

## The Barbeau Archives at the Canadian Museum of Civilization: Some Current Research Problems

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The archives containing the field research documents of the late C. Marius Barbeau (1883-1969) of the former National Museum of Canada (now the Canadian Museum of Civilization—hereinafter CMC) are extensive and complex. Although the Barbeau Archives were not generally accessible until the early 1990s, some ethnologists had access before that. In the years that they have been more accessible, the Archives have provided valuable data for scholars in many disciplines, especially Anthropology and Folklore Studies, but their full potential as a research base have hardly yet been realized. Under the present organization of the CMC the archives are administered by the Information Management Services Division, Information Access Services. The very able Client Archivist, with whom most researchers work to establish access to the Barbeau Archives, is Benoît Thériault, who has an enviable knowledge of the Barbeau holdings.

The principal components of the Barbeau Archives contain a diverse range of materials on aboriginal, folkloric and historical materials from across Canada. They consist of documentary materials, sound archives (mostly of songs) transcribed from wax cylinders used in field research by Barbeau and other National Museum personnel, photographic archives (which even include photographs of potlatches in progress on the North Pacific Coast during the prohibition period), and an extensive correspondence with some of the leading ethnologists, musicians, public servants, politicians, artists, musicians and folklorists of Barbeau's day. In the Museum collections there are totem poles, clothing and basketry, silverware, clothing, religious items and folk art which he collected on his many journeys in North America.

On appointment to the National Museum in 1911, Barbeau wanted to continue his work on the social organization, the subject of his thesis prepared under R.R. Marrett at Oxford. Edward Sapir as Chief of Ethnology urged him instead to begin immediately on assembling ethnographic documents relating to the Huron-

## Plate 1



Marius Barbeau (1883-1969) (left rear) on completion of the Diploma in Anthropology at Oxford University, June 1911. Diamond Jenness (centre rear) later became Director of the National Museum in Ottawa. W. D. Wallis (left rear) later wrote an ethnography of the Micmac of Eastern Canada. In the front row are their teachers (left to right): Henry Balfour, Arthur Thompson, and Professor R. R. Marrett. Photo donated by Marius Barbeau to the National Museum in July 1958. CMC neg. J-5337, with permission.

Wyandot, and this was one of Barbeau's first tasks after his appointment to the Museum (Barbeau 1957-58: 57). Despite a widespread idea in Canadian popular thought, the Huron are not even now "extinct" in the sense of being eradicated; rather they were depopulated, dispersed and displaced. Barbeau interviewed Huron-Wyandot people particularly at Ancienne-Lorette near Quebec City and in Oklahoma, where many had taken up residence during the massive population displacements of Native peoples after the mid-17th century. Much of his work focussed on the displacement of the Huron and on their genealogies, many details of which were remembered early in the 1900s. Barbeaus's work was a kind of

"salvage ethnology," an attempt to document information which could have disappeared quickly. Incidentally to this task, he collected much Iroquois, Mohawk, and other materials from Eastern Woodlands groups. In addition to textual, photographic and sound archival recordings, Barbeau collected many objects in Quebec which now reside in the permanent collections of the CMC.

Perhaps the best known and largest component of the archives is the Barbeau-Beynon Northwest Coast Collection. Barbeau began work in the Prince Rupert area in 1915, and he spent periods of time residing in the Skeena area (for example he spent 1921-22 in Terrace, BC, the location of much of my own present work with the Kitselas First Nation). During that time he brought many visitors to the Skeena and Nass River areas, including artists such as (Sir) Ernest MacMillan, A.Y. Jackson, Emily Carr, Langdon Kihn, Edwin Holgate and others.<sup>1</sup> His aim was to promote some degree of intercultural stimulation between the Skeena and Nass peoples and the Canadian arts, as well as to secure the technical advice and active collaboration of experts in music and the arts. Musicians Ernest MacMillan and Alfred Laliberté, and artists A.Y. Jackson, and Arthur Lismer had collaborated with him on the Isle d'Orléans, at Ancienne-Lorette, and elsewhere in Quebec for the same purposes.

Barbeau first worked closely with a Tsimshian assistant Henry Tate, who had also worked with Franz Boas (see Tate 1910).<sup>2</sup>

The relationship with Barbeau terminated in disagreement after a short time, apparently because there was a disagreement over money, and because Tate seems to have been selling the same materials to Barbeau and Boas, although the details of the relationship with Barbeau are not fully clear.<sup>3</sup> Barbeau then recruited William Beynon (d. 1969), a Tsimshian from Prince Rupert, BC. Beynon was a man of considerable skills (especially in linguistic transcription) who worked in conjunction with Marius Barbeau until 1957. A very large number of the documents relating to the Tsimshian and the Niskae peoples were collected by Beynon, and not in the first instance by Barbeau himself, although the work was entirely under Barbeau's direction. Barbeau did spend extended periods (sometimes of many months) in field research among the Gitksan, Tsimshian, and Niskae peoples in the Skeena and Nass areas in (1914-15, 1920-21, 1924, 1926, 1927, 1929, 1939, and 1947), and he collected texts and other ethnographic data extensively. Until recent years the Tsimshian collection bore Barbeau's name alone, but is now generally referred to as the Barbeau-Beynon Collection in acknowledgement of Beynon's contributions.

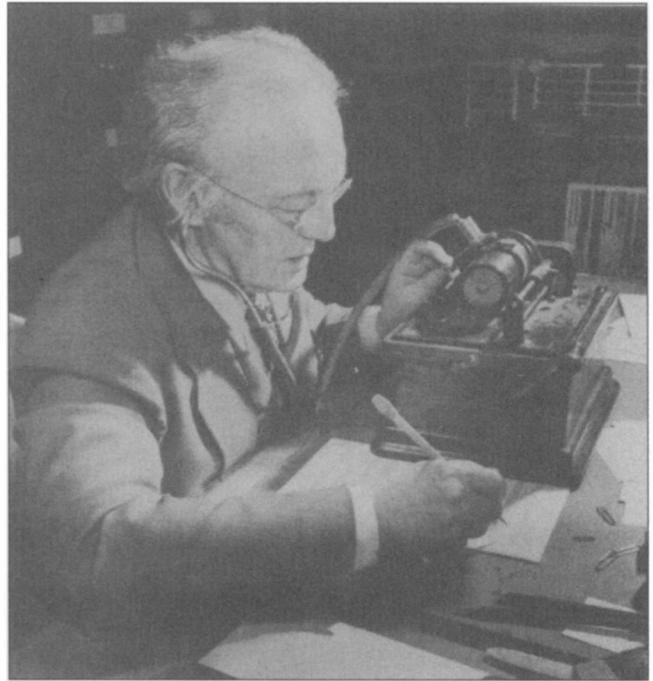
Plate 2



William Beynon (Tsimshian name Gusgain) (1889-1958) at Port Simpson, BC. Beynon was Barbeau's field research assistant in the Skeena and Nass areas until his death. He collected and translated a very large number of texts in Tsimshian and English for Barbeau, but also for Franz Boas. Barbeau apparently took the photo in 1947. CMC neg. 103016, with permission.

In my view, Beynon's linguistic "ear" was much more attuned and consistent than Barbeau's, perhaps in part because he was a native speaker of Tsimshian, but it should be said that he was a field researcher of quite substantial abilities whose contributions have not on the whole been adequately acknowledged. The form of transcription that he used was essentially that of Franz Boas, although Barbeau and Beynon used shorthand to transcribe a considerable number of field research texts when speed was necessary.<sup>4</sup> It is no simple matter, however, to transpose the Barbeau-Beynon transcriptions into contemporary orthography acceptable to both Tsimshian people and to linguistic scholars. Beynon worked with a number of other Northwest Coast scholars, notably Franz Boas, Viola Garfield, and Amelia Susman (a student of Boas') with whom he collaborated in the preparation of ethnological papers (Beynon and Susman n.d.).<sup>5</sup>

Plate 3



Marius Barbeau sometime in the late 1950s or early 1960s transcribing musical and other texts from wax cylinder recordings made during field research in earlier years. The apparatus, still in the CMC collection, was modified by Barbeau to play back through a physician's stethoscope. Their contents have been transferred to archival tape for better preservation and access. CMC neg. J-4840, with permission.

The Barbeau-Beynon Archives have been of tremendous value to some North Pacific scholars for many years. In recent years they have proved to be of immense value for North Pacific Coast peoples (especially the Tsimshian, Gitksan, Wets'ueten and the Niskae) in their own research into traditional territories, land-use patterns, and oral traditions. The documentation is of value for groups (such as the Kitamaat) whose territories adjoined the Skeena-Nass peoples. There is documentation in the Barbeau archives relating to (in traditional terminology) the Haida, Tlingit, Haisla, Kwakiutl, Tahltan, Carrier, Salish and others. The late Wilson Duff (1961) believed that the Tsimshian and Niskae corpus of the Barbeau archives represented the most extensive ethnographic corpus on the Northwest Coast, even greater in scope than the famous Boas Kwakiutl materials. My colleague John Cove (1985) produced the first systematic inventory of the Barbeau-Beynon Northwest Coast materials which has been significantly expanded and refined by Museum Archives staff within the past few years, and this task continues.

Wilson Duff worked closely with Barbeau in the 1950s and early 1960s with the intention of assisting

Barbeau to bring some of this massive documentation to publication. Barbeau had retired in 1948, but his actual engagement with the Museum continued formally for some time, and then on a less formal basis for some years. By the early 1960s a fairly serious rift between the two scholars had developed, and Duff withdrew from any further collaboration with Barbeau. Duff (1961) outlined his critiques of Barbeau's work mostly on the basis of anthropological method. His objections principally concern (a) his conviction that Barbeau had overstated the case, perhaps by a considerable amount, that Siberian origins for northern Northwest Coast peoples could be simply demonstrated on the basis of surface analogies in songs, narratives, and certain items of material culture; (b) a very serious objection to Barbeau's view that the Northwest Coast crest system derived in very recent times from the Imperial Eagle of the Russian American Company (which operated the fur trade in nearby Alaska), and from the beaver on the Hudson's Bay Company Flag, perhaps as late as 1840 (Duff 1961: 1, 10-18); (c) ideas related to Barbeau's apparently unshakable conviction that Northwest Coast totem poles were also very recent, in effect "byproducts of the fur trade." The critique was a serious one, and should be considered carefully again at the present stage of research in the Barbeau archives, along with a more contemporary critique in terms of recent critical social studies debates concerning ethnographic practice. That has yet to be done. Some of the other major scholars who have made extensive use of Barbeau-Beynon materials have included Margaret Seguin Anderson, the late Marjorie Halpin, John J. Cove, George F. MacDonald, James MacDonald and Jay Miller. Marsden's (2001) very recent work on Tsimshian-Tlingit relationships depends heavily on the Barbeau-Beynon materials.

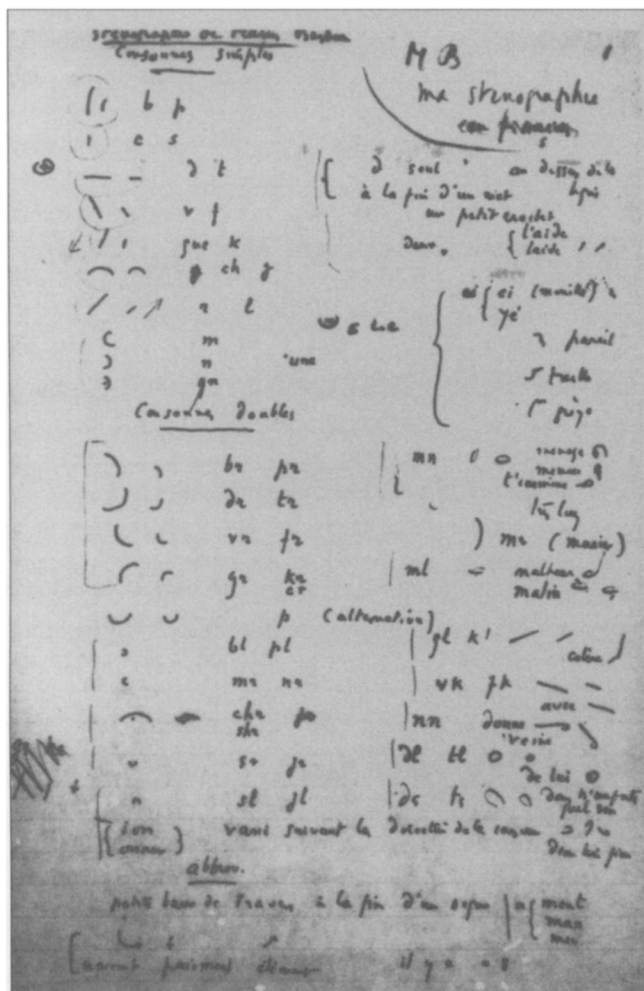
Barbeau made an extensive collection of oral traditions and folklore relating to Quebec, especially of the Isle d'Orleans and other islands in the St Lawrence, the Chicoutimi area, and the comtés Charlevoix and Temiscouata, and the Gaspé. By 1916 Edward Sapir had explicitly encouraged Barbeau to assemble materials relating to folk culture in Quebec. Barbeau worked for many years at this project beginning in 1916 (Barbeau 1957-58: 61). Regrettably, the Quebec collections have been used almost exclusively by Quebec scholars, historians and museologists researching the Quebec *patrimoine*. These collections, however, are wide-ranging in their topics, including folklore, place names, local and folk history, mythology, music, folk medicine. These collections should first of all be of great interest to scholars and others with an interest in the dynamics of early European

settlement in the Americas. The folk medicine materials should provide fascinating material for medical anthropologists. For some reason this has not occurred.

After retirement in 1948 Barbeau produced more than twenty monographs and other publications from his textual collections in Quebec, for example Barbeau (1948, 1957b, 1957c, 1958a, 1958d, 1962b), the Northwest Coast (e.g.: Barbeau, 1951, 1951-52, 1957a, 1958b, 1958c, 1961), and elsewhere (Barbeau, 1962a). During his lifetime, Barbeau produced about 1,000 published articles, monographs, newspaper and magazine articles, addresses and lectures.<sup>6</sup> Many of his monographs are available in English and French editions, and some have been recently reprinted. The electronic index for the CMC Library and Archives documents over 6,000 publications and blocks of documents for Barbeau. Some of the documentary blocks are very large indeed. He recorded music and songs—over 4,000 items in Quebec, on the Northwest Coast, and elsewhere—on wax cylinders, which have now been transferred to archival tape, and are about to be placed on compact disk.

Some of Barbeau's ideas are not widely accepted by contemporary anthropologists. For example, he was utterly convinced that Asian origins for North American peoples could be readily demonstrated on the basis of simple analogies in the appearance of material objects and in music, folklore, etc. (e.g. Barbeau 1932a, 1932b, 1933, 1934, 1940).<sup>7</sup>

Barbeau held a version of the Northwest Coast "intensification hypothesis" which stated that the crest systems were of the Northwest Coast societies were essentially stimulated by, or even derived from, the flag of the Hudson's Bay Company or from the double-headed eagle of the Russian flag that northern peoples would have encountered in Sitka and Alaska until the US purchase of Alaska in 1866, for example Barbeau (1932c, 1939, 1942, 1951-1952). An influential text book in Anthropology accepted and taught these views, citing Barbeau as authority (Herskovits, 1948: 480-1). Such ideas are simply not accepted by most contemporary anthropologists outside of the hyperdiffusionists, but these ideas must never be considered to be incidental to Barbeau's Northwest Coast collections and the publications based on them. They literally became the main armature around which his collections were constructed so as to confirm his views. This means that counterinstances to his hypotheses get little consideration. In similar fashion, he was convinced that all of the main lineage groups of the Northwest Coast originated in some way as separate entities who each migrated into the Skeena or Nass drainages from a variety of locations to



A page of Marius Barbeau's stenographic shorthand (French version) which he used for rapid transcription of texts in field research. The original page is standard letter size, although most of his notes were made in booklets approximately 12 x 20 cm. The booklets were later chopped up and their various texts sorted into topical files. CMC neg. J-6861, with permission.

form what are *de facto* federations of phratic groups co-resident in an area rather than cohesive sociocultural groups that had histories and integrities of their own in which the lineages were interrelated parts. The serious intellectual and political consequences of such an approach have not yet been clearly explored. It must be asked what metatheoretical issues are behind Barbeau's views. How did such views shape the architecture of the whole archive? Since the archive has mostly been used as a sort of data-bank to be mined for smaller bits of ethnographic data, serious attention has not been given to the theoretical, methodological, social and political consequences of Barbeau's ways of assembling the

archives and to the discourses embedded in them. It is imperative that we understand and appreciate the nature of Barbeau's enterprise in this light. A critical methodological inquiry may reveal important issues to be considered in work such as that recently undertaken by Marsden (2001). This kind of inquiry should not be threatening in the least. The time for careful assessment and evaluation of the Barbeau archive is long overdue.

Significantly, I think, Barbeau never produced a definitive ethnography of the Tsimshian despite Duff's (1961) assessment that Barbeau's corpus of Northwest Coast field research was one of most complete for any ethnographically known group on the continent. Barbeau may have been prevented from doing so by the sheer immensity of the task, but it is possible that his view that the Tsimshian were in effect a relatively recent federation of phratries of diverse origins meant that he favoured ethnographies of the separate phratries rather than a synthesis of Tsimshian ethnography. In fact, several completed manuscripts organized in this way exist in the archives (e.g., Barbeau n.d. b-i). These are frankly unpublishable now, and probably were so even in his own time. Duff (1961) stated that before he severed his connection from Barbeau after having assembled ethnographic text for several of the Tsimshian villages on the basis of the archives. These were never published.

Of great value to historians of anthropology, folklore, museology and related disciplines in Canada is a large manuscript of some nine hundred pages in which Barbeau (1957-58) recounted his memories of persons and events within the museum during his time there. He commented in the volume at some length on each of his major publications and research projects—a sort of verbal annotated bibliography. It exists in both English and French versions, regrettably with indexes which are not easily reconciled.

Barbeau's collections are very significant in the history of the formation of the disciplines of Anthropology and Folklore Studies in Canada. Many of his publications have been valued highly too by the interested Canadian and U.S. public—for example his two-volume study *Totem Poles* (Barbeau, 1951-1952), which has been frequently reprinted. He tended to collect prodigious amounts of materials on a wide variety of topics, but he did so in somewhat disorganized and undisciplined ways in terms of current ethnographic practice. It would be valuable at this stage to make clear what the underlying assumptions and framework of the assemblage might be.

In many cases, what he called "analysis" (his word) was little more than the recounting and publishing of unprocessed field research notations, as can be seen in

his work on totem poles. His methods seem to have included a very large zone of subjective, and when he was not particularly inspired or interested in a text or an object, in his "analysis" he dismissed such things as "boring, uninteresting" at the same time that he spent pages of notes on things that were by all accounts pretty trivial. This meant that of an array of texts or objects, the documentation seems to have been strongly affected by his state of mind at the time. His texts are therefore of quite uncertain value at times. But most importantly, since these texts appeared for publication in a fairly unprocessed form, we must ask what the consequences of his methods might be. May their overall significance be dismissed? Certainly not! But a careful discursive analysis of the whole archive is required. It may *not* be used unproblematically as a simple corpus to be mined for globules of data. His style of "analysis" pervades the archive, but it is presented in a particularly intensified form in the manuscript publications that Barbeau (n.d. b-h) assembled since selected them to prove his assumptions about Siberian origins and southward movements of northern Northwest Coast peoples. Treating these as simple data sources without considering the methodological issues could lead to serious distortions. The *form* of the archive and its effects on the content must be assessed. Consideration of such issues is now imperative.

I began investigation of Barbeau Archive materials in 1982. My task at that time was to examine a very large manuscript (over 1800 pages of typescript) in the collection entitled "A Calendar of Indian Captivities and Allied Documents" (Barbeau n.d. a) and to recommend how the document might be prepared for publication (Smith, 1984), partly because I had already edited Canadian captivity narrative material for publication (Jewitt, 1974 [1807]). I have published recent papers on the subject (Smith, 1999; 2000) which have come out of the work with Barbeau's manuscript. Barbeau prepared his "Calendar" mostly after he retired in 1948 and was active in its preparation and in attempting to publish the manuscript until the late 1950s and early 1960s. The topic is not conventionally ethnological, but Barbeau seems to have recorded extensive documentation of early encounters of Aboriginal and non-Aboriginal peoples. In addition there was some insistence by the Museum that he bring some of his extensive field research materials to publication. The manuscript on captivity narratives was considered unpublishable at the time, partly because it would have cost much more than the Museum's annual publications budget to produce, partly because the document would require such extensive editing that the task would not be

worthwhile.<sup>8</sup> Barbeau tried unsuccessfully for some years to have the manuscript accepted for publication by the Queen's Printer, the University of Texas Press, and others.<sup>9</sup>

Barbeau's first interest in captivity narratives may have gone back to his time at Oxford as a student of folklore. Some of his notations in the manuscript are to documents in Oxford's Ashmolean Museum. In a sense, captivity narratives have been very much part of North American folklore, and they certainly have been as a constituted a kind of hate literature (Melville, 1948 [1857]: ch. 26; Pearce, 1947, 1953; see Smith, 2000: 1-3). Such issues were not his primary interest, however, because his manuscript shows that he was more interested in these narratives as sources of ethnographic data.

Since Barbeau was fairly lax about dating his field notes, and since his booklets of notes were usually chopped up and sorted into separate files after they were returned to the Museum, it is sometimes very difficult to establish the exact date and provenance of some of the ethnographic material. The best indications of his activities on the manuscript is the correspondence which is filed with a copy of the manuscript.<sup>10</sup> In the early 1950s, Barbeau spent considerable time with the Greenwood family at Time Stone Farm near Marlborough in Massachusetts, who held a large private collection of captivity documents, and with other collectors of the narratives in New England. He corresponded on the topic with many scholars in the US and overseas. His title for the manuscript betrays something of his views of analysis. A "Calendar" in his view was a chronological arrangement of documentary materials. The manuscript is in effect an enormous annotated bibliography, the entries in which are of remarkably uneven quality, which did not seem to involve any clear method either for the selection of the materials or for the making of the annotations. The annotations are quite literally transcriptions of his notes made as he read each item.<sup>11</sup> This approach is apparent in many other manuscripts and publications. Although he frequently referred to his annotations as "analysis," his observations were essentially unsystematic and unprocessed. Does this mean the manuscript is worthless? I think not. Barbeau had sought out and identified captivity narratives and descendants of captives in the US and Canada otherwise unknown in his time. Given the perennial interest in captivity narratives, and the number of recent major works on the topic, for example Ebersole (1995), Hartman (1999), Namias (1993), Strong (1999) and Viau (1997), it is worth finding a way to condense and process Barbeau's work on captivity narratives into a manageable form. His work must be understood as a record of

the investigations of one who had read and thought about the narratives and their anthropological and social value during an important period in the history of their academic evaluation. His readings of them are certainly not unproblematic, however. With a prefatory essay assessing Barbeau's large paper on the narratives (Barbeau, 1950), various indexes, and an essay on the formation of his research accompanied by an evaluation of his work on captivity narratives in light of recent scholarship, a volume of some interest and value seems possible. I am now more than halfway toward finishing such a task.

The Barbeau-Beynon Northwest Coast files have produced a number of published edited volumes (see Barbeau and Beynon, 1987; Anderson and Halpin, 1999) derived from Barbeau's files as were most of Barbeau's own studies. It now seems to be a valuable contribution to assemble and evaluate large sections of the documentation from the point of view of alternative histories of the process of encounter with non-Aboriginal peoples. I have undertaken to do this task which is now better than half-completed. It will result in a publication consisting of the first-person or near first-person documents, mostly recorded by Beynon, which record Tsimshian peoples' early experiences with the military, traders, missionaries, goldrush workers, etc.<sup>12</sup> The intended volumes consist of an assembly of these files with commentary and a prefatory essay on the experiences of the tellers, and on the views of history and memory that the documents reveal.

Finally, it is not widely known that a member of the Durkheim group (the French Sociological School), Henri Beuchat, the only one of the group ever to have been engaged in first-hand field research, came to Canada to direct the ethnological research of the southern party of the Canadian Arctic Expedition of 1913-16. Beuchat had already collaborated with Marcel Mauss in the publication of a very important article on the eastern Inuit on the basis of second-hand reports (Mauss 1906) and had published an encyclopaedic work of almost eight hundred pages on the archaeology of North and South America. The Mauss article is a significant theoretical treatment of materials which were largely treated descriptively at that time. A dossier of correspondence relating to Beuchat has recently been assembled for the first time in a common location at the archives of the CMC from a variety of locations in different locations within the Museum. The link between the Durkheim group and Canadian research seems to be linked through Barbeau (see Barbeau, 1957-1958:15-17). Barbeau, after his time at Oxford, went to the Sorbonne to attend a series of lectures by Marcel Mauss. There he met Beuchat at Mauss' lec-

tures. When the team for the Canadian Arctic Expedition was hastily assembled under Vilhjalmur Stefansson, Barbeau and the newly organized National Museum recommended Beuchat. Diamond Jenness, a classmate of Barbeau at Oxford, was recommended as Beuchat's assistant. His publication on American archaeology and his article with Mauss were probably grounds for his appointment as senior ethnologist. When the expedition ship *Karluk* sank in an ice-nip in North Alaska late in 1913, Jenness assumed Beuchat's role.

What is of considerable interest is that there seems to have been a close personal friendship between Barbeau and Beuchat. Beuchat shared Barbeau's accommodations in Ottawa when he arrived to join the Arctic expedition (see Barbeau 1957-1958: 15-17). Barbeau maintained some personal connection with Mauss until some time after the Second War. One of Barbeau's sons-in-law, Marcel Rioux,<sup>13</sup> a former Chief of Anthropology Division at CMC from 1948-59, also maintained the link with Mauss (Rioux, personal communication, November 1970). Despite the personal friendship, however, and despite the fact that Barbeau had at one time been a student of Mauss and presumably had been fairly extensively exposed to the ideas and works of the Durkheim group at a time when several key studies had been published (e.g.: Mauss, 1906, Durkheim and Mauss, 1912), there seems to have been very little intellectual influence of any of the main ideas of the Durkheim group on Barbeau's ideas and methods. This seems curious, for one would expect at least a certain intellectual homage under the circumstances. The relationship may have been so prolonged and personal because Barbeau was the one who had recommended Beuchat's name as a member of the Canadian Arctic Expedition. It seems that Barbeau had experienced great sorrow, and perhaps even guilt, about Beuchat's death. There is an extensive correspondence between Barbeau and Beuchat's mother in the years immediately after Beuchat's untimely death. Some of the correspondence concerns Barbeau's attempts to secure a modest pension for Mme Beuchat (Henri Beuchat's mother) in recognition of their involvement in the tragedy. Barbeau (1907) wrote Beuchat's obituary for the *American Anthropologist*. I have completed the research of a paper on the Barbeau-Beuchat connection based on the files recently assembled at CMC, and have begun the writing process.

Barbeau, as one of my valued colleagues at CMC has said, was "pretty much a free spirit." He seems not to have been concerned primarily with anthropological method and theory in the conventional senses of his time, perhaps with the exception of his views on Siberian

origins or on the recency of Northwest Coast crests and totem poles. He preferred, it seems, to delight in massive ethnographic compilation. His work in ethnographic recording is nevertheless monumental within the scope of Canadian Ethnology and Folklore Studies both in terms of the archive and of his publications based on them. Most of the publications he prepared for publication in the years between appointment to and formal retirement from the National Museum (1911-1952) were smaller journal, magazine, and newspaper articles. Most of his larger monographs were prepared and published in the years following retirement in 1948. He knew enormous numbers of interesting people, politicians, and academics on an international basis. He was in many ways a cultural entrepreneur and a cultural broker who one way or another has had a huge impact on the earlier formation of the disciplines of Anthropology, Folklore Studies, and the arts in Canada. The task now is to produce critical and theoretical studies of Barbeau's work and of its connections to that of others at the CMC. Studies such as the recent major paper by Dyck (2001) are a step in that direction by providing an examination of the intellectual and political strands that were woven into the fabric of the foundation of the National Museum in 1911.

Our task now certainly contains some tensions. It is to evaluate Barbeau's work strenuously in terms of critical social theory. We should be able to do this without sentimentality or hagiography. His work demands this attention now—and it deserves the best analysis and evaluation that we can bring to it, for it is being used uncritically and simplistically. At the same time we must find ways to celebrate what he and his colleagues at CMC have contributed to the cultural and academic life of Quebec and of Canada. In Barbeau's case, that was a very large contribution.

### Acknowledgments

I owe much to my colleagues at the Canadian Museum of Civilization, where I am a Research Associate, especially to staff of the museum: Dr. Andrea Laforet, Chief of the Canadian Ethnology Service; Dr. Ian Dyck, Curator, Plains Archaeology, Archaeological Survey of Canada; and I owe a most especial thanks to Benoît Thériault, Client Archivist, Archives and Documentation at CMC, who has taken an active interest in my research and whose knowledge and judgement have proved invaluable. The views expressed here are my own, and do not necessarily reflect those of the Canadian Museum of Civilization or any of its staff. I thank the editors of *Anthropologica* for the suggestion that I prepare this paper.

### Notes

- 1 Barbeau was a close friend of Langdon Kihn—"nous étions devenus de bons amis" (Barbeau 1957-58: 81). A.Y. Jackson and Arthur Lismer worked with Barbeau on L'Isle d'Orléans; Edwin Holgate worked with him in northern BC; Emily Carr worked with him in the Nass area; Ernest MacMillan and Alfred Laliberté worked with him at Ancienne-Lorette; and Ernest MacMillan worked with Barbeau in northern BC in 1920-21 and 1929 (Barbeau 1957-58: 70-84, 115-117; 127-129). Artists with whom he collaborated illustrated Barbeau's books; they included A.Y. Jackson, Langdon Kihn, and Edwin Holgate. Musicians who collaborated in publication or in field research with Barbeau include MacMillan and Barbeau (e.g., 1928) and Willan and Barbeau (1929).
- 2 See Tate, Henry W. "American Indian Tales, Written by a Tsimshian Indian; Assembled by Franz Boas [?-1910]." American Philosophical Society Microfilm PS 1450 (copy in CMC Archives).
- 3 This impression was confirmed by personal communication with Benoît Thériault, Client Archivist, CMC Archives, May 2001.
- 4 For the key to the Barbeau-Beynon shorthand see CMC B 174 f 11.
- 5 The paper by Beynon and Susman (n.d.). At the CMC is a copy of an manuscript in the American Philosophical Society Archives, Boas Collection, on microfilm.
- 6 No definitive bibliography of Barbeau's work yet exists, although Cardin (1947) produced a published list of 578 items; Oyama Midori (1964) amended the list; and a list was made by Renée Landry (1969). A CMC Archives card index finding aid assembled by CMC staff contains a list of Barbeau's publications; it contains at least 1,000 items by my estimation. The CMC Library and Archives electronic index (GESICA) records over 6,200 items by Barbeau, some of these including enormous blocks of field research materials and very large manuscripts prepared
- 7 Files assembled to demonstrate these views, and on which his papers on the subject are based include B-F-294 "Siberian Folksongs"; B-F-295 "Study of Siberian-American Songs"; B-F-296 "Asiatic Origins of Indians as Indicated by Folksongs"; B-F-297 "Siberian Origins"; B-F-298 "Siberian Origins Proved by Songs"; B-F-299 "Haida Data on Dirges." These files contain over one hundred ethnographic texts. The issue emerges in many other files.
- 8 For correspondence regarding the publishability of Barbeau's "Calendar of Indian Captivities. . ." see CMC B 215 to 218.
- 9 Most of the correspondence regarding the preparation and attempts to publish the "Captivities. . ." manuscript is in CMC B 215 to 218.
- 10 See note 9.
- 11 The original handwritten research notes regarding captivity narratives is in CMC B 216 to 218.
- 12 In the Barbeau Archives see for example blocks of documents such as B-F-200 "The Poor Man's Trail"; B-F-205 "Yukon Telegraph Line (1886)"; B-F-206 "First White Man or White Man's Goods or Articles among the Indians";



- B-F-207 "Missionaries among the Carrier and Tsimshyan (Gitksan)"; B-F-210 "Klondike-Yukon"; B-F-211 "Trail of 98"; B-F-212 "The Hudson's Bay Co. in B.C."; B-F-216 "White Men, Prospectors, and Adventurers in N[orthern] B.C. and the Yukon"; B-F-309 "Kanakas on the Northwest Coast"; B-F-311 "Literature on Clipper Ships and Whalers"; B-F-313 "More Information on Scrimshaw"; B-F-321 "Missionaries." These and other blocks of documents contain some hundreds of pages of notes and observations, including personal memories of specific non-Aboriginal people by name.
- 13 The lead article of the first issue of *Anthropologica* was by Marcel Rioux; it was republished in "From Our Archives" *Anthropologica* in 2000 (see Rioux 2000: 233-241).

## References

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