian Tyson also from Alberta.

Medicine Fiddle: How a Tune Was Played and the Metchif Came to Be. Bismarck: North Dakota Humanities Council, Up North Films and Northern Michigan University, Marquette, Michigan, 1992.

"Jerusalem Rocks: First Findings in Spectral Archeology." *Journal of Ethnics*, University of Nunavut, Baker Lake and Winnipeg, Vol. 1, No.1, Summer 1999: 64-68.

In this piece of creative writing, in an imaginary journal, this Montana Métis folklorist constructs an imaginative realm in which participants of "Spectral" Archeology discover a rock which has recorded a conversation between Métis leader Gabriel Dumont and the natural environment. Portions are in the Michif language.

"Presence of Louis." Paper presented at the *Métis National Council General Assembly*, Vancouver, British Columbia, August 27 1998.

In this sincere and evocative address, Montana Métis folklorist Nicholas Vrooman discusses Louis Riel's contribution to the Montana Métis community, particularly Helena, where he lived at "Iowa House," and to the Métis Nation in general. This is a heartfelt discussion that praises Riel as one of those rare individuals who inspire people to do better. Perhaps he exaggerated when he called Riel "the Father of Canadian Confederation." However, with time perhaps this view would come to be embraced by all Canadians. The speech includes samples of Riel's poetry, which he wrote while residing in Helena.

"Charlie's Sash, the Métis and Montana Cattle Culture." *Russell's West: The C.M. Russell Museum Magazine*, Vol. 8, No. 3, 2001: 1-10.

Vrooman, Nicholas, Frank Poitra, Fred Allery, Mike Page and Dorothy Azure Page. "Tale of the Medicine Fiddle: How a Tune Was Played and the Metchif Came to Be." In James P. Leary (Editor): *Medicine Fiddle: A Humanities Discussion Guide*. Marquette, Michigan: Up North Films and Northern Michigan University, 1992: 19-29.

Vrooman gives a brief overview of the Turtle Mountain Michif people. The Michif people then reminisce about Michif ways, fiddle music and jigging. In Vrooman's words, "Your (Michif) music is up close music, made for homes and families and neighbours, person to person. And what the fiddle and being Michif has to teach us, perhaps, what the medicine is, is that we are all really one people, at the same dance, stepping to a common tune" (p. 29).

Waiser, W.A. "Surveyors at War: A.O. Wheelers Diary of the North-West Rebellion." *Saskatchewan History*, 38 (2), 1985: 41-52.

Waldram, James B. "Relocation and Social Change among the Swampy Cree and Métis of Easterville, Manitoba." M.A. Thesis, Winnipeg: University of Manitoba, 1980.

"Relocation and Political Change in a Manitoba Native Community." *Canadian Journal of Anthropology*, Vol. 1, No. 2, 1980: 173-178.

The construction of the Grand Rapids dam in northern Manitoba resulted in the relocation of the Swampy Cree reserve and adjacent Métis community of Che-

manwawin. This move to Easterville, resulted in numerous social and economic problems. Political relationships between the Band Council, the Métis Community Council, the Easterville Co-operative, Fisherman's Association, and the Provincial Ministry of Natural Resources are examined in this paper. The split in jurisdiction between federal and provincial governments is viewed as a major constraint to the development of this relocated community.

_____ "The "Other Side": Ethnostatus Distinctions in Western Subarctic Native Communities." In F. Laurie Barron and James B. Waldram (Editors): *1885 and After: Native Society in Transition*. Regina: University of Regina, Canadian Plains Research Center, 1986: 279-295.

_____ *As Long As Rivers Run: Hydroelectric Development and Native Communities in Western Canada*. Winnipeg: University of Manitoba Press, 1988.

Waldram analyzes the politics of hydro electric dam construction. The prologue deals with treaties and Métis land scrip. He then describes the development of the Squaw Rapids (now E.B. Campbell) dam near Cumberland House, Saskatchewan, the Grand Rapids dam near Easterville, Manitoba, and South Indian Lake, Manitoba and the Churchill River diversion.

Walker, Peter. "The Origins, Organization and Role of the Bison Hunt in the Red River Valley." *Manitoba Archaeological Quarterly*, Vol. 6, 1982.

Wallace, Genser. "Habitants, Halfbreeds and Homeless Children: Transformation in Métis and Yankee Yorker Relations in Early Michigan." *Michigan Historical Review*. Vol. 24, Spring 1998: 23-47.

This is an interesting article which discusses the strained relations between Métis, French-Canadians and Anglo-Americans prior to Michigan's ascension to statehood. Wallace argues that the Anglo-Americans made the Métis into the "other" while competing with them for control of the Michigan Territory (1790s-1830s). Once American hegemony was complete and the "progressive" American yeoman inundated the Métis-French Canadian community, the former "other" became benign and quaint settlers. That is, they changed from being primitive and savage to just being different.

Wallace, Karen L. "Myth and Metaphor, Archetype and Individualization: A Study in the Work of Louise Erdrich." Los Angeles: Ph.D. Thesis, University of California, Los Angeles, 1998.

Wallace, W.S. "Two Curious Fur Trade Wills: I – Peter Fidler Looks Ahead 200 Years." *The Beaver*, June 1943: 34-35.

Walter, Dave. "The Hundred Year Controversy of Louis Riel." *Montana Magazine*, No. 68, Nov.-Dec. 1984.

Walters, Frank J. "Bungee as She is Spoke." *Red River Valley Historian and History News. The Quarterly Journal of the Red River Valley Historical Society*, Vol. 3, No. 4, 1969/70: 68-70.

_____ *Pieces of the Past*. Winnipeg: Bindery Publishing House, 1993.

Wardhill, William. *A Gold Cuff Link and a Red Dress*. Eatonia Saskatchewan: Speargrass Specialties, 1997.

Warner, Donald F. "When the Métis Rebelled: Letters and Documents." *The Beaver*, Outfit 272, 1941: 14-18.

Warwick, Alexandra and Dani Cavallaro). *Fashioning the Frame: Boundaries, Dress and the Body*. Oxford: Berg, 1998.

Watson, Franceene. "Red River Valley Fiddler Andy Dejarlis: His Musical Legacy Touched by New Dimensions." *Canadian Folk Music Bulletin*, 31 (2), 1997: 16-22.

Watson, Graham. "The Reification of Ethnicity and Its Political Consequences in the North." *Canadian Review of Sociology and Anthropology*, 18 (4), 1981: 453-469.

Weaver, Deborah. *Obviation in Michif*. Grand Forks, North Dakota: M.A. Thesis. University of North Dakota, 1982.

Weaver presents a sketch of Michif verb morphology, then examines the literature on obviation in Algonquian languages, including Cree. Michif has a noun phrase that is primarily French and a verb phrase that is primarily Cree. This thesis examines the effect that the loss of most Cree nouns has had on the proximate/obviate distinction usually found in Algonquian languages. This distinction is a cross referencing system for identifying which of several third persons in a given context is being referred to by a given verb. In Michif, a language that has lost most of its Cree nouns, it is possible that this occurs when Cree noun morphology changed. However, this research study found that this situation had not lead to a

loss of the proximate/obviate distinction.

_____ "The Effects of Language Change and Death on Obviation in Michif." In W. Cowan (Editor): *Actes du Quatorzième Congrès des Algonquistes*. Ottawa: Carleton University, 1983: 261-268.

Weaver makes the case for sociolinguistic research on current Michif language use, particularly on how these factors impact upon how the language is spoken.

Weaver, Sally M. "Federal Policy-Making for Métis and Non-Status Indians in the Context of Native Policy." *Canadian Ethnic Studies*, Vol. 17, no.2, 1985: 80-102.

_____ "Political Representivity and Indigenous Minorities in Canada and Australia." In Noel Dyck (Editor): *Indigenous Peoples and the Nation-State: 'Fourth World' Politics in Canada, Australia and Norway*. St. John's, Newfoundland: Institute of Social and Economic Research, Memorial University of Newfoundland, 1985: 113-150.

Webster, Andrew. "They are Impossible People Really: Social Administration and Aboriginal Social Welfare in the Territorial Norths, 1927-1993." Research Report to the Royal Commission on Aboriginal Peoples. Ottawa: 1993.

This report outlines the roots of welfare dependency for Métis, Inuit and Indian people in the territories. This paper is of historical interest and is valuable for its outline of how external social programming from afar can destroy traditional economies and lifeways.

Weekes, John R., Susan Morrison, William Millson and Doreen Fettig. "A Comparison of Native, Métis and Caucasian Offender Profiles on the MCMI." *Canadian Journal of Behavioural Science*, Vol. 27, No. 2, 1995.

Weekes, Mary. *The Last Buffalo Hunter (Account of Norbert Welsh)*. Toronto: Macmillan, 1945. First published in 1939 by Thomas Nelson and Sons and now reprinted, Calgary: Fifth House Ltd., 1994.

Norbert Welsh was born of mixed-blood parents near St. Boniface in 1845. As a trader and buffalo hunter, he travelled throughout the West and his narrative is full of interesting details about frontier customs and the social life of the time. Welsh participated in his first buffalo hunt in 1862. After the demise of the great buffalo herds he turned to farming, ranching and freighting. When interviewed by Weekes he was living in the house he had built

at Lebret in 1878. He provides insights into some of the people he knew and lived with, including Louis Riel, Gabriel Dumont, Poundmaker, and Sitting Bull. Mary Weekes met Welsh in 1931 when he was eighty-seven. He agreed to have her record his stories, they then spent several months on this task.

Wein, Eleanor E., Jean Henderson Sabry and Frederick T. Evers. "Food Consumption Patterns and Use of Country by Native Canadians Near Wood Buffalo National Park, Canada." *Arctic*, Vol. 44 (3), 1991: 196-205.

Wein, Eleanor E., Jean H. Sabry and Frederick T. Evers. "Nutrient Intakes of Native Canadians Near Wood Buffalo National Park." In Rick Riewe and Jill Oakes (Editors): *Human Ecology: Issues in the North*. Edmonton: Canadian Circumpolar Institute and Faculty of Home Economics, University of Alberta, 1992: 11-20.

This journal article is a follow-up to Eleanor Wein's Ph.D. thesis (1989, University of Guelph). The study is based on a sample of 178 people over age twelve from the communities of Fort Smith and Fort Chipewyan (the sample was 42% Métis and 58% Indian). They concluded that the consumption of country food provided adequate nutrient intake except for calcium. More frequent use of country foods was associated with lower intakes of fat.

Weinstein, John. "Métis Claims: A New Deal and Market Equity or Special Status and Race Law." Ottawa: Native Council of Canada, Land Claims Research Group, 1977.

_____ *Aboriginal Self-Determination Off a Land Base*. Background Paper No. 8 Kingston, Ontario: Institute of Intergovernmental Relations, Queen's University, 1986.

_____ *Métis Land Rights Research Project – Conclusion*. Ottawa: Royal Commission on Aboriginal Peoples, For Seven Generations: Research Reports, Libraxius CD-ROM, 1997.

Welsh, Christine. "Voices of Our Grandmothers: Reclaiming Métis Heritage." *Canadian Literature*, Vol. 131, 1991: 15-24.

Welsh observes that Native oral tradition has been an ignored form of discourse and was often suppressed by the dominant society. This silencing of "voice" has had many consequences, one of which is the erosion of Native cultural identity across generations of Native people, among whom she counts herself. She notes that remnants of this tradition have survived and enabled her to retrieve

her heritage. Hearing the voices of her grandmothers brought her to an understanding of how they were muted and to a discovery of the unique history of Native women. Documentary filmmaker Christine Welsh is the great grand daughter of Norbert Welsh and her great-great-great-grandmother was Margaret Taylor.

Christine Welsh is a Métis from Saskatchewan. She has worked in film for over two decades. Her early work included editing documentaries and educational films for agencies like TV Ontario and the National Film Board as well as for independent producers. She has spoken and taught extensively and has published several articles on the historical and contemporary experiences of Métis women.

Welsted, John, John Everett, and Christoph Stadel. *The Geography of Manitoba: Its Land and Its People*. Winnipeg: University of Manitoba Press, 1996.

Weston, Loris Orser. "Alternative Structures in a Mixed Language: Benefactives and Dubitatives in Michif." In Frances Ingemann (Editor): *1982 Mid-America Linguistic Conference Papers*. Lawrence, Kansas: University of Kansas, 1983.

Wetheren, Donald G. and Irene R.A.Kent. *Alberta's North: A History, 1890-1950*. Edmonton: University of Alberta Press, 2000.

This useful monograph includes discussions about the growth of Alberta Métis towns such as Grouard, Lac La Biche and Fort Chipewyan.

Wheeler, Bernelda. *I Can't have Bannock, but the Beaver has a Dam*. Winnipeg: Pemmican Publications, 1984.

This is children's story of a family living in a northern locale. It tells how the activities of a beaver delay the making of bannock.

Bernelda Wheeler, from Saskatchewan's Qu'Appelle Valley, has a rich heritage from her Cree, Saulteaux, Scots and French-Canadian ancestors. She is a former host, writer and broadcaster of CBC Radio's *Our Native Land*. Playwrite and writer Jordan Wheeler is her son and historian Winona Stevenson is her daughter.

_____ *A Friend Called "Chum."* Winnipeg: Pemmican Publications, 1984.

This children's book is the story of a girl and the value of her friendship with her dog, Chum.

_____ "On the Road." In Maria Campbell (Editor). *Achimoona*. Saskatoon: Fifth House, 1985: 50-51.

_____ *Where Did You Get Your Moccasins?* Winnipeg: Peguis Publications, 1992.

In this story, children in a classroom are curious about one child's new pair of moccasins, so he describes in detail, how his Grandmother or 'Kookum,' made them.

_____ *I Can't have Bannock, but the Beaver has a Dam*. Second edition. Winnipeg: Peguis Publishers, 1993.

_____ "Reflections in a Bus Depot." In Greg Young-Ing and Florence Belmore (Editors): *Gatherings, Vol. X, Fall 1999: The En'owkin Journal of First North American Peoples*. Penticton, British Columbia: Theytus Books, 1999: 32-57.

Wheeler, Jordan. "The Pillars of Paclian." In Maria Campbell (Editor): *Achimoona*. Saskatoon: Fifth House, 1985: 9-31.

Wheeler, son of Bernelda Wheeler, began writing at the age of seventeen. He now lives in Winnipeg where he works in video, film and popular theatre, he currently writes a column, "First Take," for the *Winnipeg Free Press*.

_____ "Play With Me." In Maria Campbell (Editor): *Achimoona*. Saskatoon: Fifth House, 1985: 32-42.

_____ "A Mountain Legend." In Maria Campbell (Editor): *Achimoona*. Saskatoon: Fifth House, 1985: 76-85.

_____ *Brothers in Arms*. Winnipeg: Pemmican Publications, 1989.

This book contains three novellas dealing with brothers. One of these, "Hearse in Snow," was made into a half-hour television drama for the CBC National Cultural series "Inside Stories." It tells of two brothers who accompany their father's body after his death. A storm traps them for a night in the hearse, and they then relive childhood memories. "Red Waves" is an explosive story of brothers caught on opposite sides of a terrorist plot. "Exposure" explores AIDS and its effect on the brothers and the community.

_____ *Tapping the Gift: Manitoba's First People*. Winnipeg: Pemmican Publications, 1992.

This book of short biographies of Indian, Inuit and Métis individuals from Manitoba includes biographies of

Elijah Harper, Alice French, Theoren Fleury, Louis Stevenson, Dr. Marlyn Cook-Cox, Thomson Highway and Angela Chalmers.

_____. "The Seventh Wave." In Thomas King (Editor): *All My Relations: An Anthology of Contemporary Canadian Native Writers*. Toronto: McClelland & Stewart Inc., 1990: 60-70.

_____. "Voice." In Per Brask and William Morgan (Editors): *Aboriginal Voices: Amerindian, Inuit, and Sami Theastre*. Baltimore: Johns Hopkins University Press, 1992: 37-43.

_____. *Just a Walk*. Revised edition, Penticton, British Columbia: Theytus Books, 1998.

_____. "A Mountain Legend." In Daniel D. Moses and Terry Goldie (Editors) *An Anthology of Canadian Native Literature in English*, Second Edition. Edon Mills, Ontario: Oxford University Press, 1998: 451-457.

_____. "When a Grey Whale Sings to a Swan." In Greg Young-Ing and Florence Belmore (Editors): *Gatherings, Vol. X, Fall 1999: The En'owkin Journal of First North American Peoples*. Penticton, British Columbia: Theytus Books, 1999: 147.

_____. *Chuck in the City*. Penticton, British Columbia: Theytus Books, 2000.

Wherritt, Jill and Douglas Brown. *Self Government for Aboriginal Peoples Living in Urban Areas: A Discussion Paper for Native Council of Canada*. Kingston, Ontario: Institute of Intergovernmental Relations, Queen's University, 1992.

Whidden, Lynn. "Métis." In Helmut Kallman, and Gilles Potvin (Editors): *Encyclopedia of Music in Canada*. Second edition. Toronto: University of Toronto Press, 1992: 851-852.

Whidden, an ethnomusicologist who teaches at Brandon University, Native Studies, provides an overview of the amalgam of musical styles, languages and socio-cultural elements present in Métis music. Seven Michif song examples are reprinted in this article.

_____. *Métis Songs: Visiting Was the Métis Way*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1993.

Métis folklore has considerable historical significance, even if it has not been as documented as thor-

oughly as First Nations or Euro-Canadian traditions. This book documents many of the folk songs traditionally sung by the Prairie Métis. While most of these songs are in French, some are in Cree and in Michif. This book includes both lyrics and music notes. In addition, music notes for jigs and reels are included, as are a few legends in French. Perhaps the most poignant song is Louis Riel's "Sur le champ de bataille" or "On the Battle Field" (p. 36). Riel apparently wrote this song while he was awaiting his execution. Elder Joe Venne in Zelig and Zelig (p. 203) provides an English translation of this same song. Mr. Venne also provided the French version in the Métis songbook.

Whitcomb, Ed (Compiler). *Canadian Fiddle Music: What is it? Who Plays it?* Ottawa: Ed Whitcomb, 1990.

In this monograph, Whitcomb has collected a large number of Métis fiddle tunes.

White, Bruce M. "The Power of Whiteness or, the Life and Times of Joseph Roulette Jr." *Minnesota History: The Quarterly of the Minnesota Historical Society*, Vol. 56 (4) Winter 1998-99: 178-197.

This is an interesting article, which discusses how Métis identity in the new state of Minnesota gradually eroded. In particular, the ambivalence of early residents to their actual identity is highlighted. An interesting example of this is Joseph Rollette Jr., a French-Canadian Métis trader, who married a Métis woman and identified publicly as a Métis.

White, Richard. *The Middle Ground: Indians, Empires and Republics in the Great Lakes Region, 1660-1885*. New York: Cambridge University Press, 1991.

This is the seminal book for anybody interested in how Indians, French, French Canadians, Anglos and Métis made a cultural "middle ground" in the American Midwest, and how this cultural accommodation eroded with the advent of European settlement.

White Weasel, Charlie (Wobishingoose). *The Pembina and Turtle Mountain Ojibway (Chippewa) History*. Belcourt, North Dakota: Author, 1995.

Charlie White Weasel is the son of Patrick Gourneau, who wrote an earlier short booklet called *History of the Turtle Mountain Band of Chippewa Indians*. This 349 page book covers the early history of Pembina and Turtle Mountain, the early explorers, the "Delorme Massacre", and the history of Assumption Parish. Charlie is proud to

call himself a relative of Louis Riel (through his grandmother who was a MacCloud). He is the uncle of novelist Louise Erdrich.

Turtle Mountain Michif Language Beginners Handbook. Belcourt, North Dakota: Author, 1998.

This booklet and its companion audiocassette are designed to aid beginners with the enunciation of Michif.

Widder, Keith Robert. "Magdelaine Laframboise: Fur Trader and Educator." In Rosalie Troester (Editor): *Historic Women of Michigan: A Sesquicentennial Celebration*. Lansing Michigan: Michigan Women's Studies Association, 1987.

"Together as Family: Métis Children's Response to Evangelical Protestants at the Mackinaw Mission, 1823-1837." Ph.D. Thesis, Michigan State University, 1989.

The experience at Makinac revealed a dilemma which would confront fur trade employees and their Métis children in the 1820s and well beyond. They encountered changes instigated by advancing Anglo settlers, while at the same time held steadfast to their determination to carry on with the fur trade. This was not a choice between two ways of life; neither had room for them. The fur trade was a doomed business, yet to seek accommodation with the invading Anglos meant that they were doomed to inequality because of racial and cultural prejudice. This example of the Makinac Mission offers a "middle ground," the mission had some success in joining the two worlds. When the mission moved off its purely educational enterprise to an attempt to make the Métis into settled farmers they met resistance and the Métis families retreated to northern Wisconsin and Minnesota to be closer to their Chippewa kinfolk.

"The Persistence of French-Canadian Ways at Mackinac After 1760." *Proceedings of the Annual Meeting of the French Colonial Historical Society*, Vol. 16, 1992: 45-56.

The Métis population of Mackinac combined the cultural patterns of the Chippewa, Ottawa and other Indians with those of the French Canadians. The Métis continued to serve in important political, economic and military roles after 1760, when the British took possession of the territory and even after John Jacob Astor's American Fur Company consolidated control in the Mackinac region in 1812. Their architecture, foodways, social organization and Roman Catholic faith persisted throughout the 100 years following 1760.

Métis Children Encounter Evangelical Protestants at Mackinaw Mission, 1823-1837. East Lansing, Michigan: Michigan State University Press, 1992.

Battle for the Soul: Métis Children Encounter Evangelical Protestants at Makinaw Mission, 1823-1837. East Lansing, Michigan: University of Michigan Press, 1999.

With this book, we finally have a study which discusses the impact of missionary work upon the American Métis. Widder, who was a long-term employee of the Mackinac Island State Park Commission, was ideally suited to write about the Evangelical Protestant Mission at Mackinaw. Widder argues that the Métis, American fur traders and government officials and the Evangelic missionaries originally met on "Middle Ground," where Métis, French Canadians, Odawa, Ojibwa and Americans interacted and accommodated with one another. However, once it became evident to the Métis children attending the mission school that the missionaries were agents of Americanization, whom ridiculed both their Catholic and Aboriginal spiritualism, they resisted assimilation. Some Métis children became Protestants and tried to become Anglo-Americans; however, as Widder amply demonstrates, they were never fully accepted into American society.

When Catholicism underwent a revival in the area, the Evangelical Protestant missionaries eventually admitted defeat and closed their mission's doors in 1837, by which time a Roman Catholic mission had opened. Widder argues that, while most Métis know only rudimentary elements of Catholicism, thanks mainly to their French-Canadian fathers and itinerant priests, they rejected Evangelic Protestantism and embraced Catholicism because this was one means to bolster their identity at a time when Anglo-Protestant values were about to overwhelm them.

This book does have some minor interpretive problems. For instance, is Widder contriving his argument by stating that the Great Lakes Métis lived in a "Middle Ground" in the 1820s and 1830s with their American neighbours? Richard White, the historian who wrote the masterful book *The Middle Ground: Indians, Empires and Republics in the Great Lakes Region, 1650-1815*. (Cambridge: Cambridge University Press, 1991) argues that the so-called "Middle Ground" in the Great Lakes region, whereby Europeans and Native-Americans lived in rough equality, had already ended by 1815. By the 1820s and 1830s, the Americans were the dominant group in the region and they lived with and dealt with the local Métis and First Nations from a position of strength. This is hardly a proper condition for a "Middle Ground." Also, likely because of scant documentation on behalf of the

Métis attending this mission school the balance of this discussion is heavily skewed towards the problems which the New England and New York-born missionaries faced while trying to convert and educate Métis and First Nations children. However, these are only minor irritants for a book, which elucidates a little-known period of Métis and American history. There are many primary documents containing student lists and accounts of student conversions, which should be of interest to Métis researchers. The notes and bibliography for this book are impeccable.

Wiebe, Rudy. *The Scorched Wood People: A Novel*. Toronto: McClelland & Stewart Inc., 1977.

The action in this historical novel takes place in Western Canada during the years 1869-1885. This fictionalized version of the Red River and Saskatchewan Métis Resistances uses George Stanley's Frontier thesis presented from the point of view of the Métis participants. The theme of relationship between spirit and community is a reoccurring one in Wiebe's work. The account varies from historical events in some places.

Wiebe, Rudy and Bob Beal (Editors). *War in the West: Voices of the 1885 Rebellion*. Toronto: McClelland and Stewart Ltd., 1985.

This book, written in commemoration of the 100th anniversary of the Northwest Resistance, describes the Metis resistance in the words of its participants – on both sides – through diary entries, letters, military dispatches, and reminiscences.

Wildman, Carol Starzer. "The Michif Technique: Code-Switch Cue." Grand Forks: M.A. Thesis, University of North Dakota, 1989.

The Michif technique is a method of language modification which encourages code-switching by introducing a third language as a cue. The method targets syntax modification and does not apply to phonetic modification. The Michif language is the cue language used in this study. The first goal of this study was to help speakers of non-standard dialects to feel more comfortable and competent while using Standard English. The second goal was to encourage speakers of non-standard dialects to be proud of their vernacular and to recognize it as a highly communicative system.

Willie, Richard A. "Gilbert Favel (Gilbert Pelletier)." *Dictionary of Canadian Biography*, Vol. XIII (1901-1910). Toronto: University of Toronto Press, 1994: 335-336.

Willow Bunch Historical Society. *Poplar Poles and Wagon Trails*. Two volumes. Willow Bunch, Saskatchewan: Willow Bunch Historical Society, 1998.

Wilson, Betty. *Andre Tom MacGregor*. Toronto: Macmillan, 1976.

Andre, a seventeen year old Métis from a community in northern Alberta, finishes high school and moves to Edmonton to continue his studies. The culture shock he encounters in the city is the focus of this novel. All the pejorative Indian and Métis stereotypes are trotted out in this work as backdrop to the actions of the story's hero.

Wilson, Ian and Sally Wilson. "In the Spirit of the Voyagers." *The Beaver*, June/July 1999: 8-13, 15-18.

In this essay, a modern-day couple paddles a canoe along the old North-West Company trading route from present-day Thunder Bay Ontario to the forks of the Saskatchewan River.

Wilson, K. *The Red River Settlement*. Toronto: Grolier Limited, 1983.

Wilson, Kieth and Antoine S. Lussier. *Off and Running: Horse Racing in Manitoba*. Winnipeg: Peguis Publishers Limited, 1978.

There is brief reference to early Indian and Métis horse racing in Manitoba and Governor Simpson's 1831 attempt to breed better horses through the establishment of an experimental farm.

Wilson, Roderick C. and R. Bruce Morrison. "Grand Cache: Another Land Claims Model." In *Proceedings of the Second Congress, Canadian Ethnology Society*, National Museum of Man Mercury Series, Paper No. 28. Ottawa: National Museum of Canada, 1975: 365-377.

Women of the Métis Nation. "Women Who Own Themselves: The Final Report on the Conference on Métis Women and Governance." Brief submitted to the Royal Commission on Aboriginal Peoples, 1993.

Wonders, William C. "Far Corner of the Strange Empire: Central Alberta on the Eve of Homestead Settlement." *Great Plains Quarterly*, 3 (2), 1983: 92-108.

Wood, L.A. *The Red River Colony. A Chronicle of the Beginnings of Manitoba*. Toronto: Glasgow, Brook, 1915.

Wood, Morgan. "Metis Traditions Celebrated in Farrell Racette Show." *Arts Today*, Vol.1 No. 2 May 1992:

7.

Woodcock, George. "Gabriel Dumont: The Forgotten Hero." *Saturday Night*, 88 (7), 1973: 19-24.

_____. "Dumont and Riel: Hero and Martyr." *Canadian Forum*, Vol. 55, 1975: 13-15.

_____. *Gabriel Dumont: The Métis Chief and His Lost World*. Edmonton: Hurtig Publishers, 1975.

This is a sympathetic biography of Dumont, which is well researched but not footnoted. Hunting and military activities are covered in detail, as are the events at Batoche in 1885.

_____. *Gabriel Dumont and the Northwest Rebellion*. Toronto: Playwrights Co-op, 1976.

This play depicts Gabriel Dumont's role in the Northwest Resistance of 1885.

_____. *Gabriel Dumont*. Don Mills, Ontario: Fitzhenry and Whiteside, 1978.

This book is a brief biography of Dumont in his role as a Métis leader

_____. "Millenarian Riel." *Canadian Literature*, 84, 1980.

_____. "Prairie Writers and the Métis: Rudy Weibe and Margaret Laurence." *Canadian Ethnic Studies*, 14, (1), 1982: 9-22.

_____. "Cuthbert Grant." *Dictionary of Canadian Biography*, Vol. VIII (1851-1860). Toronto: University of Toronto Press, 1985: 341-344.

Woodhead, Henry (Series editor). "Alliance of Two Bloods." In Henry Woodhead (Series Editor): *Hunters of the Northern Forrest*. The American Indians series. Alexandria, Virginia: Time-Life Books, 1995: 122-133.

Many of the photographs for this beautiful pictorial essay on the Métis were collected by Nicholas Vrooman who also acted as consultant for this section.

Woodley, Ken. "Economics and Education in a Métis Community." In Antoine S. Lussier and D. Bruce Sealey (Editors): *The Other Natives The/Les Métis*, Vol. II. Winnipeg: Manitoba Métis Federation Press and Éditions Bois Brûlés, 1978: 129-154.

Woolworth, Nancy L. "Gingras, St. Joseph and the Métis

in the Northern Red River Valley, 1843-1873." *North Dakota History*, Vol. 42, No. 4, 1975: 16-27.

Worthen, C.B. "An Outline of Lewistown's History." In Bill Thackery (Editor): *The Métis Centennial Celebration Publication. 1879-1979*. Lewiston, Montana: 1979: 17-18.

Wozniak, John S. *Contact, Negotiation and Conflict: An Ethnohistory of the Eastern Dakota, 1819-1839*. Washington: University Press of America, 1978.

Wright, J.V. and D. Wright. *A History of the Native People of Canada: Volume II (1,000 BC-AD 500)*. Hull, Québec: Canadian Museum of Civilization, 1998.

Wuttunee, Wanda. "Paddle Prairie Mall Corporation." In Peter Douglas Elias (Editor): *Northern Aboriginal Communities: Economies and Development*. North York, Ontario: Captus Press Inc., 1995: 193-209.

Elmer and Kim Ghostkeeper had the goal of starting a store in Paddle Prairie, a Métis community of 700 individuals. Their aim was to provide needed services through an economically viable small business. This paper tells of the success of that business and a number of related enterprises set up by these two Métis entrepreneurs.

Wyczynski, Michel. "Louis Riel's Will." *Archivist*, Vol. 20 (1), 1993: 23-25.

Riel revised his will while he was being held in a Regina jail awaiting execution. This article describes how the National Archives of Canada obtained the will in 1991 and speculates on its whereabouts between 1885 and 1943.

Yeigh, Frank. "Little Métis and Thereabouts." *The Canadian Magazine*, 47 (5), 1917: 425-434.

Young, David E. "Use of Wild Plants for Food and Medicine by Northern Natives." In Rick Riewe and Jill Oakes (Editors): *Human Ecology: Issues in the North*. Edmonton: Canadian Circumpolar Institute and Faculty of Home Economics, University of Alberta, 1992: 21-31.

This article argues that the preservation and revitalization of traditional health-promoting practices would solve many nutritionally related health problems. Use of local produce would not only reduce reliance on overpriced store bought goods but would avoid the costs of the frequent spoilage, which occurs in these products.

Young-Ing, Greg. *The Random flow of Blood and Flowers*. Victoria, British Columbia: Ekstasis Editions, 1996.

“Idiosyncracies on Atik,” “I am Mixed Blood,” “Vancouver,” and “To the Innocent Settler.” In Heather Hodgson, (Editor and Compiler). *Seventh Generation Contemporary Native Writing*. Penticton, British Columbia: Theytus Books Ltd., 1989: 46-53.

Métis poet, Greg Young-Ing is from Manitoba.

Young, Kathryn Lamirand. “Never ‘Quite’ White, Never ‘Quite’ Indian: The Cultural Dilemma of the Citizen Band Potawatomi.” Ph.D. Thesis, Oklahoma State University, 1996.

Young, Mary, Isabelle. “Heart in Two Hands.” In Jeanne Perrault and Sylvia Vance (Editors): *Writing the Circle: Native Women of Western Canada*. Norman, Oklahoma: University of Oklahoma Press, 1993: 282.

Mary Young is the University of Winnipeg representative on the board of the Louis Riel Institute of the Manitoba Metis Federation.

“Anishinabe Voice: The Cost of Education in a Non-Aboriginal World: A Narrative Inquiry.” M. Ed. Thesis, Winnipeg: University of Manitoba, 1997.

Young, Robin. “Reflections”, “The Final Cry”, “Don’t” and, “Mind Game.” In , Jeanne Perrault and Sylvia Vance (Editors). *Writing the Circle: Native Women of Western Canada*. Norman, Oklahoma: University of Oklahoma Press, 1993: 283-286.

York, Geoffrey. *The Dispossessed: Life and Death in Native Canada*. Toronto: Lester & Orpen Ltd., 1989. London: Vintage U.K., 1990.

York presents a vivid picture of the legacy of colonialism and displacement for Native peoples in Canada. Of particular interest to the Métis community is Chapter 8: “From Manitoba to Massachusetts: The Lost Generation” (pp. 201-227), a documentation of what happened to the Métis children apprehended by family services and adopted by non-Native families living in all parts of the world.

“Striving to Save a Dying Language.” Toronto: *The Globe and Mail*, July 6, 1990.

York interviews Rita Flamand of Camperville Manitoba for this brief profile of the Michif-Cree language.

Zeilig, Ken, and Victoria Zeilig. *Ste. Madeleine: Community Without a Town. Métis Elders in Interview*. Winnipeg: Pemmican Publications, 1987.

This book is valuable because it documents the disenfranchisement of a Métis community, from the point of view of Elders, whom were forced from their homes during the Great Depression. In 1938, the 20 families of Ste. Madeleine were forcibly removed from their home community in order to take marginal land out of production and create community pasture for the district's farmers under the auspices of the *Prairie Farm Rehabilitation Act*. (A piece of legislation which aped America's ‘New Deal’ Legislation). No compensation was offered to those in tax arrears, and the displaced Métis residents lost their sense of community. Although the editors are not Aboriginal and are not particularly knowledgeable about Aboriginal culture, they give their interviewees only direction and do not ask leading questions. The Elders therefore tell the story of Ste. Madeleine—and not Euro-Canadian chroniclers. It is interesting to note that while the Elders lost all their material possessions and sense of place, they have retained their dignity, and sense of humour.

Zellerer, Evelyn. *Background Paper on Family Violence and Aboriginal Peoples*. Paper submitted to the Royal Commission on Aboriginal Peoples. Burnaby, British Columbia: August 23, 1993.

Zinovich, Jordan. *Gabriel Dumont in Paris: A Novel History*. Edmonton: University of Alberta Press, 1998.

Zinovich combines prose and poetry, fact and fiction to tell the story of the events leading up to the Resistance of 1885. We see these events through the eyes of Dumont and his contemporaries; the readers are then able to reinterpret these events for themselves.

Zion, James W. “Harmony Among the People: Torts and Indian Courts.” Gallup, New Mexico: Navajo Tribal Courts, 1982.

Jim Zion is an American Metis whose family migrated from Canada to Montana in the mid 1800s. He has worked extensively with the Navajo Tribe. He was their chief court administrator and was general counsel for the National American Court Judges Association which includes all the tribal judges in the United States. For an interview with James Zion on the history of the Metis in Montana see Jean-Paul Claude, “The American Metis.”

New Breed Journal, July 1984:11-13.

_____ "Navajo Peacemaker Court Manual." Window Rock, Arizona: Chief Justice of the Navajo Nation, 1982.

_____ "Human Rights Law and Indian Culture: Five Centuries of Unfinished Business." Paper prepared for the *Opening Doors to Fair Housing Conference* of the Montana Human Rights Commission. Oak Springs, Arizona: Oak Springs Chapter of the Navajo Nation, 1989.

_____ "North American Perspectives of Human Rights. Paper presented at the *International Conference on human Rights in Cross-Cultural Perspectives*, University of Saskatchewan, Saskatoon, Saskatchewan October 14, 1989.

Zipperer, Sandra J. "Sieur Charles Michel de Langlade: Lost Cause, Lost Culture." *Voyageur; Historical Review of Brown County and Northeast Wisconsin*, Winter/Spring, 1999.

Zoran, Vanjaka et Toufik, El Hadj-Moussa, *Louis Riel: Le Père du Manitoba*. Saint-Boniface, Manitoba: Les éditions des Plaines, 1996.

This work is an illustrated children's book about Riel. It resembles a Classics Illustrated comic book.

Zuk, William M. "A Descriptive Study of Motivational Themes in the Drawings of Indian, Métis and Eskimo Students." M.Ed. Thesis, Edmonton: University of Alberta, 1970.

This thesis describes and compares the drawings of Indian, Métis and Inuit students in five Alberta and Northwest Territories schools. The results demonstrate how educators should utilize the cultural background of students since success is dependent on their ability to use experiences with which they are familiar.

Zwicker, Heather. "The Limits of Sisterhood." In Beatrice Culleton Mosioner (Edited by Cheryl Suzack), *In Search of April Raintree: Critical Edition*. Winnipeg: Portage and Main Press, 1999: 323-337.

PART THREE

Recorded Music, Films, Videos, Audio Tapes, CD's and CD-ROM's

Lawrence Barkwell, Leah Dorion and Darren R. Préfontaine

Absolon, Kathy and Tony Winchester. "Appendix 1 – Descriptive Analysis of the Victoria Métis Learning Circle." In K. Absolon and Tony Winchester (Editors) *Cultural Identity for Urban Aboriginal Peoples: Learning Circles Synthesis Report*. Ottawa: Royal Commission on Aboriginal Peoples, For Seven Generations: Research Reports, Libraxius CD-ROM, 1997: 165-183.

_____ "Appendix 2 – Descriptive Analysis of the Winnipeg Métis Learning Circle." In K. Absolon and Tony Winchester (Editors) *Cultural Identity for Urban Aboriginal Peoples: Learning Circles Synthesis Report*. Ottawa: Royal Commission on Aboriginal Peoples, For Seven Generations: Research Reports, Libraxius CD-ROM, 1997: 184-203.

Access Network. *Sunrise Special: Métis Settlements*. Video. Calgary: Access Network, 1989.

Allery, Fred. *Metchif Tunes from the Turtle Mountains. Tape 1, Bois Brûlés: Burnt Wood*. Belcourt, North Dakota: Fred Allery Records Inc., 1996.

_____ *Metchif Tunes from the Turtle Mountains. Tape 2, 'Bonjour Le Metchif'*. Belcourt, North Dakota: Fred Allery Records Inc., 1996.

Arcand, John. *Emma Lake Live*. Regina: Exchange Records, 1990.

_____ *La Celebration '92*.

_____ *Tunes of the Red River*

_____ *Sugar Hill Road*. (cassette and compact disc) St. Paul Alberta: Astronomical Studios, 1999.

_____ *Whoa-ha-gee*. Saskatoon: J. Arcand, 2000.

Bailey, Norma (Director and Producer). *The Wake*. Daughters of the Country Series. Winnipeg: National Film Board, 1986.

Contemporary Alberta is the setting for this story about the relationship between a feisty Métis woman, Joan, and her lover, an RCMP officer. Although she staunchly defends him to her family, Joan is taken aback and angered by his subtle prejudices. The crisis comes when he is implicated in the deaths of some Métis teenagers whose truck crashed through the river ice. The resultant events change the lovers' lives forever.

The *Daughters of the Country* series, produced by the National Film Board, contains four hour-long films, which dramatize the evolution of the Métis people. The marriages between Indian women and European fur traders fostered the exchange of customs and technologies. What evolved was a unique community and culture, a distinct society where the social and economic roles of women were crucial for survival. The remarkable and indomitable spirits of these women are captured in the four stories that make up the series (*Ikwe*, *Mistress Madeline*, *Places Not Our Own*, and *The*

Wake.)

_____ *Mistress Madeleine*. Daughters of the Country Series. Winnipeg: National Film Board, 1986.

This historical drama tells the story of a Métis woman, Madeleine. Educated by nuns, living as the wife of a Hudson's Bay factor, Madeleine, though Métis by birth, has little awareness of the problems of her people in the Red River settlement of the 1860s. It is only after her husband's return from England with a "legal" European wife that Madeleine's politicization begins. Back with her family, she affirms her commitment to her people and it is clear by the film's end that she will be among those destined to fight alongside Riel. This video shows the strength of Métis women in the family and community. This video is part of the successful National Film Board's *Daughters of the Country* series which was designed to address how racism and sexism has affected Native women. This is a useful resource for secondary and post-secondary students.

_____ *Ikwe*. Daughters of the Country Series. Winnipeg: National Film Board, 1986.

In 1770, a young Ojibwa girl, Ikwe, awakens one night from a disturbing dream about a strange man. The arrival of a young Scottish fur trader transforms her dream into reality. Marrying him, Ikwe leaves her village on the shores of Georgian Bay. Ikwe tries to adjust to the ways of her White husband, while struggling to maintain her own traditions. In the end, the marriage fails and Ikwe and her child return to her people. What she does not realize is that she is bringing with her the source of both life and death for herself and for them.

The filmmaker is particularly strong in showing how Aboriginal and European world views played havoc with the children born of the fur trade.

Bailey, Norma (Director) and Christine Welsh (Writer). *Women in the Shadows*. Montréal: National Film Board, 1992.

Barkwell, Lawrence and Norman Fleury (Producers). *A Michif Feast*. Camperville, Manitoba: Michif Language Project, Manitoba Métis Federation, 1999.

This video portrays the preparations for a Michif feast at Grace and Walter Menard's lodge south of Camperville Manitoba. Norman Fleury, the Michif Language Project director interviews Louis Ledoux Sr., an 89 year old Michif Elder. All the speech on this

video is in Michif-Cree. The video also features fiddle music by Rene Ferland who is accompanied by Patrick Gambler on guitar.

Beaucage, Marjorie. *Batoche: One More Time*. Video. Saskatoon: Roogarou Productions, 1996.

Bedard, Mel. *Métis Fiddler: 14 Favorite Fiddle Tunes*. Winnipeg: Sunshine Records, 1984.

_____ *Mel Bedard*. Winnipeg: Sunshine Records, 1992.

_____ *L'auberge du violon*. Winnipeg: Sunshine Records, 1992.

Bird, Suzanne, Reg Bouvette, Ed Desjarlais, Jules Desjarlais, Pat Joyal and Marcel Meilleur. *Métis Tribute to Riel*. Winnipeg: Sunshine Records Ltd., n.d.

Bittman, Roman. (Director and Producer) *No Act of God*. Montreal: National Film Board, 1977.

_____ *Lobster and the Sea*. Montreal: National Film Board, 1978.

_____ *Castles in the Air*. Montreal: National Film Board, 1980.

Metis film producer and director Roman Bittman comes from Fort Vermillion, Alberta. He worked for CBC News and was producer of their natural history and science series, *The Nature of Things*. We have only listed three of his National Film Board productions, however, he has worked on over 100 films. He was President of Nova Scotia Film Development and an advisor in the early start-up days of the Aboriginal Peoples Television Network. He was recipient of a National Aboriginal Achievement Award in 2001.

Bloomfield, George (Director) and John Trent (Producer). *Riel*. Toronto: Astral Video, 1993.

Bouvette, Beryl. *Sincerely Yours*. Winnipeg: Sunshine Records, 1987.

Bouvette, Reg. ... & *Home Brew*. Winnipeg: Sunshine Records SSB-400, 1977.

There was no old time fiddle tune that Reg Bouvette was not familiar with. He not only won countless contests across Canada and the United States, he was undisputed Fiddle Champion for years on end. In honour of Reg, his wife Beryl has donated some of his trophies which are awarded at Manitoba Métis Federa-

tion fiddle contests.

_____ *Red River Jig*. Winnipeg: Sunshine Records SSB-402, 1977.

_____ Reg Bouvette and the Road House Gentlemen Present the Red River Jig. Winnipeg: Sunshine Records, 1977.

_____ and Jr. Dougherty. *Fiddling Across the Border*. Winnipeg: Sunshine Records, 1983.

_____ *Looking Buck*. Winnipeg: Sunshine Records, 1984.

_____ *Special Anniversary Edition*. Winnipeg: Sunshine Records, 1987.

_____ *The King and the Princess*. Winnipeg: Sunshine Records, 1988.

_____ *Drops of Brandy*. Winnipeg: Sunshine Records, 1990.

_____ ... *A Fiddling Legend*. Winnipeg: Sunshine Records, 1992.

_____ *Red River Jig*. Winnipeg: Sunshine Records, 1993.

_____ *More Original Fiddle Gems*. Winnipeg: Sunshine Records, 1993.

_____ *24 Greatest Hits*. Winnipeg: Sunshine Records, 1999.

Boyer, Phil. *Slow Country*. Winnipeg: Sunshine Records, 19__.

CBC Saskatoon. *The Métis: Our New Nation People*. Saskatoon: CBC Saskatoon, 1976.

C-Weed Band. *High and Dry*. (sound recording) Winnipeg: Sunshine Records, 1981.

The Métis band, C-Weed, is led by Errol Ranville. He currently operates, C-Weeds, a cabaret in Saskatoon, Saskatchewan.

_____ *Going the Distance*. (sound recording). Scarborough, Ontario: RCA Victor, 1983.

_____ *Going the Distance*. (sound recording) Winnipeg: Hawk Records, 1983.

_____ *Live at Ma's*. (sound recording). Scarbor-

ough, Ontario: RCA Victor, 1985.

_____ *A Tribute to Southern Rock*. (sound recording) Winnipeg: Sunshine Records, 1987.

_____ *Flight of the Hawk Live*. (sound recording) Winnipeg: Sunshine Records, 1992.

_____ *The Finest You Can Buy*. (sound recording) Winnipeg: Sunshine Records, 1992.

_____ *High and Dry*. (sound recording) Winnipeg: Sunshine Records, 1992.

_____ *Run as One*. Winnipeg: Sunshine Records, 2000.

Cardinal, Gil (Director). *Foster Child*. Montreal: National Film Board, 1987.

Gil Cardinal is a Métis from Edmonton. The Dreamspeakers Film Festival has honoured him for his "outstanding contribution to the advancement of the Aboriginal film industry." The Alberta Film Awards has recognized his creative abilities with a Special Jury Award. He was recipient of a National Aboriginal Achievement Award in 1997.

_____ (Director). *David With F.A.S.* Montreal: National Film Board, 1997.

Cass-Beggs, Barbara. *Seven Métis Songs of Saskatchewan: With an Introduction on the Historical Background*. Don Mills, Ontario: BMI Canada, 1967.

Chartrand, Bob. *Lets Play Love*. Winnipeg: Sunshine Records 1988

_____ *Rebel Blues*. Winnipeg: Bob Chartrand and Holly Joan Music, 1989.

_____ *How Much Longer*. Winnipeg: Sunshine Records, 1989

Bob Chartrand is a Métis from Duck Bay, Manitoba. He is employed as a Community Development Specialist with Manitoba Family Services. In the 1980s he had a touring band with his brothers, The Jesse Band. His brother Alvin currently plays with Slowhand. Robert was awarded the Songwriter of the Year by the Manitoba Association of Country Artists in 1989 and the Song of the Year 1998 by Manitoba Association of Country Artists for *Good Day to Ride*, released by the Younger Brothers Band (a Metis Band), and the Doc

Walker Band. His first song has been picked up by Twitty Bird Publishing (Conway Twitty's firm) and Stoney Plain Publishing in Edmonton (Ian Tyson's company) has picked up additional songs.

_____ *Wine, Women & Hurtin' Songs; The Bigger They are the Harder They Fall*. Winnipeg: Holly Joan Music, 1990.

_____ *The Bigger They are the Harder They Fall*. Winnipeg: Holly Joan Music, 1991.

Chartrand, Melanie. *Color Blind*. Winnipeg: Sunshine Records, 1996.

Cher. *Love Hurts*. Los Angeles: Geffen, 1991.

_____ *Cher Superpak*. Los Angeles: United Artists Records, 1972.

_____ *The Very Best of Cher*. Vol II. Los Angeles: United Artists Records, 1975

_____ *It's a Man's World*. Scarborough, Ontario: Warner Music Canada, 1995.

We have only listed a few of the works of mixed-blood recording artist Cher. Most Métis readily identify with her hit single "Halfbreed."

Coyes, Greg M. (Director). *Alex Taylor Community School: Learning With Love*. Montreal: National Film Board, 1992.

Greg Coyes is of Métis, Cree, French Canadian and Polish ancestry. In 1982, he broke into the film industry as an actor. He later worked as a production assistant and assistant director. In the early '90s he worked with Gil Cardinal at Great Plains Productions, writing, directing and producing documentaries. He is currently working on a documentary which will portray Metis fiddle music.

_____ (Director). *No Turning Back*: The Royal Commission on Aboriginal Peoples. Montreal: National Film Board, 1997.

Davies, Harry. *Bannock Song*. Winnipeg: Sunshine Records, 19__.

Dejarlis, Andy. *Andy Dejarlis' Canadian Fiddle Tunes from the Red River Valley*. Toronto: BMI Canada Ltd. Book 1: 1958, Book 2: 1961.

For a profile of Desjarlis see Franceeene Watson, "Red River Valley Fiddler Andy DeJarlis: His Musical

Legacy Touched by New Dimensions." *Canadian Folk Music Bulletin*, 31 (2), 1997: 16-22.

_____ *Manitoba's Golden Fiddler Andy Dejarlis*. Don Mills Ontario: BMI Canada Ltd., 1969.

_____ *Latin American Favourites*. Winnipeg: Sunshine Records, 19__.

_____ *Waltz Favourites*. Winnipeg: Sunshine Records, 19__.

_____ *Back Again*. Winnipeg: Sunshine Records, 1984 and 1992.

_____ *Red River Jig*. Winnipeg: Sunshine Records, 1992.

Dietrich, John B. *Daddy Doesn't Live Here Anymore; Lay Down Beside Me*. Winnipeg: LinKon, 198__.

_____ *The Hardest Thing I'll Ever Do*. Winnipeg: Sunshine Records, 1992.

Dutiaume, Clint. *Clint Dutiaume*. Winnipeg: Sunshine Records, 19__.

Dutiaume, Tom. *Traditional Fiddle Favourites*. Winnipeg: Turtle Island Productions, n.d.

The Dutiaume family tours as the Younger Brothers Band.

Dorion, Leah. (Producer). *Come and Read With Us*. (Cassette and compact disc) A read along companion to the *Alfred Reading Series*. Saskatoon: Gabriel Dumont Institute, 1998.

Chris Blondeau Perry narrates in Michif. This Michif-Cree is slightly different compared to what is spoken in Manitoba.

_____ (Producer). *Michif: The Language of Our Families. Li Michif: Kakee-payshee peekishkway- wuk oma*. Saskatoon: Gabriel Dumont Institute, 2000.

Michif narration is provided by Gilbert Pelletier of Yorkton, Saskatchewan. This video contains an overview of traditional Michif culture and numerous interviews with Michif Elders.

Dorion, Leah, Todd Paquin and Lyndon Smith. *Singing to Keep Time*. Saskatoon: Gabriel Dumont Institute, 1996.

Dorion, Leah, Todd Paquin and Darren R. Préfontaine. *The Métis People: Our Story*. Interactive CD-ROM. Edmonton: Arnold Publishing and the Gabriel Dumont Institute, 2000.

Released in September 2000, this is the most comprehensive multimedia compact disc available. The CD-ROM is broken into the following sections: political life, social life, community life, and economic life. The text is supplemented by dozens of biographies of famous and not so famous Métis. Copies can be obtained through the Gabriel Dumont Institute.

Duckworth, Martin (Director), Jacques Vallée and Joe MacDonald (Producers). *Riel Country*. Montréal: National Film Board, 1996.

This program features students from R.B. Russell and École Précieux-Sang in Winnipeg as they work on a play entitled *First Métis*, which was presented at Festival du Voyageur in a program honouring the 125th anniversary of Riel's founding of Manitoba. As they work on the play the students share their experiences of living in a multi-cultural society and how their minority cultures can co-exist. The students also discuss their concerns about intolerance, racism and discrimination.

Forsyth, Malcolm. *Three Métis Folk Songs from Saskatchewan*. Willowdale, Ontario: Leeds Music (Canada), 1978.

Freed, Don. *Scratchatune Comics*. Saskatoon: Bush League Records, 1980.

_____. *On the Plains: Songs of Prairie Ethos*. Toronto: Bush League Records, 1989.

_____. *Off in all Directions*. Saskatoon: Bush League Records, 198_.

Freed, Don with Prince Albert Students. *Singing About the Métis*. Saskatoon: Bush League Records, 1996.

Freeman, Lorraine and Doreen Breland-Fines (Producers). *Metis Summer*. Video. Winnipeg: Metis Women of Manitoba Inc. 1993.

This video presents the 1992 celebration of Métis culture in conjunction with the 107th anniversary of the death of Louis Riel. Music, dancing, singing, food, crafts and competitions are combined with a narrative on Métis history, life and culture. A Métis wedding is performed and its significance is discussed.

Frontier School Division No. 48. *The People We Are*. Video. Winnipeg: Manitoba Educational Television, 1990.

This video focuses on a day in the life of several northern Manitoba Métis. They talk about their successes, difficulties, values and beliefs. There is brief mention of the background of the Manitoba Métis.

Frontier School Division No. 48. *Zhiishiibi – Ziibiing: The Story of Duck Bay*. Video. Winnipeg: Frontier School Division, 1996.

Two students learn about their history, culture and customs through interviews with residents of Duck Bay. This video indicates how understanding the past will help the community retain its cultural identity and deal with issues of the future. The video includes archival film footage.

Gabriel Dumont Institute. *Steps in Time: Metis Dance*. Regina: Gabriel Dumont Institute, 1993.

Garceau, Raymond (Director) and Victor Jobin (Producer). *The Lake Man*. Montréal: National Film Board, 1963.

Guilbeault, Normand. "Riel: Plaidoyer Musical pour la Réhabilitation d'un Juste." Montréal: no publisher, 1999.

This is an excellent multimedia package – including a video cassette, a music cassette, a communique and a pamphlet containing contemporary newspaper accounts in both English and French regarding Louis Riel's life, career and execution – which highlights a musical play about Louis Riel by fourteen Québécois musicians. In the video cassette and cassette, the group portrays Riel's life in musical format. While much of the musical is in French, English is used when discussion is raised of English Canada's opposition to the Métis cause in 1869-70 and 1885. The communique provides readers with the success which the musical has had in Québec and in Atlantic Canada. Perhaps the most useful aspect of this package is its compilation of contemporary editorials and newspaper accounts, from Quebec, English Canada, the United States and France regarding Louis Riel's fate. Although, it contains many spelling mistakes, it is a good introduction in understanding how passionate people were about the Riel issue in 1885.

Houle, Lawrence "Teddy Boy". *Old Time Fiddling*. Winnipeg: Sunshine Records SSBCT-442, 1986.

Johnston, Aaron (Director), Norma Bailey (Producer). *Mistress Madeleine*. Daughters of the Country Series. Winnipeg: National Film Board, 1986.

Educated by nuns, living as the wife of a Hudson's Bay Factor, Madeleine, though Métis by birth, has little awareness of the problems of her people in the Red River Settlement of the 1860s. In protest, some Métis are trading with the Americans. Madeleine is torn between loyalty to her husband and loyalty to her brother, a free trader. It is only after her husband's return from England with a "legal" White wife that Madeleine's politicization begins. Back with her family she affirms her commitment to her people and it is clear by the film's end that she will be among those destined to fight alongside Riel.

Keplan, Ryan. *Fiddlin' Lefty*. Winnipeg: Sunshine Records, 19__.

Knott, Tommy. *Long Haul Fiddling Tunes*. Winnipeg: Sunshine Records, 1998.

Born in Grand Marais, Manitoba, Tommy Knott has been involved in fiddling competitions around Manitoba and Saskatchewan since 1945 and holds numerous trophies from these events. He has played professionally throughout Canada and the United States. He currently teaches a fiddling course at the Métis Resource Centre in Winnipeg.

Laderoute, Eugene. *Fiddle Fire*. Winnipeg: Sunshine Records, 1980.

_____. *Rosin on the Bow*. Winnipeg: Sunshine Records, 1980.

La Frenière, Jellicoe. *Manitoba Moods*. Winnipeg: Sunshine Records, 1988.

Jellicoe La Frenière was chosen in 1970 to represent Manitoba in celebrating Manitoba's Centennial at the Ottawa Arts Centre.

_____. *Music of Yesterday*. Winnipeg: Sunshine Records, 19__.

_____. *Manitoba Moods*. Winnipeg: Sunshine Records, 19__.

Lavallee, Darren. *Trampoline*. Winnipeg: Sunshine Records, 1992.

Lederman, Anne *Old Native and Métis Fiddling in*

Manitoba, Volume 1: Ebb and Flow, Bacon Ridge, Eddystone and Kinosota. Ka Été Nagamunan Ka Kakkwekkiciwank. Booklet with sound recording. Toronto: Falcon, 1987.

_____. *Old Native and Métis Fiddling in Manitoba, Volume 2: Camperville and Pine Creek. Ka Été Nagamunan Namekonsipink*. Booklet with sound recording. Toronto: Falcon, 1987.

_____. *Not a Mark in this World*. Vancouver: Aural Traditions Records, 1991.

Longbottom, Ted. *The Ballad of Gordy Ross and other Songs*. Selkirk Manitoba: Ted Longbottom, 1996.

_____. *Longbottom*. Selkirk Manitoba: Ted Longbottom, distributed by Festival Records, 1997.

Loukinen, Michael (Producer/Director). *Medicine Fiddle*. Michigan: Up North Films, 1996.

Manitoba Association of Native Languages. *An Interactive Guide to Seven Aboriginal Languages*. (Cree, Dene, Michif, Ojibwe, Dakota, Oji-Cree and Saulteaux). K.I.M. Interactive CD-ROM. Winnipeg: One World Media and Manitoba Association of Native Languages, 1998.

Norman Fleury was the consultant and Michif-Cree speaker for this interactive CD-ROM. Topics such as days of the week; months, weather; feelings and other descriptive vocabulary are covered in each language. This project is aimed at early elementary school children. A teachers guide with picture cues can be purchased with the CD-ROM.

_____. Michif Songs. (Cassette) Winnipeg: Manitoba Association of Native Languages, 1998.

A cassette tape containing nine Michif language children's songs.

Louttit, Clarence. *James Bay Style Fiddle*. Winnipeg: Sunshine Records, 1992.

Clarence has performed these songs before thousands of fans throughout Northern Ontario. Many of the pieces are traditional tunes and several are of his own composition.

Manitoba Education. *In Search of Beatrice Culleton*. Winnipeg: Manitoba Education, Media Productions, 1985.

Mazur, Derek (Director), Norma Bailey (Producer). *Places Not Our Own. Daughters of the Country Series*. Winnipeg: National Film Board, 1986.

This historical drama, set in the late 1920s, focuses on the road allowance people, these Métis without land titles or reserves, were forced to live as squatters, usually on the fringes of land set out on either side of a road. The story revolves around Rose, a Métis woman, who wants her children to have the opportunities she was always denied, and her thirteen year old daughter, Flora. The bigotry of the town where they settle proves stronger than their dreams. Eventually, Rose and her family must return to their world. The story line exposes the various social, emotional and psychological consequences of racial oppression as experienced by one Métis family. Derek Mazur conscientiously portrays the historical dispossession and dispersal of the Western-Canadian Métis. This video is part of the successful National Film Board's Daughters of the Country series which was designed to address how racism and sexism have affected Native women

Métis Women of Manitoba. *Oral History Audio-tape Project Report*. 60 audio tapes and guide book. Winnipeg: Métis Women of Manitoba, 1993.

Minnesota Historical Society. *12 Voyageur Songs*. St. Paul: Minnesota Historical Society, n.d.

Monro, James (Producer). *Making History: Louis Riel and the North-West Rebellions of 1885*. (CD-ROM). Ottawa: Monro Multimedia Production, National Film Board of Canada, Terra Nova Initiative, Canadian Studies and Youth Programs, Department of Canadian Heritage, 1996.

Morin, Priscilla. *Waiting For You*. Edmonton: Saskatchewan Records, 2000.

Métis recording artist, Priscilla Morin lives on the Kikino Metis Settlement in Alberta. This album won Best Country Album at the 2000 Canadian Aboriginal Music Awards.

National Film Board. *Saskatchewan Suite*. Montréal: National Film Board, 1988.

First Journey, Fort William: The Dramatic Story of a Child of the Fur Trade, 1815.

This is a dated film; however, it is good source for anybody interested in learning more about the annual rendezvous of the North-West Company partners at

Fort William (present-day Thunder Bay Ontario). The vignette itself centres around 12 year John MacKenzie, the son a Scots fur trader and a Cree woman. Through young John's eyes, we see how the class system was prevalent within the fur trade, and how fierce the struggle for trading hegemony was between the North West Company, the Hudson's Bay Company and the Fur Trade Company of America.

Nikomok. *Waiting for the Star*. Regina: CBC Radio Saskatchewan, 1999.

This singing group is comprised of Joseph Naytowhow and Cheryl L'Hirondelle. Naytowhow is a Woodland Cree from Sturgeon Lake First Nation. Cheryl L'Hirondelle Waynohtew is a Metis-Cree whose family comes from northern Alberta (Lac La Biche/Kikino/Passpasschasis). They have performed together since 1995. They are featured on the Gabriel Dumont Institute' 1996 recording of traditional Metis songs *Singing to Keep Time*.

Nokowy, Denis (Director). *The Giant*. Montréal: National Film Board, 1996.

Obomsawin, Alanis (Director). *Richard Cardinal: Cry from a Diary of a Métis Child*. Montreal: National Film Board, 1986.

This is a very disturbing documentary about the tragic life of Richard Cardinal, a Métis adolescent who committed suicide in 1982, at the age of seventeen. The documentary contains excerpts from Richard's diary, which poignantly highlight the young boy's pain, loneliness and isolation from the world. Other people in Richard's life reminisce about Richard's short and troubled life; these include his brother and two foster mothers. Richard (and his siblings) was taken away from his parents when he was only four years old. He spent the rest of his short life in a succession of twenty-eight foster homes, group homes, shelters and youth correctional facilities throughout Alberta. Richard's family was only reunited at his funeral. He never returned alive to his home of Fort Chipewyan Alberta.

This video also documents the folly of taking Aboriginal children from their home communities and putting them with non-Aboriginal foster parents. Richard, like countless other Métis and First Nations children, was abused, neglected and ignored. Unlike most other children, Richard left a diary, which highlighted his pain and loneliness. This video complements Beatrice Culleton's critique of the child welfare system as it effects Métis children in her novel, *In Search of April Rain Tree*.

Parker, Kelly and George Parker. (Producers). *Gabriel's Crossing: Aboriginal Fiddling*. Saskatoon: Turtle Island Music, 1997.

Payne, Lorna, Calvin Racette and Martin Schulman. *Gabriel Dumont: Metis Legend*. Video. Regina: Gabriel Dumont Institute, 1986.

Pierce, Vic. *No More Arrows*. (Music CD). Vancouver: Pierce Bros. Productions, 1998.

Postmaster Production Services Ltd. *Back to Batoche '95*. Video. Saskatoon: Postmaster Production Services Ltd., 1995.

Radford, Tom (Director) and Peter Jones (Producer). *Man Who Chooses the Bush*. Montréal: National Film Board, 1975.

For five or six months at a time, Frank Ladouceur lives alone hunting muskrat in the vast wilderness of northern Alberta. His family seldom visits him, and Frank's own visits to the family home in Fort Chipewyan are few and far between. This is the story of an independent Métis who is determinedly self-sufficient and who is constantly called to return to the bush.

Ranville, Errol. *I Want to Fly*. Winnipeg: Thunder Records, 1990.

See also C-Weed Band.

Redbird, Duke. *A Question of Justice. He Who Looks Upside Down.* Video, producer, Marcia Cunningham, director, writer, Duke Redbird. Toronto: TV Ontario, 1993.

Rhody, Henry. *Métis History Tapes – 1983*. Regina: Gabriel Dumont Institute of Native Studies and Applied Research, 1983.

Royal Commission on Aboriginal Peoples, Greg Coyes (Director); Greg Coyes, Jordan Wheeler (Writers); Michael Doxtator, Carol Geddes and Jerry Krepakevich (Producers). *No Turning Back*, a National Film Board of Canada, Studio One production in association with the Royal Commission on Aboriginal Peoples. Montréal: National Film Board of Canada, 1997.

Royal Commission on Aboriginal Peoples, Greg Coyes (Director); Greg Coyes, Jordan Wheeler (Writers); Michael Doxtator, Carol Geddes and Jerry Krepakevich (Producers) *Pas question de cre-*

tourner en arrière, National Film Board of Canada, Studio One production produit en collaboration. avec la Commission royale sur les peuples autochtones. Montréal: Office national du film, 1997.

_____. *For Seven Generations: Research Reports*. Libraxius CD-ROM. Ottawa: Royal Commission on Aboriginal Peoples, 1997.

Sainte-Marie, Buffy. *The Best of Buffy Sainte-Marie*, Vol. 1. New York: Vanguard, 1987.

Buffy Sainte-Marie is a Métis/Nehiyaw from Saskatchewan. She was adopted and raised in Maine. She is also an author, artist and clothing designer, along with her considerable singing and songwriting abilities. We have only listed some of her more recent recordings here. She is best known for her peace anthem "The Universal Soldier," and "Up Where We Belong," which won an Academy Award for best song in 1982 (from the movie, *An Officer and a Gentleman*). She donates many of her royalties to a foundation she created for Native education, the Nihewan Foundation.

_____. *Darling Don't Cry*. Mississauga, Ontario: EMI Music Canada, 1995.

_____. *Up Where We Belong*. Mississauga, Ontario: EMI Music Canada, 1996.

Schaffer, Ken. (Producer) *Road Allowance People*. Video. Regina Saskatchewan: Metcom Productions, 1997.

_____. (Producer) *The Metis Scrip System*. Video. Regina Saskatchewan: Metcom Productions, 1997.

Métis filmmaker Ken Schaffer is currently producing a video featuring the Michif language.

Scofield, Sandy. *Dirty River*. Vancouver: Arpeggio, 1994.

_____. *Riel's Road*. Vancouver: Arpeggio, 2000.

Métis singer-songwriter Sandy Scofield has opened for Buffy Sainte-Marie and Tom Jackson. Her album, *Riel's Road*, won Best New Age/Alternative Album at the 2000 Canadian Aboriginal Music Awards, and the single *Beat the Drum* from the same album won for Best Song.

Settee, Harv. *The Flame is Gone*. Winnipeg: Sunshine

Records, 1991.

Shane Anthony Band. *Hands Like Mine*. Toronto: The Breath Records, 2000.

Shannon, Kathleen (Director). *Like the Trees*. Montreal: National Film Board, 1974.

Simard, Billy. *Don't Stop the Music*. Winnipeg: Sunshine Records, 1992.

Billy Simard is a Métis from Manigotogan, Manitoba. He currently teaches in the Aboriginal program at Red River College in Winnipeg.

_____. *Seeing with my Heart*. Winnipeg: Sunshine Records, 1997.

_____. *Billy Simard*. Winnipeg: Sunshine Records, 1999.

Slowhand. *Stranded*. Winnipeg: Sunshine Records, 2000.

This group is from the Pine Creek, Camperville, Duck Bay area of Manitoba. This album won the award for Best Group or Duo at the 2000 Canadian Aboriginal Music Awards.

St. Germain, Ray. *Ray St. Germain*. Montreal: RCA Victor, 1968.

Ray St. Germain is one of Manitoba's best known Métis singers and songwriters. He hosts both a "drive home" music program and the *Métis Hour* on NCI (Native Communications Incorporated) Radio.

Ray was the writer-host of the "Time For Living" series on CBC's National Network, he has numerous other CBC credits as singer, writer, producer and host. In all, he has participated in over 500 television shows, done an Armed Forces Tour under the auspices of the United Nations and toured 34 Aboriginal communities on two separate occasions. He won the Can-Pro Gold for the best variety television show in 1978 and the Aboriginal Order of Canada has honoured him for his contributions. He is a recipient of the Métis Order of the Sash from several Métis communities. He has won many awards from the Manitoba Academy of Country Music Arts Inc., including, Top Recording Artist (1978) Entertainer of the Year (1978 and 1980), Best Male Vocalist and Best Song (1989) and received their Award of Excellence in 1986. He is well known for giving freely of his time and talent to many charitable causes and their telethons. (Rob Knight, 2000)

_____. *Time for Livin'*. Toronto: Capital, 1972.

_____. *Everybody has to Fall in Love*. Toronto: Paragon, also released by RCA and Capital Records, 1972.

_____. *Ray St. Germain*. Winnipeg: Sunshine Records SSLP-4014, 1978.

_____. *Ray St. Germain Live*. Winnipeg: Rayne Music and Records, 1980.

_____. *You Can Count on Me*. Winnipeg: Ray St. Germain, 1991.

_____. *Ray St. Germain, Volume I, Greatest Hits*. Winnipeg: American Hall of Fame Recording Productions Inc., 1998.

St. Laurent, Bernard. "Michif Language." On *C'est La Vie*. Montreal: Radio Canada, June 9, 2000.

This radio documentary features interviews with Norman Fleury and Peter Bakker as well as excerpts from a Michif language class held at Metigoshe Lake in southwest Manitoba.

Thakur, Shanti (Director) and Silva Basamajian (Producer). *Domino*. Ottawa: National Film Board of Canada, 1994.

Todd, Loretta (Director/Writer/Narrator). *The Learning Path*. Montreal: Tamarack Productions, and National Film Board, 1991.

Loretta Todd is of Cree, Métis, Iroquois and Scottish ancestry. She has worked within Native communities producing and directing educational and television productions and writing dramatic scripts. She is the recipient of a prestigious Rockefeller Fellowship.

_____. (Director/Writer). *Forgotten Warriors: The Story of Canada's Aboriginal Veterans*. Montreal: National Film Board of Canada, 1996.

Todd, Loretta (Director/Writer), and Marg Pettigrew (Producer). *Hands of History*. Montreal: Studio D, National Film Board, 1994.

Tyman, James. *Inside Out: An Autobiography by a Native Canadian*. (sound recording). Toronto: CNIB, 1991.

Vandale, Gil. *Festival du Voyageur*. Winnipeg: Sun-

shine Records, 19__.

Various Artists. *Red River Métis Music*. Winnipeg: Sunshine Records, 19__.

Vinson, Laura, and Free Spirit. *Voices on the Wind*. Edmonton, Alberta: Homestead Records, 1985.

Metis singer-songwriter Laura Vinson is from Brule, Alberta. She has had numerous Juno and CCMA nominations.

Vollrath, Calvin. *The Reel Thing: Calvin Vollrath Plays Old Time Fiddle*. Edmonton: New Creative Records, 198__.

_____. *Red River Jig and Other Old Time Fiddle Favorites*. Edmonton: New Creative Records, 19__.

_____. *Live!! At Emma Lake*. Regina: Exchange Music, 1992.

_____. *Instrumentally Yours: Something Different*. Edmonton: Bonnie Pearl Records, 1996.

Vollrath, Calvin and John Arcand. *Fiddle About*. Regina: Birdsong Communications, Gabriel Dumont Institute of Native Studies and Applied Research 1994.

Vrooman, Nicholas Curchin Peterson *Music of the Earth*. (Music CD) Washington: Smithsonian/Folkways Recordings, Center for Folklife Programs and Cultural Studies, 1992.

_____. (Producer) *Plains Chippewa/Métis Music from Turtle Mountain*. Washington: Smithsonian/Folkways Recordings, 1992.

_____. (Producer, director, writer). *When They Awake: Métis Culture in the Contemporary Context*. (Video) Great Falls Montana: University of Great Falls, Institute of Métis Studies, 1995.

This tape has an introduction to Métis history fol-

lowed by interviews with numerous Elders from Montana and North Dakota. It is interspersed with Métis fiddle music.

Welsh, Christine (Director). *Keepers of the Fire*. Montréal: National Film Board, 1994.

Christine Welsh is a Métis from Saskatchewan. She has worked in film for over two decades. Her early work included editing documentaries and educational films for agencies like TV Ontario and the National Film Board as well as for independent producers. She has spoken and taught extensively and has published several articles on the historical and contemporary experiences of Métis women.

Welsh, Christine and Signe Johansson (Producers), Norma Bailey (Director). *Women in the Shadows*. Montréal: Studio D of National Film Board and Toronto: Direction Films, 1993.

This deeply personal documentary features Native filmmaker Christine Welsh's journey to bring to light the unwritten history of her Métis foremothers. The video combines conventional documentary techniques with dramatic re-creations of memory and history to explore issues of Métis identity, racism, and the repercussions of cultural assimilation.

Whidden, Lynn. (Producer), Ray St. Germain (Author and narrator). *A Metis Suite*. Brandon, Manitoba: All Media Musics, 1995.

This package contains a video, a sound cassette and a guidebook. The video introduces the culture of the Métis through a musical composition based on seven Métis songs. It includes the live performance of *A Métis Suite* from Winnipeg as well as archival photographs. The sound cassette tells the story of two children who, as they walk along a set of cart tracks, discover the music, song and dance of the Métis people.

Whidden, Lynn and Ann Lanceley. (Producers) *I Was Born Here ... In Ste. Madeleine*. Brandon Manitoba: Saskatchewan Music Educators Association, 1990.

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Roulette County - Law, L.

St. Albert - Moodie, D.

St. Anne and St. Albert - Anderson, A.; Callihoo, V.

St. Boniface - Dauphinais, L.

St. Joseph - Boutin, L.

St. Laurent, Manitoba - Mercier, P.; St. Onge, N.

St. Laurent, Saskatchewan - André A.

St. Louis - St. Louis Local History Committee

St. Madeleine - Zeilig and Zeilig

St. Paul de Métis - Drouin, E.

Sakatchewan Métis Colonies - Barron, L.

Seymourville - Beaumont, R.

South Saskatchewan - Anick, N.

Spence Lake - Spence Lake History Book Committee

Spring Creek (Lewistown) - Foster, M.

Sun River Valley - Sun River Valley Historical Committee

Tanner's Crossing - Mummery, B.

Teton River - Hanson, M.

Timiskaming - Roach, T.

Turtle Mountain - Camp, G; Delorme, D.; Hesketh, J; Gourneau, P.; St. Ann's Centennial Committee, Whitewasel, C.

Victoria Settlement - Geiger, J.; Ironside and Tomasky

Vogar (Dog Creek) - Institute of Cultural Affairs

Wabasa-Demarais - Chandler, G.

West Glacier, Montana - Holterman, J.

Westbourne - Gamble and Gamble

Willow Bunch - New Breed; Rondeau and Chabot; Willow Bunch Historical Society

Wood Mountain - Armstrong, G.

Yellowknife - North Slave Métis Alliance

Cowboys - Baillargeon and Tepper, Vrooman, N.

Cree Language - Anderson, A.

D

Diabetes - Auger, S.; Bartlett, J.; Bruce, S.; Kuhnlein, H.

E

Education - Balness, J.; Barber, C.; Chalmers, J.; Charter, A.; Couture, J.; Dorion, L. et al.; Dorion and Young; Gabriel Dumont Institute; Goucher, A.; Grant, A.; Haig-Brown, C.; Hatt, J.; Hodgson-Smith, K.; Hourie, A.; Lang and Scarfe; Larocque, E.; L'Hirondelle,

D.; Logie, P.; McEachern and Moeller; McSorley, J.; Paquette, J.; Pelletier, E.; Ready, W.; Saskatchewan Education; Sealey, D.B.; Sinclair and Bolduc; Young, M.

Elders Stories - Apetagon, B.; Brandon Friendship Centre; Evans, M.; Flamand and Ledoux; Fort McKay First Nations; Lavallee, A.; Porier, J.; Shore and Barkwell, St. Onge, N.; Vrooman, N.; Zeilig and Zeilig

F

Filmmakers

Beaucage, Marjorie
Bittman, Roman
Breland-Fines, Doreen
Cardinal, Gil
Coyes, Greg
Dorion, Leah
Freeman, Lorraine
Redbird, Duke
St. Germain, Ray
Schaffer, Ken
Todd, Loretta
Welsh, Christine

Flags - Racette, C.

Freejacks - Posey, D.

G

Geneology - Hallett, B.; Hallett, H.; Hanowski, L.; LaVallee, L.; Morin, G.; Jonasson, J.; Sprague and Frye; Taylor, R.

H

Health - Alberta Health; Allard, Y.; Auger, J.; Bartlett, J.; Bruce, S.; Decker, J.; Gabriel Dumont Institute; Gerrard, J. et al.; Herring, D.A.; Judge, L.; Kaufert, J.; Kindscher, K.; Kinnon, D.; Kliewer, E. et al.; Kuhnlein, H.; MacKinnon and Neufeldt; Marchessault, G.; Taylor-Henry et al.; Wiens et al.

Housing - Bailey, R.; Boisvert, D.; Bone, R.; Bone and Green; Chartrand, D.; Chislett et al.; CMHC; Larsson Consulting

I

Idaho Metis - Bird, A.; Mourning Dove

J

Justice - Barkwell, L.; Barkwell and Chartrand; Bell, C.; Brogden, M.; Chartrand, D.; Corrigan and Barkwell; Daniels, H.; Gosse and Henderson; Jefferson, C.; Johnson, J.; Linn, P.; Métis Community and Family Services; Métis Nation of Alberta; Mills, P.; Morse, B.; Morse and Locke; Northern Justice Society Resource Centre; Richard, R. et al.; Shore and Barkwell; Silverman and Neilson; Sinclair, M.; Zion, J.

K

Kanakas - Barman, J.

L

Land Claims - Bains, G.; Baldwin, Chartrand, P., G.; Ens, G.;

Flanagan, T.; Gibson et al.; Kemp, H.; Magnet, J.; Manore, J.; Moss and Grosbois; Rodwell, L.; Sanders, L.; Sealey, D.B.; Shmon, K.; Sprague, D.; Taylor, J.; Tough and Dorion

M

Maple Sugaring - Girard, P.; Pelletier, E.

Medicine - Anderson, A.; Borden and Coyote; Boteler, B.; Candler, C.; Fleury, D.; Heber, R.; Kindscher, K.; Young, D.

Melungeons - Fortean Times; Kennedy, B.

Métis Settlements - Bell, C.; Chartrand, L.; Dribben, P.; Ghost-keeper, E.; Hatt, J.; Hatt, K.; Martin, F.; May, D.; Métis Settlements General Council; Miller, B.; Mills, M.; Moodie, D.; Supernault, C.; Verbickey, E.; Wuttunee, W.;

Michif Language - Ahenakew, Vince; Allard, Ida; Andrella, O.; Bakker, P.; Bakker and Papen; Carle, E.; Chartrand, P. et al.; Corne, C.; Crawford, J.; Desjarlais, M.; Dorion and Hamilton; Douaud, P.; Drapeau, L.; Evans, D.; Flamand, R.; Fleury, N.; Hogman, W.; Hooper, R.; Hourie, A.; Kolson, B.; Lavallee, G.; Lavendeur and Allard; Lincoln, N.; Lovell, L.; Métis Heritage Association; Métis National Council; Murray, B.; Normand, J.; Orser, L.; Papen, R.; Pelletier, D.; Pentland, D.; Peske, M.; Préfontaine, R.; Rhodes, R.; Rosen, N.; Rossignol School; Schindler, J.; Speers, B.; Weaver, D.; Weston, L.; White Weasel, C.; York, G.

Montana Métis - Agee, Mrs.; Albright, P.; Augusta Heritage Committee; Berger, C.; Burt, L.; Donney and La Fountain; Dusenberry, V.; Ewars, J.; Franklin and Bunte; Foster, M.; Furdell, W.; Gibson, L.; Gray, R.; Halverson, C.; Hanson, M.; Holterman, J.; Howard, J.K.; LaPier, R.; Nault, F.; Malone, M.; Stupp, B.; sun Valley Historical Society; Thackery, B.; Vrooman, N.

Moccasins - Sager, D.

Moosehair Tufting - Donaldson, P.

Music - Arcand, J.; Bolton, D.; Browne, N.; Chrétien, A.; Clemens, L.; Complin, M.; Gabriel Dumont Institute; Gibbons, R.; Hourie, A.; Kamienski, J.; Leary, J.; Lederman, A.; Loukinen, M.; Neuenfeldt, K.; Sanderson, V.; Saskatchewan Music Educator's Association; Vrooman, N.; Whidden, L.

Musicians

Allery, Fred
Arcand, John
Bedard, Mel
Bird, Suzanne
Bouvette, Reg
Bouvette, Beryl
Boyer, Phil
Chartrand, Robert
Chartrand, Melanie
Cher
Davies, Harry
Desjarlais, Andy
Dietrich, John B.
Dutiaume, Clint
Dutiaume, Tom
Falcon, Pierre; see MacLeod, M.
Freed, Don
Houle, Lawrence
Keplan, Larry
Knott, Tommy

Laderoute, Eugene
LaFrenière, Jellicoe
LaRocque, Jimmie
Lavallee, Darren
L'Hirondelle, Cheryl, see Nikomok
Longbottom, Tom
Louttit, Clarence
Morin, Priscilla
Pierce, Vic
Ranville, Errol (C-Weed)
Sainte-Marie, Buffy
Scofield, Sandy
Settee, Harv
Shane Anthony Band
Slowhand
Simard, Billy
St. Germain, Ray
Tyson, Ian
Vinson, Laura
Vollrath, Calvin

Mythology - Bear et al.; Beaumont, R.; Brown and Brightman; Campbell, M.; Burley et. al.; Cuthand, J.; Desjarlais, J.; Dimaline, C.; Erdoes and Alfonso; Faucet, A.; Ghostkeeper, E.; Lavallee, A.; Letourneau, H.; McLellan, J.; McLellan, Joseph and Matrine; Mills, P.; Perron, M.; Ramsey, J.; Rhodes, R.; Smolkowski, W.

N

Natural Resources - Acco, A.; Asch, M.; Benoit, A.; Colpitts, G.; Garvin, T.; Homer, S.; Johnston, B.; Kehler, I.; Kuhnlein, H. et al.; Macdonell, D.; Maracle, R.; Morrison et. al.; Rawson Academy of Aquatic Science; Sprenger, H.; Stanley, L.; Stevenson, M.; Tobias and McKay; Tough, F.; Waldram, J.; Young, D.

North Dakota Metis - Allard, I.; Boteler, B.; Camp, G.; Bray, M.; Crawford, J.; Delorme, D.; Erdrich, L.; Friese, K.; Gilman, R. et al.; Gourneau, P.; Hesketh, J.; Hyoward, J.; Law, L.; Monette, G.; Murray, S.; Schneider, M.; St. Ann's Centennial Committee; Thompson, W.; Turtle Mountain Community College, Vrooman, N.; White Weasel, C.

O

Oblate Missionaries - Carrière, G.; Choquette, R.; Huel, R.; Phillipot, A.

Oregon Métis - Anderson, I.; Bird, A.; Carey, H.; Duncan, J.; Elliot, T.; Felt, M.; Gibson, J.; Jackson, J.C.; Jette, M.; Lockley, F.; Parkman, F.; Shirley, G.; Stern, T.

P

Playwrights - Beaucage, M.; Campbell, M.; Clements, M. (see Campbell, M.); Daniels, G. (see Campbell, M.); Eagan, S.; Racine, D.; Rock, B.; Ross, I.; Wheeler, J.;

Poets and Poetry - Anthologies - Anderson, K.; Bell, L.; Dales, K.; Moses and Goldie; Perrault and Vance;

Acco, Anne
Anderson, Kim
Blythe, Aleata
Bouvier, Rita
Carriere, Ken
Carriere, Leonard
Chester, Bruce
Coonan, Susan

Culleton, William
Doucet, Clive
Dumont, Jenine
Dumont, Marilyn
Edge, Louise, see also, Adnderson, K.
Freedman, Guy
Goulet, Monica
Hope, Adrian
Kolson, Bren
LaRocque, Emma
Lee, Alice
Logan, Jim
MacLeod, Heather
Maracle, Lee
McNab, Clare
Melting Tallow, Robin
Mercredi, Duncan
Ministsoos, Charles
Miskenack, Loretta
Morin, SkyBlue
Paul-Martin, Michael
Proulx-Turner, Sharron
Riel, Louis - see also, Campbell, G.; Carvalho, M.; Flanagan and Yardley; Martel et. al.; Savoie, P.
Robinson, Elizabeth
Saint-Marie, Buffy
Scofield, Gregory
Tanguay, Nicole
Young-Ing, Greg
Young, Robin
Van Camp, Richard

Point Blankets - Hanson, J.

Q

Quillwork - Bebbington, J.; Hensler, C.

R

RCMP (NWMP) - Band, I.; Beatty, G.; Brogden, M.; Kelly and Kelly, MacLeod, R.

Red River Cart - Brehaut, H.; Gilman et al.; Hanson, C.; Knox, O.; Sanderson, V.; Thackery, B.

Red River Jig - Bolton, G.; Gibbons, R.; Kemp, R.

Residential Schools - Barret and Britton; Chalmers, J.; Donnelly, P.; Haig-Brown, C.; Huel, R.; Jaine, L.; McCormack, P.; Milloy, J.; National Archives Canada (Davin Report); Sealey, B.; Young, M.

S

Sash - Barbeau, M.; Bourret and Lavigne; Delaronde, D.; Gabriel Dumont Institute; Gottfred, J.; Hamelin, V.; L'Association des artisans de ceinture fléché de Launaudière inc.; Hourie, A.; La France, D.; Gottfred, J.; Pelletier, E.; Turner, A.

Scrip - Canada: Department of the Interior; Chartier, C.; Chartrand, P.; Daniels, H.; Day, J.; Dobbin, M.; Ens, G.; Fillmore, W.; Flanagan, T.; Groenland, T.; Grosbois, S.; Hatt, F.; Lowe, P.; Magnet, J.; Manitoba Metis Land Commission; Mueller, L.; Morin, G.; Murray, J.; Payment, D.; Robles, A.; Sawchuk, J.; Sharpe, W.; Sprague, D.; Tough, F.; Tough and Dorion

Snowshoes - Burgess, J.

T

Tanning - Buck and Ahenakew; Clark, B.

Trapping - Dalman, J.; McLean, W.; McNab, M.; Métis Nation of North West Territory; Morisset and Pelletier; Tough, F.

V

Veterans - Bouvier, V.; Byers, D.; Chartrand, Dorothy; Cuthand, J.; Dorion, L.; Gaffen, F.; Lamouche, C.; Liberte, L.; Parenteau, D.; Pinay, D.; Saskatchewan Indian Veterans Association; Stevenson, M.; Summerby, J.

W

Washington State Metis - Flett, J.; Grant, J.; Houston, C.S. et al.; Jackson, J.C.; Lent, D.; Mourning Dove; Meyers, J.

Wedding - Barber, C.

Women - Asch, M.; Barman, J.; Blady, S.; Bourgeault, R.; Brown, J.; Carry, C.; Carter, S.; Dunnigan, C.; Doxtater, M.; Ewars, J.; Faragher, M.; Fiske, J.; Francis, H.; Freeman, B.; Genaille, S.; Goudie, E.; Grant, A.; Green, R.; Hancock, M.; Healy, W.; Kermoal, N.; Métis Women of Manitoba; Moine, L.; Oakes and Wuttunee; Payment, D.; Peterson, J.; Poelzer and Poelzer; Richard, M.; Saskatoon Native Women's Association; Shirley, G.; Stebbins, S.; Van Kirk, S.

Writing and Analysis - Armstrong, J.; Arnott, J.; Bowerbank and Wawia; Creal, M.; Cumming, P.; Eigenbrod, R.; Emberly, J.; Fee, M.; Fiddler, D.; Fielder, C.; Fife, C.; Grant, A.; Green, R.; Hodgson, H.; Hoy, H.; Hubner, B.; Jannetta, A.; Kaye, F.; Klooss, W.; Lundgren, J.; Lutz, H.; Moses and Goldie; New, W.; Mason and Maracle; Perrault, J.; Petrone, P.; Roman, T.; Thom, J.; Vance, S.; Welsh, C.

Writers

Akiwenzie-Damm, Kateri
Acco, Anne
Acoose-Pelletier, Janice
Adams, Howard
Arnott, Joanne
Bourgeault, Ron
Boyd, Loree
Brooks, Martha
Campbell, Maria. see also, Donovan, K.; Jannetta, A.
Cariou, Warren
Churchill, Ward
Condon, Penny

Cowega - see Mourning Dove
Culleton, Beatrice - see also, Creal, M.; Green, R.; Hoy, H.; Lutz, H.
Delaronde, Deborah
Dickason, Olive
Dickson, Stewart
Dorion, Leah
Erdrich, Heidi
Erdrich, Louise - see also, Bruchac, J.; Cumming, R.; George, J.; Kroeber, K.; Narins, B.
Frenette, Darlene - see also, Campbell, M.
Hunter, Robert
LaRocque, Emma - see also, Donovan, K.
Lavallee, Ronald
Lussier, Antoine
Maracle, Lee
McLellan, Joseph
McNab, Clare
Mercredi, Morningstar
Miller, Gloria
Miskinack, Loretta
Moine, Louise
Mosioner, Beatrice - see Culleton
Mourning Dove (Cogewea) - see also, Brown, A.; Green, R.; Miller, J.; Halverson, C.; Lukens, M.
Murray, Bonnie
Pelletier, Darrell
Pelletier, Émile
Pelletier, Joanne
Porier, Thelma
Racette, Calvin
Racette, Sherry Farrell
Redbird, Duke
Riel, Louis - see also Flanagan, T.; Stanley, G.
Sanderson, Esther
Scofield, Gregory
Sealey, Bruce
Settee, Priscilla
Tappage, Mary
Thomas, Dorine
Tyman, James
Umpherville, Tina
Van Camp, Richard
Wheeler, Bernelda
Wheeler, Jordan
Young-Ing, Greg

Y

York Boats - Bouvier, V.; Glover, R.; McDonald, A.

