



**THE DEPRIVATIONS OF METIS CLAN: UNVEILING THE  
NARRATIVE VOICES IN THE DIVINERS**

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**ABSTRACT**

Post-colonialism is considered one of the most significant theories of the twentieth century. The autocratic British rule in colonized countries flagged the way for postcolonial writing. The literature focused primarily on the themes of heterogeneity, cultural difference, hybridness, and also the diasporic resistance. The individuals who are deceived by the methods of colonization seek to find their self -identities and trace their roots. The novel also voices out the memories and adversities confronted by the Metis clan. The narrative episodes of the Metis clan are described in the form of tales by Christie Logan. The internal conflict between the scots and the metis in terms of power forms the basis of post-colonial cultural narratives in the *Diviners*. After a long brawl, they both managed to find their own space, despite the fact that Metis was disgraced on finally defeating the Scots. Regardless, a settlement was drawn between the Scots and the Metis. The chapters of memory and recollection show a protracted struggle between the two groups to find a space in Canada. The paper thus seeks to explore the hardships of Metis clan and their struggle to claim an identity in the light of memory.

**Keywords:** Post colonialism- culture – Metis and Scots – memory - identity

The language-based representation of life constitutes literature. The truths of life are revealed through literature. It is a record of how a writer perceives and responds to the world around him in human society. In 1974, Margaret Laurence published *The Diviners*, for which she secured the Governor-General's Fiction Prize. Margaret Laurence, an expert of Canadian literature, has widely portrayed the original racism and ethnocentrism of Neepawa, Canada through her fictional terrain of Manawaka. It was the last novel, which was set partially in the fictional Manitoba town of Manawaka. The hegemonic discourse is juxtaposed in the Manawaka series by alternative discourses that questioned the norms of the dominant culture. The novel on the whole depicted the various racial and ethnic groups and the social undercurrents surrounded within the Manawakan spaces. The novel reveals that the Manawakans have a bias against the Metis clan, who were treated as social outcasts by the Scottish people.

The Metis' narrative history and the memory of their cultural annihilation are the major themes showcased in *The Diviners*. In the novel, the lifestyle and roots of the metis clan is narrated by Jules Tonnerre, Morag's friend. The narrator and protagonist of Jules' description, Morag Gunn, is an orphan who was raised by the town scavenger Christie Logan and his wife Prin. She is considered as an outsider by the powerful hegemonic social system of Manawaka. In spite of being into an aristocratic family; Morag led a life in terms of low status socially and economically.

In spite of age, the Manawakans are considered as a good example of the citizens who follow the social hierarchy. Morag on her most memorable day at school learns several matters different than the letters. She internalizes the social hierarchical system, which consists of the social superiors exercising power and

authority. Her self-exclusion from the world due to her status as an orphan and her poverty envisages the connections between expertise and power. She was ridiculed by other for her association with Christie, the town scavenger. Even though, he was her foster father the term "SCAVENGER" became an obstacle for her survival also.

When Jules laughs with her, Morag is scolded by her teacher. It is then she feels related to him. She responds unconsciously by giggling, however she right away repents and rethinks about the condition of the Metis clan who lived in her city. In the novel, the Tonnerre's, were acknowledged as "those half-breeds" who are "dirty and unmentionable" (*The Diviners* 60). In Manawaka, humans speak about the condition of the Tonnerre's but never goes in person and share with them. This situation is a perfect example of how individuals demonstrate the stress of the social compartments.

Talking about the Metis in public were considered to be a gossip, however the act of speaking about the same directly to them is an act of belittling their identity. There was a belief in the minds of the people that any elements associated with Metis is considered to be barbaric or uncivilized. Morag believes that categorizing a person in terms of their height, physique and race is considered to be an act of racial discrimination. Different testimonies like Christie's tale of the Piper Gunn and the Revolutionaries; Skinner's tale of Lazarus' story of Rider Tonnerre, Skinner's story of Rider Tonnerre and the Prophet; Skinner's story of Old Jules and the fighting between the West mentioned in *The Diviners* portrays the conflict between the Scots and the Métis. These memories shape the base for post-colonial social account. Christie tells the memories of contract between the Scots and the Métis in Canada through his fake tales. A horrible Duchess had kept humans of

Sutherland as slaves on wild shakes. The Flute participant Gunn performed Pibrochs - song of the faction - whilst the duchess used to be in her profound relaxation and to free them, he boarded men and women on board a boat: Piper Gunn and Morag's journey from Suther land completed at Hudson narrows and they started their life there. There was once a interrogation between the mutts and Indians and they started to kill one another. Flute participant Gunn's human beings started out to cross and arrived on the Bronzed Stream. At the factor when the crossbreeds wanted to take power, a combat used to be damaged out in which Riel, the head of the Métis, used to be hanged and the Métis misplaced their properties. A Métis rider named as the Sovereign of Conquers, fought for them towards the English and the Scots. Afterward, the historical Rider Tonnerre despatched a prophet who used to be likewise a Métis. The prophet caught the stronghold shut with the aid of the people. Jules had joined the prophet in the combat for Métis

.It used to be described via the memories of the novel that there used to be a dispute between the Scots and the Métis in discovering an area in Canada. After a lengthy struggle they each had overseen to find out their personal space, in spite of the truth that the Métis have been at closing mortified with overcoming of the Scots. The agreement of the Scots and the Métis has been depicted in spite of the truth that the marvellous story shape of the novel. The reminiscence and memory episodes painting the lengthy drawn fighting between them. The Scots had been from Sutherland and claimed for a home land. The Métis on the different hand have been the inborn occupants of the land whose imperative occupation was once to chase buffalos.

The Métis have a unique history which credits for their covenant two hundred years prior to Rupert's arrival and

additionally with the infinite waste vessel of Hudson Cove. It used to be dominated by way of Hudson Company. The original occupation of the Métis was once to chase buffalos. There used to be a frequent bond between the Indian spouses and families. Due to the dark complexion of the French half of – breeds they were known as boisbrules. Majority of the people from the French group was once categorized as the Métis and the English as half-breeds. When the Métis have been migrant and transitory in their lifestyles, the English half -breeds settled down in different spaces permanently as part of uplifting their rural work. In the novel, Laurence describes the historic grace of the Métis clan: "The Tonnerres (there are an awful lot of them) are called those breeds, meaning half breeds. They are part Indian, part French, away from back. They are mysterious. People in Manawaka talk about them but don't talk to them" (The Diviners 79).

The Métis had an enormous love for their ancestry and family lineage. The utilisation of the Canadian lands by the Scots had created a huge conflict between the Scots and the Métis. It eventually led to the creation of hatred and agony between the living beings of Canada. In the novel when Morag, a Scot, sings the national anthem of Canada in her school, Skinner Tonnerre remained silent in spite of having an amazing voice.

The denigration of the citizens within the socio – cultural system of Canada had made the Metis resort to such attitude in their behaviour. In the novel Laurence considers the Scottish neighbourhood and the inborn Metis neighbourhood as breaks even with. The conflict between the Scottish and the Métis overwhelms the society stories of the novel and the melodies picturised the brave tries of the minority crew – the Métis - for the upkeep of the arrive of their predecessors. Snapshots, Memory financial institution movement pictures, stories and tunes

delineate the technique of retrospection inside the text. They account for the terrific documentation of the two bunches of the persons who endeavoured to find out their area in Canada.

The Diviners indicates that the Scots and the metis clan have one issue in frequent apart from their enmity. It is considered as a history of dispossession with the aid of British , the empire architects. The Scottish Highlanders got here to the New World as they had lost their land inside the Clearances. If they knew about their purpose of sharing a collective memory of struggling and battle with a widespread imperialist enemy. In the novel, Morag also feels the need for becoming part of Scottish ancestry, because of her social fame as the foster daughter of a town scavenger. Ironically, Christie's fake tales encouraged her with the delight and fantasy of becoming the successor of the Scottish. At the same time, Christie had the guilt of doing the job of a town scavenger.

The isolation Morag suffers due to the fact she is associated to Christie the Scavenger is inclined metonymically to the dispossession of the Highland Clearances, and so turns into a meaningful narrative and also becoming part of a new community. Morag at present never sheds interest in the discourse of her ethnicity. Instead she tries to accept herself as a Canadian. The self -reception of considering herself as a Canadian is one of the primary findings that exemplify the glory of embracing one's personal culture. To, conclude the paper thus tries to seek the hardships encountered by metis in attaining a position in Canada. The socio-economic and cultural persona of the Scottishers always remained as a hindrance to their growth. But, finally the metis clan becomes part of the Canadian multi-cultural landscape.

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