About U of M Press
University of Manitoba Press is dedicated to producing books that combine important new scholarship with a deep engagement in issues and events that affect our lives. Founded in 1967, the Press is widely recognized as a leading publisher of books on Aboriginal history, Native studies, and Canadian history. As well, the Press is proud of its contribution to immigration studies, ethnic studies, and the study of Canadian literature, culture, politics, and Aboriginal languages. The Press also publishes a wide-ranging list of books on the heritage of the peoples and land of the Canadian prairies.

U of M Press is pleased to add two new staff members:

Ms. Jill McConkey is our new Acquisitions Editor. Jill has over a decade of experience in editorial and acquisitions at University of Toronto Press, and holds an MA in history from the University of Manitoba.

Mr. David Larsen is our new Marketing and Sales Supervisor. David spent more than 12 years as Representative for School and Public Libraries, Manitoba and Saskatchewan with United Library Services and holds an MA in history from the University of Manitoba.

How to Order

Individuals
U of M Press books are available at bookstores and on-line retailers across the country. Order through your local bookseller and save shipping charges, or order direct from uofmpress.ca or one of our distributors listed below.

Examination Copy Policy
Please submit requests for examination copies to our editorial office on official letterhead, indicating the course and level (undergraduate or graduate) for which the book is being considered, the projected enrollment, and the semester in which the course will be taught.

Canadian Distributor
UTP Distribution
5201 Dufferin Street, Toronto, ON M3H 5T8
Phone: 416-667-7791 Fax: 416-667-7856
Toll Free: 1-800-565-9523
Toll Free Fax: 1-800-221-9985
upbooks@utpress.utoronto.ca
EDI orders through Pubnet: SAN 115 1134

US Distributor
Michigan State University Press
c/o Chicago Distribution Center
11030 S. Langley Ave., Chicago, IL 60628
Phone: (800) 621-2736 Fax: (800) 621-8476
www.msupress.org
orders@press.chicagol.edu

Discounts and Terms
Cloth bound titles are short discount 20%. All other titles are trade discount. College discount (1-10 copies 40%, 11+ copies 25%) will be applied to trade discount titles. Discounts apply to orders with a minimum purchase of 5 books. All prices quoted are suggested retail. Books not yet published will be shipped when stock arrives. Prices and availability subject to change without notice.

Net 30 days. Titles may be returned for the number of months after invoice date, and not after twelve months after invoice date. Returned titles must be properly packaged, in saleable condition, and free of retail stickers. Returns must be sent prepaid and will be credited against future purchases. Outside Canada, all prices are in US dollars.

University of Manitoba Press has world rights on all publications listed in this catalogue, except where otherwise noted.


Printed in Canada.

The University of Manitoba Press is grateful for the support it receives for its publishing program from the Government of Canada through the Canada Book Fund; the Canada Council for the Arts; the Manitoba Department of Culture, Heritage, and Tourism; the Manitoba Arts Council; and the Aid to Scholarly Publishing Program.
A literary and intellectual history of the Haudenosaunee.

The Haudenosaunee, more commonly known as the Iroquois or Six Nations, have been one of the most widely written-about Indigenous groups in Canada and the United States. But seldom have the voices emerging from the Haudenosaunee community been considered in order to understand its enduring intellectual traditions.

Rick Monture's *We Share Our Matters* offers the first comprehensive portrait of how the Grand River Haudenosaunee of Southern Ontario have expressed their long struggle for sovereignty in Canada. Drawing from individuals as diverse as Joseph Brant, Pauline Johnson and Robbie Robertson, Monture illuminates a unique Haudenosaunee world view comprised of three distinct features: a spiritual belief about their role and responsibility to the earth; a firm understanding of their sovereign status as a confederacy of independent nations; and their responsibility to maintain those relations for future generations.

After more than two centuries of political struggle Haudenosaunee thought has avoided stagnant conservatism and continues to inspire ways to address current social and political realities.

Rick Monture is a member of the Mohawk nation, Turtle clan, from Six Nations of the Grand River Territory. He is also the Director of the Indigenous Studies Program at McMaster University.

“The immense contribution of this text is its grounding in Haudenosaunee thought, starting from the creation story and moving to the story of the founding of the league and to the contemporary period. It provides a foundational social history covering more than half a millennium of Haudenosaunee history with a particular focus on Six Nations of the Grand River and the themes and ideas that have animated Haudenosaunee political and cultural life.”

— David Newhouse, Indigenous Studies, Trent University

“*We Share Our Matters*” participates in a now long and detailed conversation about what literary histories tell us about a specific Indigenous community, and also what the accretion of these histories tell us about broader Indigenous literary histories in North America and beyond.”

— Robert Warrior, American Indian Studies, University of Illinois
The Patriotic Consensus
Unity, Morale, and the Second World War in Winnipeg
Jody Perrun

When the Second World War broke out, Winnipeg was Canada’s fourth-largest city: culturally diverse, with strong class divisions, and a vibrant tradition of political protest. Citizens demonstrated their support for the war effort through their wide commitment to initiatives such as Victory Loan campaigns or calls for voluntary community service. But, given the city’s ethnic and ideological divide, was the Second World War a unifying event for Winnipeg residents?

In *The Patriotic Consensus*, Jody Perrun explores the wartime experience of ordinary Winnipeggers through their responses to recruiting, the treatment of minorities, and the adjustments made necessary by family separation. With nearly one in ten Canadians in uniform, the war touched everyone’s lives in some way. In Winnipeg, Perrun argues, unity was enhanced by shared hardships and the effectiveness of both official and unofficial information management.

Jody Perrun teaches history at the University of Winnipeg, the University of Manitoba, and the Royal Military College of Canada, specializing in the Second World War, post-Confederation Canada, and the Holocaust.

“An important contribution to the emerging social history of the Canadian home front. *The Patriotic Consensus* adds much needed depth to the unavoidable two-dimensionality of national studies, and stands as an important reminder that millions of Canadians perceived the great events of the Second World War through the prism of the local level.”

— Graham Broad, History, King’s University College at Western University
Chileans exiled following Pinochet’s coup make homes in Canada.

Between 1973 and 1978, six thousand Chilean leftists came to Canada as exiles from the Pinochet coup d’état. They left Chile for different reasons and arrived in Canada in a variety of ways, but they shared one trait: they had not wanted to leave Chile, and were only grudgingly admitted to Canada. Once resettled, with many in Ontario and Quebec, these political exiles had to find ways of coping with an abrupt and violent separation from their homeland that had deep material and emotional repercussions.

In 1990, the military regime in Chile ceded power to a civilian government, and the main reason for staying in exile disappeared. Yet most of the exiles stayed. Canada was no longer seen as a place of transit, a backdrop to be endured until they could reclaim their places in Chile. For the political exiles, it had become home.

In Young, Well-Educated, and Adaptable, Francis Peddie documents the experiences of Chilean-Canadians. He also considers how the admission of people from the wrong side of the Cold War ideological divide had a lasting effect on Canadian immigration and refugee policy, establishing a precedent for the admission of political exiles over the decades that followed.

Francis Peddie is a historian of Latin America and Canadian Immigration. Originally from Toronto, he now teaches at Nagoya University in Japan.
Rekindling the Sacred Fire
Métis Ancestry and Anishinaabe Spirituality
Chantal Fiola

Why don’t more Métis people go to traditional ceremonies? How does going to ceremonies impact Métis identity? In *Rekindling the Sacred Fire*, Chantal Fiola investigates the relationship between Red River Métis ancestry, Anishinaabe spirituality, and identity, bringing into focus the ongoing historical impacts of colonization upon Métis relationships with spirituality on the Canadian prairies. Using a methodology rooted in Anishinaabe knowledge and principals along with select Euro-Canadian research practices and tools, Fiola’s work is a model for indigenized research.

Fiola’s interviews of people with Métis ancestry, or an historic familial connection to the Red River Métis, who participate in Anishinaabe ceremonies, shares stories about family history, self-identification, and their relationships with Aboriginal and Euro-Canadian cultures and spiritualities. This study seeks to understand the historical suppression of Anishinaabe spirituality among the Metis and its more recent reconnection that breaks down the colonial divisions between their cultures.

Chantal Fiola is Métis Anishinaabe-Kwe from the Red River region of Manitoba. She teaches Native Studies at the University of Manitoba.

“*Rekindling the Sacred Fire* provides a marvelous example and model of indigenized research.”
— Julie Pelletier, Chair of Indigenous Studies at the University of Winnipeg
Cultural activities have often been used as a way to promote political messages in immigrant communities. The quixotic and volatile Vasile Avramenko (1895–1981) used folk dance and film in a life-long crusade to promote Ukraine's struggle for independence to North American audiences. Energetic and charismatic, but also manipulative and impractical, Avramenko was a controversial figure for decades.

Born in a village near Kyiv, Avramenko first established himself as a performer and dance teacher among Ukrainian émigrés in central Europe. He immigrated to Canada in 1925 and used Winnipeg as a base to organize a network of Ukrainian folk dance schools by appealing to the new immigrants' patriotism. Within a few years, he had established himself in New York City, from where he oversaw his expanding web of dance schools and began to stage elaborate (money-losing) spectacles of dance and music.

By the mid-1930s, Avramenko's frenetic activities expanded to filmmaking, when he worked with cult film director Edgar G. Ulmer. By the 1950s, Avramenko's career was in decline, and his last decades were spent travelling as far as Australia and Israel in fruitless attempts to entice sponsors to fund his dance spectacles.

Based on extensive original research, Orest T. Martynowych's *The Showman and the Ukrainian Cause* provides a vivid portrait of how culture and politics can intersect in a diaspora community.

Orest T. Martynowych is a historian at the Centre for Ukrainian-Canadian Studies, University of Manitoba. He is the author of *Ukrainians in Canada: The Formative Years, 1891-1924*.

“Martynowych succeeds beautifully at telling a life story that is captivating to read and powerfully convincing. Avramenko was a pioneer of monumental importance, yet his story does not fit the archetype of the Ukrainian immigrant. It is an edifying text for anyone interested in studies of folk dance and cultural production, and indispensable for those in Ukrainian studies.”

— Marcia Ostashewski, Communities and Cultures History and Culture, Cape Breton University
An important piece of Indigenous literature republished with a new Anishinaabe translation.

George Kenny is an Anishinaabe poet and playwright who learned traditional ways from his parents before being sent to residential school in 1958. When Kenny published his first book, 1977’s *Indians Don’t Cry*, he joined the ranks of Indigenous writers such as Maria Campbell, Basil Johnston, and Rita Joe whose work melded art and political action. Hailed as a landmark in the history of Indigenous literature in Canada, this new edition is expected to inspire a new generation of Anishinaabe writers with poems and stories that depict the challenges of Indigenous people confronting and finding ways to live within urban settler society.

*Indians Don’t Cry: Gaawiin Mawisiiwag Anishinaabeg* is the second book in the First Voices, First Texts series, which publishes lost or underappreciated texts by Indigenous artists. This new bilingual edition includes a translation of Kenny’s poems and stories into Anishinaabemowin by Patricia M. Ningewance and an afterword by literary scholar Renate Eigenbrod.

George Kenny is from the Lac Seul First Nations in northwestern Ontario. He is currently completing a masters degree in Environmental Studies so that he can continue to write about the culture of Anishinaabe people of Lac Seul and the English River, the source of his creativity.

Renate Eigenbrod teaches Native Studies at the University of Manitoba and is the author of *Travelling Knowledges: Positioning the Im/Migrant Reader of Aboriginal Literatures in Canada*.

Patricia M. Ningewance is an Anishinaabe translator from Lac Seul First Nation. She has more than thirty years’ experience in language teaching, translation and media work.

“*Indians Don’t Cry* is a powerful text of cultural survivance and it is perhaps more relevant today than it was when it was first published. …readers… interested in Aboriginal history and culture will gravitate toward this remarkable story.”

— Warren Cariou, Director, Centre for Creative Writing and Oral Culture, University of Manitoba
Mind’s Eye
Stories from Whapmagoostui
Susan Marshall and Emily Masty, eds.

At once historical, mystical and poignant, Mind’s Eye documents the stories told by eighteen Cree elders in Whapmagoostui, a mixed community of Cree, Inuit, and non-Natives, located on the eastern shore of Hudson Bay at the mouth of the Great Whale River in northern Quebec.

From testimonies about battles with the Inuit, raids by Cree from southern James Bay, and early contact with Europeans, to simple descriptions of playing games and and whale hunting, these stories record the history of the James Bay Cree and illustrate the degree to which the presence of the supernatural was considered a normal part of daily life. More recent stories tell of challenges to the Whapmagoostui Cree community in the first half of the twentieth century—the influence of Christian missionaries, the decline of game animals, and the establishment of the military base at Great Whale River.

Recorded from the mid-1970s to the mid-1990s, the stories were told against the backdrop of proposed hydroelectric development on the Great Whale River and Little Whale River that would threaten the health, livelihood and culture of the Cree and Inuit communities in the region.

This evocative collection of stories from northern Quebec connects readers to the vibrant history of the Whapmagoostui Cree, and aims to maintain this community’s rich cultural traditions.

Susan Marshall is a writer, anthropologist and historian living in Val-d’Or, Quebec. She has published several books and worked on numerous projects relating to the history of the Cree people.

Emily Masty is a Cree from Whapmagoostui, Quebec, in the southeastern Hudson Bay region. Now retired, she was a teacher and then principal at the Badabin Eeyou School for many years.
Indigenous Studies / Folklore & Mythology / Native American Languages

Cree Legends and Narratives from the West Coast of James Bay
Simeon Scott, C. Douglas Ellis, eds.

Paper • $35.00 • 978-088755-772-9
590 pp • 6x9
Algonquian Text Society
BISAC: SOC021000 Indigenous Studies, FOR031000 Native American Languages, SOC011000 Folklore & Mythology
September 2014

Originally published in 1995, *Cree Legends and Narratives from the West Coast of James Bay* is now available in paperback. This is the first major body of annotated texts in James Bay Cree, and a unique documentation of Swampy and Moose Cree (western James Bay) usage of the 1950s and 1960s. Conversations and interviews with sixteen different speakers include: legends, reminiscences, historical narratives, stories and conversations, as well as descriptions of technology. The book includes a detailed pronunciation guide, notes on Cree terms, informants' comments, dialect variations, and descriptions of cultural values and customs. The introduction describes and compares the various genres in traditional and popular culture. Written in Cree and English, with full glossary.

Simeon Scott was a resident of Fort Albany, Ontario. At the time these texts were recorded, he was in charge of a branch store of the Hudson’s Bay Company and was nearing retirement. A native speaker of Swampy Cree, he also spoke considerable English.

C. Douglas Ellis is professor emeritus of Linguistics at McGill University, Montreal. He is the translator of numerous Cree texts.

Icelandic History / Medieval History / Legal History

Laws of Early Iceland
Gragas I
Andrew Dennis, Pete Foote, Richard Perkins, trans.

$25.00
Trade E-pub • 978-088755-451-3
BISAC: HIS0370010 Medieval History, HIS044000 Scandinavian History, LAW 060000 Legal History
April 2014

With the generous financial support of the University of Manitoba’s Icelandic Language and Literature Fund, UMP is releasing e-book versions of selected titles from the University of Manitoba Icelandic Series, bringing these important medieval texts into the digital age.

Originally published in 2007 *Gragas I* is now available as an E-book. The laws of Medieval Iceland provide detailed and fascinating insight into the society that produced the Icelandic sagas. Known collectively as Gragas (Greygoose), this great legal code offers a wealth of information about early European legal systems and the society of the Middle Ages. This first translation of Gragas is in two volumes.

Andrew Dennis has taught English at the University of Iceland and both English and Law at the University of Canterbury, Christchurch. Peter Foote is Professor of Old Icelandic at University College London. Richard Perkins has been a Lecturer of Norse Studies at University College, London.

“An amazing social document…”
– *American Journal of Legal History*

“Scandinavian scholars will one and all hail the appearance of this work.”
– *Scandinavian-American Bulletin*
Anahareo (1906–1985) was a Mohawk writer, environmentalist, and activist. She was also the wife of Grey Owl, aka Archie Belaney, the internationally celebrated writer and speaker who claimed to be of Scottish and Apache descent, but whose true ancestry as a white Englishman only became known after his death. Devil in Deerskins is Anahareo’s autobiography up to and including her marriage to Grey Owl. Here we see the daily life of an extraordinary Mohawk woman whose independence, intellect and moral conviction had direct influence on Grey Owl’s conversion from trapper to conservationist. Though first published in 1972, Devil in Deerskins’s observations on indigeneity, culture, and land speak directly to contemporary audiences.

Devil in Deerskins is the first book in the First Voices, First Texts series. This new edition includes forewords by Anahareo’s daughters, Katherine Swartile and Anne Gaskell, and an afterword by Sophie McCall.

Anahareo (1906–1985) was born Gertrude Bernard in Mattawa, Ontario. For her work in conservation she was admitted into the Order of Nature of the Paris-based International League of Animal Rights in 1979 and received the Order of Canada in 1983.

Sophie McCall is an associate professor in the Department of English at Simon Fraser University.

“Anahareo has long been overshadowed by the influence of—and especially the scandal surrounding—Archie Belaney, and this is a real shame because her book is a wonderful piece of writing, one that deserves to be studied alongside other classics of Aboriginal literature such as Campbell’s Halfbreed and Mosionier’s April Raintree.”

—Warren Cariou, Director, Centre for Creative Writing and Oral Culture, University of Manitoba
The Search for a Socialist El Dorado
Finnish Immigration to Soviet Karelia from the United States and Canada in the 1930s
Alexey Golubev and Irina Takala

In the 1930s, more than six thousand Finns emigrated from Canada and the United States to Soviet Karelia, a region in the Soviet Union where Finnish Communist émigrés were building a society to implement their ideals of a socialist Finland. Educated and skilled, North American Finns were regarded by Soviet authorities as agents of revolutionary transformation who would modernize the Soviet Karelian economy and enlighten its society. North American immigrants, indeed, became active participants in the socialist colonization agenda and created a unique culture based on the Finnish language and revolutionary aspirations of their generation. But just as this new culture began to influence the cultural transformation of Soviet Karelian society, the immigrant communities became targets of the witch-hunting campaigns of the late 1930s, were victimized by the same regime that had recruited them for socialist building, and were finally destroyed in the course of the Second World War.

Golubev and Takala present an in-depth exploration of the causes and consequences of the “Karelian fever” that swept through the North America Finnish community, and created a unique culture based on the Finnish language and revolutionary aspirations of their generation. In assessing the ways the Iroquois engaged the pressures and opportunities presented by the development of European settler colonies on the periphery of their homelands, The Edge of the Woods relates the Iroquois experience to larger critical conversations about the impact of colonialism on human cultures, polities, and economies—a discourse from which Native Americans are often excluded as agents of change. Recognizing that North American settler colonialism has not only invaded and conquered territorial space but also colonized indigenous epistemological spaces, Parmenter tells the story of sixteenth- and seventeenth-century Iroquois history from the “inside out.”

John Parmenter is an associate professor of History at Cornell University.

“Parmenter’s grasp of Iroquois history, and the evidence documenting it, is arresting.”
—Katherine Grandjean, Journal of Colonialism and Colonial History

“This was a very complex story to tell, and Parmenter did that with flair and careful scholarship.”
—Thomas A. Rumney, American Review of Canadian Studies

The Edge of the Woods
Iroquoia, 1534 – 1701
Jon Parmenter

Drawing on archival and published documents in several languages, archaeological data, and Iroquois oral traditions, The Edge of the Woods explores the ways in which spatial mobility represented the geographic expression of Iroquois social, political, and economic priorities. By reconstructing the late precolonial Iroquois settlement landscape and the paths of human mobility that constructed and sustained it, Jon Parmenter challenges the persistent association between Iroquois “locality” and Iroquois “culture,” and more fully maps the extended terrain of physical presence and social activity that Iroquois people inhabited. According to Parmenter, Iroquois identities adapted, and even strengthened, as the very shape of Iroquois homelands changed dramatically during the seventeenth century.

In assessing the ways the Iroquois engaged the pressures and opportunities presented by the development of European settler colonies on the periphery of their homelands, The Edge of the Woods relates the Iroquois experience to larger critical conversations about the impact of colonialism on human cultures, polities, and economies—a discourse from which Native Americans are often excluded as agents of change. Recognizing that North American settler colonialism has not only invaded and conquered territorial space but also colonized indigenous epistemological spaces, Parmenter tells the story of sixteenth- and seventeenth-century Iroquois history from the “inside out.”

John Parmenter is an associate professor of History at Cornell University.

“Parmenter’s grasp of Iroquois history, and the evidence documenting it, is arresting.”
—Katherine Grandjean, Journal of Colonialism and Colonial History

“This was a very complex story to tell, and Parmenter did that with flair and careful scholarship.”
—Thomas A. Rumney, American Review of Canadian Studies
**Sanaaq**

**An Inuit Novel**

Mitiarjuk Nappaaluk

Introduction by Bernard Saladin d’Anglure

---

**Masculindians**

**Conversations about Indigenous Manhood**

Sam McKevey, ed.

---

**Sanaaq** is an intimate story of an Inuit family negotiating the changes brought into their community by the coming of the *Qallunaat*, the white people. Composed in 48 episodes, it recounts the daily life of Sanaaq, a strong and outspoken young widow, her daughter Qumaq, and their small semi-nomadic community in northern Quebec. Here they live their lives hunting seal, repairing their kayak, and gathering mussels under blue sea ice before the tide comes in. These are ordinary extraordinary lives: marriages are made and unmade, children are born and named, violence appears in the form of a fearful husband or a hungry polar bear. Here the spirit world is alive and relations with non-humans are never taken lightly. And under it all, the growing intrusion of the *Qallunaat* and the battle for souls between the Catholic and Anglican missionaries threatens to forever change the way of life of Sanaaq and her young family.

**About the translation:**
Due in part to the perseverance of anthropologist Bernard Saladin d’Anglure, *Sanaaq* was first published in syllabic Inuittitut in 1987. His French translation appeared in 2002. This English translation now brings this cornerstone of Inuit literature to Anglophone readers and scholars.

**Mitiarjuk Nappaaluk** (1931–2007) was an educator and author based in the northern Quebec territory of Nunavik. Dedicated to preserving Inuit culture, Nappaaluk authored over twenty books, including *Sanaaq*, the first novel written in syllabics. In 1999, Nappaaluk received the National Aboriginal Achievement Award in the Heritage and Spirituality category. In 2000, she was awarded an honorary doctorate from McGill University and in 2004 was appointed to the Order of Canada.

---

What does it mean to be an Indigenous man today?

Between October 2010 and May 2013, Sam McKevey conducted interviews with leading Indigenous artists, critics, activists, and elders on the subject of Indigenous manhood. In offices, kitchens, and coffee shops, and once in a car driving down the 401, McKevey and his participants tackled crucial questions about masculine self-worth and how to foster balanced and empowered gender relations.

**Masculindians** captures twenty of these conversations in a volume that is intensely personal, yet speaks across generations, geography, and gender boundaries. As varied as their speakers, the discussions range from culture, history, and world view to gender theory, artistic representations, and activist interventions. They speak of possibility and strength, of beauty and vulnerability. They speak of sensuality, eroticism, and warriorhood, and of the corrosive influence of shame, racism, and violence. Firmly grounding Indigenous continuance in sacred landscapes, interpersonal reciprocity, and relations with other-than-human kin, these conversations honour and embolden the generative potential of healthy Indigenous masculinities.

**Sam McKevey** is the author of *Magic Weapons: Aboriginal Writers Remaking Community After Residential School*. He is an associate professor of English and Cultural Studies at Queen’s University.

**Contributors:**
Contemporary Studies on the North publishes books that expand our understanding of Canada's North and its position within the circumpolar region. Focusing on new research, this series incorporates multidisciplinary studies on northern peoples, cultures, geographies, histories, politics, religions, and economies.

In an age where southern powerholders look north and see only vacant polar landscapes, isolated communities, and exploitable resources, it is important to note that the Inuit homeland encompasses extensive philosophical, political, and literary traditions. Stories in a New Skin is a seminal text that explores these Arctic literary traditions and, in the process, reveals a pathway into Inuit literary criticism.

Author Keavy Martin considers writing, storytelling, and performance from a range of genres and historical periods—the classic stories and songs of Inuit oral traditions, life writing, oral histories, and contemporary fiction, poetry and film—and discusses the ways in which these texts constitute an autonomous literary tradition. She draws attention to the interconnection between language, form and context and illustrates the capacity of Inuit writers, singers and storytellers to instruct diverse audiences in the appreciation of Inuit texts.

Although Euro-Western academic contexts and literary terminology are a relatively foreign presence in Inuit territory, Martin builds on the inherent adaptability and resilience of Inuit genres in order to foster greater southern awareness of a tradition whose audience has remained primarily northern.

Keavy Martin is an assistant professor in the Department of English and Film Studies at the University of Alberta.

2012 winner of the Gabrielle Roy Prize

David C. Natcher is a cultural anthropologist and associate professor in the College of Agriculture and Bioresources at the University of Saskatchewan.

Lawrence Felt is a professor in the Department of Sociology at Memorial University of Newfoundland.

Andrea Procter is a PhD candidate in the Department of Anthropology at Memorial University of Newfoundland.
Despite the fact that Russian Mennonites began arriving in Canada en masse in the 1870s, Mennonite Canadian literature has been marked by a compulsive retelling of the mass migration of some 20,000 Russian Mennonites to Canada following the collapse of the “Mennonite Commonwealth” in the 1920s. This privileging of a seminal dispersal within the community’s broader history reveals the ways in which the 1920s narrative has come to function as an origin story, or “break event,” for the Russian Mennonites in Canada, serving to affirm a communal identity across national and generational boundaries.

Drawing on recent work in diaspora studies, *Rewriting the Break Event* offers a historicization of Mennonite literary studies in Canada, followed by close readings of five novels that rewrite the Mennonite break event through specific strains of emphasis, including a religious narrative, ethnic narrative, trauma narrative, and meta-narrative.

Robert Zacharias is a Banting Postdoctoral Fellow in the department of English Language and Literature at the University of Waterloo, and a visiting scholar with the Centre for Diaspora and Transnational Studies at the University of Toronto.

“The stories that remain in the wake of a violence so great it breaks and scatters a community are stories that must be repeated. Zacharias traces the shape and function of such crisis narratives in five Canadian novels that recount the destruction of Mennonite colonies in southern Imperial Russia (present-day Ukraine). His judicious study shows how literature can sustain communal memory, construct ethnic identity, and serve or subvert national agendas.”

—Julia Spicher Kasdorf, Pennsylvania State University
When dealing with Indigenous women’s history we are conditioned to think about women as private-sphere figures, circumscribed by the home, the reserve, and the community. Moreover, in many ways Indigenous men and women have been cast in static, pre-modern, and one-dimensional identities, and their twentieth century experiences reduced to a singular story of decline and loss. In *Indigenous Women, Work, and History*, historian Mary Jane Logan McCallum rejects both of these long-standing conventions by presenting case studies of Indigenous domestic servants, hairdressers, community health representatives, and nurses working in “modern Native ways” between 1940 and 1980.

Based on a range of sources, including the records of the Departments of Indian Affairs and National Health and Welfare, interviews, and print and audio-visual media, McCallum shows how state-run education and placement programs were part of Canada’s larger vision of assimilation and extinguishment of treaty obligations. Conversely, she also shows how Indigenous women link these same programs to their social and cultural responsibilities of community building and state resistance. By placing the history of these modern workers within a broader historical context of Aboriginal education and health, federal labour programs, post-war Aboriginal economic and political developments, and Aboriginal professional organizations, McCallum challenges us to think about Indigenous women’s history in entirely new ways.

Mary Jane Logan McCallum is an associate professor in the Department of History at University of Winnipeg.
Creating Space
My Life and Work in Indigenous Education
Verna Kirkness
Foreword by Carolyn Kenny

Verna J. Kirkness grew up on the Fisher River Indian reserve in Manitoba. Her childhood dream to be a teacher set her on a lifelong journey in education as a teacher, counsellor, consultant, and professor. Her simple quest to teach “in a Native way” revolutionized Canadian education policy and practice.

As the first cross-cultural consultant for the Manitoba Department of Education Curriculum Branch she made Cree and Ojibway the languages of instruction in several Manitoba schools. In the early 1970s she became the first Education Director for the Manitoba Indian Brotherhood (now the Assembly of Manitoba Chiefs) and then Education Director for the National Indian Brotherhood (now the Assembly of First Nations). She played a pivotal role in developing the education sections of Wahbung: Our Tomorrows, which transformed Manitoba education, and the landmark 1972 national policy of Indian Control of Indian Education. These two major works have shaped First Nations education in Canada for more than 40 years.

In the 1980s she became an assistant professor at the University of British Columbia where she was appointed Director of the Native Teacher Education Program, founded the Ts’Kel Graduate Program, and was a driving force behind the creation of the First Nations House of Learning.

Verna J. Kirkness is an associate professor emeritus at University of British Columbia. She is the author of numerous books and articles on the history of Indigenous education. She lives in Winnipeg.

“For the Anishinaabeg people, who span a vast geographic region from the Great Lakes to the Plains and beyond, stories are vessels of knowledge. They are bagijiganan, offerings of the possibilities within Anishinaabeg life. In remembering, (re)making, and (re)writing stories, Anishinaabeg storytellers have forged a well-traveled path of agency, resistance, and resurgence. Respecting this tradition, this groundbreaking anthology features twenty-four contributors who utilize creative and critical approaches to propose that this people’s stories carry dynamic answers to questions posed within Anishinaabeg communities, nations, and the world at large. Examining a range of stories and storytellers across time and space, each contributor explores how narratives form a cultural, political, and historical foundation for Anishinaabeg Studies. Their essays are new and dynamic bagijiganan, revealing a viable and sustainable center for Anishinaabeg Studies, what it has been, what it is, what it can be.”

Jill Doerfler (White Earth Anishinaabe) is an assistant professor of American Indian Studies at the University of Minnesota–Duluth. Niigaanwewidam James Sinclair (Anishinaabe) is an assistant professor in the departments of English and Native Studies at the University of Manitoba. Heidi Kiiwetinepinesiik Stark (Turtle Mountain Anishinaabe) is an assistant professor of Political Science at the University of Victoria.

Contributors:
John Werner was a storyteller. A Mennonite immigrant in southern Manitoba, he captivated his audiences with tales of adventure and perseverance. With every telling he constructed and reconstructed the memories of his life.

John Werner was a survivor. Born in the Soviet Union just after the Bolshevik Revolution, he was named Hans and grew up in a German-speaking Mennonite community in Siberia. As a young man in Stalinist Russia, he became Ivan and fought as a Red Army soldier in the Second World War. Captured by Germans, he was resettled in occupied Poland where he became Johann, was naturalized and drafted into Hitler’s German army. There he served until captured and placed in an American POW camp. He was eventually released and then immigrated to Canada where he became John.

The Constructed Mennonite is a unique account of a life shaped by Stalinism, Nazism, migration, famine, and war.

Hans Werner teaches Mennonite Studies and Canadian History at the University of Winnipeg. He is the author of Imagined Homes: Soviet German Immigrants in Two Cities. John Werner was his father.

“Beautifully written and engaging, The Constructed Mennonite offers an unflinching look at how we present ourselves to those around us.”
—Rachel Waltner Goossen, Mennonite World Review

Nominated for the 2014 Manitoba Book Award for McNally Robinson Book of the Year and the Alexander Kennedy Isbister Award for Non-Fiction

When the call to arms was heard at the outbreak of the First World War, Canada’s First Nations pledged their men and money to the Crown to honour their long-standing tradition of forming military alliances with Europeans during times of war, and as a means of resisting cultural assimilation and attaining equality through shared service and sacrifice. Initially, the Canadian government rejected these offers based on the belief that status Indians were unsuited to modern, civilized warfare.

But in 1915, Britain intervened and demanded Canada actively recruit Indian soldiers to meet the incessant need for manpower. Thus began the complicated relationships between the Imperial Colonial and War Offices, the Department of Indian Affairs, and the Ministry of Militia that would affect every aspect of the war experience for Canada’s Aboriginal soldiers.

In this groundbreaking book, Winegard reveals how national and international forces directly influenced the more than 4,000 status Indians who voluntarily served in the Canadian Expeditionary Force between 1914 and 1919—a per capita percentage equal to that of Euro-Canadians—and how subsequent administrative policies profoundly affected their experiences at home, on the battlefield, and as returning veterans.

Timothy C. Winegard served nine years as an officer in the Canadian Forces. He is the author of Oka: A Convergence of Cultures and the Canadian Forces and Indigenous Peoples of the British Dominions and the First World War.

“For King and Kanata is the new standard history by which to understand Canada’s First Peoples and the Great War. Through this book, Winegard has become an important new historian in the ranks of Great War and First Peoples scholars.”
— Tim Cook, Great War Historian at the Canadian War Museum, Canada’s History
Seeing Red
A History of Natives in Canadian Newspapers
Mark Cronlund Anderson and Carmen L. Robertson

September 2011

Seeing Red is a groundbreaking study of how Canadian English-language newspapers have portrayed Aboriginal peoples from 1869 to the present day. From reports on the North-West Rebellion to coverage of the Oka Crisis, it presents overwhelming evidence that the colonial imaginary continues to dominate depictions of Aboriginal peoples and perpetuates an imagined Native inferiority that contributes significantly to the marginalization of Indigenous people in Canada. That such imagery persists to this day suggests strongly that our country, which prides itself on its commitment to multiculturalism and racial tolerance, is living in denial.

Mark Cronlund Anderson is the author of four books, including Cowboy Imperialism and Hollywood Film, which won the 2010 Cawelti Prize for Best Book in Popular and American Culture. He is a professor of History at Luther College, University of Regina.

Carmen L. Robertson is an associate professor of Art History at University of Regina and also maintains an active curatorial practice.

“Seeing Red is a remarkable contribution to this country’s political and social history. It sets a new standard for archival research and critical thinking that hopefully will shake the Canadian media establishment.”
—Niigaanwewidam James Sinclair, Winnipeg Free Press

2011 winner of the Saskatchewan Book Award for Scholarly Writing, First Peoples’ Writing, and Regina Book of the Year

French and Indians in the Heart of North America, 1630-1815
Robert Englebert and Guillaume Teasdale, eds.

April 2013

In the past thirty years, the study of French-Indian relations in the center of North America has emerged as an important field for examining the complex relationships that defined a vast geographical area, including the Great Lakes region, the Illinois Country, the Missouri River Valley, and Upper and Lower Louisiana. For years, no one better represented this emerging area of study than Jacqueline Peterson and Richard White, scholars who identified a world defined by miscegenation between French colonists and the native population, or métissage, and the unique process of cultural accommodation that led to a “middle ground” between French and Algonquian. Building on the research of Peterson, White, and Jay Gitlin, this collection of essays brings together new and established scholars from Canada, France, and the United States to move beyond the paradigms of the middle ground and métissage. Capturing the complexity and nuance of relations between French and Indians in the heart of North America from 1630 to 1815, the authors examine a number of thematic areas that provide a broader assessment of the historical bridge-building process, including ritual interactions, transatlantic connections, diplomatic relations, and post-New France French-Indian relations.

Robert Englebert is assistant professor of History at the University of Saskatchewan. Guillaume Teasdale teaches history at the University of Windsor.

“This fascinating and important book features cutting-edge research on French-Native relations by many of the field’s leading lights. A must-read for historians of Native America, early America, and French colonialism.”
—Brett Rushforth, author of Bonds of Alliance: Indigenous and Atlantic Slaveries in New France

“This collection will compel scholars to look anew at this vital region and put French-Indian relations at the heart of emerging narratives of early North America.”
—Michael A. McDonnell, University of Sydney
Growing Resistance
Canadian Farmers and the Politics of Genetically Modified Wheat
Emily Eaton

In 2004 Canadian farmers led an international coalition to a major victory for the anti-GM movement by defeating the introduction of Monsanto’s genetically modified wheat. Canadian farmers’ strong opposition to GM wheat marked a stark contrast to previous producer acceptance of other genetically modified crops. So why did farmers stand up for wheat?

In Growing Resistance, Emily Eaton reveals the motivating factors behind farmer opposition to GM wheat. She illustrates wheat’s cultural, historical, and political significance on the Canadian prairies as well as its role in crop rotation, seed saving practices, and the economic livelihoods of prairie farmers.

Growing Resistance is a fascinating study of successful coalition building, of the need to balance local and global concerns in activist movements, and of the powerful forces vying for control of food production.

Emily Eaton is an assistant professor of Geography at the University of Regina specializing in political economy and natural resource economies. She is also active in a variety of social justice struggles.

“The preponderance of discussion on GM resistance has focused on consumer/health, environmental and economic issues. This work, by focusing on farmers’ perspectives, is exploring new territory, opening questions, giving insights into a different kind and level of thought and argument in the field.”
—Nettie Wiebe, Department of Church and Society, St. Andrew’s College

Nominated for 2014 Saskatchewan Book Award for Non-Fiction and Best First Book
Essential Backlist
For the complete backlist visit us at uofmpress.ca

Finding a Way to the Heart
Feminist Writings on Aboriginal and Women’s History in Canada
Robin Jarvis Brownlie and Valerie J. Korinek eds.
Paper $27.95 CAD / $31.95 USD
978-088755-732-3
Trade E-book 978-088755-423-0
Library E-book 978-088755-421-6

Magic Weapons
Aboriginal Writers Remaking Community after Residential School
Sam McKeeney
Paper CAD $28.95 / USD $32.95
978-088755-702-6
Library E-book 978-088755-339-4

Travelling Knowledges
Positioning the Im/migrant Reader of Aboriginal Literatures in Canada
Renate Eigenbrod
Paper $24.95 CAD / $28.95 USD
978-0-88755-726-2
Library E-book 978-088755-389-9

Night Spirits
The Story of the Relocation of the Sayisi Dene
Ila Bussidor, Ustun Bilgen-Reinart
Paper $18.95 CAD / $21.95 USD
978-088755-643-2
Library E-book 978-088755-348-6

Restoring the Balance
First Nations Women, Community, and Culture
Gail Guthrie Valaskakis, Eric Guimond and Madeleine Dion Stout eds.
Paper $27.95 CAD / $31.95 USD
978-088755-709-5
Cloth $59.95 CAD / $68.95 USD
978-088755-186-4
Library E-book 978-088755-361-5
Trade E-pub 978-088755-412-4

In Order to Live Untroubled
Inuit of the Central Arctic 1550 to 1940
Renee Fossett
Paper $27.95 CAD / $28.95 USD
978-088755-647-0
Cloth $55.00 CAD / $62.95 USD
978-088755-171-0
Library E-book 978-088755-328-8

Taking Back Our Spirits
Indigenous Literature, Public Policy, and Healing
Jo-Ann Episkenew
Paper $27.95 CAD / $31.95 USD
978-0-88755-710-1
Library E-book 978-088755-368-4

Like the Sound of a Drum
Aboriginal Cultural Politics in Denendeh and Nunavut
Peter Kulchyski
Paper $26.95 CAD / $30.95 USD
978-088755-686-9
Library E-book 978-088755-335-6
Trade E-pub 978-088755-409-4

When the Other is Me
Native Resistance Discourse, 1850–1990
Emma LaRocque
Paper $27.95 CAD / $31.95 USD
978-0-88755-703-3
Library E-book 978-088755-392-9

Severing the Ties that Bind
Government Repression of Indigenous Religious Ceremonies on the Prairies
Katherine Pettipas
Paper $24.95 CAD / $28.95 USD
978-088755-638-8
Library E-book 978-088755-364-6
Essential Backlist
For the complete backlist visit us at uofmpress.ca

Psychedelic Psychiatry
LSD on the Canadian Prairies
Erika Dyck
Paper $27.95
978-088755-733-0
Canadian Rights.

Formidable Heritage
Manitoba’s North and the Cost of Development
Jim Mochoruk
Paper $27.95 CAD / $31.95 USD
978-088755-676-0
Library E-book 978-088755-321-9

For All We Have and Are
Regina and the Experience of the Great War
James M. Pitsula
Paper $26.95 CAD / $30.95 USD
978-088755-708-8
Cloth $50.00 CAD / $56.95 USD
978-088755-185-7

Louis Riel and the Creation of Modern Canada
Mythic Discourse and the Postcolonial State
Jennifer Reid
Paper $27.95
978-088755-734-7
Canadian Rights.

Power Struggles
Hydro Development and First Nations in Manitoba and Quebec
Thibault Martin and Steven M. Hoffman eds.
Paper $34.95 CAD / $39.95 USD
978-088755-705-7
Library E-book 978-088755-356-1

As Long as the Rivers Run
Hydroelectric Development and Native Communities
James B. Waldram
Paper $19.95 CAD
978-088755-631-9
Library E-book 978-088755-313-4

Place and Replace
Essays on Western Canada
Adele Perry, Esyllt W. Jones, Leah Morton eds.
Paper $29.95 CAD / $34.95 USD
978-088755-740-8
Library E-book 978-088755-431-5
Trade E-pub 978-088755-433-9

Imagining Winnipeg
History through the Photographs of L.B. Foote
Esyllt W. Jones
Paper $39.95 CAD / $39.95 USD
978-088755-735-4
Library E-book 978-088755-424-7
Trade E-pub 978-088755-441-4
About U of M Press
University of Manitoba Press is dedicated to producing books that combine important new scholarship with a deep engagement in issues and events that affect our lives. Founded in 1967, the Press is widely recognized as a leading publisher of books on Aboriginal history, Native studies, and Canadian history. As well, the Press is proud of its contribution to immigration studies, ethnic studies, and the study of Canadian literature, culture, politics, and Aboriginal languages. The Press also publishes a wide-ranging list of books on the heritage of the peoples and land of the Canadian prairies.

U of M Press is pleased to add two new staff members:

Ms. Jill McConkey is our new Acquisitions Editor. Jill has over a decade of experience in editorial and acquisitions at University of Toronto Press, and holds an MA in history from the University of Manitoba.

Mr. David Larsen is our new Marketing and Sales Supervisor. David spent more than 12 years as Representative for School and Public Libraries, Manitoba and Saskatchewan with United Library Services and holds an MA in history from the University of Manitoba.

How to Order

Individuals
U of M Press books are available at bookstores and on-line retailers across the country. Order through your local bookseller and save on shipping charges, or order direct from uofmpress.ca or one of our distributors listed below.

Examination Copy Policy
Please submit requests for examination copies to our editorial office on official letterhead, indicating the course and level (undergraduate or graduate) for which the book is being considered, the projected enrollment, and the semester in which the course will be taught.

Canadian Distributor
UTP Distribution
5201 Dufferin Street, Toronto, ON M3H 5T8
Ph: 416-667-7791 Fax: 416-667-7856
Toll Free Ph: 1-800-565-9523
Toll Free Fax: 1-800-221-9985
utpbooks@utpress.utoronto.ca
EDI orders through Pubnet: SAN 115 1134

US Distributor
Michigan State University Press
c/o Chicago Distribution Center
11030 S. Langley Ave., Chicago, IL 60628
Ph: (800) 621-2736 Fax: (800) 621-8476
www.missupress.org
orders@press.chicago.edu

Discounts and Terms
Cloth bound titles are short discount 20%. All other titles are trade discount. College discount (1-10 copies 40%, 11+ copies 25%) will be applied to trade discount titles. Discounts apply to orders with a minimum purchase of 5 books. All prices quoted are suggested retail. Books not yet published will be shipped when stock arrives. Prices and availability subject to change without notice.

Net 30 days. Titles may be returned three months after invoice date, and not after twelve months after invoice date. Returned titles must be properly packaged, in saleable condition, and free of retail stickers. Returns must be sent prepaid and will be credited against future purchases. Outside Canada, all prices are in US dollars.

University of Manitoba Press has world rights on all publications listed in this catalogue, except where otherwise noted.


Printed in Canada.

The University of Manitoba Press is grateful for the support it receives for its publishing program from the Government of Canada through the Canada Book Fund; the Canada Council for the Arts; the Manitoba Department of Culture, Heritage, and Tourism; the Manitoba Arts Council; and the Aid to Scholarly Publishing Program.

Contact Us

Editorial Office
University of Manitoba Press
301 St. John’s College, 92 Dysart Rd., Winnipeg, MB R3T 2M5
Ph: 204-474-9495 Fax: 204-474-7566
www.uofmpress.ca

Director: David Carr, carrjcc@umanitoba.ca
Senior Acquisitions Editor: Jean Wilson (on leave)
Acquisitions Editor: Jill McConkey, Jill.Mcconkey@umanitoba.ca
Managing Editor: Glenn Bergen, glerm_bergen@umanitoba.ca
Marketing & Sales Supervisor: David Larsen, David.Larsen@umanitoba.ca
Promotions Assistant: Ariel Gordon, Ariel.Gordon@umanitoba.ca
Shipping & Inventory Assistant: Barbara Romanik

Sales Representation
Ampersand Inc.
www.ampersandinc.ca

ONTARIO / NUNAVUT
Lorna MacDonald: lornam@ampersandinc.ca
Ph: 250-382-1058 Fax: 250-383-0697

ALBERTA / MANITOBA / SASKATCHEWAN
Judy Parker: judyp@ampersandinc.ca
Ph: 204 837-4374 Fax: 866-276-2599

QUEBEC
Rayne Hamblett: rayne.hamblett@umanitoba.ca
Ph: 416-703-4745 Toll Free: 866-849-3819

CHICAGO DISTRIBUTION CENTER
5201 Dufferin Street, Toronto, ON M3H 5T8
www.ampersandinc.ca