

## Exterior Exhibition Case

This exhibition of Theytus Books will be open to the public from February 15 and throughout the Spring of 2023.

As the first and oldest Indigenous-run publishing house in Canada, Theytus Books provide a window into book history and heritage in the Okanagan, and in North America.

Students, faculty, and all members of the larger community are invited to enter the reading room to see a more detailed “loop” of exhibits featuring the striking visuals and compelling texts put forth by Theytus Books. We are open for walk-ins, Monday - Friday, 10:00am-3:00pm. Please contact us to make an appointment outside of these hours at [osc-contact@lists.ubc.ca](mailto:osc-contact@lists.ubc.ca)

These Theytus Books publications, numbering over 130 items on display, along with all of the items in Okanagan Special Collections, can be requested, handled, and experienced in our reading room. Please ask to see any item you see on display, or any item you find in our catalogue, and one of our members of staff will be happy to assist.

## Interior Exhibition Case

In Salish, “theytus” means “preserving for the sake of handing down.”

Theytus Books has an essential tie to the Okanagan. Theytus Books offers a reflection of place that is valuable to our campus and communities.

Founded in 1980, Theytus Books is the first, and oldest, Indigenous publishing house in Canada. It operates in partnership with the En’owkin Centre on Syilx territory on the Penticton Indian Reserve.

Frequently lauded for its focus on the authentic expression of Indigenous voices in print, Theytus has brought the writing, dialogue, and art of a multitude of Indigenous authors to the public.

Please enjoy this display of an important part of Canadian publishing history.

## Case 1: *Gatherings* (1990-)

*Gatherings* is the "En'owkin journal of first North American People," and was published, generally annually with a few exceptions, from its beginning in 1990 (vol. 1) to 2003 (vol. 14). Volume 15 was released in 2016.

Okanagan Special Collections has catalogued *Gatherings* as a series, but other libraries, such as Xwi7xwa Library at UBC Vancouver have catalogued them as standalone books.

1. Gregoire, David (ed.). (1990). *Gatherings Volume 1, Issue 1: Premiere Issue: Survival Issue*.
2. Fiddler, Don (ed.). (1993). *Gatherings Volume IV: Regeneration: Expanding the web to claim our future*.
3. Cuthand, Beth and William George (eds.). (1994). *Gatherings Volume V: "Celebrating the circle: Recognizing women and children in restoring the balance*.
4. Fiddler, Don and Linda Jaine (eds.). (1995). *Gatherings Volume VI: Metamorphosis: Manifesting and respecting diversity in our transformation*.
5. Akiwenzi Damm, Kateri and Jeannette Armstrong (eds.) (1996). *Gatherings Volume VII: Standing Ground: Strength and solidarity amidst dissolving boundaries*.

## Case 2: *Gatherings* (1990-), continued

6. Joe, Joyce B. and Susan M. Beaver (eds.). (1997). *Gatherings Volume VII: Shaking the belly releasing the sacred clown.*
7. Belmore, Florene (ed.). (2000). *Gatherings Volume IX: Flight scape: A multi-directional collection of Indigenous creative works.*
8. Belmore, Florene and Eric Ostrowidski (eds.). (2001). *Gatherings Volume XII: Transformations.*
9. Flett Kruger, Leanne and Bernelda Wheeler (eds.). (2002). *Gatherings Volume 13: Reconciliation: Elders as knowledge keepers.*  
With special guest foreword by Leonard Peltier.
10. Olson, Karen W (ed). (2003). *Gatherings Volume 14: En'owkin reunion.*

### **Case 3: *Gatherings*, edited by Greg Young-Ing**

This case is in memory of Greg Young-Ing (1961-2019).

Greg Young-Ing was a member of Opaskwayak Cree Nation in Northern Manitoba. As part of an illustrious career including expertise in Indigenous copyright, he was the managing editor of Theytus Books from 1990-2003, and the publisher from 2016-2019. He was also professor of Indigenous Studies at UBC Okanagan and author of the seminal text, *Elements of Indigenous Style: A Guide for Writing By and About Indigenous Peoples*. His passing is an enormous loss to the many communities of which he was an essential and active member.

Greg Young-Ing leaves his mark not only on those who have had the pleasure of knowing him, but also on those who for years to come will learn and grow from the wisdom of his writings and the scholarship that he has left behind.

11. Young-Ing, Greg (ed.). (1991). *Gatherings Volume II: Two faces: Unmasking the faces of our divided nations*. Guest editorial by Dr. David Suzuki.
12. --. (1992). *Gatherings Volume III: Mother earth perspectives: Preservation through words*.
13. --. (1998). *Gatherings Volume IX: Beyond victimization: Forging a path to celebration*.
14. Young-Ing, Greg and Florene Belmore (eds.). (1999). *Gatherings Volume X: A retrospective of the first decade*.
15. Young-Ing, Greg (ed.). (2016). *Volume XV: Water anthology*. Featuring photography by Harron Hall (see Case 6).

## Case 4: Early releases

Theytus Books was originally founded in 1980 in Nanaimo, B.C. Four books were published from this location within about its first year of operation, but by 1981, the publishing house had moved to Penticton and ownership was assumed jointly by what was then called the Okanagan Indian Curriculum Project and the Nicola Valley Indian Administration.

Of the four books published in Nanaimo, Okanagan Special Collections has two as first editions (see notes below).

Today, Theytus Books is operated in partnership with the En'owkin Centre, a post-secondary institution of higher learning with objectives of enhancing "Aboriginal culture, language, political development, and leadership and excellence in Indigenous Arts."

16. Kroetsch, Robert. (1981). *Gone Indian*. First edition.
17. Chief Charles Jones with Stephen Bosustow. (1981). *Queesto: Pacheenaht Chief by Birthright*. First edition.
18. White, Ellen, and David Neel (ill.). (1981, 1992). *Kwulasulwut: Stories From the Coast Salish*. 1992 Reprint.
19. *South Okanagan Anthology*. (1984).
20. Gua Gua La. (1985). *Renewal: The prophecy of Manu*.  
The author is also known as Barbara Smith.  
Inscription on the title page by the author.
21. --. (1986). *Renewal: Teoni's Giveaway. Book Two*.
22. Bruce, Chester. (1986). *Paper radio: A book of poetry*.

## Case 5: Early releases, continued

23. Capek, Peggy. (1982). *Mirrna and the marmots*.  
First edition, signed by author.
24. --. (1994). *Mirrna and the marmots*.  
New edition. Note the different illustrations.
25. Luddit, Nan. (1985). *My world, my land*.
26. Gaffen, Fred. (1985). *Forgotten soldiers*. Signed by the author.
27. Paul-Dene, Simon. (1992). *I am the eagle free (Sky song)*.  
A Six Nations Legend interpreted through art.

## Case 6: Works for children

28. Archibald, Jo-Ann, Val Friesen, and Jeff Smith (eds.) with Shirley Sperling (narration). (1993). *Courageous spirits: Aboriginal heroes of our children*.
29. --. (1994). *Esprits courageux: les héros autochtones de nos enfants*. French translation.
30. Archibald, Jo-Ann and Val Friesen (eds). (1993). *Courageous spirits: Aboriginal heroes of our children* Teachers' guide.
31. Hall, Harron, and Ron Hall (ill.). (2021). *kəxntim sʃanix<sup>w</sup> kəl nix<sup>w</sup>titk<sup>w</sup> iʔ acx<sup>w</sup>əlx<sup>w</sup>alt* = *We go with Muskrat to those living underwater*. Text in English with some text in nsyilxcən. Part of the *Follow the Water* series.
32. --, and Bill Cohen (ill.). (2021). *Kwu\_c'äxwäntim täl stunx isck'wuls* = *Lessons from Beaver's work*. Text in English with some text in nsyilxcən. Part of the *Follow the Water* series.
33. --, and Shianna Allison (ill.). (2021). *Siwlkw nkwancinäm k'el suli'* = *The water sings to suli'*. English with some text in nsyilxcən. Part of the *Follow the Water* series.
34. --, and Phyllis Isaac (ill.). (2021). *skɥp'lk'mitkw* = *Water changeling*. English with some text in nsyilxcən. Part of the *Follow the Water* series.

## Case 7: Works for children, continued

35. Jameson, Catherine and Julie Flett (ill.). (2006). *Zoe and the fawn*. Text in English and nsyilxcən.
36. --. (2019). *Zoe and the fawn*. New edition. Text in English and nsyilxcən.
37. Gauthier, Clayton. (2016). *The salmon run*. Part of the *schchechmala children's series*. Text in English and Carrier.
38. --, with Danny Alexis and Theresa Austin (trans.). (2019). *The bear's medicine = Sus yoo*. Part of the *schchechmala children's series*. Text in English and Dakelh.
39. Leason, Jennifer and Norman Chartrand (trans.). (2019). *Blueberry patch = Meennunyakaa*. Part of the *schchechmala children's series*. Text in English and Ojibwa.
40. Denny, Elizabeth and Chris Auchter (ill.). (2008). *Jenneli's Dance*. Part of the *schchechmala children's series*.

## Case 8: Works for children, continued

41. Wheeler, Jordan and Bill Cohen (ill.). (1994). *Just a walk*. Originally published as volume 9 of "Circle Books for Grade 1, 1985."
42. --. (1998). *Just a walk*. Revised edition.
43. Wheeler, Jordan and Christopher Auchter (ill.). (2009). *Just a walk*. Part of the *schchechmala children's series*.
44. Cuthand, Beth, Mary Longman (ill.), and Stan Cuthand (trans.). (2003, 2006). *The little duck = Sikihpsis*. Text in English and Cree.
45. Schneider, Reisa and Gary Gottfriedson with paintings by George Littlechild and Linda Dayan. (1994). *In honour of our grandmothers: Imprints of cultural survival*.



## Case 9: *Okanagan Women's Voices*

From the summary:

"During early settlement times, some women of Syilx Okanagan descent, rather than being "between" two groups of men, were women who stood between two worlds, the expanding frontier world of the settler and the shrinking Indigenous world of the Syilx Okanagan people. Few Syilx Okanagan voices exist to counterbalance the overwhelming number of settler voices recounting those times. The voices of those Syilx women, whose own standing within the Syilx secured a privileged view from between the two worlds, offer us this unique glimpse into those times."

*"Okanagan Women's Voices* features the writing and stories of seven women: Susan Moir Allison (1845-1937), Josephine Shuttleworth (1866-1950), Eliza Jane Swalwell (1868-1944), Marie Houghton Brent (1870-1968), Hester Emily White (1877-1963), Mourning Dove (1886-1936) and Isabel Christie MacNaughton (1915-2003)."

The bibliography of *Okanagan Women's Voices* reveals a richness of cited archival resources. One of the seven women profiled in this volume is Hester Emily White. Okanagan Special Collections also cares for a document entitled *Okanagan Indian Language* written in 1940 by Louis Gabrielle of the Penticton Reserve for Hester White. This document is on display here.

44. Armstrong, Jeannette, Lally Grauer, and Janet MacArthur (eds.) (2021, reprinted 2022). *Okanagan women's voices: Syilx and settler writing and relations, 1970s-1960s*.
45. Gabrielle, Louis. (1940). *Okanagan Indian Language: Written for Hester White*.

## Case 10: The Works of Dr. Jeannette Armstrong

Dr. Jeannette Armstrong is a prolific contributor to the publications of Theytus Books as a writer, an editor, a collaborator, and as a literary scholar.

Dr. Armstrong earned a Bachelor of Fine Arts from the University of Victoria in creative writing and a Ph.D in Indigenous Environmental Ethics from the University of Greifswald in Germany. She is a Syilx elder, a fluent speaker of nsyilxcən, and a member of the Board of Directors of En'owkin Centre.

At the UBC Okanagan campus, Dr. Armstrong is Associate Professor of Indigenous Studies and Canada Research Chair in Okanagan Indigenous Knowledge and Philosophy.

48. Armstrong, Jeannette, edited by Lee Maracle, compiled by the Okanagan Rights Committee and the Okanagan Indian Education Resource Society. (1993). *We get our living like milk from the land*.
49. Armstrong, Jeannette, illustrated by Ron Hall. (2004). *Dancing with the cranes*.
50. Armstrong, Jeannette, illustrated by Barbara Marchand (1991). *Neekna and Chemai*. Part of the *Kou-skelowh = We are the people* series. (see Case 15).
51. --. (2008). *Neekna and Chemai*. Revised edition.
52. --. (2018). *Neekna and Chemai*. Reprint.

## Case 11: The Works of Dr. Jeannette Armstrong, continued

53. Armstrong, Jeannette. (2004). *Whispering in shadows: A novel*.  
Second printing.
54. --. (comp.). (1993). *Looking at the words of our people: First Nations analysis of literature*.  
Contents include a contribution by Greg Young-Ing entitled  
“Marginalization in the publishing industry.”
55. Cardinal, Douglas, photography by Greg Young-Ing. (1991). *The native creative process: A collaborative discourse between Douglas Cardinal and Jeannette Armstrong*.
56. Armstrong, Jeannette and Gerry William (eds.). (2015). *River of salmon peoples*.

## Case 12: The Works of Dr. Jeannette Armstrong, continued

57. Armstrong, Jeannette. (1988). *Slash*. Revised edition.
58. --. (1990). *Slash*. Revised edition, possibly 1992 reprint.
59. --. (2000) *Slash*. Revised edition, 2000 reprint.
60. --. (2011). *Slash*. Revised edition, 2011 reprint.
61. --. (2021). *Slash*. 2022 reprint.

## Case 13

62. Dunn, Joyce. (1986, 1994). *A town called Chase*.
63. Robinson, Harry, compiled and edited by Wendy Wickwire. (1989).  
*Write it on your heart: The epic world of an Okanagan storyteller*.  
Published in collaboration with Talonbooks, Vancouver B.C.
64. --. (2004, 2014). *Write it on your heart: The epic world of an Okanagan storyteller*. Second edition.

## Case 14

65. Louis, Shirley. (2002). *Q'Sapi: a history of Okanagan people as told by Okanagan families*.
66. Cohen, Bill (ed.).(1998). *Stories and images about what the horse has done for us : mayx twixmntm tl q'sapi lats k'ulmstm i snklc 'askaxa*.
67. Joseph, Andrew and Keith Powell (ill.). (2013). *The country of Sen-om-tuse: growing up the traditional Colville-Okanogan way*.  
Foreword by Susanna Hayes.

## Case 15: Kou-Skelowh = We Are The People series

First published in 1984 by Theytus Books. Okanagan Special Collections holds both the individual legends published with colour illustrations by Barbara Marchand in 1991, and the subsequent compiled volumes. The preface provides background notes on the creation of the book, and how this was achieved through appropriate cultural consultations and protocols.

These books feature nsyilxcən language alongside English text.

68. Okanagan Tribal Council and Barbara Marchand (ill.). (1991). *How food was given*. New edition.
69. --. (1991). *How turtle set the animals free*.
70. --. (1991). *How names were given*.
71. --. (1999). *Kou-skelowh = We are the people : a trilogy of Okanagan legends*.  
First compiled edition.
72. --. (2004). *Kou-skelowh = We are the people : a trilogy of Okanagan legends*.  
Revised edition.
73. --. (2017). *Kou-skelowh = We are the people : a trilogy of Okanagan legends*.  
"This edition has been reformatted in both languages for the Okanagan language learners and the English reader's pleasure" -- Editorial note.  
Text in Okanagan and English.

## Case 16

74. Blondin, John, Ray McSwain (ill.) and Mary Rose Sundberg (trans.). (2009). *Ekwò dqzhà wegondi / 1993 John Blondin n̄htł'è yjìtt'è; wetà George Blondin wegondi = The legend of the Caribou Boy / told by John Blondin in 1993; as told by father, George Blondin*. Text in Dogrib (Weledeh dialect) and English.
75. --, Archie Beaverho (ill.) and Mary Rose Sundberg (trans.). (2008). *Eneèko nàmbe jk'qò k'eèzhq / 1993 John Blondin n̄htł'è yjìtt'è; wetà George Blondin wegondi = The old man with the otter medicine / told by John Blondin in 1993; as told by father, George Blondin*. Text in Dogrib and English.
76. Vital, Thomas, Archive Beaulieu (ill.), and Mary Siemens (trans.). *Yamqozha eyits'q wets'èkeè Tsà = Yamozha and his beaver wife*. Text and accompanying audio/multimedia CD in Dogrib Weledeh dialect and English.

## Case 17

77. Abraham, Johnny. (2009). *People of the land: legends of the four host First Nations*.
78. Thompson, Judy et al, Peter Morin (ill.), and trhe Tahltan First Nation. (2017). *Dah dzāhge ešigits = We write our language*. Text in Tāltān and English. Introduction in English.
79. Keitlah, Wilma (ed.). (1995). *The sayings of our first people = wawaáč'akuk yaqwii'itq quu'as (wawaach'akuuk yaqwii'itq quu'as)*.

## Case 18: Literary Scholarship

80. Eigenbrod, Renate and Jo-Ann Episkewnew (eds.). (2002). *Creating community: a roundtable on Canadian aboriginal literature.*
81. Ruffo, Armand Garnet (ed.). (2001) *(Ad)dressing our words: aboriginal perspectives on aboriginal literatures.*
82. Hodgson, Heather (ed.). (1989). *Seventh generation: contemporary native writing.*
83. Armstrong, Jeannette (comp.). (1993). *Looking at the words of our people: First Nations analysis of literature.*
84. Cardinal, Douglas, photography by Greg Young-Ing. (1991). *The native creative process: A collaborative discourse between Douglas Cardinal and Jeannette Armstrong.*
85. Murphy, P.K., George P Nicholas and Marianne Ignace (eds.). (1999). *Coyote U: Stories and teaching from the Secwepemc Education Institute.*

## Case 19: Poetry, Prose, and Drama

86. Maracle, Lee. (2010). *First wives club: Coast Salish style*.
87. --. (2000). *Bent Box*. Signed by author.
88. Koyczan, Shane L. (2019). *Inconvenient skin = Nayêhtâwan wasakay*. Artwork by Kent Monkman, Joseph M. Sánchez, Jim Logan, Nadya Kwandibens ; Cree translation provided by Solomon Ratt. Poems in English followed by Cree translation. Hardcover.
89. --. (2020). *Inconvenient skin = Nayêhtâwan wasakay*. 2020 softcover reprint.

## Case 20: Poetry, Prose, and Drama, Continued

90. Groulx, David. (2015). *These threads become a thinner light*.
91. Daniels, Greg, Marie Clements, and Margo Kane. (2001). *DraMétis: three Métis plays*.  
Includes “Percy's edge” / Greg Daniels; “Age of iron” / Marie Clements; “Confessions of an Indian cowboy” / Margo Kane.
92. Ruffo, Armand Garnet. (1994). *Opening in the Sky*.
93. Dumont, Marilyn (ed.). (2007). *Initiations: a selection of young Native writings*.

## Case 21: Law and Rights

94. LaDuke, Winona. (2002). *The Winona LaDuke reader: a collection of essential writings*. Foreword by Ralph Nader.  
On the topic of land and environmental stewardship.
95. Adams, Howard. (1995). *Tortured people: The politics of colonization*.  
First edition.  
On the topic of Indigenous-Government relations.
96. --. (1999). *Tortured people: The politics of colonization*. Revised edition.

## Case 22: Law and Rights, continued

92. Simmons, Ellen. (2013). *Indigenous Earth: Praxis and Transformation*. Featuring “Constructing Indigeneity: Syilx Okanagan Oraliture and tmix<sup>w</sup>centrism” by Jeannette Armstrong [dissertation extract]. On the topics of ethnoecology, environmental ethics, and Indigenous knowledges.
93. Goodleaf, Donna K. (Kahrenrakwas). (1995). *Entering the warzone: A Mohawk perspective on resisting invasions*. On the topics of Indigenous-Government relations and resistance.
94. Walkem, Ardith and Halie Bruce. (2003). *Box of treasures or empty box?: Twenty years of section 35*. On the topics of legal status of Indigenous persons and constitutional amendments.
95. Venne, Sharon Helen. (1998). *Our elders understand our rights: evolving international law regarding indigenous rights*. On the topic of legal status of Indigenous persons.

### What is Section 35?





## Case 23: Effects of colonization

Expressions in the fiction genre

101. Alexie, Robert Arthur. (2017). *Porcupines and China Dolls*.  
First edition, Stoddart, 2002. First published by Theytus books (Penticton, Oroville WA) 2009.
102. Canadien, Albert. (2010). *From Lishamie*.
103. McGregor, Stephen. (2008). *Two trails narrow: A novel*.

## Case 24: Effects of colonization, Continued

Expressions in non-fiction

104. Jack, Agness with the Secwepemc Cultural Education Society. (2006).  
*Behind closed doors: Stories from the Kamloops Indian Residential School*.  
Revised edition.
105. Chrisjohn, Roland D., PhD. and Shaunessy M. McKay with Andrea O. Smith.  
(2017). *Dying to please you: Indigenous suicide in contemporary Canada*.
106. Chrisjohn, Roland D. and Sherri L Young with contributions by Michael Maraun. (1997). *The circle game*.
107. --. (2006). *The circle game*.
108. Hill, Barbara-Helen. (1995). *Shaking the rattle: healing the traumas of colonization*.